THE WORKS OF THAT FAMOVS AND WORTHIE *Minister of Christ, in the Universitie of* CAMBRIDGE, M. W. PERKINS:

Gathered into one volume, and newly corrected *according to his owne copies.*

WITH DISTINCT CHAPTERS, AND CONTENTS of euery booke, and a generall Table of the whole.

Isa. 57. 1.

The righteous perisheth, and no man considereth it in heart: mercifull men are taken away, and no man vnderstandeth that the righteous is taken away from the euill to come.

2. Pet. 1. 15.

Neuertheless I will endeauour alwaies, that ye also may be able to haue remembrance of these things after my departing.

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And are to be sold at the signe of the Crowne in Pauls Church-yard.

BRITISH MUSEUM

The Printer to the Reader.

HEre preſent vnto thy viewe, Chriſtian reader, thoſe bookes compiled into one ſumme, which this worthy man of God, firſt deliuered by word of mouth vnto his Auditors, afterward publiſhed by hand-writing vnto all, willing to profite both by tongue and pen, both at home and abroade, both aliue and dead, endeauouring as S. Paul ſpeaketh, *to become all vnto all, that he might gaine ſome vnto Chriſt.* Other writings there are of his beſides theſe, vnſeen as yet by the eyes of the world, which ſo ſoone as they ſhall come vnto my hands, I purpoſe not to wrappe vp in a napkin, and bury them within the walls of mine owne houſe: but ſet them like a candle vpon the table, or rather as a beacon on a hill to direct ignorant paſſengers to their heauenly country. I know nothing can bee ſo well meant or ſincerely purpoſed, but that the malicious conſtruction of ſome (like infected eyes that infect colours) will be ready to poiſon it and to peruert it: yet if euer any other worke ſet forth by any other man was of force to purchaſe the loue of ſuch as are forward, or to deſerue the entertainement and free paſſport of the indifferent, or if euer any was mighty enough to ſhake off the cenſures and ſnarlings of the humerous as the great Apoſtle did the viper from his hand, I ſuppoſe (without any offence let it be ſpoken) this worthy man, is no whit inferiour vnto them. But ſome perhaps will rather expect the printing of thoſe workes yet vnpubliſhed, which I mentioned before, then ſet vpon this as but a Moitie of the whole. Let them vnderſtand that the printing of thoſe (when it ſhall pleaſe God to giue leaue that they be printed) ſhal be nothing preiudicial to the entireneſſe and abſolutneſſe of this worke. For each of them I determine ſhall be printed by themſelues nothing euer hereafter added to this, which is growne alreadie greater then I looked for. Thus in ſhort, deſirous to fulfill the deſire of that bleſſed ſpirit, who nowe raigneth in bliſſe with the holy ſpirits & Saints of God, deſirous alſo to further thy vertuous endeauours whoſoeuer thou art courteous Reader, that willingly delighteſt herein, by publiſhing theſe his works, which long Exemplified by his life, he hath now ſealed with his death, to the end that euen the children yet vnborne, may reape the fruit & benefit of him vnknowne, I committe thee to the protection of the Almightie.

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What is the right manner of dooing the duties of a calling; where are required two things: First, Holinesse, standing in a double sanctification.
1. *Of the worker.922.2.*
2. *Of the worke by* { *the word; which giues direction for* { *Eschewing of vices, as* { *Couetousnes.926.1.* / *Iniustice.928.2.* / *Practise of vertues, as* { *Faith.930.1.* / *Loue. 930.2.* / *Praier.931.1.*

Secondly, Constancie in two things.
1. *Removing of impediments:* as { *Ambition.931.2.* / *Enuie. 932.1.* / *Impatience 932.1.*
2. *Vsing of* { *Helpes. 933.1.* / *Vocations.933.1.* / *Changes.934.2.*
IV. *A good Ending of the Calling: which stands in,*
1. *A good Resignation.935.2.*
2. *A good Account.937.1.*

A golden Chaine:

OR,

THE DECRIPTION OF *Theologie,*

containing the order of the causes of Saluation *and Damnation, according to Gods word. A view whereof is to* be seene in the Table annexed.

Hereunto is adioyned the order which M. Theodore Beza vsed in comfroting afflicted consciences.

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BRITISH MUSEUM

To the Christian Reader.

CHristian Reader, there are at this day foure seuerall opinions of the order of Gods predestination. The first is of the olde and new Pelagians; who place the causes of Gods predestination in man; in that they hold, that God did ordaine men either to life or death, according as he did foresee, that they would by their naturall free-will, either reiect or receiue grace offered. The second of them, who (of some) are tearmed Lutherans; which teach, that God foreseeing, how all mankinde beeing shutte vp vnder vnbeleefe, would therefore reiect grace offered, did hereupon, purpose to choose some to saluation of his meere mercie, without any respect of their faith or good workes, and the rest to reiect, being moued to do this, because he did eternally foresee that they would reiect his grace offered them in the Gospell. The third Semipelagian Papists, which ascribe Gods predestination, partly to mercie, and partly to mens foreseene preparations & meritorious workes. The fourth, of such as teach, that the cause of the execution of Gods predestination, is his mercy in Christ, in them which are saued; and in them which perish, the fall and corruption of man: yet so, as that the decree and eternall counsell of God, concerning them both, hath not any cause beside his will and pleasure. Of these foure opinions, the three former I labour to oppugne, as erronious, and to maintaine the last, as being trueth, which will beare waight in the ballance of the Sanctuarie.

A further discourse wherof, here I make bold to offer to thy godly consideration: in reading whereof, regard not so much the thing it selfe, penned very slenderly, as mine intent and affection: who desire among the rest, to cast my mite into the treasurie of the Church of England, and for want of gold, pearle, and pretious stone to bring a Rammes skinne or twaine, and a little Goates haire, to the building of the Lords tabernacle. Exod. 35. 23.

The father of our Lord Iesus Christ grant, that according to the riches of his glorie, thou maiest be strengthened by his spirit in the inner man, that Christ may dwell in thy heart by faith; to the end that thou being rooted and grounded in loue, maiest be able to comprehend with all Saints, what is the breadth, and length, and height thereof; and to know the loue of Christ, which passeth knowledge, that thou maiest be filled with all fulnesse of God. Amen. Farewell. Iulie 23. the yeare of the last patience of Saints. 1592.

Thine in Christ Iesus,

W. P.

One is principall. Theologie *is a science of living well and blessedly for ever.*

The bodie of holy Scripture is distinguished into sacred sciences, whereof

I. Ethiques, *a doctrine of living honestly and civilly.*

II. Oeconomicks, *a doctrine of governing a familie well.*

III. Politiques, *a doctrine of the right administration of a Commonweale.*

Others attendants or handmaids.

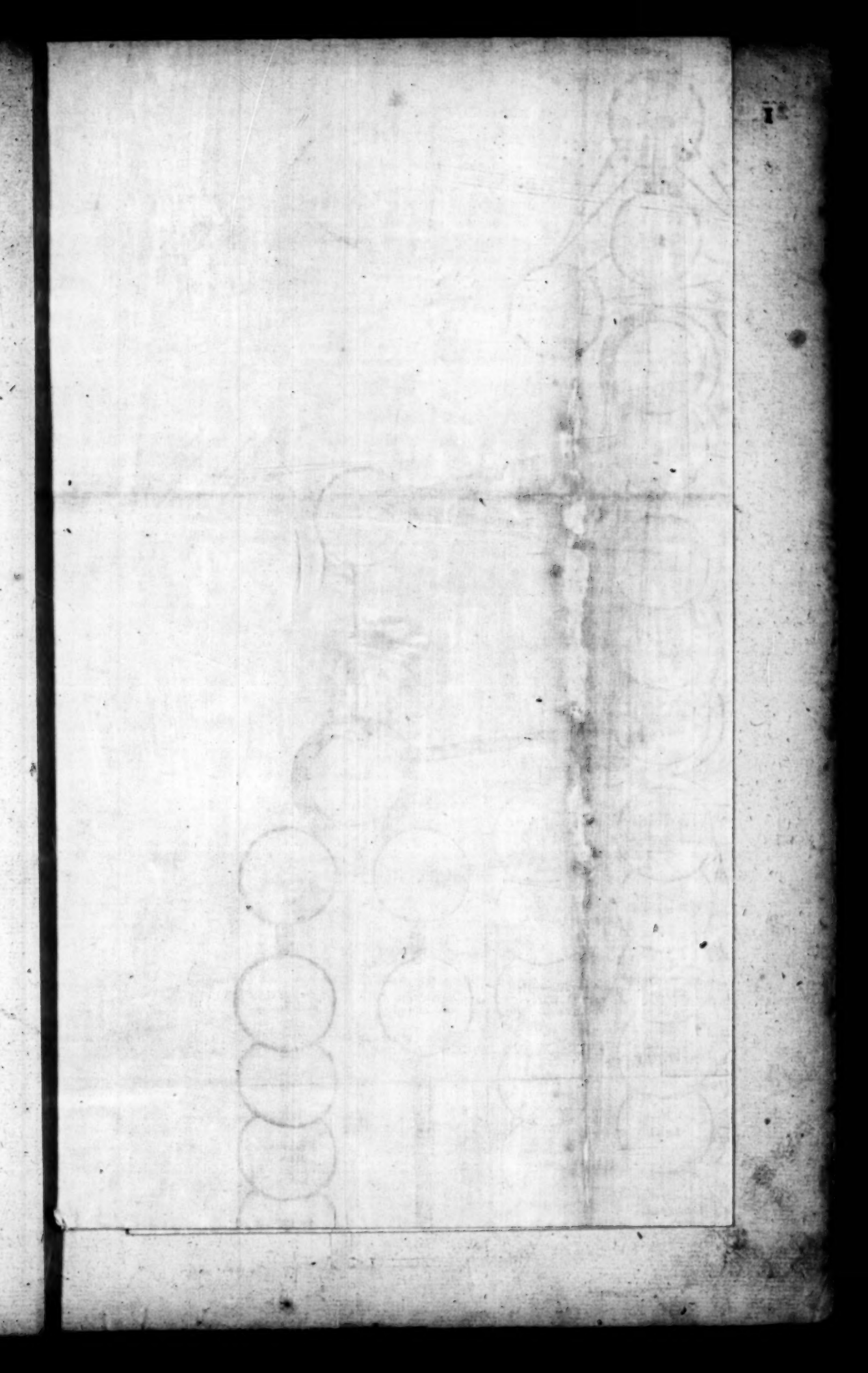
IV. Ecclesiasticall discipline, *a doctrine of well ordering the Church.*

V. The Iewes Commonweale, *in as much as it differeth from Church-government.*

VI. Prophecie, *the doctrine of governing well,*

VII. Acadamie, *the doctrine of governing Schooles well: especially those of the Prophets.*

5 DE 60



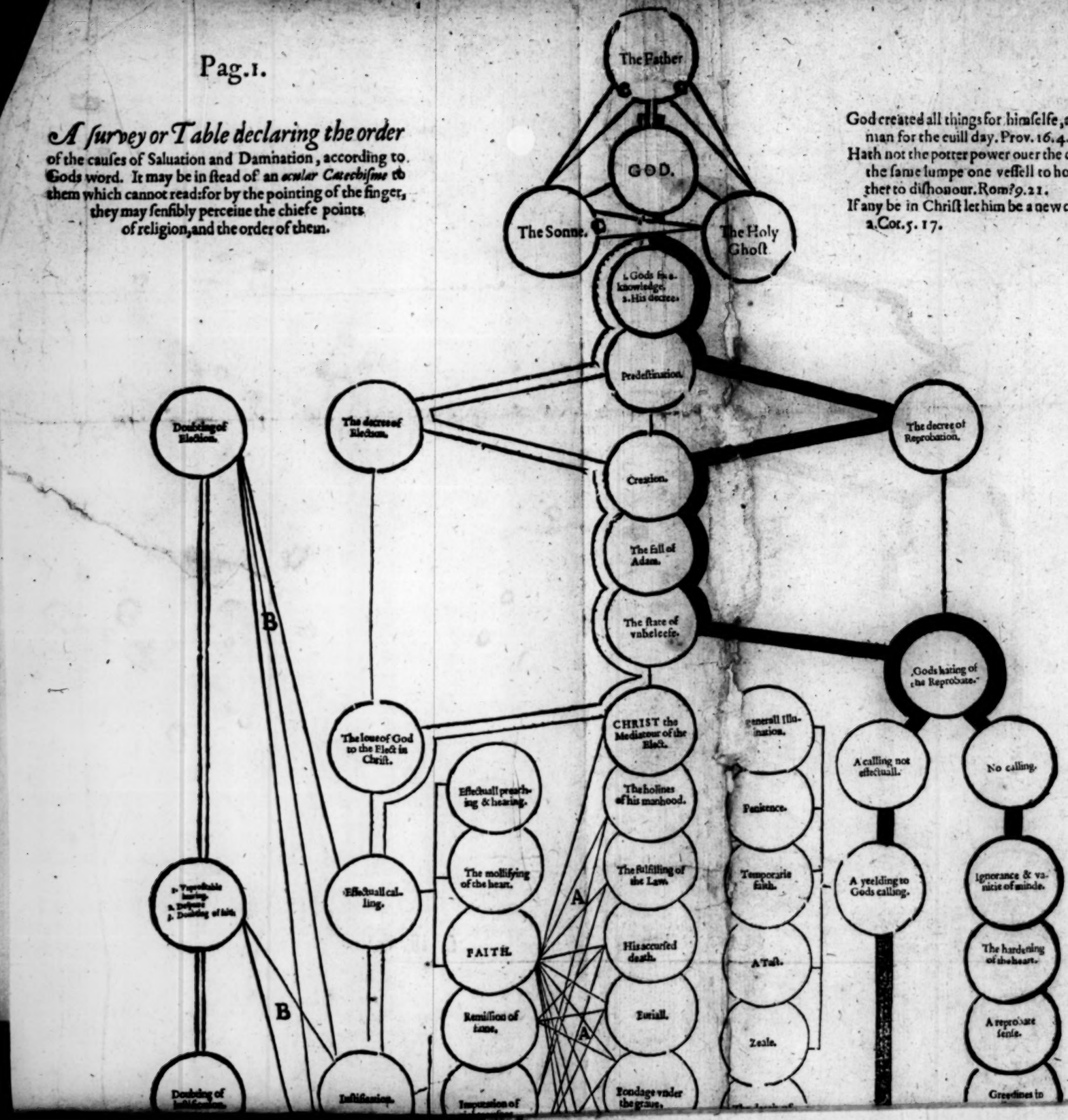
A survey or Table declaring the order

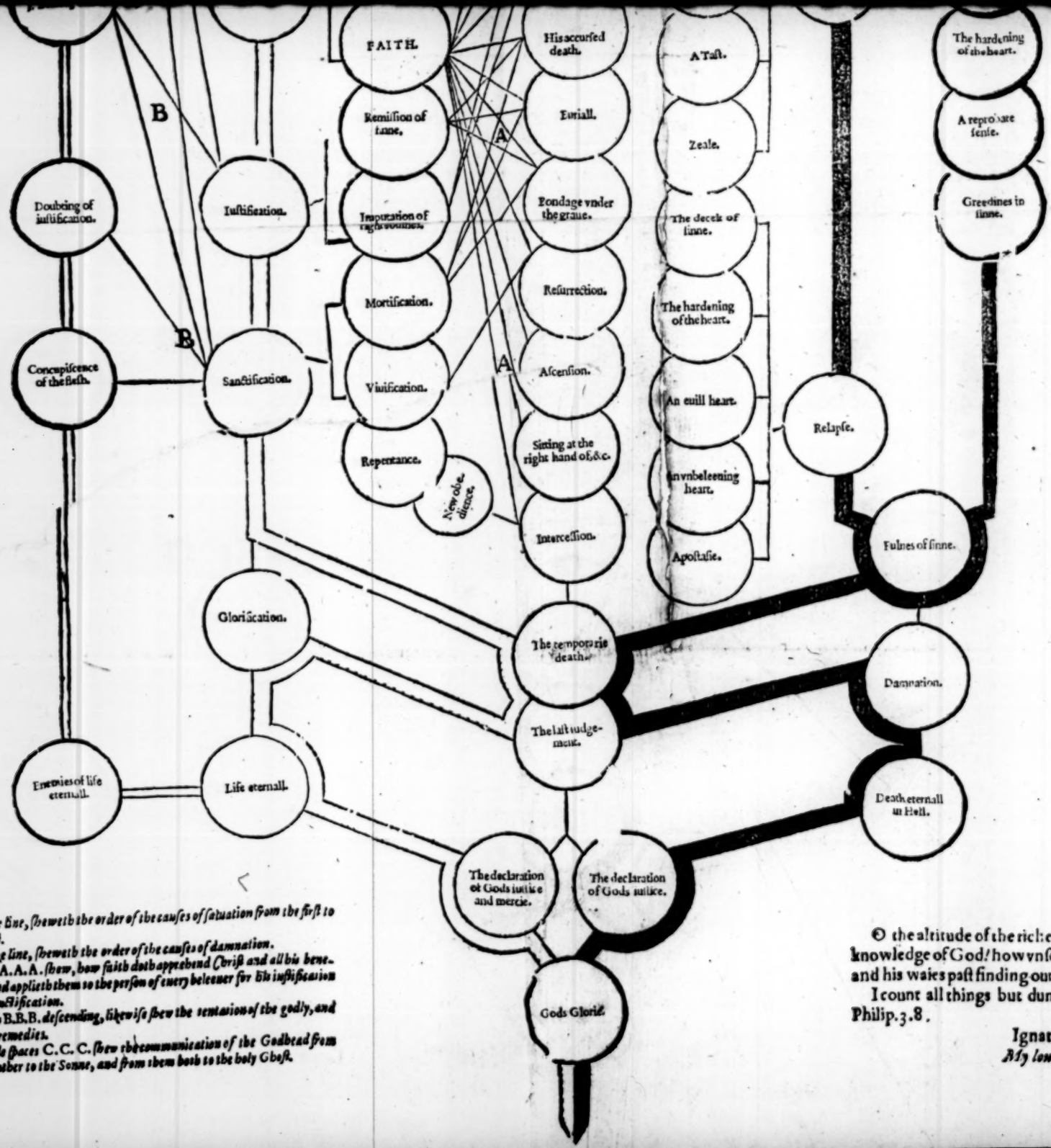
of the causes of Saluation and Damnation, according to Gods word. It may be in stead of an *ocular Catechisme* to them which cannot read: for by the pointing of the finger, they may sensibly perceiue the chiefe points of religion, and the order of them.

God created all things for himselfe, and the wicked man for the euill day. Prov. 16. 4.

Hath not the potter power ouer the clay, to make of the same lumpe one vessell to honour, and another to dishonour. Rom. 9. 21.

If any be in Christ let him be a new creature. 2. Cor. 5. 17.



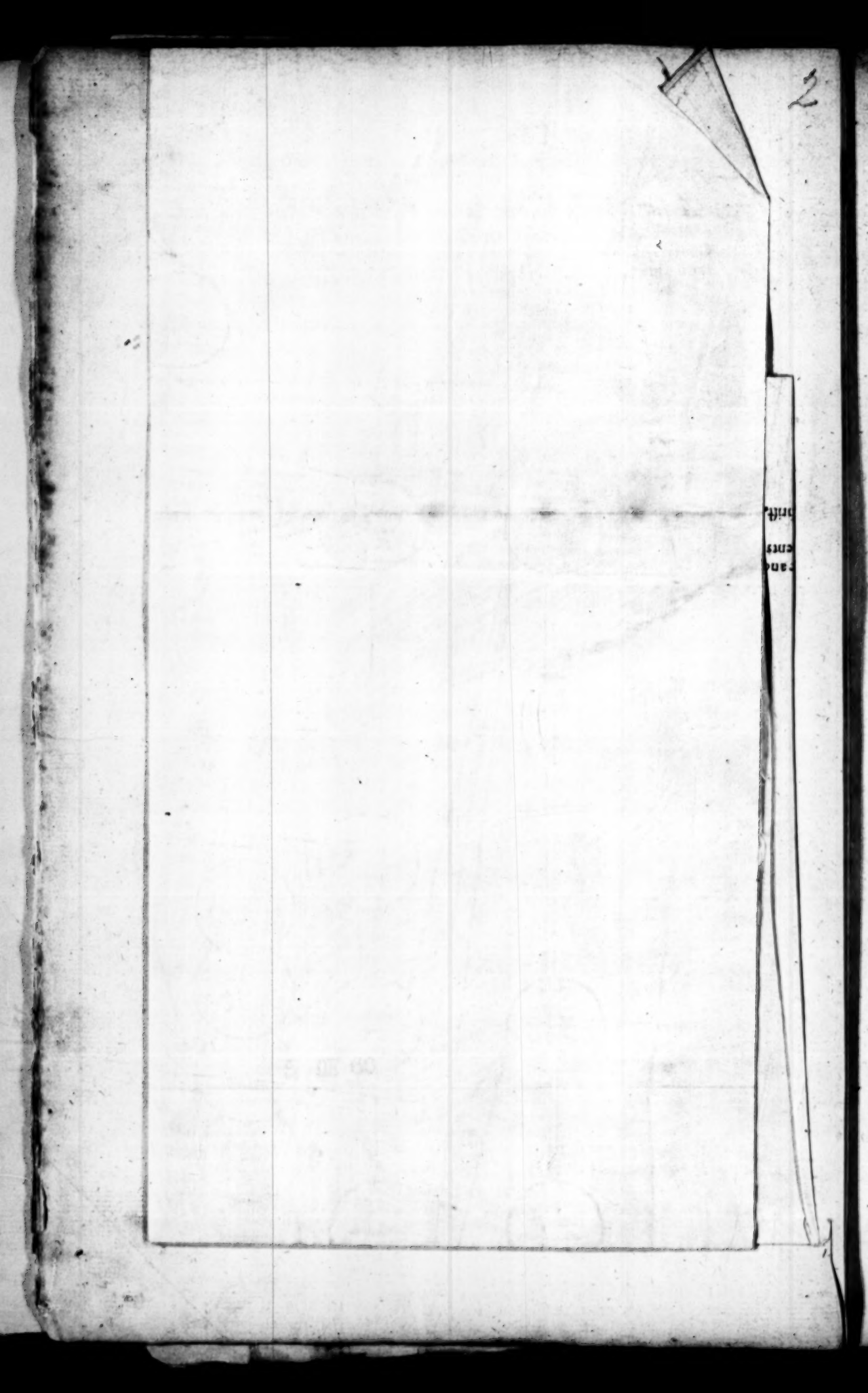


The redde line, sheweth the order of the causes of saluation from the first to the last.
The blacke line, sheweth the order of the causes of damnation.
The lines A. A. A. shew, how faith doth apprehend Christ and all his benefits: and applieth them to the person of euery beleeuer for his iustification and sanctification.
The lines B.B.B. descending, likewise shew the tentations of the godly, and their remedies.
The wide places C. C. C. shew the communication of the Godhead from the Father to the Sonne, and from them both to the holy Ghost.

O the altitude of the riches, both of the wisdom knowledge of God! how vnsearchable are his iudgem and his waies past finding out? Rom. 11. 35.

I count all things but dung, that I may winne C Philip. 3. 8.

Ignatius saying,
My loue is crucified.



CHAP. I

Of the bodie of Scripture and Theologie.

The body of Scripture is a doctrine ſufficient to liue well.

It comprehendeth many holy ſciences, whereof one is principall, others are handmaids or retainers.

The principall ſcience is *Theologie*.

Theologie, is the ſcience of liuing bleſſedly for euer. Bleſſed life conſiſteth in the knowledge of God. Iohn. 17.3. *This is life eternall, that they know thee to bee the onely very God, and whom thou haſt ſent Chriſt Ieſus.* Iſa. 53. 11. *By his knowledge ſhall my righteous ſeruant (viz. Chriſt) iuſtifie many.* And therefore it conſiſteth likewiſe in the knowledge of our ſelues, becauſe wee know God by looking into our ſelues.

Theologie hath two partes: the firſt of God, the ſecond of his workes.

CHAP. II.

Of God, and the nature of God.

THat there is a God, it is euident: 1. by the courſe of nature: 2. by the nature of the ſoule of man: 3. by the diſtinction of things honeſt and diſhoneſt: 4. by the terrour of conſcience: 5. by the regiment of ciuill ſocieties: 6. the order of all cauſes hauing euer recourſe to ſome former beginning: 7. the determination of all thinges to their ſeuerall endes: 8. the conſent of all men well in their wits.

God is Iehouah Elohim. Exodus. 6. 2. *And Elohim ſpake vnto Moſes, and ſaid vnto him, I am Iehouah: and I appeared vnto Abraham, to Iſaac, and to Iacob, by the name of God Almighty, but by my name* Iehouah *was I not knowne vnto them.* Exod. 3. 13. *If they ſay vnto me, What is his name? What ſhall I ſay vnto them? And God anſwered Moſes,* I am that I am: *Alſo he ſaid, Thus ſhalt thou ſay vnto the children of Iſarell,* I am *hath ſent mee vnto you. And God ſpake further to Moſes, Thus ſhalt thou ſay vnto the children of Iſrael,* Iehouah Elohim. &c. *hath ſent me vnto you.* In theſe words, the firſt title of God, declareth his Nature, the ſecond his Perſons.

The nature of God, is his moſt liuely & moſt perfect eſſence.

The perfection of the nature of God, is his abſolute conſtitution, by the which he is wholly complete within him ſelfe. Exod. 3. 13. *I am that I am* Act. 17. 24. *God that made the world, and all things that are therein, ſeeing that he is the Lord of heauen and earth, dwelleth not in temples made with hands, neither is worſhipped with mens hands,* as though he needed any thing, *ſeeing he giueth to all life and breath and all things.*

The perfection of his Nature, is either Simplenes, or the Infinitenes thereof.

The Simpleneſſe of his nature, is that by which he is void of all Logicall relation. He hath not in him, ſubiect or adiunct. Iohn. 5. 26. *As the father hath life in himſelfe, ſo hath he giuen to the Sonne to haue life in himſelfe:* conferred with Iohn. 14. 6, *I am the way, the truth, and the life.* 1 Iohn. 1. 7. *But if wee walke in his light, as he is light:* conferred with v. 5. *God is* light, *and in him is no darkeneſſe.* Hence it is manifeſt, that to haue Life, and to be Life: to be in Light, and to be Light, in God are all one. Neither is God ſubiect to generality, or ſpecialty: whole, or parts: matter, or that which is made of matter: for ſo there ſhould bee in God diuers thinges, and one more perfect then an other. Therefore, whatſoeuer is in God, is his eſſence, and all that he is, he is by eſſence. The ſaying of *Auguſtine* in his 6. booke and 4. chap. of the Trinity, is fit to proue this: *In God* (ſaith he) *to be, and to be iuſt, or mighty, are all one: but in the mind of man, it is not all one to be, and to be mighty, or iuſt: for the minde may bee deſtitute of theſe vertues, and yet a minde.*

Hence it is manifeſt, that the nature of God is immutable and Spirituall.

Gods immutabilitie of nature, is that by which he is voide of all compoſition, diuiſion, and change. Iam. 1. 17. *With God there is no variableneſſe nor ſhadowe of changing.* Mal. 3. 6. *I am the Lord and am not changed.* Where it is ſaid, that God *repenteth*, &c. Gen. 6. 6. the meaning is, that God chaungeth the action, as men doe that repent,

therefore repentance, it ſignifieth not any mutation in God, but in his actions, and ſuch things as are made and changed by him.

Gods Nature, is ſpirituall in that it is incorporall, and therefore inuiſible, Iohn. 4. 24. *God is a ſpirit.* 2. Cor. 3. 17. *The Lord is the ſpirit.* 1. Tim. 1. 17. *To the King eternall, immortall, inuiſible, onely wiſe God, be glory and honour for euer and euer.* Col. 1. 15. *Who is the image of the inuiſible God.*

The infinitenes of God, is two folde: his Eternity, and exceeding greatnes.

Gods eternity, is that by which he is without beginning and ending. Pſal 90. 2. *Before the mountaines were made, and before thou hadſt formed the earth and the round world, euen from euerlaſting to euerlaſting, thou art our God.* Reuel. 1. 8. *I am* Alpha *and* Omega, *that is, the beginning and ending, ſaith the Lord: Which is, Which was, and Which is to come.*

Gods exceeding greatneſſe, is that by which his incomprehenſible nature is euery where preſent, both within and without the world. Pſal. 145. 3. *Great is the Lord, and worthy to be prayſed, and his greatneſſe is incomprehenſible.* 1. King. 8. 27. *Is it true indeede that God will dwell on the earth? behold the heauens, and the heauens of heauens are not able to containe thee: how much leſſe is this houſe that I haue built?* Ier. 23. 24. *Doe not I fill the heauen and earth, ſaith the Lord?* Hence it is plaine.

Firſt, that he is onely one, and that indiuiſible, not many. Eph. 4. 5. *One Lord, one faith, one baptiſme, one God and father of all.* Deut. 4. 35. *Vnto thee it was ſhewed, that thou mighteſt know that the Lord he is God, & that there is none but he alone:* 1. Cor. 8. 4. *We know that an idoll is nothing in the world, and that there is none other God but one.* And there can be but one thing infinite in nature.

Secondly, that God is the knower of the heart. For nothing is hidden from that nature, which is within all things, and without all things, which is included in nothing, nor excluded from any thing. Becauſe 1. King. 8. 39. *The Lord ſearcheth all hearts, and vnderſtandeth euery worke of the minde.* Pſal. 139. 1. 2. *Thou knoweſt my ſitting downe, and my riſing vp, thou vnderſtandeſt my cogitation afarre off.*

CHAP. III.

Of the life of God.

HItherto we haue ſpoken of the perfection of Gods nature. Now followeth the life of GOD, by which the Diuine Nature is in perpetuall action, liuing, and moouing in it ſelfe. Pſal. 42. 2. *My ſoule thirſteth for God, euen for the liuing God, whē ſhall I come and appeare before the preſence of God?* Heb. 3. 12. *See there be not at any time in any of you an euill heart to depart from the liuing God.*

The diuine Nature, is eſpecially in perpetuall operation by three attributes, the which doe manifeſt the operation of God towards his creatures. Theſe are his Wiſdome, Will, and Omnipotencie.

The wiſdome or knowledge of God, is that by the which God doth not by certaine notions abſtracted from the thinges themſelues, but by his owne eſſence, not ſucceſſiuely and by diſcourſe of reaſon, but by one eternall and immutable acte of vnderſtanding, diſtinctly & perfectly know himſelfe, and all other things, though infinit, whether they haue beene or not. Mat. 11. 27. *Now man knoweth the ſonne but the father, nor the father but the ſonne, and hee to whom the ſonne will reueale him.* Heb. 4. 13. *There is nothing created, which is not manifeſt in his ſight: but all things are naked and open to his eies, with whome we haue to doe.* Pſal. 147. 5. *His wiſdome is infinite.*

Gods wiſdom hath theſe parts: his foreknowledge, and his councell.

The foreknowledge of God, is that by which hee moſt aſſuredly foreſeeth all things that are to come. Act. 2. 23. *Him haue ye taken by the hands of the wicked, beeing deliuered by the determinate counſell and foreknowledge of God, and haue crucified and ſlaine.* Rom. 8. *Thoſe things which hee knewe before, he alſo predeſtinated to be made like to the image of his ſonne.* This is not properly ſpoken of God, but by reaſon of men, to whom things are paſt or to come.

The councel of God, is that by the which hee doth moſt ſtraightly perceiue the beſt reaſon of all things that are. Prou. 8. 14. *I haue counſell and wiſdome, I am vnderſtanding, and I haue ſtrength.*

The will of God, is that by the which he both moſt freely and iuſtly with one acte willeth all things. Rom. 9. 18. *He hath mercie on whom he will, and whom hee will hee hardeneth.* Eph. 1. 5. *Who hath predeſtinate vs to be adopted through Ieſus Chriſt vnto himſelfe, according to the good pleaſure of his will.* Iam. 4. 15. *For that which you ſhould ſay, If the Lord will, and we liue, we will doe this or that.*

God willeth that wich is good, by approouing

prooving it, that which is euill, in as much as it is euill, by diſallowing and forſaking it. And yet hee voluntarily doth permite euill: becauſe it is good that there ſhould be euill. Act. 14. 16. *Who in time paſt ſuffered all the Gentiles to walke in their own waies.* Pſal. 81. 12. *So I gaue them vp to the hardneſſe of their heart, & they haue walked in their owne counſels.*

The will of God, by reaſon of diuers obiects, hath diuers Names, and is either called Loue and Hatred, or Grace and Iuſtice.

The Loue of God is that, by the which God approoueth firſt himſelfe and then all his creatures, without their deſert, and in them doth take delight. 1 Ioh. 4. 16. *God is loue, and who ſo remaineth in loue, remaineth in God, and God in him* Ioh 3. 16. *So God loued the world, that hee gaue his onely begotten ſonne, &c.* Rom 5. 8. *God ſetteth out his loue towards vs, ſeeing that while wee were yet ſinners, Chriſt died for vs,*

The Hatred of God, is that by the which he diſliketh and deteſteth his creature offending, for his fault. 1. Cor. 10. 5. *But many of them the Lord miſliked, for they periſhed in the wilderneſſe.* Pſal. 5. 5. *Thou hateſt all the workers of iniquitie.* Pſal. 44. 8. *Thou haſt loued iuſtice and hated iniquitie.*

The Grace of God, is that by which hee freely declareth his fauour to his creatures. Rom. 11. 6. *If it be of grace, it is no more of workes: otherwiſe grace is not grace, but if it be of workes, it is no more grace.* Tit 2. 11. *The ſauing grace of God ſhined to all men, teaching vs to denie impietie, &c.*

The Grace of God, is either his goodnes, or his mercie.

The Goodneſſe of God, is that by which hee beeing in himſelfe abſolutely good, doeth freely exerciſe his liberalitie vpon his creatures. Math. 19. 17. *Why calleſt thou mee good? there is none good but one, euen God.* Math. 5. 45. *He maketh his ſunne to ſhine vpon the good and bad, and he raineth vpon the iuſt and vniuſt.*

Gods mercie, is that by which hee freely aſſiſteth all his creatures in their miſeries. Eſai. 30. 18. *Yet will the Lord waite, that hee may haue mercy vpon you.* Lament. 3. 22. *It is the Lords mercies that wee are not conſumed becauſe his compaſſions faile not.* Exod. 33. 19. *I take pittie on whom I take pittie, and am mercifull on whom I am mercifull.*

Gods Iuſtice, is that by which hee in all things willeth that which is iuſt. Pſal. 10. *The iuſt Lord loueth iuſtice.* Pſalm. 5. 4. *For thou art not a God that loueth wickedneſſe.*

Gods iuſtice is inword or deed.

Iuſtice in worde, is that trueth by which he conſtantly, & indeed willeth that which he hath ſaid. Rom. 3. 4. *Let God be true, and euery man a liar.* Math. 24. 15. *Heauen and earth ſhall paſſe away, but my word ſhall not paſſe away.* Hence it is, that God is iuſt in keeping his promiſe. 1. Ioh. 1. 9. *If wee confeſſe our ſinnes, God is faithfull and iuſt to forgiue our ſinnes.* 2. Tim 4. 8. *Henceforth is laid vp for mee the crowne of righteouſneſſe, which the Lord the righteous Iudge ſhall giue mee at that day.*

Iuſtice indeed, is that by which hee either diſpoſeth or rewardeth.

Gods diſpoſing iuſtice, is that by which hee, as a moſt free Lord ordereth rightly all things in his actions. Pſal. 145. 17. *The Lord is righteous in all his waies.*

Gods rewarding iuſtice, is that by which he rendreth to his creature according to his worke. 2. Theſſ. 1. 6. *It is iuſtice with God, to render affliction to ſuch as afflict you, but to you which are afflicted, releaſing with vs,* 1. Pet. 1. 17. *Therefore if you call him Father, which without reſpect of perſon iudgeth according to euery worke, paſſe the time of your dwelling here in feare.* Ierem. 51. 56. *The Lord that recompenſeth ſhall ſurely recompence.*

The Iuſtice of God is either his Gentleneſſe or Anger.

Gods Gentleneſſe, is that by which hee freely beſtoweth vpon his creature a reward. 2. Theſſ. 1. 5. *Which is a token of the righteous iudgement of God, that yee may bee counted worthy the kingdome of God, for the which ye alſo ſuffer.* Math. 10. 41. 42. *He that receiueth a prophet in the name of a prophet, ſhall haue a prophets reward: and hee that receiueth a righteous man in the name of a righteous man, ſhall haue the reward of a righteous man. And whoſoeuer ſhall giue vnto one of theſe little ones to drinke a cup of cold water onely in the name of a Diſciple, verely I ſay vnto you, he ſhall not looſe his reward.*

Gods Anger, is that by which hee puniſheth the tranſgreſſion of his creature. Rom. 1. 18. *For the wrath of God is reuealed from heauen againſt all vngodlineſſe, and vnrighteouſneſſe of men, which withhold the truth in vnrighteouſneſſe.* Ioh. 3. 36. *He that obeyeth not the ſonne, ſhall not ſee life, but the wrath of of God abideth on him.*

Thus much concerning the will of GOD. Now followeth his omnipotency.

Gods omnipotencie, is that by which

he is most able to performe euery worke. Math. 19.29. *With men this is impossible, with God all things are possible.*

Some things notwithstanding are here to bee excepted. First, those things whose action argueth an impotencie, as to lie, to denie his word. Titus, 1.2. *Which God, that cannot lie, hath promised.* 2. Tim. 2.13. *He cannot denie himselfe.* Secondly, such thinges as are contrarie to the nature of God, as to destroy himselfe, & not to beget his sonne from eternitie. Thirdly, such things as imploy contradiction. For God cannot make a trueth false, or that which is, when it is not to be.

Gods power, may be distinguished into an absolute and actuall power.

Gods absolute power, is that by which he can doe more, then hee either doth, or will doe Math. 3.9. *I say vnto you, God is able of these stones to raise vp children to Abraham.* Philip. 3.21. *According to the working, whereby hee is able to subdue euen all thinges vnto himselfe.*

Gods actuall power, is that by which hee causeth all things to bee, which hee freely will. Psal. 135.6. *All things which God will, those he doth in heauen and in earth, and in all depths.*

CHAP. IV.

Of Gods glorie, and blessednes.

OVt of the former attributes, by which the true Iehouah is distinguished from a fained God, and from idols, arise the glorie of God, and his blessednes.

Gods glorie or maiestie, is the infinite excellencie of his most simple and most holy divine Nature. Hebr. 1.3. *Who beeing the brightnesse of his glorie, & the ingraued forme of his person, &c.* Dan. 3. *Thou art onely God, and glorious vpon the earth.*

By this we see, that God onely can know himself perfectly. Ioh. 6.46. *Not that any man hath seene the Father, saue he which is of God, he hath seene the Father.* 1. Tim. 6.16. *Who onely hath immortalitie, and dwelleth in the light, that none can attaine vnto, whome neuer man saw, neither can see.* Exod. 33.18. *Thou canst not see my face.*

Notwithstanding there is a certaine manifestation of Gods glorie: partly more obscure, partly more apparant.

The more obscure manifestation, is the vision of Gods maiestie in this life by the eyes of the minde, through the helpe of things perceiued by the outward senses. Isai. 6.1. *I saw the Lord sitting vpon an high throwne, and lifted vp, and the lower parts thereof filled the temple.* Exod. 33.22. *And while my glorie passeth by, I will put thee in a cleft of the rocke, and will couer thee with my hand whiles I passe by: after I will take away mine hand, and thou shalt see my backe parts, but my face shal not be seene.* 1. Cor. 13.12. *Now we see through a glasse darkely.*

The more apparant manifestation of God, is the contemplation of him in heauen face to face. 1. Cor. 13.12. *But then shall wee see face to face.* Dan. 7.9.10. *I beheld till the thrones were set vp, and the ancient of daies did sit, whose garment was white as snow, &c.* Math. 19.16.

Gods blessednes, is that by which God is in himselfe, and of himselfe all sufficient. Gen. 17.1. *I am God all-sufficient, walke before me, and be thou vpright.* Col. 2.2.9. *For in him dwelleth all the fulnesse of the god-head bodily.* 1. Tim. 5.6. *Which in due time he shall shew, that is blessed and Prince onely.*

CHAP. V.

Concerning the persons of the Godhead.

THe persons are they, which subsisting in one Godhead, are distinguished by incommunicable properties. 1. Ioh. 5.7. *There are three that beare record in heauen, the Father, the Word, and the holy Ghost, and these three are one.* Gen. 19.24. *Then Iehouah raigned vpon Sodom and vpon Gomorrah, brimstone, and fire from Iehouah in heauen.* Ioh. 1.1. *In the beginning was the Word, and the Word was with God, and that Word was God.*

They therefore are coequall, and are distinguished not by degree, but by order.

The Constitution of a person is, when as a personall propriety, or the proper manner of substing is adioyned to the Dietie, or one divine nature.

Distinction of persons, is that, which albeit euery person is one and the same perfect God, yet the Father is not the Sonne or the holy Ghost, but the Father alone; and the holy Ghost is not the Father or the Sonne, but the holy Ghost alone: neither can they be deuided, by reason of the infinitenes of their most simple essence, which is all one in number, and the same in the Father, the same in the Sonne, and the same in the holy Ghost: so that in these there is diuersitie of persons,

but

but vnitie in eſſence.

The communion of the perſons, or rather vnion, is that by which each one is in the reſt, and with the reſt, by reaſon of the vnitie of the Godhead: and therefore euery each one doth poſſeſſe, loue, and glorifie another, and worke the ſame thing. Ioh. 14.10. *Beleeueſt thou not that I am in the Father, and the Father is in me? the words that I ſpeake vnto you, I ſpeake not of my ſelfe, but the Father that dwelleth in me, he doth the works.* Prov. 8.22. *The Lord hath poſſeſſed me in the beginning of his way: I was before the works of old.* And, verſ. 20. *Then was I with him as a nourisher, and I was daily his delight, reioycing alway before him.* Ioh. 1.1. *In the beginning was the Word, and the Word was with God, and that Word was God,* and chap. 5.19. *The Sonne can doe nothing of himſelfe, ſaue that he ſeeth the father doe: for whatſoeuer things he doth, the ſame doth the Sonne alſo.*

There be three perſons: the Father, the Sonne, and the holy Ghoſt, Math. 3.16, 17. *And Ieſus when he was baptized, came ſtraight out of the water, and lo, the heauens were opened vnto him, and I ſhon ſaw the Spirit of God deſcending like a doue, and lighting vpon him: and loe, a voyce came from heauen, ſaying, This is my beloued Sonne, in whom I am well pleaſed.*

The Father, is a perſon without beginning, who from al eternitie begate the Son, Heb. 1.3. *Who beeing the brightnes of the glorie, and the ingraued forme of his perſon.* Pſal. 2.7. *Thou art my Sonne, this day haue I begotten thee*

In the generation of the Sonne, theſe properties muſt be noted: I. He that begetteth, and he that is begotten are togither, and not one before an other in time. II. Hee that begetteth doth communicate with him that is begotten, not ſome one part, but his whole eſſence. III. The Father begot the Sonne not out of himſelfe, but within himſelfe.

The incommunicable property of the Father, is to be vnbegotten, to bee a Father and to beget. He is the beginning of actions, becauſe he beginneth euery action of himſelfe, effecting it by the Sonne and the holy Ghoſt. 1. Cor. 8. 6. *Yet vnto vs, there is but one God, which is the Father of whom are all things and we in him, and one Lord Ieſus Chriſt, by whom are all things, and wee by him.* Rom. 11. 36. *For of him, and through him, and for him, are all things.*

The other two perſons haue the Godhead, or the whole diuine eſſence, of the Father by cõmunication, namely, the Sonne and the holy Ghoſt.

The Sonne is the ſecond perſon, begotten of the Father from all eternitie. Hebr. 1.5. *For vnto which of the Angels ſaid he at any time, Thou art my Sonne, this day begate I thee?* Coloſſ. 1.15. *Who is the image of the inviſible GOD, the firſt borne of euery creature.* Iohn. 1.14. *And we ſaw the glory thereof as the glory of the onely begotten ſonne of the father.* Rom. 8.32. *Hee who ſpared not his owne ſonne.*

For this cauſe hee is ſaid to be ſent from the Father. Iohn. 8.42. *I proceeded forth and came from God, neither came I of my ſelfe, but he ſent me.* This ſending taketh not away the equality of eſſence and power, but declareth the order of the perſons. Iohn. 5.18. *Therefore the Iewes ſought the more to kil him, not onely becauſe he had broken the Sabboath: but ſaid alſo that God was his Father, and made himſelfe equall with God.* Phil. 2.6. *Who beeing in the forme of God, thought is no robbery to be equall with God.*

Although the Sonne bee begotten of his Father, yet neuertheleſſe he is of & by himſelfe very God: for he muſt bee conſidered either according to his eſſence, or according to his filiation or Sonneſhip. In regard of his eſſence, he is (αὐτόθεος) that is, of and by himſelfe very God: for the Deity which is common to al the three perſons, is not begotten. But as he is a perſon, and the ſonne of the father, he is not of himſelfe, but from an other: for he is the eternall ſonne of his father. And thus he is truely ſaid to bee *very God of very God.*

For this cauſe alſo he is *the WORD of the Father*, not a vaniſhing, but an eſſentiall word; becauſe as a word is, as it were, begotten of the Father, and alſo, becauſe he bringeth glad tidings from the boſome of his Father. *Nazian.* in his Oration of the Sonne. *Baſil.* in his preface before *Iohns* Goſpell.

The property of the Sonne, is to bee begotten.

His proper manner of working, is to execute actions from the Father, by the holy Ghoſt. 1. Cor. 8.6. *Our Lord Ieſus Chriſt, by whom are all things, and we by him.* Ioh. 5.19. *Whatſoeuer things he doth, the ſame doth the Sonne alſo.*

The holy Ghoſt, is the third perſon, proceeding from the Father and the Sonne. Iohn. 15.26. *But when the Comforter ſhall*

come, whom I will send vnto you from the Father, euen the spirit of trueth, which proceedeth of the Father, he shall testifie of me. Roman. 8. 9. *But ye are not in the flesh, but in the spirit, seeing the spirit of God dwelleth in you. But if there bee any that hath not the spirit of Christ he is not his.* Ioh. 16. 13. 14. *But when the Spirit of truth shall come: he shall conduct you into all trueth: for he shall not speake of himselfe, but whatsoeuer he heareth, he shall speake, and shal declare vnto you such things as are to come. He shall glorifie me, for he shall receiue of mine, and shew it vnto you.*

What may be the essentiall difference betwixt proceeding, and begetting, neither the Scriptures determine, nor the Church knoweth.

The incommunicable property of the holy Ghost, is to proceede.

His proper manner of working is to finish an action, effecting it, as from the father and the Sonne.

And albeit the Father, and the Sonne are two distinct persons, yet are they both but one beginning of the holy Ghost.

CHAP. VI.

Of Gods workes, and his decree.

THus farre concerning the first part of Theologie: the second followeth, of the workes of God.

The workes of God, are all those, which he doth out of himselfe, that is, out of his diuine essence.

These are cõmon to the Trinity, alwaies reserued the peculiar maner of working to euery person.

The end of all these, is the manifestation of the glorie of God. Rom. 11. 36. *For him are all things, to him be glory for euer.*

The worke, or action of God, is either his decree, or the execution of his decree.

The decree of God, is that by which God in himselfe, hath necessarily, and yet freely, from al eternity determined al things. Eph. 1. 11. *In whom also we are chosen when we were predestinate, according to the purpose of him, which worketh all things after the counsell of his owne will.* and vers. 4. *As he hath chosen vs in him before the foundation of the worlde.* Math. 10. 29. *Are not two sparrowes sold for a farthing, and not one of them falleth on the ground without your father?* Rom. 9. 21. *Hath not the potter power on the clay, to make of the same lumpe one vessell to dishonor, and an other to honour.*

Therefore the Lord, according to his good pleasure, hath most certainly decreed euery both thing and action, whether past, present, or to come, together with their circumstances of place, time, meanes, and ende.

Yea, he hath most iustly decreede the wicked workes of the wicked. For if it had not so pleased him they had neuer bene at all. And albeit they of their owne nature, are and remaine wicked; yet in respect of Gods decree, they are to be accounted good. For there is not any thing absolutely euill. 1. Pet. 3. 17. *For it is better (if the will of God be so) that ye suffer for well doing, then for euill doing.*

The thing which in the own nature is euill, in Gods eternall counsell comes in the place of a good thing; in that it is some occasion & way to manifest the glory of God in his iustice, and his mercy.

God his foreknowledge, is conioyned with his decree, and indeede is in nature before it: yet not in regard of God, but vs; because knowledge goeth before the will & the effecting of a worke. For wee doe nothing, but those things that we haue before willed neither doe we will any thing which we know not before.

God his foreknowledge in it selfe, is not a cause why thinges are, but as it is conioyned with his decree. For thinges doe not therefore come to passe, because that God did foreknowe them; but because hee decreed and willed them, therefore they come to passe.

The execution of Gods decree is that by which all things in their time are accomplished which were foreknown or decreed, and that euen as they were foreknowne and decreed.

The same decree of GOD, is the first & principall working cause of al things which also is in order, and time before all other causes. For with Gods decree is alwaies his will anexed, by the which hee can willingly effect that hee hath decreed. And it were a signe of impotencie, to decree any thing which hee could not willingly compasse. And with Gods will is conioyned an effectuall power, by which the Lord can bring to passe, whatsoeuer hee hath freely decreede.

This first and principall cause, howbeit in it selfe it bee necessary, yet it doth not take away freedome of will in election, or the nature and property of second causes, but onely brings them into a certaine order, that is, it directeth them to the determinate

minate ende: whereupon the effects and euents of things are contingent or neceſſarie, as the nature of the ſecond cauſe is. So Chriſt according to his Fathers decree died neceſſarily, Act. 17. 3. but yet willingly, Math, 25. 39. And if wee reſpect the temperature of Chriſts body, he might haue prolonged his life; and therefore in this reſpect may be ſaid to haue died contingently.

The execution of Gods decree, hath two branches; his operation, and his operatiue permiſſion.

Gods operation, is his effectuall producing of all good thinges, which either haue beeing or mooning or which are done.

Gods operatiue permiſſion, is that by which he onely permitteth one & the ſame worke to be done of others, as it is euill; but as it is good, he effectually worketh the ſam. Gen. 50. 20. *You indeede had purpoſed euill againſt me, but God decreed that for good, that he might, as hee hath done this day, preſerue his people aliue.* And Ge. 45. 7. *God hath ſent me before you to preſerue your poſterity in this land* Eſay. 10. 5, 6, 7 *Woe vnto Aſſhur, the rod of my wrath, and the ſtaffe in their hands is mine indignation. I will ſende him to a diſſembling nation, & I wil giue him a charge againſt the people of my wrath to take the ſpoile, and to take the pray, and to tread them vnder feete like the mire in the ſtreete. But hee thinketh not ſo, neither doeth his heart eſteeme it ſo: but he imagineth to deſtroy, and to cut off not a few nations.*

God permitteth euill, by a certaine voluntary permiſſion, in that hee forſaketh the ſecond cauſe in working euill. And hee forſaketh his creature, either by detracting the grace it had, or not beſtowing that which it wanteth Rom. 1. 26. *For this cauſe God gaue them vp vnto vile affections.* 2. Tim. 2. 25, 26. *Inſtructing them with meekeneſſe that are contrary minded, proouing if God at any time will giue them repentance, that they may knowe the truth, and that they may come to amendment out of the ſnare of the deuill, which are taken of him at his will.*

Neither muſt we thinke God vniuſt, who is indebted to none. Rom. 9. 15. *I will haue mercie on him to whom I will ſhew mercie.* Yea it is in Gods pleaſure to beſtowe how much grace and vpon whom he will. Math. 20. 15. *Is it not lawfull for me to do as I will with mine owne?*

That which is euill, hath ſome reſpect of goodneſſe with GOD: firſt, in that it is the puniſhment of ſinne: and puniſhment is accounted a morall good, in that it is the part of a iuſt iudge to puniſh ſinne. Secondly, as it is a meere action or act. Thirdly, as it is a chaſtiſement, a triall of ones faith, martyrdome, propitiation for ſinne, as the death and paſſion of Chriſt. Act. 2. 23. and 4. 24. And if we obſerue theſe caueats God is not onely a bare permiſſiue agent in an euill worke, but a powerful effectour of the ſame, yet ſo, as he neither inſtilleth an aberration into the action, nor yet ſupporteth, or intendeth the ſame. but that hee moſt freely ſuffereth euill, and beſt diſpoſeth of it to his owne glory. The like we may ſee in this ſimilitude: Let a man ſpurre forward a lame horſe; in that hee mooueth forward, the rider is the cauſe; but that he halteth, he himſelfe is the cauſe. And againe, we ſee the ſunne beames gathering themſelues into a Sunne glaſſe, they burne ſuch thinges as they light vpon: now, that they burne, the cauſe is not in the Sun, but in the glaſſe. The like may be ſaid of Gods action in an euill ſubiect.

CHAP. VII.

Of Predeſtination and creation.

GOds decree, in as much as it concerneth man, is called Predeſtination: which is the decree of God, by the which he hath ordained all men to a certaine and euerlaſting eſtate: that is, either to ſaluation or condemnation, for his owne glory. 1. Theſſ. 4. 9. *For God hath not appointed vs vnto wrath, but to obtaine ſaluation by the meanes of our Lord Ieſus Chriſt* Rom. 9. 13. *As it is written, I haue loued Iacob, and hated Eſau,* and verſ. 22. *What and if God would, to ſhew his wrath, and to make his power knowne ſuffer with long patience the veſſels of wrath prepared to deſtruction, and that hee might declare the riches of his glory vpon the veſſels of mercy, which hee hath prepared vnto glorie?*

The meanes of accomp'iſhing Gods Predeſtination are twofold.

The creation, and the fall.

The creation, is that by which GOD made all things very good, of nothing, that is, of no matter which was before the creation. Gen. 1. 1. *In the beginning God created the heauen,* &c. to the ende of the chapter.

Gods manner of creating, as alſo of gouerning, is ſuch, as that by his word alone, he without any inſtruments, meanes, aſſiſtance, or motion produced all ſorts of

things. For to will any thinge with God, is both to be able and to performe it. Hebr. 11.3. *By faith wee vnderstand, that the worlde was ordained by the word of God, so that the thinges which wee see, are not made of thinges which did appeare.* Psal. 148.5. *Let them praise the name of the Lord, for he commanded and they were created.*

The goodnesse of the creature, is a kind of excellency, by which it was voide of all sinne, that is, free from punishment & transgression.

The creation, is of the world, or inhabitants in the world.

The world, is a most beautifull pallace, framed out of a deformed substance, and fit to be inhabited.

The parts of the world, are the heauens and earth.

The heauens are threefold: the first is the aire, the second the skie, the third an inuisible and incorporall essence, created to be the seat of all the blessed, both men, and angels. The third heauen is called Paradise. 2. Cor. 12.4.

The inhabitours of the world, are reasonable creatures made according to Gods owne Image, they are either angels or men. Gen. 1.26. *Furthermore, God said, Let vs make man in our owne image, according to our likenesse.* Iob. 1.6. *When the children of God came and stood before the Lord, Satan came also among them.*

The Image of God, is the integrity of the reasonable creature, resembling God in holinesse. Eph. 4.24. *And put on the newe man which after God is created in righteousnesse & true holinesse.*

CHAP. VIII.

Of Angels.

THe Angels each of them beeing created in the beginning, were setled in an vpright estate. In whom these thinges are to be noted. First, their nature. Angels are spirituall & incomporall essences. Hebr. 2.16. *For he in no sort tooke the angels, but hee tooke the seede of Abraham.* Hebr. 1.7. *And of the Angels, he saith, hee maketh the spirits his messengers and his ministers a flame of fire.*

Secondly, their qualities, First, they are wise, 2. Sam. 14.18. *My Lord the king is euen as an angel of God in hearing good & bad.* 2. They are of great might, 2. Thess. 1.7. *When the Lord Iesus shall shewe himselfe from heauen with his mighty angells.* 2. Sam. 24. *Dauid saw the Angell that smote the people.* 2. King. 19.35. *The same night the Angell of the Lord went out and smote in the campe of Ashur, an hundreth, fourescore, and fiue thousand.* 3. They are swift and of great agility, Esay, 6.6. *Then flewe one of the Seraphins vnto mee with an hotte cole in his hande.* Dan. 9.21. *The man Gabriell whom I had seene before in a vision, came flying and touched me.* This is the reason why the Cherubins in the tabernacle were painted with wings.

Thirdly, they are innumerable, Gen. 3.2. *Now Iacob went forth on his iourney, and the angell of God met him.* Dan. 10.7. *Thousand thousands ministred vnto him, & ten thousand thousands stood before him.* Math. 26.35. *Thinkest thou I cannot pray to my father, and he will giue me more then twelue legions of Angels?* Hebr. 12.22. *To the companie of innumerable angels.*

Fourthly, they are in the highest heauen, where they euer attend vpon God, & haue society with him, Mark. 18.10. *In heauen their angels alwaies beholde the face of my father which is in heauen.* Psal. 68.17. *The chariots of God are twenty thousand thousand angels, and the Lord is among them.* Marke, 12.25. *But are as angels in heauen.*

Fiftly, their degree. That there are degrees of Angels, it is most plaine. Colos. 1 16. *By him were all thinges created which are in heauen and in earth, things visible and inuisible: whether they bee thrones or Dominions, or principalities, or powers.* Rom. 8.38. *Neither angels, nor principalities, nor powers, &c.* 1. Thess. 4.16. *The Lord shall descend with the voice of the Archangell, and with the trumpet of God.* But it is not for vs to search who, or howe many bee of each order, neither ought wee curiously to inquire howe they are distinguished, whether in essence or qualityes. Colos. 2.18. *Let no man at his pleasure beare rule ouer you by humblenesse of minde, and worshipping of Angels, aduancing himselfe in those things which hee neuer saw.*

Sixtly, their office. Their office is partly to magnifie God, and partly to performe his commaundements. Psal. 103.20.21. *Praise the Lord, ye his Angells that excell in strength, that doe his commandement in obeying the voice of his word. Praise the Lord, all ye his hostes, ye his seruants that doe his pleasure.*

Seuenthly: The establing of some Angels in that integrity, in which they were created.

CHAP.

CHAP. IX.

Of man, and the estate of Innocencie.

MAn, after he was created of God, was established in an excellēt estate of innocencie. In this estate seauen thinges are cheifly to be regarded.

I. The place. The garden of Heden, that most pleasant garden. Gen. 2. 15. *Then the Lord tooke the man and put him into the garden of Heden.*

II. The integritie of mans nature. Which was Eph. 4. 24. *created in righteousnesse and true holinesse*. This integritie hath two parts.

The first is wisdome which is true and perfect knowledge of God, and of his will, in as much as it is to bee performed of man, yea, and of the counsell of God in all his creatures. Colos. 3. 10. *And haue put on the newe man, which is renewed in knoweledge, after the image of him that created him.* Gen. 2. 19. *When the Lord God had formed on the earth euery beast of the field, and euery foule of the heauen, hee brought them vnto the man, to see how hee would call them: for howsoeuer the man called the liuing creature, so was the name thereof.*

The second is Iustice, which is a conformitie of the will, affections, & powers of the bodie to the will of God.

III. Mans dignitie, consisting of foure parts. First, his communion with God, by which as God reioyced in his owne image, so likewise man was incensed to loue God: this is apparent by Gods familiar conference with Adam, Gen. 1. 29. *And God said, Behold, I haue giuen vnto you euery herb bearing seed, &c. that shall bee to you for meat.* Secondly, his dominion ouer all the creatures of the earth, Gen. 2. 19. Psal. 8. 6. *Thou hast made him Lord ouer the workes of thine handes, and hast set all thinges vnder his feete, &c.* Thirdly, the decencie, and dignitie of the bodie, in which, though naked, as nothing was vnseemely, so was there in it imprinted a princely maiestie. Psal. 8. *Thou hast made him little lower then God, & crowned him with glorie and worship.* Gen. 2. 25. *They were both naked, and neither ashamed.* 1. Cor. 12. 23. *Vpon those members of the bodie, which wee thinke most vnhoneste, put wee more honestie on: and our comely parts haue more comelinesse on.* Fourthly labour of the bodie without paine or griefe. Gen. 3. 17, 19. *Because thou hast obeyed the voice of thy wife, &c. cursed is the earth for thy sake, in sorrow shalt thou eate of it all the daies of thy life, &c.*

IV. Subiection to God, whereby man was bound to performe obedience to the commaundements of God: which are two. The one was cōcerning the two trees: the other, the obseruation of the Sabboth.

Gods commaundement concerning the trees, was ordained to make examination and triall of mans obedience. It consisteth of two parts: the first, is the giuing of the tree of life, that as a signe, it might confirme to man his perpetuall abode in the garden of Heden, if still hee persisted in his obedience, Reuel. 2. 7. *To him that ouercommeth, will I giue to eate of the tree of life, which is in the midst of the Paradise of God.* Prou. 3. 18. *Shee is a tree of life to them which lay hold on her: and blessed is hee that retaineth her.* The second, is the prohibition to eate of the tree of the knowledge of good and euill, together with a commination of temporall & eternall death, after the transgression of this commaundement. Gen. 2. 17. *Of the tree of the knowledge of good and euill, thou shalt not eate of it: for in the day that thou eatest thereof, thou shalt die the death.* This was a signe of death, and had his name of the euent, because the obseruation thereof would haue brought perpetuall happines, as the violation gaue experience of euill, that is, of all miserie, namely of punishment, and of guiltinesse of sinne.

Gods commandement concerning the obseruatiō of the Sabboth, is that, by which God ordained the sanctification of the Sabboth. Gen. 2. 3. *God blessed the seauenth day, and sanctified it.*

V. His calling, which is his seruice of God, in the obseruation of his commaundements, and the dressing of the garden of Heden. Prou. 16. 4. *God made all thinges for himselfe.* Gen. 2. 15. *He placed him in the garden of Heden, to dresse and keepe it.*

VI. His diet was the herbes of the earth, and fruit of euery tree, except the tree of the knowledge of good and euil. Gen. 1. 29. *And God saide, behold, I haue giuen vnto you euery herb bearing seed, which vpon all the earth, and euery tree, wherein is the fruit of a tree bearing seed, that shal be to you for meate:* & chap. 3. 17. *But of the tree of knowledge of good and euill, thou shalt not eate.*

VII. His free choice both to wil, & performe the commaundement concerning the two trees, and also to neglect & violate the same. Wherby we see that our first parents were indeed created perfect, but mutable: for so it pleased God to prepare a way to the execution of his decree.

CHAP.

CHAP. X.

Of ſinne, and the fall of Angels.

THe fall, is a reuolting of the reaſonable creature from obedience to ſinne.

Sinne, is the corruption, or rather depriuation of the firſt integritie. More plainely, it is a falling or turning from God, binding the offendour by the courſe of Gods iuſtice, to vndergoe the puniſhment.

Here a doubt may bee mooued, whethere ſinne be a thing exiſting, or not. The anſwere is this: Of things which are, ſome are poſitiue, other priuatiue. Things poſitiue, are all ſubſtances togither with thoſe their properties, effects, inclinations, and affections, which the Lord hath created and imprinted in their natures. The thing is called priuatiue which graunteth or preſuppoſeth the abſence of ſome ſuch thing, as ought to be in a thing. Such a thing is ſinne, the which properly and of it ſelfe is not any thing created, and exiſting; but rather the abſence of that good which ought to be in the creature.

Sinne hath two parts: A defect, or impotencie; and it is a confuſion or diſturbance of all the powers and actions of the creature.

Impotencie is nothing els, but the very want or loſſe of that good which God hath ingrafted in the nature of his creature.

The fall was effected on this manner. Firſt, God created his reaſonable creatures good indeede, but withall changeable, as we haue ſhewed before. For to be vnchangeable good is proper to God alone. Secondly, God tried their obedience in thoſe things about which they were conuerſant. Deut. 13.13. *Thou ſhalt not hearken to the words of the Prophet, or vnto that dreamer of dreames: for the Lord your God prooueth you, to know whether you loue the Lord your God, with all your heart, and with all your ſoule.* Thirdly, in this tria'l God doth not aſſiſt them with new grace to ſtand, but for iuſt cauſes forſaketh them. Laſtly, after God hath forſaken them, and left them to themſelues, they fall quite from God: no otherwiſe, then when a man ſtaying vp a ſtaffe from the ground, it ſtandeth vpright: but if he neuer ſo little withdraw his hand it falleth of it ſelfe.

The fall, is of men, and Angels.

The fall of Angels, is that by which the vnderſtanding, pointing at a more excellent eſtate, and of it owne accord approouing the ſame, together with the will making eſpeciall choiſe thereof, they, albeit they might freely by their integritie, haue choſen the cõtrarie, were the ſole inſtruments of their fall from God. 2. Pet. 2.4. *If God ſpared not the angels which ſinned, but caſt them downe into hell, and deliuered them into chaines of darknes, to bee kept vnto damnation, &c.* Iud. 6. *The Angels which kept not their firſt eſtate, but left their owne habitation, he hath reſerued in euerlaſting chaines, &c.* Ioh. 8.44. *Hee was a murtherer from the beginning, and continued not in the truth: for there is no truth in him.*

In the fall of Angels, conſider: First, their corruption, anſing from the fall; which is the deprauation of their nature, and is either that fearefull malice and hatred, by which they ſet themſelues againſt God, or their inſatiable deſire to deſtroy mankind; to the effecting whereof, they neglect neither force nor fraud. 1. Ioh. 3.8. *He that committeth ſinne is of the deuill, becauſe the deuill ſinned from the beginning For this cauſe was the ſonne of God reuealed, to diſſolue the workes of the deuill.* 1. Pet. 5 8. *Your aduerſarie the deuill goeth about like a roaring lyon ſeeking whome hee may deuoure.* Eph. 6. 12. *You ſtriue not againſt fleſh and blood, but againſt Principalities and powers, and worldly gouernours, the princes of darkeneſſe of this world, againſt ſpirituall wickednesſes, which are in ſupereeloſtiall things.*

II. Their degree, and diuerſitie: for of theſe Angels, one is cheife, and the reſt attendants. The chiefe is Beelzebub, prince of the reſt of the deuils, and the world, far aboue them all in malice. Math. 25.41. *Away from me yee curſed, into euerlaſting fire, prepared for the deuill & his Angels.* 1. Cor. 4. 4. *Whoſe mindes the God of this world hath blinded.* Reu. 12.7. *And there was warre in heauen, Michaell, and his angels fought with the dragon, and the dragon and his angels fought.*

Miniſtring angels, are ſuch as waite vpon the deuill, in accompliſhing his wickedneſſe.

III. Their puniſhment. God, after their fall, gaue them ouer to perpetuall torments, without any hope of pardon. Iude, verſ. 6. 2. Pet. 2.4. *God ſpared not the angels that had ſinned, but caſt them downe into hell, and deliuered them into chaines of darkenes, to be kept vnto damnation.* This hee did: firſt, to admoniſh men, what great puniſhment they deſerued. Secondly, to ſhew that grieuous ſinnes muſt more grieuouſly

ſly be puniſhed.

The fall of Angels was the more grieuous, becauſe both their nature was more able to reſiſt, and the deuil was the firſt founder of ſinne.

Their puniſhment is eaſier, or more grieuous.

Their eaſier puniſhment is double. The firſt, is their deiection from heauen. 2. Pet. 2. 4. *God caſt the Angels that ſinned into hell.* The ſecond, is the abridging, and limitation of their power, Iob. 1, 12. *The Lord ſaid vnto Satan, Behold, all that he hath is in thine hand, onely vpon him lay not thine hand.*

The more grieuous paine, is that torment in the deepe, which is endleſſe and infinite, in time and meaſure. Luk. 8. 31, *And they beſought him, that he would not command them to goe downe into the deepe.*

CHAP. XI.

Of mans fall and diſobedience.

ADams fall, was his willing reuolting to diſobedience by eating the forbidden fruit. In Adams fall, we may note the manner, greatneſſe, and fruit of it.

I. The manner of Adams fall, was on this ſort. Firſt, the Deuill, hauing immediately before fallen himſelfe, inſinuateth vnto our firſt parents, that both the puniſhment for eating the forbidden fruite was vncertaine, and that God was not true in his word vnto them. Secondly, by this his legerdemaine, hee blinded the eyes of their vnderſtanding. Thirdly, beeing thus blinded, they begin to diſtruſt GOD, and to doubt of Gods fauour. Fourthly, they thus doubting, are mooued to beholde the forbidden fruit. Fifthly, they no ſooner ſee the beauty thereof, but they deſire it. Sixtly, that they may ſatisfie their deſire, they eate of the fruite, which by the hands of the woman, was taken from the tree: by which act they become vtterly diſloyall to God. Gen. 3. 1, 2, 3, 4, 5, 6, 7, 8.

Thus without conſtraint, they willingly fal from their integrity, God vpō iuſt cauſes leauing them to themſelues, and freely ſuffering them to fall. For we muſt not thinke that mans fall was either by chaunce, or God not knowing it; or barely winking at it, or by his bare permiſſion, or againſt his will: but rather miraculouſly, not without the will of God, but yet without all approbation of it.

II. The greatneſſe of this tranſgreſſion muſt be eſteemed, not by the externall obiect, or the baſeneſſe of an apple, but by the offence it containeth againſt Gods maieſty. This offence appeareth by many treſpaſſes committed in that actiō. The 1. is doubting of Gods worde: 2. want of faith. For they beleeue not Gods threatning, (*In that day ye eate thereof you ſhall dye the death*:) But being bewitched with the Deuills promiſe, (*ye ſhal be like Gods*) they ceaſe to feare Gods puniſhment, and are inflamed with a deſire of greater dignity. 3. Their curioſity, in forſaking Gods word, and ſeeking other wiſedome. 4. Their pride, in ſeeking to magnifie themſelues, and to become like God. 5. Contempt of God, in tranſgreſſing his commaundements againſt their owne conſcience. 6. In that they preferre the Deuill before God. 7. Ingratitude, who, in as much as in them lyeth, expell Gods ſpirit dwelling in them, and deſpiſe that bleſſed vnion. 8. The murther both themſelues and their progeny.

III. The fruit or effects. Out of this corrupt eſtate of our firſt parents, aroſe the eſtate of infidelity or vnbeliefe, whereby God hath included all men vnder ſinne, that he might manifeſt his mercie in the ſaluation of ſome, and his iuſtice in condemnation of others. Rom. 11. 32. *God hath ſhut vp all men in vnbeleefe, that he might haue mercy on all.* Gal. 3. 22. *The Scripture hath concluded all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt ſhould be giuen to them that beleeue.*

In this eſtate, wee muſt conſider ſinne, and the puniſhment of ſinne. Sinne is threefold.

The firſt, is the participation of Adams both *tranſgreſſion* and *guiltineſſe*: whereby in his ſinne, all his poſterity ſinned. Rom. 5. 12. *As by one man ſinne entered into the world, and by ſinne death: ſo death entred vpon all men, in that all men haue ſinned.* The reaſon of this is ready. Adam was not then a priuate man, but repreſented all mankinde, and therefore looke what good he receaued from God, or euill elſewhere, both were cōmon to others with him. 1. Cor. 15. 22. *As in Adam all men die, ſo in Chriſt all men riſe againe.*

Againe, when Adam offended, his poſterity was in his loynes, from whom they ſhould by the courſe of nature, iſſue: and therefore take part of the guiltineſſe with him. Hebr. 7. 9, 10. *And to ſay as the thinge is, Leui &c. payed tythes to Melchiſedec: for hee was yet in the loynes of his father Abra-*

ham.

Abraham, when Melchisedec met him.

CHAP. XII.

Of Originall sinne.

OVt of the former transgression ariseth another, namely Original sinne, which is corruption ingendered in our first conception, whereby euery faculty of soule and body is prone and disposed to euill. Psal. 51. 1. *I was borne in iniquity, and in sinne hath my mother conceiued me.* Gen. 6.5. Tit. 3.3. *We our selues were in times past vnwise, disobedient, deceiued, seruing the lusts and diuers pleasures, liuing in maliciousnesse and enuie, hatefull; and hating one another.* Heb. 12. 1. *Let vs cast away euery thing that presseth downe, and the sinne that hangeth so fast on.*

By this we see, that sinne is not a corruption of mans substance, but onely of faculties: otherwise neither could mens soules be immortall, nor Christ take vpon him mans nature.

All Adams posterity is equally partaker of this corruption: the reason why it sheweth not it selfe equally in all, is because some haue the spirit of sanctification, some the spirit, onely to bridle corruption, some neither.

The propagation of sinne, from the parents to the children, is either because the soule is infected by the contagion of the body, as a good ointment by a fustie vessell; or because God, in the very moment of creation and infusion of soules into infants, doth vtterly forsake them. For as Adam receiued the image of God, both for himselfe and others: so did he loose it for himselfe and others.

But whereas the propagation of sinne is as a common fire in a towne, men are not so much to search how it came, as to be carefull how to extinguish it.

That we may the better know originall sinne in the seueral faculties of mans nature, three circumstances must be considered.

1. How much of Gods image we yet attaine. 2. How much sinne man receiued from Adam. 3. The increase thereof afterward.

I. In the minde. The remnant of Gods image, is certain notions concerning good and euill: as, that there is a God, and that the same God punisheth transgressions: that there is an euerlasting life: that wee must reuerence our superiours, and not harme our neighbours. But euen these notions, they are both generall and corrupt, and haue none other vse, but to bereaue man of all excuse before Gods iudgement seat. Rom. 1. 19. 20. *That which may be known concerning God, is manifest in them: for God hath shewed it vnto them. For the inuisible things of him, that is, his eternall power and Godhead, are seene by the creation of the world, beeing considered in his workes, to the intent they should be without excuse.*

Mens mindes receiued from Adam: 1. Ignorance, namely, a want, or rather a depriuation of knowledge in the thinges of God, whether they concerne his sincere worship, or eternall happinesse. 1. Cor. 2. 14. *The naturall man perceiueth not the thinges of the spirit of God, for they are foolishnesse vnto him, neither can he knowe them, because they are spiritually discerned.* Rom. 8.7. *The wisedome of the flesh is enimity to God, for it is not subiect to the lawe of God, neither indeed can be.*

II. Impotencie, whereby the minde of it selfe is vnable to vnderstand spirituall thinges, though they be taught. Luke 24. 45. *Then opened he their vnderstanding, that they might vnderstand the scriptures.* 2. Cor. 3.5. *Not that we are sufficient of our selues, to thinke any thinge as of our selues: but our sufficiency is of God.*

III. Vanity, in that the minde thinketh falshood trueth, and trueth falsehood. Eph. 4. 7. *Walke noe more as other Gentiles, in the vanity of your vnderstanding.* 1. Cor. 1. 21. *It pleased God by the foolishnesse of preaching, to saue those which beleeue.* 23. *Wee preach Christ crucified, to the Iewes a stumbling blocke, but to the Grecians foolishnesse.* Prou. 14. 12. *There is a way which seemeth good in the eyes of men, but the ende thereof is death.*

IV. A naturall inclination onely to conceiue and deuise the thing which is euill. Gen. 6.5. *The Lord saw that the wickednesse of men was great vpon earth, and all the imaginations of the thoughts of the heart were onely euill continually.* Ierem. 4. 22. *They are wise to doe euill, but to doe well they haue noe knowledge.*

Hence it is apparent, that the originall, and as I may say, the matter of all heresies, is naturally ingrafted in mans nature. This is worthy the obseruation of students in diuinity.

The increase of sinne in the vnderstanding, is 1. a reprobate sense, when GOD withdraweth the light of nature. John, 12. 40. *He hath blinded their eyes, and hardened*

their

their hearts, leaſt they ſhould ſee with their eies, and vnderſtand with their hearts, and I ſhould heale them, and they be conuerted. Ro. 1.28. *As they regarded not to knowe God, ſo God deliuered them vp vnto a reprobate minde, to doe thoſe thinges which are not conuenient.* 2. The ſpirit of ſlumber. Rom. 11.8. *God hath giuen them the ſpirit of ſlumber, &c.* 3. A ſpirituall drunkenneſſe, Eſay 29.9. *They are drunkē, but not with wine, they ſtagger, but not with ſtrong drinke.* 4. Strong illuſions. 2. Theſſ. 2.11. *God ſhall ſend them ſtrong illuſions, and they ſhall beleeue lies.*

The remnant of Gods image in the conſcience, is an obſeruing and watchfull power, like the eye of a keeper, reſerued in man, partly to reproue, partly to repreſſe the vnbridled courſe of his affections. Roman. 2.15. *Which ſhew the effect of the lawe written in their hearts, their conſcience alſo bearing witneſſe, and their thoughts accuſing one an other or excuſing.*

That which the conſcience hath receiued of Adam, is the impurenes thereof. Tit. 1.15. *To them, that are defiled & vnbeleeuing nothing is pure, but euen their mindes and conſciences are defiled.* This impuritie hath three effects: the firſt, is to excuſe ſinne; as, if a man ſerue God outwardly, he wil excuſe and cloake his inward impiety. Mark. 10.19,20. *Thou knoweſt the commādements, Thou ſhalt not, &c. Then he anſwered, and ſaid, Maſter, all theſe thinges haue I obſerued from my youth.* Againe, it excuſeth intents not warranted in Gods worde. 1. Chr. 13.9. *When they came to the threſhing floore of Chidon, Uzza put forth his hand to hold the Arke, for the oxe did ſhake it.*

The ſecond, is to accuſe and terrifie for doing good. This wee may ſee in ſuperſtitious idolators, who are grieued whē they omit to performe counterfeit and idolatrous worſhip to their gods. Coloſſ. 2.21, 22. *Touch not, taſt not, handle not, which all periſh with vſing, and are after the commandements and doctrines of men.* Eſai. 29.13. *And their feare toward me was taught them by the precepts of men.*

The third, is to accuſe and terrifie for ſinne. Gen. 50.15. *When Ioſephs brethren ſaw that their father was dead, they ſaid, It may bee that Ioſeph will hate vs, and will pay vs againe all the euill, which we did vnto him.* Ioh. 8.9. *And when they heard it, being accuſed by their own conſciences, they went out one by one.* 1. Ioh. 3.20. *If our heart condemne vs, God is greater then our heart.* Though the conſcience ſhall accuſe a man truely, yet that will not argue any holineſſe in it: which appeareth, in that Adam in his innocencie had a God, yet no accuſing conſcience.

Impurenes increaſed in the conſcience, is firſt ſuch a ſenſles numneſſe, as that it can hardly accuſe a man of ſinne. Eph. 4.19. *Who being paſt feeling haue giuen themſelues to wantonnes, to worke all vncleannes, euen with greedineſſe.* 1. Tim. 4.2. *Hauing their cōſciences burned with an hot yron.* This ſenſleſnes ſpringeth from a cuſtom in ſinning. 1. Sam. 25.37. *Then in the morning when the wine was gone out of Nabal, his wife told him thoſe words, and his heart died within him, and he was like a ſtone.*

II. Some grieuous horror, and terrour of the conſcience. Gen. 4.14. *Behould thou haſt caſt me this day from the earth, and from thy face ſhall I be hid.* and v. 13. *My puniſhment is greater, then I can beare.* The Symptomes of this diſeaſe, are blaſphemies, trēbling of bodie, feareful dreames. Act. 24.26. *And as hee diſputed of righteouſnes, and temperance, and the iudgement to come, Felix trembled &c.* Dan. 5.9. *Then the Kings countenance was changed, and his thoughts troubled him, ſo that the ioynts of his loynes were looſed, and his knees ſmote one againſt the other.*

In the will, the remnant of Gods image, is a free choice. Firſt, in euery naturall action, belonging to each liuing creature, as to nouriſh, to engender, to mooue, to perceiue. Secondly, in euery humane action, that is, ſuch as belong to all men; and therfore man hath freewil in outward actions, whether they concerne manners, a family, or the commonwealth, albeit both in the choice and refuſall of them it bee very weake. Rom. 2.14. *The Gentiles which haue not the law, by nature doe thoſe things which are of the law.*

The will receiued. I. An impotencie, whereby it cannot will, or ſo much as luſt after that, which is indeede good, that is, which may pleaſe and bee acceptable to God. 1. Cor. 2.14. *The naturall man perceiueth not the thinges of the ſpirit of God, for they are fooliſhnes vnto him: nether can hee know them, becauſe they are ſpiritually diſcerned.* Rom. 5.6. *Chriſt, when we were yet of no ſtrength, at his time died for the vngodly.* 2. Tim. 2.26. Phil. 2.13. *It is God which worketh in you both the will and the deede, euen of his good pleaſure.*

II. An inward rebellion, whereby it

vtterly abhorreth that which is good desiring and willing that alone which is euill.

By this it appeareth, that the wil is no agent, but a meere patient in the first act of conuersion to God, and that by it selfe it can neither begin that conuersion, or any other inward and sound obedience due to Gods law.

That which the affections receiue, is a disorder by which they therefore are not well affected, because they eschew that which is good, and pursue that which is euill. Gal. 5.24. *They that are Christs, haue crucified the flesh with the affections and lusts thereof.* Rom. 1.26. *Therfore God gaue them ouer to filthie lusts.* 1. King. 22.8. *The king of Israel said vnto Iehosaphat, Yet is there one of whome thou maist take counsell, but him I hate, &c.* and, 21.4. *Therefore Achab came home to his house discontented and angrie for the word which Naboth spake vnto him, & he laid himselfe on his bed, turning away his face least he should eate meate.*

That which the bodie hath receiued, is I. fitnesse to begin sinne. This doth the bodie in transporting al obiects and occasions of sinne to the soule. Gen. 3. 6. *The woman seeing that the tree was good for meat, and pleasant to the eyes, &c. tooke of the fruit thereof, and did eate.* II. A fitnesse to execut sinne, so soone as the heart hath begun it. Rom. 6. *Neither giue your members as weapons of iniustice to sinne.* and vers. 19. *As you haue giuen your members as seruants to vncleannes and iniquitie, to commit iniquitie, &c.*

CHAP. XIII.

Of actuall sinne.

After original sinne in Adams posteritie, actual transgressiō taketh place. It is either inward or outward. Inward, is of the minde, will, and affections.

The actuall sinne of the minde is the euill thought or intent thereof, contrarie to Gods law. Examples of euill thoughts God (the onely knower of the heart) hath in diuers places set downe in his word. I. That there is no God, Psal. 10.4. *The wicked is so proud, that hee seeketh not for God, he thinketh alwaies there is no God.* Psal. 14. 1. *The foole saith in his heart, there is no God.* II. That there is neither prouidence nor presence of God in this world. Psal. 10.11. *Hee hath in his heart, God hath forgotten: thee hideth away his face and will neuer see.* vers. 13. *Wherfore doth the wicked contemne God? hee saith in his heart, thou wilt not regard.* III. It imagineth safegard to it selfe from all perils. Psal. 10.6. *Hee saith in his heart, I shall neuer bee moued nor bee in danger.* Reuel. 18.7. *Shee saith in her heart, I sit beeing a Queene, and am no widow, and shall see no mourning.* IV. It esteemeth it selfe more excellent then other. Apoc. 18. 7. *I sit as a Queene.* Luk. 18.11. *The Pharisie standing thus, praied to himselfe, I thanke thee, O God, that I am not as other men, extortioners, vniust, adulterers, nor yet as this Publican.* vers. 12. *I fast twise in the weeke, and giue tythe of all my possessions.* V. That the Gospel of Gods kingdome is meere foolishnesse. 1. Cor. 2.14. *The naturall man perceiueth not the things of the spirit of God, for they are foolishnesse vnto him.* VI. To thinke vncharitably and maliciously of such as serue God sincerely. Math. 12.24. *When the Pharisies heard that, they said, Hee casteth not out deuils but by the prince of deuil.* Psal. 74.2. *They said in their hearts, Let vs destroy them altogither.* VII. To thinke the day of death farre off. Esai. 18.15. *Yee haue said, wee haue made a couenant with death, & with hel we are at agreemēt, though a scourge run ouer vs & passe through, it shall not come at vs.* VIII. That the paines of hell may be eschewed, in the place before mentioned, they say, *With hel haue we made agreement.* IX. That God will deferre his both particular and last general comming to iudgement. Luk 12.19. *I will say vnto my soule, Soule thou hast much goods laid vp for many yeares.* and vers. 45. *If that seruant say in his heart, My maister will deferre his comming, &c.*

Many carnall men pretend their good meaning: but when God openeth their eies, they shal see these rebellious thoughts rising in their mindes, as sparkles out of a chimney.

The actuall sinne of both will and affection, is euery wicked motion, inclination, and desire. Gal. 5. *The flesh lusteth against the spirit.*

An actuall outward sinne, is that, to the committing whereof, the members of the bodie doe, together with the faculties of the soule, concurre. Such sinnes as these are infinite. Psal. 40. 12. *Innumerable troubles haue compassed me, my sinnes haue taken such hold vpon me, that I am not able to looke vp: yea, they are more in number then the haires of mine head.*

Actuall sinne, is of omission or commission. Againe, both these are in words or deedes.

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In the ſinne of commiſſion, obſerue theſe two points. The degrees in committing a ſinne, & the difference of ſinnes committed.

The degrees, are in number foure. Iam. 1. 14, 15. *Euery man is tempted, when hee is drawne away by his owne concupiſcence, and is entiſed: Then whē luſt hath conceiued, it bringeth forth ſinne, and ſin when it is finiſhed, bringeth forth death.*

The firſt degred, is temptation, whereby man is allured to ſinne. This doth Satan by offering to the mind that which is euill. Ioh. 13.2. *The deuill had now put into the heart of Iudas Iſcariot Simons ſonne to betray him.* Act. 5.3. *Peter ſaid to Ananias, Why hath Satan filled thine heart that thou ſhouldeſt lie? &c.* 1. Chr. 21.1. *And Satan ſtoode vp againſt Iſraell, and prouoked Dauid to number Iſraell.* This alſo is effected vpon occaſion of ſome externall obiect, which the ſenſes perceiue. Iob. 31.1. *I haue made a couenant with mine eyes, why then ſhould I looke vpon a maide?*

Tentation hath two parts: abſtraction, & ineſcation.

Abſtraction, is the firſt cogitation of committing ſinne, whereby the minde is with-drawne from Gods ſeruice, to the which it ſhould be always readie preſt. Luk. 10.27. *Thou ſhalt loue the Lord thy God with all thy heart, and all thy ſoule, with all thy thought.*

Ineſcation is that wherby an euill thought conceiued, & for a time retained in the mind by delighting the will and affections, doth as it were, lay a baite for them to draw them to conſent.

The ſecond degree, is conception, which is nothing els but a conſent and reſolution to commit ſinne. Pſal. 7.14. *Hee ſhall trauell with wickednes, heehath conceiued miſchiefe, but he ſhall bring forth a lie.*

The third degree, is the birth of ſinne, namely, the committing of ſinne, by the aſſiſtance both of the faculties of the ſoule, & the powers of the bodie.

The fourth degree, is perfection, when ſinne being by cuſtome perfect, & is it were ripe, the ſinner reapeth death, that is, damnation.

This appeareth in the example of Pharaoh: wherfore cuſtom in any ſinne is fearefull.

Sinne actually committed, hath fiue differences.

Firſt, to conſent with an offendour, and not actually to commit ſinne. Eph. 5.11. *Haue no fellowſhip with the vnfruitful works of darknes, but reproone them rather.* This is done three manner of waies.

I. When as a man in iudgement ſomewhat alloweth the ſinne of an other. Num. 20.6.10. *Moſes and Aaron gathered the congregation together before the rocke, and Moſes ſaid vnto them, Heare now yee rebels: ſhall wee bring you water out of the rocke?* v. 12. *The Lord ſpake to Moſes and Aaron, becauſe yee beleeued mee not, to ſanctifie me in the preſence of the children of Iſraell into the land which I haue giuen them.*

II. When the heart approoueth in affection and conſent. Hither may we referre both the Miniſters and the Magiſtrates concealing and winking at offences. 1. Sam. 2.23. *Eli ſaid, Why doe yee ſuch things? for of all this people I heare euill of you. Doe no more my ſonnes, &c.* Now that Elies will agreeth with his ſonnes ſinnes, it is manifeſt, verſ. 29. *Thou honoureſt thy children aboue me.*

III. In deede, by counſell, preſence, entiſement, Rom. 1.31. *They doe not onely doe the ſame, but alſo fauour them that doe them.* Mark. 6.25, 26. *Shee ſaid vnto her mother, What ſhall I aske: and ſhee ſaid, Iohn Baptiſts head, &c.* Act. 22.30. *When the blood of thy Martyr Stenen was ſhed, I alſo ſtood by, and conſented vnto his death, and kept the clothes of them that ſlue him.*

The ſecond difference, is to ſinne ignorantly, as when a man doth not expreſſely and diſtinctly knowe whether that which he doth, bee a ſinne or not, or if he knewe it, did not acknowledge and marke it. 1. Tim. 1.23. *I before was a blaſphemer, and a perſecutor, and an oppreſſour: but I was receiued to mercie, for I did it ignorantly through vnbeleefe.* Numb. 35.22.23.24. *If hee puſhed him vnaduiſedly and not of hatred, or caſt vpon him any thing without laying of waite, or any ſtone (whereby he might bee ſlaine) and ſaw him not, or cauſed it to fall vpon him, and bee die, and was not his enemie, neither ſought him any harme: then the congregation ſhall iudge betweene the ſlayer and the auenger of blood, according to theſe lawes.* 1. Cor. 4.4. *I knowe nothing by my ſelfe, yet am I not thereby iuſtified.* Pſal. 19.13. *Cleanſe mee from my ſecret ſinnes.*

The third difference, is to ſinne vpon knowledge, but of infirmitie, as when a man fearing ſome imminent danger, or amazed at the horrour of death, doth againſt his knowledge denie that truth, which otherwiſe hee would acknowledge

and embrace. Such was Peters fall, ariſing from the ouer much raſhnes of the minde, mingled with ſome feare.

Thus all men offend, when the fleſh, and inordinate deſires ſo ouerrule the will and euery good endeauour, that they prouoke man to that, which hee from his heart deteſteth. Rom.7.19. *I doe not the thinge which I would, but the euill which I would not, that doe I.*

The fourth difference, is preſumptuous ſinning vpon knowledge. Pſal. 19.13. *Keepe thy ſeruant from preſumptuous ſinnes: let them not raigne ouer me.* Hitherto belongeth, 1. euery ſinne committed with an high hand, that is, in ſome contempt of God. Numb. 15.30. *The perſon that doth preſumptuouſly, &c. ſhall bee cut off from amongſt his people: becauſe hee hath diſpiſed the worde of the Lord, and hath broken his commaundement.* II. Preſumption of Gods mercie in doing euill. Eccles.8.11. *Becauſe ſentence againſt an euil worke is not executed ſpeedily, therefore the heart of the children of men is fully ſet in them to doe euil.* Rom.2.4. *Deſpiſeſt thou the riches of his bountifulneſſe, &c. not knowing that the bountifulneſſe of God leadeth thee to repentance, &c.*

The fifth difference, is to ſinne vpon knowledge and ſet malice againſt God, and to this is the ſinne againſt the holy Ghoſt referred.

CHAP. XIV.

Of the puniſhment of ſinne.

HItherto wee haue intreated of ſinne, wherewith all mankind is infected: in the next place ſuccedeth the puniſhment of ſinne, which is threefold. The firſt is in this life, and that diuers waies. The firſt concerneth the bodie, either in the prouiſion with trouble for the things of this life, Gen. 3.17. or a proneſſe to diſeaſe, Math. 9.2. *Sonne bee of good comfort, thy ſinnes bee forgiuen thee.* Ioh. 5.14. *Beehold, thou art made whole, ſinne no more, leaſt a worſe thinge fall vpon thee.* Deut.28.21,22. *The Lorde ſhall make the peſtilence cleaue vnto thee, vntill hee hath conſumed thee from the land, &c.* Or ſhame of nakedneſſe, Gen.3.7. Or in womens paines in childbirth, Gen.3.16. *Vnto the woman he ſaid, I will greatly encreaſe thy ſorrowes, and conceptions: in ſorrow ſhalt thou bring forth children.*

II. The ſoule is puniſhed with trembling of conſcience, care, trouble, hardneſſe of heart, and madneſſe. Deut.28.28. *The Lord ſhall ſmite thee with madneſſe, and with blindnes, and with aſtonying of heart.*

III. The whole man is puniſhed, 1. with fearefull ſubiection to the regiment of Satan. Col.1.13. *Which freed vs from the power of darkeneſſe, and tranſlated vs into the kingdome of his beeloued Sonne.* Hebr.2.14. *He alſo himſelfe tooke part with them, that hee might deſtroy through death, him that had power of death, that is, the deuill.* 2. A ſeparation from the fellowſhip of God, and trembling at his preſence. Eph.4.18. *Hauing their cogitation darkned, & beeing ſtrangers from the life of God.* Gen.3.10. *I heard thy voice in the garden, and was afraid, becauſe I was naked, therefore I hid my ſelfe.* 3. Vpon a mans goods, diuers calamities and dammages. Deut.28.29. *Thou ſhalt euer bee oppreſſed with wrong, & be pouled, and no man ſhall ſuccour thee, &c.* to the end of the chapter. To this place may bee referred diſtinction of Lordſhips: and of this commeth a care to enlarge them, and bargaining with all manner of ciuill ſeruitudes. 4. The loſſe of that Lordly authoritie, which man had ouer all creatures; alſo their vanitie, which is not onely a weakning, but alſo a corrupting of that excellencie of the vertues and powers which God at the firſt put into them. Rom.8.20,21. *The creature is ſubiect to vanitie, not of it owne will, but by reaſon of him, which hath ſubdued it vnder hope, &c.* 5. In a mans name, infamie and ignominie ſometimes after his death. Ier. 24.9.

The ſecond, is at the laſt gaſpe, namely death, or a change like vnto death. Rom.6.23. *The wages of ſinne is death.*

The third is, after this life, euen eternall deſtruction from Gods preſence, & his exceeding glorie. 2.Theſſ.1.9. *Who ſhal be puniſhed with euerlaſting perdition, from the preſence of God, and the glorie of his power,*

CHAP. XV.

Of Election, and of Ieſus Chriſt the foundation thereof.

PRedeſtination hath two parts: Election, and Reprobation. 1. Theſſ.5.9. *God hath not appointed vs to wrath, but to obtaine ſaluation by the meanes of our Lord Ieſus Chriſt.*

Election, is Gods decree, whereby on his owne free wil, he hath ordained certaine men to ſaluation, to the praiſe of the glorie of his grace. Eph.1.4,5,6. *Hee hath choſen vs in him, before the foundation of the worlde, according to the good pleaſure of his will, to the praiſe*

praiſe of the glorie of his grace.

This decree is that booke of life, wherin are written the names of the Elect. Reu. 20.12. *Another booke was opened, which is the booke of life, and the dead were iudged of thoſe things, that were written in the bookes according to their workes.* 2. Tim. 2.19. *The foundation of God remaineth ſure, and hath this ſeale, The Lord knoweth who are his.*

The execution of this decree, is an action, by which God, euen as he purpoſed with himſelfe, worketh all thoſe thinges, which he decreede for the ſaluation of the Elect. For they whom God elected to this ende, that they ſhould inherit eternall life, were alſo elected to thoſe ſubordinate meanes, wherby, as by ſteppes, they might attaine this ende, & without which, it were impoſſible to obtaine it. Rom. 8.29.30. *Thoſe which hee knew before, he alſo predeſtinate to be made like to the image of his Sonne, that he might be the firſt borne amongſt many brethren: Moreouer, whom he predeſtinate, them he called, whome hee called, them he iuſtified, and whome hee iuſtified, them alſo hee glorified.*

There appertaine three things to the execution of this decree. Firſt the foundation. Secondly, the meanes. Thirdly, the degrees.

The foundation is Chriſt Ieſus, called of his father from all eternitie, to performe the office of the Mediator, that in him all thoſe which ſhould bee ſaued, might bee choſen Heb. 5.5. *Chriſt tooke not to himſelfe this honour, to be made the high Prieſt, but he that ſaid vnto him, Thou art my Sonne, this day begate I thee, gaue it him, &c.* Eſa. 42.1. *Behold my ſeruant: I will ſtay vpon him, mine elect, in whome my ſoule delighteth: I haue put my ſpirit vpon him, he ſhall bring forth iudgement to the Gentiles.* Eph. 1.4. *He hath choſen vs in him*, meaning Chriſt.

Queſtion. How can Chriſt be ſubordinate vnto Gods election, ſeeing hee together with the Father decreed all thinges? *Anſw.* Chriſt as he is Mediatour, is not ſubordinate to the very decree it ſelfe of election, but to the execution thereof onely. 1. Pet. 1.20. *Chriſt was ordained before the foundation of the world.* Auguſtine in his booke of the Predeſtination of the Saints, chap. 5. *Chriſt was predeſtinate that he might be our head.*

In Chriſt, wee muſt eſpecially obſerue two things, his Incarnation, and his Office.

To the working of his Incarnation, concurre: firſt, both his Natures: ſecondly, their Vnion: thirdly, their diſtinction.

Chriſts firſt Nature, is the Godhead, in as much as it belongeth to the Son, whereby he is God. Phil. 2. 6. *Who being in the forme of God, thought it no robbery to bee equall with God.* Iohn. 1.1. *In the beginning was the Word, and the Word was with God, & that Word was God.*

It was requiſite for the Mediatour to be God; 1. That he might the better ſuſtaine that great miſery, wherewith mankinde was ouerwhelmed; the greatnes whereof, theſe foure things declare: I. The grieuouſneſſe of ſinne, wherewith Gods maieſtie was infinitely offended. II. Gods infinite anger againſt this ſinne. III. The fearefull power of death. IV. The deuils tyranny who is prince of this world. 2. That he might make his humane nature both of plentifull merit and alſo of ſufficient efficacy, for the worke of mans redēption. 3. That hee might inſtill into all the Elect eternall life, and holineſſe. Eſa. 43.12. *I am the Lord, and there is none beſides me a Sauiour, I haue declared, and I haue ſaued, and I haue ſhewed, when there was no ſtrange God among you: therfore yee are my witneſſes, ſaith the Lord, that I am God.*

I ſay the Godhead, in as much as it is the Godhead of the Sonne, is Chriſts diuine Nature: not as it is the Godhead of the Father, or the holy Ghoſt: for it is the office of the Sonne, to haue the adminiſtration of euery outward action of the Trinitie, frō the Father to the holy Ghoſt. 1. Cor. 6.8. And he beeing by nature the Sonne of the Father, beſtoweth this priuiledge on thoſe that beleeue, that they are the ſonnes of God by adoption. Ioh. 1.12. *As many as receiued him, to them he gaue to be the ſonnes of God.*

If either the Father or the holy Ghoſt, ſhould haue beene incarnate, the title of Sonne ſhould haue beene giuen to one of them, who was not the ſonne by eternall generation; and ſo there ſhould bee more ſonnes then one.

Chriſts other nature, is his humanity, whereby he, the Mediatour, is very man. 1. Tim. 2. 5. *One God, and one Mediatour betweene God and man, the man Chriſt Ieſus.*

It was neceſſary that Chriſt ſhould bee man. Firſt, that God might bee pacified in that nature, wherein he was offended. Secondly, that he might vndergoe puniſhment due to ſinne, the which the Godhead could not, being void & free frō all paſſiō.

Furthermore, Chriſt, as he is man, is like vnto vs in all thinges, ſinne onely excepted. Heb. 2, 17. *In all thinges it became him to be made like vnto his brethren.* 1. Corin. 15. 34.

Chriſt therefore is a perfect man, conſiſting of an eſſentiall and true ſoule & body, whereunto are ioyned ſuch faculties and properties, as are eſſential vnto both. In his ſoule, is vnderſtanding, memory, will, and ſuch like: in his body, length, breadth, and thicknes: yea, it is comprehended in one onely place, viſible, ſubiect to feeling, neither is there any thing wanting in him, which may either adorne or make for the beeing of mans nature.

Againe, Chriſt in his humanity, was ſubiect to the infirmities of mans nature, which are theſe: I. to be tempted. Math. 4. 1. *Ieſus was caried by the ſpirit into the deſart, to be tempted of the deuill.* II. To feare. Heb. 5. 7. *Who in the dayes of his fleſh did offer vp prayers and ſupplications with ſtrong crying and teares, vnto him that was able to ſaue him from death, & was alſo heard in that which he feared.* III. To bee angrie. Mark. 3. 5. *Then he looked round about on them angerly, mourning alſo for the hardneſſe of their hearts, and ſaid vnto the man, Stretch forth thine hand.* IV. Forgetfulnes of his office impoſed vpon him, by reaſon of the agonie aſtoniſhing his ſenſes. Math. 26. 39. *He went a little further, and fell on his face, and prayed, ſaying, O Father, if it be poſſible, let this cuppe paſſe from me: neuertheleſſe, not as I will, but as thou wilt.*

We muſt hold theſe things concerning Chriſts infiniteneſſe; I. They were ſuch qualities, as did onely affect his humane nature, and not at all conſtitute the ſame: and therefore might be left of Chriſt. II. They were ſuch as were common to all men; as to thirſt, to be weary, and to die: and not perſonall, as are agues, conſumptions, the leproſie, blindneſſe, &c. III. He was ſubiect to theſe infirmities, not by neceſſity of his humane nature, but by his free wil and pleaſure, pitying mankinde: therefore in him, ſuch infirmities were not the puniſhment of his owne ſinne, as they are in vs, but rather part of that his humiliation which he did willingly vndergoe for our ſakes.

CHAP. XVI.

Of the Vnion of the two natures in Chriſt.

Now followeth the Vnion of the two natures in Chriſt, which eſpecially concerneth his Mediation, for by it his humanity did ſuffer death vpō the croſſe in ſuch ſort as he could neither be ouercome, nor perpetually ouerwhelmed by it. Three things belong to this vniting of Natures.

I. Conception, by which his humane nature was by the wonderfull power and operation of God, both immediatly, that is, without mans helpe, and miraculouſly framed of the ſubſtance of the virgin Mary. Luke. 1. 35. *The holy Ghoſt ſhall come vpon thee, and the power of the moſt high ſhall ouerſhadow thee.*

The holy Ghoſt cannot be ſaide to be the father of Chriſt, becauſe he did miniſter no matter to the making of the humanity, but did onely faſhion and frame it of the ſubſtance of the virgin *Mary*.

II. Sanctification, whereby the ſame humane nature was purified, that is, altogether ſeuered by the power of the holy Ghoſt, from the leaſt ſtaine of ſinne, to the ende that it might be holy and be made fit to die for others. Luk. 1, 35. *That holy thing which ſhal be borne of thee ſhall be called the Sonne of God.* 1. Pet. 3. 18. *Chriſt hath once ſuffered for ſinnes, the iuſt for the vniuſt.* 1. Pet. 2. 22. *Who did not ſinne, neither was there guile found in his mouth*

III. Aſſumption, whereby the Word, that is, the ſecond perſon in Trinity, tooke vpon him fleſh, & the ſeede of Abraham, namely that his humane Nature, to the ende that it being deſtitute of a proper and perſonall ſubſiſtence, might in the perſon of the Word obtaine it: ſubſiſting, and, as it were, being ſupported of the word for euer. Ioh. 1. 14. *That word was made fleſh.* Heb. 2. 16. *He tooke not vpon him the nature of Angels, but the ſeede of Abraham.*

In the aſſumption, we haue three things to conſider: I. The difference of the two natures in Chriſt. For the diuine nature, as it is limited to the perſon of the Sonne is perfect and actually ſubſiſting in it ſelfe: the other not. II. The manner of vnion. The perſon of the Sonne did by aſſuming the humane Nature, create it, and by creating, aſſume it. III. The product of the Vnion. Whole Chriſt, God and man, was not made a new perſon of the two natures, as of partes compounding a new thing; but remained ſtill the ſame perſon. Now whereas the ancient Fathers tearmed Chriſt a *compound perſon*, wee muſt vnderſtand them not properly, but by proportion. For as the parts are vnited

in

in the whole, ſo theſe two natures doe concurre togither in one perſon, which is the ſonne of God.

By this wee may ſee that Chriſt is one onely ſonne of God, not two: yet in two reſpects hee is one. As hee is the eternall Word, he is by nature the ſonne of the Father. As he is man, the ſame ſonne alſo, yet not by nature, or by adoption, but onely by perſonall vnion, Luke, 1.35. Math. 3. 17. *This is my beloued ſonne, &c.*

The phraſe in Scripture agreeing to this Vnion, is the *communion of properties*, concerning which, obſerue two rules.

I. Of thoſe things, which are ſpoken or attributed to Chriſt, ſome are onely vnderſtood of his diuine nature. As that Ioh. 8.58. *Before Abraham was, I am.* And that, Coloſſ. 1.15. *Who is the image of the inuiſible God, the firſt borne of euery creature.* Some againe agree only to his humanity, as *borne, ſuffered, dead, buried, &c.* Luke. 2.52. *And Ieſus increaſed in wiſedome, and ſtature, and in fauour with God and man.* Laſtly, other things are vnderſtood, onely of both natures vnited togither. As Math. 17.5. *This is my beloued ſonne, in whome onely I am well pleaſed, heare him.* Eph. 1.22. *He hath made ſubiect all things vnder his feete, and hath appointed him ouer all things to bee the head to the Church.*

II. Some things are ſpoken of Chriſt, as he is God, which muſt be interpreted according to his humane nature. Act. 20. 28. *To feede the Church of God*, that is, Chriſt, *which he* (according to his manhood) *hath purchaſed with his owne blood.* 1. Cor. 2.8. *If they had knowne this, they would neuer haue crucified the Lord of glorie.* Contrarily, ſome things are mentioned of Chriſt, as he is man, which onely are vnderſtood of his diuine nature. Ioh. 3.13. *No man aſcended vp to heauen, but hee that hath deſcended from heauen, the ſonne of man which is in heauen.* This is ſpoken of his manhood, whereas wee muſt vnderſtand, that onely his Deitie came downe from heauen. Ioh. 6.62. *What if ye ſhould ſee the ſonne of man,* (vz. Chriſts humane nature) *aſcend vp, where he* (vz his deitie) *was before.*

Laſtly, by reaſon of this Vnion, Chriſt, as he is man, is exalted aboue euery name; yea, hee is adored, and hath ſuch a great (though not infinite) meaſure of gifts, as farre ſurpaſſe the gifts of all Saints and angels. Eph. 1.21. *And ſet him at his right hand in heauenly places, farre aboue all principalitie, and power, and might, and domination, and euery name that is named, not in this world onely, but in that alſo that is to come.* Heb. 1. 6. *When he bringeth his firſt begotten ſonne into the world, he ſaith, And let all the angels of God worſhip him.* Coloſſ. 2.3. *In whome all the treaſures of wiſdome and knowledge are hidden.* Phil. 2.9, 10. *Therefore God exalted him on hie, and gaue him a name aboue all names, that at the name of Ieſus euery knee ſhould bowe* (namely, worſhip, and be ſubiect to him) *both of things in heauē, & things in earth, and things vnder the earth.*

CHAP. XVII.

Of the diſtinction of both Natures.

THe diſtinction of both natures, is that, whereby they, with their properties and effects, remaine, without compoſition, mingling, or conuerſion, diſtinct, Ioh. 10. 17, 18. *Therefore doth my father loue me, becauſe I lay downe my life, that I may take it againe. No man taketh it from me, but I lay it downe of my ſelfe, I haue power to lay it down, and haue power to take it againe.* Ioh. 13.31, 32. *Nowe is the ſonne of man glorified, & God is glorified in him. If God bee glorified in him, God ſhall alſo glorifie him in himſelfe.* Here wee may obſerue, that there is one will in Chriſt, as God: another, as man. Math. 26. 39. *Not as I will but as thou wilt.* This alſo approoueth that ſentence of the Chalcedon Creed. *Wee confeſſe, that one and the ſame Chriſt Ieſus, both Sonne, Lord, onely begotten, is knowne and preached to be in two natures without confuſion, mutation, diſtinction, or ſeparation.*

Laſtly, hereby it is manifeſt, that Chriſt, when hee became that which he was not (namely man) continued ſtill that which he was (very God.)

CHAP. XVIII.

Of Chriſts Natiuitie and Office.

THus much concerning Chriſts incarnation, the cleere declaration thereof was by his natiuitie.

The natiuitie of Chriſt, is that whereby *Mary* a Virgin, did after the courſe of nature, & the cuſtome of women, bring forth Chriſt that Word of the Father, & the ſon of Dauid: ſo that thoſe are much deceiued, which are of opiniō that Chriſt, after a miraculous manner, came into the world, the womb of the virgin being ſhut, Luk 2.23.

Euery

Euery mã child which first openeth the womb shall be called holy to the Lord. The which place of scripture is applyed to Mary and our sauiour Christ. Hence is it, that the Virgin Mary is said (θεοτόκος) to bring forth albeit shee is not any way mother of the God godhead. For Christ as hee is God, is without mother, & asmã, without Father.

It is couenient to be thought, that Mary continued a virgin vntill her dying day, albeit we make not this opinion any article of our beleefe. I. Christ being nowe to depart the world, committed his mother to the tuition and custodie of his disciple Iohn, which it is like hee would not haue done, if she had had any children, by whõ as custome was, shee might haue beene prouided for. Iohn. 19.26. II. It is likely that shee who was with child by the holy Ghost, would not after knowe any man. III. It is agreed of by the Church in all ages.

Christ beeing now borne, was circumcised the eight daie, that he might fulfil all the righteousnes of the law & being thirtie yeares of age, he was baptized, that hee beeing publikely and solemnely inuested into the office of his Mediatorship, might take vpon him the guilt of our sinnes. Hee was both circumcised & baptised; that we might learne: I. That the whole efficacie of the Sacraments, depend alone & wholly vpon him. II. That hee was Mediatour of mankind, both before and after the law, as also vnder grace. III. That hee is the knot and bound of both couenants.

His office followeth, to the perfect accomplishing wherof, he was annointed of his father, that is, he was sufficiently furnished with both gifts and authoritie. Hebr. 1.9. *Therefore God, euen thy God annointed thee with the oyle of gladnesse aboue thy fellowes*. Esaie, 61.1. *The spirit of the Lord was vpon me, therfore he annointed me*. Ioh. 3.34. *God giueth him not the spirit by measure*.

If any man inforce this as a reason, that Christ could not performe the office of a Mediatour, beeing not the meane or middle betwixt God and man, but the partie offended, and so one of the extreames: wee must knowe that Christ is two waies said to be the middle or meane. I. Betwixt God and all men: for beeing both God and man, hee doeth participate with both extreames. II. Betwixt God and the faithfull onely: first, according to his humanitie, whereby hee receiued the spirit without measure. Secondly, according to his diuine nature, namely, as he is the Word. Nowe the Word is *middle*, betwixt the father, & the faithfull: 1. In regard of order, because the Word was begotten of the Father, and by it wee haue accesse vnto the Father. This subordination, which is of the Sonne to the Father, is not in the diuine essence, seuerally and distinctly considered, but in the relation or manner of hauing the essence. And after this manner those thinges which are subordinate, cannot bee vnequal, if they haue one and the same singular essence. II. In regard of his office, the which beeing imposed on him, by his Father, he did willingly vndergoe, and of his owne accord.

Christ doeth exercise this office according to both natures vnited in one person, and according to each nature distinct one from the other. For in reconciling God & man together, the flesh performeth some things distinctly, & the Word other things distinctly. Againe, some other things are done not by the Word or flesh alone, but by both together.

This office is so appropriate to Christ, that neither in whole, or in part, can it bee translated to any other. Heb. 7.24. *This mã because he endureth for euer, hath an euerlasting priesthood, or a priesthood that cannot passe from one man to another*.

Therfore Christ, as he is God, hath vnder him, Emperours, Kings, Princes, to bee his Vicegerents; who therefore are called Gods. Psal. 82.1. But as he is Mediatour, that is, a Priest, a Prophet, and King of the Church, hee hath no Vicegerent, Vicar, or Lieuetenant, who, in his either Kingly or Priestly office, in both, or but one, can bee in his stead.

Christs office is threefold, Priestly, Propheticall, Regall, Psal. 110. 1,2,3,4. Esai, 42.1.

Christs Priesthood, is an office of his, whereby he performed all those things to God, whereby is obtained eternall life. Heb. 5.9. *And beeing consecrate, was made the author of eternall saluation, vnto all them that obey him: and is called of God an high Priest for euer after the order of Melchisedec*. Chap. 7.24.25. *This man because he endureth for euer, hath an euerlasting Priesthood, wherefore hee is able also perfectly to saue all them that come vnto God by him*.

His priesthood, consisteth of two parts. Satisfaction, and Intercession.

Satisfaction is that, whereby Christ is a full propitiation to his Father for the E-

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lect. Iob. 33.23. *If there bee a meſſenger with him, or an interpreter, one of a thouſand, to declare vnto man his righteouſneſſe, then will he haue mercie vpon him, and will ſay, Deliuer him that hee goe not downe into the pit, for I haue found a reconciliation.* Rom. 3.24. *And are iuſtified freely by his grace, through the redemption that is in Chriſt Ieſus.* v 25. *Whom God hath ſet forth to be a reconciliatio through faith in his blood.* 1. Iohn. 2.2. *He is a propitiation for our ſinnes.*

Chriſt ſatisfied Gods anger for mans offence, according to his humanitie, by performing perfect obedience to the will of God, according to his Deitie, by miniſtring ſuch eſpeciall dignitie to his perfect obedience, as was both full of merit and efficacie before God, for the ſaluation of the elect. Ioh. 17.19. *For their ſakes ſanctifie I my ſelfe, that they alſo may bee ſanctified thorough the trueth.* Act. 20.28. *To feede the flocke of God, which hee hath purchaſed with his owne blood.* 2. Cor. 5.19. *God was in Chriſt, and reconciled the worlde to himſelfe, not imputing their ſinnes vnto them.*

Satisfaction, comprehendeth his paſſion, and fulfilling the Lawe.

His paſſion, is the firſt part of ſatisfaction, by which he hauing vndergon the puniſhment of ſinne, ſatisfied Gods iuſtice, & appeaſed his anger for the ſins of the faithfull. His paſſion was on this manner.

[a] Somewhat before his death, partly feare ariſing from the ſenſe of Gods wrath imminent vpon him, partly greife poſſeſſing, as it were, each part of him, ſo diſturbed his ſacred minde, [b] that inwardly for a while it ſtroke into him a ſtrange kinde of aſtoniſhment, or rather obliuion of his dutie impoſed vpon him: and outwardly [c] made him pray vnto his Father (if hee would) to remooue that cup from him, the which hee did expreſſe with no ſmall crie, many teares, and a bloodie ſweate, [d] trickling from his bodie vnto the ground. But when hee came againe vnto himſelfe, [e] hee freely yeelded himſelfe vnto his Father to ſatisfie vpon the croſſe for the tranſgreſſiō of man. After this his agonie was ouerpaſſed, [f] by Iudas his trecherie Chriſt is apprehended, and [g] firſt he is brought to Annas, after to Caiaphas, where Peter denieth him: [h] from Caiaphas hee is lead bound to Pilate, [i] Pilate poſteth him ouer to Herod, [k] hee tranſpoſteth him backe againe to Pilate, [l] who acknowledgeth his innocencie, and yet condemneth him as an offendour. This innocent thus condemned, is [m] pitifully ſcourged, crowned with thornes, ſcoffed, ſpitted at, ſpitefully adiudged to the death of the croſſe: [n] on which his handes and feete are faſtened with nailes. Here ſtaied not his paſſions, but after all theſe [o] hee became accurſed to God the father, that is God poured vpon him, being thus innocent, ſuch a ſea of his wrath, as was equiualent to the ſinnes of the whole world. [p] Hee now beeing vnder this curſe, through the ſenſe and feeling of this ſtrange terrour, complaineth to his Father that hee is forſaken: who notwithſtanding, encountring then with Satan and his angels, did vtterly vanquiſh [q] and ouercome them. When this was ended, his heart [r] was pierced with a ſpeare, till the blood guſhed out from his ſides, & he gaue vp [s] the Ghoſt: and [t] commended his ſpirit to his Fathers protection, the which immediatly went into Paradiſe. His body, [u] whereof not one bone was broken, was buryed, & three daies was [x] igminiouſly captiuated of death. [a] Marke 4. 32. Math. 26.38. [b] Iohn. 12.27. Marke. 14. 35. [c] Math. 26.37.42. Iohn. 12.29, Hebr. 5. 7. [d] Luke, 22.44. [e] Heb. 9.5. 1. Cor. 5.5.7. Eſa, 53.10.11. [f] Math. 26.47. [g] Iohn 18.13. 14. [h] Iohn. 18.29. [i] Luke. 23.7.8. [k] Luke. 23. 15. [l] Math. 27.24. 26. [m] the ſame place. [n] Ioh. 19.18. [o] Gal. 3.13. [p] Math. 27.35.46. [q] Coloſſ. 1.14.15. [r] Iohn. 19.34. [s] Hebr. 9, 15, 16. [t] Luke, 23.43.46 [u] Iohn. 19.33.42. [x] Act. 1.13.

In this deſcription of Chriſts paſſion, wee may note fiue circumſtances eſpecially.

I. His Agony, namely, a vehement anguiſh, ariſing vpon the conflict of two contrary deſires in him: The firſt, was to be obedient to his father. The ſecond, to auoid the horror of death, Luke. 22.44. *Being in an agony, he prayed more earneſtly, and his ſweat was like drops of blood, trickling downe to the ground.* Heb. 5.7. *In the dayes of his fleſh did offer vp prayers & ſupplications with ſtrong crying and teares vnto him, that was able to ſaue him from death, and was alſo heard in that which he feared.*

II. His Sacrifice, which is an action of Chriſts offring himſelfe to God the Father, as a ranſome for the ſinnes of the elect. Heb. 9. 26. *Now in the end of the world hath he appeared once to put away ſinne, by the ſacrifice of himſelfe.*

In this ſacrifice the oblation was Chriſt, as he was man. Heb. 10.10. *By the which will we are ſanctified, euen by the offering of Ieſus Chriſt once made.*

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The altar alſo was Chriſt, as he was God, Heb.13.10. *Wee haue an Altar, whereof they haue no authoritie to eate which ſerue in the Tabernacle.* Heb.9.14. *How much more ſhall the blood of Chriſt, which through the eternall ſpirit offered himſelfe without ſpotte to God, purge your conſcience from dead works, to ſerue the liuing God?* Hence it is that Chriſt is ſaid to ſanctifie himſefe; as hee is man, Ioh. 17.19. *For their ſakes, ſanctifie I my ſelfe.* Math 23.17. As the altar, the gift, and the temple, the gold, Math.23.17.

Chriſt is the prieſt, as he is God and man. Heb.5.6. *Thou art a prieſt for euer after the order of Melchiſedec.* 1. Tim.2.5,6. *One Mediatour betweene God and man, the man Chriſt Ieſus, who gaue himſelfe a ranſome for all men, to be a teſtimonie in due time.*

III. God the fathers acceptation of that his ſacrifice, in which he was well pleaſed. For, had it beene that God had not allowed of it, Chriſts ſuffering had beene in vaine, Math.3.17. *This is my beloued ſonne, in whome I am well pleaſed.* Eph.5.1. *Euen as Chriſt loued vs and gaue himſelfe for vs to bee an offering and a ſacrifice of a ſweete ſmelling ſauour to God.*

IV. Imputation of mans ſinne to Chriſt, whereby his Father accounted him as a tranſgreſſour, hauing tranſlated the burden of mans ſinnes to his ſhoulders. Eſai,53.4. *He hath borne our infirmities, and caried our ſorrowes: yet we did iudge him as plagued and ſmitten of God, and humbled: but he was wounded for our tranſgreſſions, hee was broken for our iniquities, &c.* and v.12. *Hee was counted with the tranſgreſſours, and hee bare the ſinnes of many.* 2, Cor. 5.21. *Hee hath made him to be ſinne for vs, which knewe no ſinne, that wee ſhould bee made the righteouſneſſe of God in him.*

V. His wonderfull humiliation conſiſting of two parts: I. In that he made himſelfe of ſmall or no reputation in reſpect of his Deitie, Phil. 2.7.8. *He made himſelfe of no reputation, &c. hee humbled himſelfe, and became obedient vnto the death, euen the death of the croſſe.*

Wee may not thinke, that this debaſing of Chriſt came becauſe his diuine nature was either waſted or weakened, but becauſe his Deitie did, as it were, lay aſide, and conceale his power and maieſtie for a ſeaſon. And as Irenæus ſaith, *The Word reſted, that the humane nature might be crucified, & dead.*

II. In that he became execrable, which is, by the law, accurſed for vs. Gal. 3.10. *Curſed is euery one that remaineth not in all thinges written in the booke of the lawe to doe them.*

This accurſedneſſe, is either inward or outward.

Inward is the ſenſe of Gods fearefull anger vpon the croſſe. Reuel.19.15. *Hee it is that treadeth the winepreſſe of the fiercenes and wrath of Almightie God.* Eſai,53.5. *Hee is grieued for our tranſgreſſions, the chaſtiſement of our peace was vpon him, and with his ſtripes wee were healed.* This appeared by thoſe drops of blood, which iſſued from him, by his cryings to his Father vpon the croſſe, and by ſending of angels to comfort him. Hence was it, that hee ſo much feared death, which many Martyrs entertained moſt willingly.

His outward accurſedneſſe, ſtandeth in three degrees. I. Death vpon the croſſe, which was not imaginarie, but true, becauſe blood and water iſſued from his heart. For ſeeing that water and blood guſhed forth together, it is very like, the caſket or coat which inueſteth the heart called *Pericardion*, was peirced. As Columbus obſerueth in his Anatomie, 7. booke. Ioh. 19.24.

His death was neceſſarie, that hee might confirme to vs the Teſtament, or Couenant of grace promiſed for our ſakes, Heb. 19.15,16. *For this cauſe he is the Mediatour of the newe Teſtament, that through death, &c. they which were called, might receiue the promiſe of eternall inheritance: for where a Teſtament is, there muſt bee the death of him that made the teſtament, &c.* ver.17.

II. Buriall, to ratifie the certentie of his death.

III. Deſcending into hell, which wee muſt not vnderſtand that hee went locally into the place of the damned, but that for the time of his abode in the graue he was vnder the ignominious dominion of death. Act. 2.24. *Whome God hath raiſed vp and looſed the ſorrowes of death, becauſe it was impoſſible that he ſhould bee holden of it.* Eph. 4.9. *In that hee aſcended, what was it but that he alſo deſcended firſt into the loweſt part of the earth?*

It was neceſſarie that Chriſt ſhould bee captiuated of death, that he might aboliſh the ſting, that is the power thereof. 1. Cor. 15.55. *O death where is thy ſting! O hel where is thy victorie!*

Thus wee haue heard of Chriſts maruelous paſſion, whereby he hath aboliſhed both the firſt and ſecond death, due vnto

vs for our ſinns, the which (as we may further obſerue) is a perfect ranſome for the ſinnes of all and euery one of the elect. 1. Tim. 2. 6. *Who gaue himſelfe a ranſome for all men.* For it was more, that Chriſt the only begotten ſonne of God, yea, God himſelfe for a ſmall while ſhould beare the curſe of the lawe, then if the whole world ſhould haue ſuffered eternall puniſhment.

This alſo is worthy our meditation, that then a man is well grounded in the doctrine of Chriſts paſſion, when his heart ceaſeth to ſinne, and is pricked with the griefe of thoſe ſinnes, whereby, as with ſpeares he pierced the ſide of the immaculate lambe of God, 1. Ioh. 3. 6. *Who ſo ſinneth, neither hath ſeene him, nor knowne him.* Zach. 12. 10. *And they ſhall looke vpon him, whome they haue pierced, and they ſhall lamẽt for him, as one lamenteth for his onely ſonne, and be ſorie for him, as one is ſorie for his firſt borne.*

After Chriſts paſſion, followeth the fulfilling of the Law, by which he ſatiſfied Gods iuſtice in fulfilling the whole Law, Rom. 8. 3. 4. *God ſent his owne ſonne, that the righteouſneſſe of the law might be fulfilled by vs.*

He fulfilled the Law, partly by the holineſſe of his humane nature, and partly by obedience in the works of the Law. Rom. 8. 2. *The Lawe of the ſpirit of life, which is in Chriſt Ieſus, hath freed me from the Lawe of ſinne, and of death.* Math. 3 15. *It becommeth vs to fulfil all righteouſneſſe, &c.* Iohn. 17. 19.

Nowe ſucceedeth the ſecond part of Chriſts prieſthood, namely, interceſſion, whereby Chriſt is an Aduocate, and intreater of God the father for the faithfull. Rom. 8. 34. *Chriſt is at the right hand of God, and maketh requeſt for vs.* Chriſts interceſſion is directed immediately to God the father. 1. Ioh. 2. 1. *If any man ſinne, we haue an aduocate with the father, euen Ieſus Chriſt the iuſt.* Nowe as the Father is firſt of the Trinitie in order, ſo if he be appeaſed, the ſonne, and the holy Ghoſt are appeaſed alſo. For there is one and the ſame agreement and will of all the perſons of the Trinitie.

Chriſt maketh interceſſion according to both natures. Firſt according to his humanitie, partly by appearing before his Father in heauen, partly by deſiring the ſaluation of the Elect. Heb. 9. 24. *Chriſt is entred into very heauen to appeare nowe in the ſight of God for vs.* And chap. 7. 25. *He is able perfectly to ſaue them that come to God by him, ſeeing he euer liueth to make interceſſion for them.* Secondly, according to his Deitie, partly by applying the merit of his death; partly by making requeſt by his holy ſpirit, in the hearts of the Elect, with ſighes vnſpeakable. 1. Pet. 1. 2. *Elect according to the foreknowledge of the Father to the ſanctification of the ſpirit.* Rom. 8. 26. *The ſpirit helpeth our infirmities: for we know not what to pray as we ought, but the ſpirit it ſelfe maketh requeſt for vs with ſighes which cannot be expreſſed.*

We are not therefore to imagine or ſurmiſe, that Chriſt proſtrateth himſelfe vpõ his knees before his Fathers throne for vs, neither is it neceſſarie, ſeeing his very preſence before his father, hath in it the force of an humble petition.

The ende of Chriſts interceſſion is, that ſuch as are iuſtified by his merits, ſhould by this meanes continue in the ſtate of grace. Now Chriſts interceſſion preſerueth the elect in couering their continuall ſlips, infirmities, and imperfect actions, by an eſpeciall and continuall application of his merits. That by this meanes mans perſon may remaine iuſt, and mans workes acceptable to God. 1. Ioh. 2. 2. *He is a reconciliation for our ſinnes, and not for ours onely, but for the ſins of the whole world.* 1. Pet. 2. 5. *Ye as liuely ſtones, be made a ſpirituall houſe and holy prieſthood, to offer vp ſpirituall ſacrifices acceptable to God by Ieſus Chriſt.* Reuel. 8. 3. 4. *And another angel came & ſtood before the altar, hauing a golden cenſer, and much odours was giuen vnto him that he ſhould offer with the prayers of all Saints vpon the golden altar, which is before the throne, and the ſmoake of the odours with the prayers of the Saints, went vp before God out of the Angels hand.*

Thus farre concerning Chriſts prieſthood; now follow his Propheticall, and Regall offices.

His Propheticall office, is that, wherby he immediately from his Father, reuealeth his word and all the meanes of ſaluation compriſed in the ſame. Ioh. 1. 18. *The Son, which is in the boſome of his Father, he hath declared vnto you.* Ioh. 8. 26. *Thoſe things which I heare of my father, I ſpeake to the world.* Deut. 18. 18. *I will raiſe them vp a Prophet, &c.*

The word was firſt reuealed, partly by viſiõs, by dreams, by ſpeech; partly by the inſtinct & motion of the holy ghoſt. Heb. 1. 1. *At ſundry times, & in diuers maners, God ſpake in old time to our fathers the Prophets:*

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in theſe laſt daies hee hath ſpoken to vs by his ſonne. 2. Pet. 1. 21. *Prophecie came not in olde time by the will of man, but holy men of GOD ſpake as they were mooued by the holy Ghoſt.*

The like is done ordinarily onely by the preaching of the word, where the holy ghoſt doth inwardly illuminate the vnderſtanding. Luk. 24. 45. *Then opened he their vnderſtanding that they might vnderſtād the ſcriptures.* v. 21. 15. *I will giue you a mouth & wiſedome, where againſt all your aduerſaries ſhall not be able to ſpeake, nor reſiſt.* Act. 16. 14. *Whoſe heart the Lord opened that ſhe attended on the things that Paul ſpake.* For this cauſe, Chriſt is called the Doctour, Lawegiuer, and Counſellour of his church. Mat. 23. 10. *Be ye not called Doctours, for one is your Doctour, Ieſus Chriſt.* Iam. 4. 12. *There is one Lawgiuer which is able to ſaue and to deſtroy.* Eſay. 9. 6. *He ſhal call his name Counſellour. &c.* Yea, hee is the Apoſtle of our profeſſion. Heb. 3. 1. The angel of the couenant. Malac. 3. 1. And the Mediatour of the newe couenant. Heb. 9. 15. Therefore the ſoueraigne authority of expounding the Scripture, onely belonges to Chriſt: & the Church hath onely the miniſtery of iudgment and interpretation committed vnto her.

Chriſts Regall office, is that; wherby he diſtributeth his gifts, & diſpoſeth al things for the benefit of the elect. Pſal. 2. & 110. 31. 2. *The Lord ſaid vnto my Lord, ſit thou on my right hand til I make thine enemies thy foteſtoole.*

The execution of Chriſts Regall office, comprehendeth his exaltation.

Chriſts exaltation is that, by which he, after his humiliation: was by little & little exalted to glory; & that in ſundry reſpects according to both his natures.

The exaltation of his diuine nature, is an apparent declaratiō of his diuine properties in his humane nature, without the leaſt alteration thereof. Rom. 1. 4. *Declared mightily to be the ſonne of God, touching the ſpirit of ſanctification by the reſurrection frō the dead.* Act. 2. 36. *God hath made him both Lord and Chriſt, whom ye haue crucified.*

The exaltation of his humanity, is the putting off from him his ſeruile condition & al infirmities, and the putting on of ſuch habituall gifts; which albeit they are created and finite, yet they haue ſo great and ſo marueilous perfection, as poſſibly can be aſcribed to any creature. The gifts of his minde, are wiſedome, knowledge, ioy, and other vnſpeakeable vertues of his bodie, immortality, ſtrength, agility, brightneſſe, Phil. 3. 21. *Who ſhall change our vile bodies, that it may bee faſhioned like vnto his glorious body.* Math. 17. 2. *He was tranſfigured before them, and his face did ſhine as the ſunne, and his cloathes were as white as the light.* Heb. 1. 9. *God euen thy God hath annointed thee with the oyle of gladneſſe aboue thy fellowes.* Eph. 1. 20, 22.

Chriſts body, although, it be thus glorified, yet is it ſtill of a ſoilde ſubſtance, cōpaſſed about, viſible, palpaple, and ſhall perpetually remain in ſome certain place, Luk. 24. 39. *Behold my hands, and my feete, it is euen I, touch me, and ſee: a ſpirit hath no fleſh and bones, as ye ſee me haue*

There be three degrees of Chriſts exaltation.

I. His reſurrection, wherein by his diuine power he ſubdued death, and raiſed vp himſelfe to eternall life, 2. Cor. 13. 4. *Though he was crucified concerning his infirmity, yet liueth he through the power of God.* Mat. 28. 6. *He is not here for he is riſen, as hee ſaide, Come ſee the place where the Lord was laid.*

The ende of Chriſts reſurrection, was to ſhew that his ſatisfaction, by his paſſiō and death, was fully abſolute. For one only ſinne would haue detained the Mediatour, vnder the dominiō of death, though he had fully ſatisfied for all the reſt. 1. Cor. 15. 17. *If Chriſt be not raiſed, your faith is in vaine: ye are yet in your ſinnes.* Rom. 4. 25. *Who was deliuered to death for our ſinnes, & is riſen againe for our iuſtification.*

II. His aſcenſion into heauen, which is a true, locall, and viſible tranſlation of Chriſts humane nature from earth into the higheſt heauē of the bleſſed, by the vertue & power of his deity, Act. 1. 9. *Whē he had ſpoken theſe things, while they beheld, he was taken vp: for a cloude tooke him out of their ſight: and while they looked ſtedfaſtly towards heauen, as he went, behold two men ſtood by them in white apparell: which alſo ſaid, Ye mē of Galile, why ſtand ye gazing into heauē? This Ieſus which is taken vp from you into heauen, ſhall come as ye haue ſeene him goe into heauen.* Eph. 4. 10. *He aſcended farre aboue al the heauens.*

The ende of Chriſts aſcenſion was, that he might prepare a place for the faithfull, giue them the holy Ghoſt, and their eternall glory. Ioh. 14. 2. *In my fathers houſe are many manſions: if it were not ſo, I would haue told you: I goe to prepare a place for you.* c. 16. 7. *If I goe not away, the Comforter will not*

eome vnto you: but if I depart, I will ſend him vnto you.

III. His ſitting at the right hand of God the Father, which metaphorically ſignifieth that Chriſt hath in the higheſt heauens actually all glory, power, and dominion, Heb. 1. 3. *By himſelfe hee hath purged our ſinnes, and ſitteth at the right hand of the maieſty in the higheſt places.* Pſal. 110. 1. *The Lord ſaid to my Lord ſit thou at my right hand, till I make thine enemies thy footeſtoole.* 1. Cor. 15. 25. *He muſt raigne til he hath put all his enemies vnder his feete.* Act. 7. 55. *He beeing full of the holy Ghoſt, looked ſtedfaſtly into heauen, and ſaw the glory of God, and Ieſus ſtanding at the right hand of God.* Mark. 20. 22.

His regall office hath two parts: The firſt is, his regiment of the kingdome of heauen, part whereof is in heauen, part vpon earth, namely, the congregation of the faithfull.

In the gouernement of his Church, hee exerciſeth two prerogatiues royall. The firſt is, to make lawes. Iam. 4. 12. *There is one Lawgiuer which is able to ſaue and to deſtroy.* The ſecõd is to ordaine his miniſters. Eph. 4. 11. *He gaue ſome to be Apoſtles, others Prophets, others Euangeliſts, ſome Paſtours and teachers,* &c. 1. Cor. 12. 28. *God hath ordained ſome in the Church, as firſt, Apoſtles ſecondly, Prophets, thirdly teachers, then thẽ that do miracles, after that, the gifts of healing, helpers, gouernours, diuerſity of tongues.*

Chriſts gouernement of the Church, is either by collection of it out of the world, or conſeruation beeing collected. Eph. 4. 12. Pſal. 110.

The ſecond part of this Regall office, is the deſtruction of the kingdome of darkenes. Col. 1. 13. *Who hath deliuered vs from the kingdome of darkneſſe.* Pſal. 2. 9. *Thou ſhalt cruſh them with a ſcepter of yron, and breake them in peeces like a potters veſſell.* Luke. 19. 27. *Thoſe mine enemies, that would not that I ſhould raigne ouer them, bringe hither, and ſlay them before me.*

The kingdome of darkeneſſe, is the whole company of Chriſts enemies.

The Prince of this kingdome, and of all the members thereof, is the deuil. Eph. 2. 2. *Ye walked once according to the counſell of the world, and after the prince that ruleth in the aire, euen the prince that now worketh in the children of diſobedience.* 2. Cor. 4. 4. *The God of this world hath blinded the eyes of the infidels.* 2. Cor. 6. 15. *What concord hath Chriſt with Belial, or what part hath the beleeuer with the infidell?*

The members of this kingdome, and ſubiects to Satan, are his angels, and vnbeleeuers, among whome, the principall members are Atheiſts, who ſay in their heart, their is no God. Pſal. 14. 1. And *Magitians*, who bargaine with the deuil, to accompliſh their deſires. 1. Sam. 28. 7. Pſal. 58. 5. *Idolatours*, who either adore falſe gods, or the true God in an idoll. 1. Cor. 10. 7, 20. Turkes and Iewes are of this bunch; ſo are Hereticks, who are ſuch as erre with pertinacie in the foundation of religion. 2. Tim. 2. 18. Apoſtates, or reuolters from faith in Chriſt Ieſus. Heb. 6. 6. Falſe Chriſts, who beare men in hand, they are true Chriſts. Math. 24. 26. There were many ſuch about the time of our Sauiour Chriſt his firſt comming, as Ioſephus witneſſeth, booke 20. of Iewiſh antiquities, the 11, 12, and 14, chapters. Laſtly, that Antichriſt, who, as it is now apparant, can be none other but the Pope of Rome. 2. Theſſ. 2. 3. *Let no man deceiue you by any meanes, for that day ſhall not come, except there come a departing firſt, & that that man of ſinne be diſcloſed, euen the ſonne of perdition, which is an aduerſarie, and exalteth himſelfe againſt all that is called God, or that is worſhipped: ſo that he doth ſit as God in the temple of God, ſhewing himſelfe that hee is God.* Reuel. 13. 11. *And I beheld another beaſt cõming out of the earth, which had two hornes like the Lambe, but hee ſpake like the dragon: And he did all that the firſt beaſt could doe before him, and he cauſed the earth, and them that dwell therein, to worſhip the beaſt, whoſe deadly wound was healed.*

There were then, firſt, Antichriſts at Rome, when the Biſhops thereof woulde be entitled vniuerſall, or ſupreame gouernours of the whole world; but then were they complete, when they, togither with Eccleſiaſticall cenſure vſurped ciuill authoritie.

After that Chriſt hath ſubdued al his enemies, theſe two things ſhall enſue: I. The ſurrendering ouer of his kingdome to God the Father, as concerning the regiment: for at that time ſhall ceaſe both that ciuill regiment, and ſpirituall pollicie, conſiſting in word and ſpirit togither. II. The ſubiection of Chriſt, onely in regard of his humane nature, which then is, when the ſon of God ſhall moſt fully manifeſt his maieſtie, which before was obſcured by the fleſh as a vaile, ſo that the ſame fleſh remaining both glorious & vnited to the ſon of

God, may by infinite degrees appeare inferiour.

We may not therfore imagine, that the subiection of Christ, consisteth in diminishing the glory of the humanity, but in manifesting most fully the maiesty of the Word.

CHAP. XIX.

CONCERNING THE OVTward meanes of executing the decree of *Election, and of the Decalogue.*

AFter the foundation of election, which hath hitherto beene deliuered, it followeth, that wee should intreat of the outward meanes of the same.

The meanes are Gods Couenant, and the seale thereof.

Gods couenant, is his contract with man, concerning life eternall, vpon certaine conditions.

This couenant consisteth of two parts: Gods promise to man, Mans promise to God.

Gods promise to man, is that, whereby he bindeth himselfe to man to bee his God, if he breake not the condition.

Mans promise to God, is that whereby he voweth his allegiance vnto his Lord, & to performe the condition betweene thē.

Againe, there are two kindes of this couenant. The couenant of workes, and the couenant of grace. Ierem. 31. 31. 42. 43. *Behold the daies come, saith the Lord, that I wil make a new couenant with the house of Israell, and with the house of Iudah, not according to the couenant I made with their fathers when I tooke them by the hand to bring them out of the land of Egypt; the which my couenant they brake, although I was an husband to them, saith the Lord. But this shall be the couenant, that I will make with the house of Israell: after those daies, saith the Lord, I will put my lawe in their inward parts, and write it in their hearts, and will be their God, and they shal be my people.*

The couenant of workes, is Gods conant, made with condition of perfect obedience, and is expressed in the morall law.

The Morall Law, is that part of Gods word, which commandeth perfect obedience vnto man, as wel in his nature, as in his actions, and forbiddeth the contrary. Rom. 10. 5. *Moses thus describeth the righteousnes which is of the law, That the man, which doth these things, shall liue thereby.* 1. Tim. 1. 5. *The end of the commandement, is loue out of a pure heart, & of a good cōscience, & faith vnfained.* Luk. 16. 27. *Thou shalt loue the Lord thy God, with all thine heart, with al thy soule, and with all thy strength.* Rom. 7. *We knowe that the lawe is spirituall.*

The Lawe hath two parts. The Edict, commanding obedience, and the condition binding to obedience. The condition is eternall life to such as fulfill the lawe, but to transgressours, euerlasting death.

The Decalogue or ten commandements is an abridgement of the whole lawe, and the couenant of workes. Exod. 34, 27. *And the Lord said vnto Moses, Write thou these words, for after the tenour of these words, I haue made a couenant with thee, and with Israell. And he was there with the Lord fourtie daies and fourtie nights, and did neither eate bread, nor drinke water, and hee wrote in the tables the words of the couenant, euen the ten commandemēts.* 1. King. 8. 9. *Nothing was in the Arke, saue the two tables of stone, which Moses had put there at Horeb, where the lord made a couenant with the children of Israell, when hee brought them out of the land of Egypt.* Math. 22. 40. *On these two commaundements hangeth the whole law & the prophets.*

The true interpretation of the Decalogue, must be according to these rules.

I. In the negatiue, the affirmatiue must be vnderstood: and in the affirmatiue, the negatiue.

II. The negatiue bindeth at all times, and to all times: and the affirmatiue, bindeth at all times, but not to all times: and therefore negatiues are of more force.

III. Vnder one vice expressly forbidden, are comprehended all of that kind, yea the least cause, occasion, or enticement thereto, is as well forbidden, as that 1. Ioh. 3. 15. *Whosoeuer hateth his brother is a manslaier.* Math. 5. 21. to the end. Euill thoughts are condemned, as wel as euill actions.

IV. The smallest sinnes are entituled with the same names, that that sin is, which is expresly forbidden in that commandement, to which they appertaine. As in the former places, hatred is named murther, & to looke after a woman with a lusting eie is adulterie.

V. Wee must vnderstand euery commandemēt of the law so, as that we annexe this condition: *vnlesse God command the cōtrarie.* For God beeing an absolute Lord, and so aboue the law, may command that which

which his law forbiddeth: ſo he commanded Iſaac to be offered, the Egyptians to be ſpoiled, the braſen Serpent to be erected which was a figure of Chriſt, &c.

The Decalogue, is deſcribed in two tables.

The ſumme of the firſt table, is, that we loue God with our minde, memorie, affections, and all our ſtrength. Math. 22.37. *This is the firſt,* (to wit, in nature and order) *& great commandement* (namely, in excellencie, and dignitie.)

CHAP. XX.

Of the firſt commaundement.

THe firſt table hath foure commandements.

The firſt, teacheth vs to haue and chooſe the true God for our God. The wordes are theſe.

I am Iehouah thy God, which brought thee out of the land of Egypt, and out of the houſe of bondage. Thou ſhalt haue none other God but me.

The Reſolution.

I am. If any man rather iudge, that theſe words are a preface to all the commandements, then a part of the firſt, I hinder him not: neuertheleſſe, it is like, that they are a perſwaſion to the keeping of the firſt commandement: and that they are ſet before it, to make way vnto it: as being more hard to be receiued, then the reſt. And this may appeare, in that the three commande ments next following haue their ſeuerall reaſons.

Iehouah. This word ſignifieth three things: I. Him who of himſelfe, and in himſelfe, was from all eternitie. Reuel. 1.8. *Who is, who was, & who is to come.* II. Him which giueth being to all things, when they were not, partly by creating, partly by preſeruing them: III. Him which mightily cauſeth that thoſe things which he hath promiſed, ſhould both be made, and continued. Exod. 6 1. Rom. 4.17.

Here beginneth the firſt reaſon of the firſt commãdement, taken from the name of God: it is thus framed.

He that is Iehouah, muſt alone be thy God.
But I am Iehouah:
Therefore I alone muſt be thy God.

This propoſitiõ is wanting: the aſſumption is in theſe words (*I am Iehouah*) the concluſion is the commaundement.

Thy God. Theſe are the words of the couenant of grace, Ierem. 32.33. whereby the Lord promiſeth to his people, remiſſion of ſinnes, and eternall life. Yea theſe words are as a ſecond reaſon of the commaundements, drawne from the equalitie of that relation, which is betweene God, & his people.

If I be thy God, thou againe muſt bee my people, and take me alone for thy God.

But I am thy God:

Therefore thou muſt be my people, and take me alone for thy God.

The aſſumption, or ſecond part of this reaſon, is confirmed by an argument takẽ from Gods effects, when he deliuered his people out of Egypt, as it were, from the ſeruitude of a moſt tyranous maſter. This deliuerie was not appropriate only to the Iſraelites, but in ſome ſort to the church of God in all ages; in that it was a type of a moſt ſurpaſſing deliuerie from the fearfull kingdome of darkeneſſe, 1. Cor. 10.1,2. *I would not haue you ignorant, brethren, that al our fathers were vnder the cloud, and all paſſed through the red ſea, and were all baptiſed vnto Moſes in the cloud, and in the ſea.* Col. 1.13. *Who hath deliuered vs from the power of darkeneſſe, and tranſlated vs into the kingdome of his deare ſonne.*

Other Gods or ſtrange Gods. They are ſo called, not that they by nature are ſuch, or can be, but becauſe the corrupt, and more then deuilliſh heart of carnall man eſteemeth ſo of them. Phil. 3. 19 *Whoſe god is their bellie.* 1. Cor. 4.4. *Whoſe mindes the God of this world hath bewitched.*

Before my face. That is, (figuratiuely) in my ſight or preſence, to whome the ſecret imaginations of the heart are knowne: & this is the third reaſon of the firſt commãdement, as if he ſhould ſay. If thou in my preſence reiect me, it is an heinous offẽce: ſee therefore thou doe it not. After the ſame manner reaſoneth the Lord. Gen. 17. 1. *I am God almightie, therefore walke vpright.*

The affirmatiue part.

Make choice of Iehouah to be thy God.

The duties here commanded, are theſe:

I. To acknowledge God, that is, to knowe and confeſſe him to be ſuch a god, as hee hath reuealed himſelfe to be in his word, and creatures, Col. 1.10. *Increaſing in the knowledge of God.* Ierem. 24.7. *And I will giue them an heart to know me, that I am the Lord, and they ſhall be my people, and I wil bee their God: for they ſhall returne vnto me with their whole heart.* In this knowledg of God muſt we glorie, Ierem. 9. 24. *Let him that*

glorieth, glorie in this, that he vnderstandeth & knoweth me: for I am the Lord which shew mercy, iudgemẽt & righteousnes in the earth.

II. An vnion with God, whereby man is knit in heart with God, Iosh.23.8. *Sticke fast vnto the Lord your God, as ye haue done vnto this daie.* Act.11.23. *Hee exhorted all, that with purpose of heart, they would cleaue to the Lord.* Man cleaueth vnto God three manner of waies: in affiance, in loue, and feare of God.

Affiance, is that, wherby a man acknowledging the power and mercie of God, & in him, against all assaults whatsoeuer, doth stedfastly rest himselfe. 2. Chro.20.20. *Put your trust in the Lord your God, and ye shal be assured, beleeue his Prophets and ye shall prosper.* Psal.27.1. *God is my light, & my saluation, whome should I feare? God is the strength of my life, of whom should I be afraid?* v.3. *Though an hoast pitched against me, mine heart should not be afraid: though warre bee raised against me, I will be secure.*

Hence riseth patience, and alacritie in present perils. Psal.39.19. *I should haue bin dumb, and not opened my mouth, because thou didst it.* 2. Sam.16.10. *the king said, What haue I to doe with you, yee sonnes of Zeruiah? If he cursed, because the Lord said, Curse Dauid, what is he that dare say, why doest thou so?* Gen.45.5. *Bee not sad, neither grieued with your selues, that ye sold me hither: for God did send me before you for your preseruation.* v.8. *Nowe then, you sent me not, but God himselfe.* 2. King.6.16. *Feare not, for they that be with vs, are moe, then they that be with them.*

This affiance engendreth hope, which is a patient expectation of Gods presence & assistance in all things that are to come. Psal.37.5. *Commit thy way vnto the Lord, & trust in him, and he shall bring it to passe.* ver.7. *Waite patiently vpon the Lord, and hope in him.* Prou.16.3. *Commit thy worke vnto the Lord, and thy thoughts shall be directed.*

The loue of God, is that, whereby man acknowledging Gods goodnesse and fauour towards him, doeth againe loue him aboue all things, Deut.6.5. *Thou shalt loue the Lord thy God with all thine heart, with al thy soule, and with all thy strength.*

The markes of the true loue of God are these: I. To heare willingly his word. II. To speake often to him. III. To thinke often of him. IV. To doe his will without irksomnesse. V. To giue bodie, and all for his cause. VI. To desire his presence aboue all, and to bewaile his absence. VII. To embrace all such things as appertaine to him. VIII. To loue and hate that which he loueth & hateth. IX. In al things to seeke to please him X. To drawe others vnto the loue of him. XI. To esteeme highly of such gifts and graces, as he bestoweth. XII. To stay our selues vpon his counsels reuealed in his word. Lastly to call vpon his name with affiance.

The feare of God, is that whereby man, acknowledging Gods both mercie & iustice, doth as it were a capitall crime, feare to displease God. Psal.103.3. *With thee is mercie, that thou maist be feared.* Habak.3.16. *When I heard it, my belly trembled, my lips shooke at the voice: rottennesse entred into my bones, and I trembled in my selfe, that I might rest in the day of trouble, when he commeth vp against the people to destroy them.* Psal.4.4. *Tremble, and sinne not.*

Hence ariseth the Godly mans desire, to approoue himselfe in al things to his God, Gen.5.22. *And Henoch walked with God, after that, &c.* Gen.17.1. *God said to him, I am al-sufficient, walke before me, and be thou perfect.*

Out of these three former vertues, proceedeth humilitie, wherby a man acknowledging Gods free bountie, and prostrating himselfe before him, doth ascribe vnto him all praise and glorie. 1. Cor.1.31. *Let him that glorieth, glorie in the Lord.* 1. Pet.5.5. *Decke your selues inwardly with lowlinesse of mind: for God resisteth the proud, and giueth grace to the humble.* v.6. *Humble your selues therefore vnder the mightie hand of God, that hee may exalt you in due time.* 1. Ch.29.10,11. *& Dauid said, Blessed be thou O Lord God of Israel our father for euer, and thine, O Lord, is greatnesse and power, and glorie, and victorie, and praise: for all that is in heauen, and in earth is thine, &c.* and v.14. *But who am I, and what is my people, that we should be able to offer willingly on this sort: for all things come of thee, and of thine own hand we haue giuen thee, &c.*

The negatiue part.

Account not that as God, which is by nature no God.

In this place are these sinnes forbidden:

I. Ignorance of the true God and his will, which is not onely not to knowe, but also to doubt of such things, as God hath reuealed in his word, Ierem.4.22. *My people is foolish, they haue not knowne me: they are foolish children, and haue none vnderstanding: they are wise to do euil, but to do wel they haue no knowledge.* Ierem.9.3. *They proceede from euill*

euill to worſe, and haue not knowne me, ſaith the Lord.

II. Atheiſme, when the heart denieth either God, or his attributes: as, his Iuſtice, Wiſdome, prouidence, Preſence. Pſal. 14. 1. *The foole hath ſaid in his heart there is no God.* Eph. 2. 12. *Yee had not hope, and were without God in the world.* Malach. 1. 2. *I loue you, ſaith the Lord, yet ye ſay, wherein haue we ſpoken againſt thee?* v. 14. *Ye haue ſaid, it is in vaine to ſerue God: and what profit is it, that we haue kept his commandements, & that we walked humbly before the Lord of hoſts?*

III. Errours concerning God, the perſons of the Deity, or the attributes. Here is to be reproued Helleniſme, which is the acknowledging and adoring of a multiplicitie of Gods. Auguſt. in his 6. booke of the City of God. chap. 7.

Againe, Iudaiſme is here condemned, which worſhippeth one GOD without Chriſt.

The like may be ſaid of the hereſies of the Maniches, and Marcian, who denied God the father: of Sabellius, denying the diſtinction of three perſons: and Arrius, who ſaith, that Chriſt the ſonne of God, is not very God.

IV. To withdrawe, and remoue the affections of the heart, from the Lord, & ſet them vpon other things. Eſay, 29. 13. *The Lord ſaid, this people draweth neere me with their mouth, and honour me with their lippes, but their heart is farre from me.* Ierem. 12. 2. *Thou art neere in their mouth, and farre from their reynes.* The heart is many waies withdrawne from God.

I. By diſtruſt in God, Heb. 10. 38. *The iuſt ſhall liue by faith, but if any withdrawe himſelfe, my ſoule ſhall haue no pleaſure in him.* From this diffidence ariſe, I. Impatience in ſuffering afflictions, Ierem. 20. 14. *Curſed be the day wherein I was borne, and let not the day wherein my mother bare me, be bleſſed.* v. 13. *Curſed be the man, that ſhewed my father, ſaying, a man child is borne vnto thee, and comforted him.* v. 18. *How is it that I came forth of the wombe, to ſee labour and ſorrow, that my dayes ſhould be conſumed with ſhame?* II. Tempting of God, when ſuch as diſtruſt, or rather contemne him, ſeeke ſignes of Gods trueth and power. Math. 4. 7. *Thou ſhalt not tempt the Lord thy God.* 1. Cor. 10. 6. *Neither let vs tempt God, as they tempted him, and were deſtroyed by ſerpents.* v. 10. *Neither murmure ye, as ſome of them murmured, and were deſtroyed of the deſtroyer.* III. Deſperation, Gen. 4. 13. *Mine iniquity is greater then can bee pardoned.* 1. Theſſ. 4. 13. *Sorrow ye not, as they which haue no hope.* IV. Doubtfulneſſe, concerning the trueth of Gods benefites preſent, or to come. Pſal. 116. 11. *I ſaid in my haſte al men are lyars.*

II. Confidence in creatures, whether it be in their ſtrength, as Ierem. 17. 5. *Curſed is the man that hath his confidence in man, & maketh fleſh his arme, but his heart ſlideth from the Lord.* Or riches, Math. 6. 24. *Ye cannot ſerue God and riches.* Epheſ. 5. 6. *Noe couetous perſon, which is an Idolater, hath inheritance in the kingdome of Chriſt and of God.* Or defenced places. Ierem. 49. 16. *Thy feare, and the pride of thine heart hath deceiued thee, that thou dwelleſt in the clefts of the Rocke, and keepeſt the height of the hil: though thou ſhouldeſt make thy neaſt as high as the Eagle, I will bring thee downe from thence, ſaith the Lord.* Or pleaſure, and dainties: to ſuch their belly is their God, Phil. 3. 14. Or in Phyſitians, 2. Cor. 6. 12. *And Aſa in the nine and thirteth yeare of his raigne, was diſeaſed in his feet, and his diſeaſe was extreame, yet he ſought not the Lord in his diſeaſe, but to the Phyſitians.* Briefly, to this place principally may be adioyned that diuelliſh confidence, which Magitians, & all ſuch as take aduiſe at them, doe put in the deuill and his workes. Leuit. 20. 6. *If any turne after ſuch as worke with ſpirits, and after ſoothſayers, to goe a whoring after them, then will I ſet my face againſt that perſon, and will cutte him off from among this people.*

III. The loue of the creature, aboue the loue of God, Math. 10. 37. *Hee that loueth father or mother more then me, is not worthy of me, and he that loueth ſon or daughter more then me, is not worthy of me.* Iohn. 12. 43. *They loued the praiſe of man, more then the praiſe of God.* To this belongeth ſelfe-loue, 2. Tim. 3. 2.

IV. Hatred and contempt of GOD, when man flieth from God & his wrath, when he puniſheth offences, Rom. 8. 7. *The wiſedome of the fleſh, is enmity with God,* Romans 1. 30. *Haters of GOD, doers of wrong.*

V. Want of the feare of God, Pſalm. 36. 1. *Wickednes ſaith to the wicked man, euen in mine heart, that there is no feare of God before their eyes.*

VI. Feare of the creature, more then the Creator, Reu. 21. 8. *The fearefull and vnbeleeuing, ſhall haue their part in the lake which burneth with fire and brimſtone.*

Math.10.28. *Feare not them which kill the bodie, but feare them that can caſt both body & ſoule into hell fire.* Ierē.10.2. *Be not afraid of the ſignes of heauen, though the heathen be afraid of ſuch.*

VII. Hardneſſe of heart, or carnall ſeruice, when a man, neither acknowledging Gods iudgements, nor his owne ſinns, dreameth he is ſafe from Gods vengeance, and ſuch perils, as ariſe from ſinne. Rom. 2.5. *Thou after thine hardneſſe, and heart that can not repent, heapeſt to thy ſelfe wrath againſt the day of wrath.* Luk.21.34. *Take heede to your ſelues, leaſt at any time, your hearts be oppreſſed with ſurfetting, and drunkenneſſe, and cares of this life, and leaſt that day come on you as vnawares.*

Theſe all doe ioyntly ingender pride, whereby man aſcribeth all he hath that is good, not to God, but to his owne merit, and induſtrie, referring and diſpoſing thē wholly vnto his own proper credit. 1.Cor. 4.6. *That ye might learne by vs, that no man preſume aboue that which is written, that one ſwell not againſt another, for any mans cauſe.* v.7. *For who ſeparateth thee? or what haſt thou, that thou haſt not receiued? if thou haſt receiued it, why reioyceſt thou, as though thou hadſt not receiued it?* Gen.3.5. *God doeth knowe, that when yee ſhall eate thereof, your eyes ſhall be opened, and yee ſhall be as Gods, knowing good and euill.* The higheſt ſtayre of prides ladder, is that fearefull preſumption, by which many clime raſhly into Gods ſeat of maieſtie, as if they were gods. Act.12.22.23. *The people gaue a ſhoute, ſaying, The voice of God, and not of man: but immediately the Angel of the Lord ſmote him, becauſe he gaue not glory vnto God, ſo that he was eaten vp of worms, and gaue vp the ghoſt.* 2.Theſſ.2.4. *Which is an aduerſarie, and exalteth himſelfe againſt all that is called God, or that is worſhipped: ſo that he doth ſit as God in the temple of God, ſhewing himſelfe that he is God.*

CHAP. XXI.

Of the ſecond commandement.

HItherto haue we entreated of the firſt commandement, teaching vs to entertaine in our hearts, and to make choice of one onely God. The other three of the firſt table, concerne that holy profeſſion, which we muſt make towards the ſame God. For firſt, it is neceſſarie to make choice of the true God. Secondly, to make profeſſion of the ſame God.

In the profeſſion of God, we are to conſider the parts thereof, and the time appointed for this profeſſion.

The parts are two: The ſolemne worſhip of God, and the glorifying of him.

The ſecond Commandement, deſcribeth ſuch holy and ſolemne worſhip, as is due vnto God. The words of the commandement are theſe:

Thou ſhalt make thee no grauen image, neither any ſimilitude of things which are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth: thou ſhalt not bowe downe to them, neither ſerue them; for I am the Lord thy God, a iealous God, viſiting the iniquity of the fathers vpon the children, vpon the third generation, and vpon the fourth of them that hate me, and ſhew mercy vnto thouſands vpon them that loue me and keepe my commandements.

The Reſolution.

Thou ſhalt not make] This is the firſt part of the commandement, forbidding to make an idol: Now an idol is not onely a certaine repreſentation, & image of ſome fained God, but alſo of the true Iehouah. The which may be prooued againſt the Papiſts by theſe arguments. The firſt is, Deut.4.15.16. *Take therefore good heed vnto your ſelues: for yee ſaw no image in the day that the Lord ſpake vnto you in Horeb, out of the middeſt of the fire, that ye corrupt not your ſelues, and make you a grauen image or repreſentation of any figure: whether it be the likeneſſe of male or female.* Out of the words vttered by Moſes, a reaſon may be framed thus.

If yee ſaw no image (namely God) yee ſhall make none.

But yee ſaw no image, onely heard a voice:

Therefore yee ſhall make no image of God.

The ſecond reaſon: That idolatrie which the Iſraelites committed, the very ſame is prohibited in this commandemēt.

But the Iſraelites idolatrie was the worſhip of God in an image, Hoſ.2.16. *At that day, ſaith the Lord, thou ſhalt call me no more Baali, but ſhalt call me Iſhi.*

The golden calfe was an image of God: for when it was finiſhed, Aaron proclaimed that *to morrow ſhould be a feaſt to Iehouah.* Exod.32.5. And the ſame calfe is termed an idol. Act.7.41.

Therefore the worſhipping of God in an image, is here prohibited.

Any grauen image] Here the more ſpeciall is put for the more generall, namely, a grauen image for all counterfeit means of Gods worſhip.

The

The firſt part of the commandement is here illuſtrated, by a double diſtribution. The firſt is drawne from the cauſes. *Thou ſhalt not make thee any idole, whether it be engrauen in wood, or ſtone: or whether it bee painted in a table.* The ſecond, is taken from the place. *Thou ſhalt not make thee an idol of things in heauen, as ſtarres and birds: or in the earth, as of man, woman, beaſte: or vnder the earth, as fiſhes.*

This place is ſo exponnded by Moſes, Deut. 4. 14. to the 20. verſe.

Thou ſhalt not bow downe to them] This is the ſecond part of the commandement, forbidding al men to fal downe before an idol. In this word *Bow downe*, is againe the ſpeciall put for the generall: for in it is inhibited all fained worſhip of God.

For I] Theſe words are a confirmation of this commandement, perſwading to obedience, by foure reaſons.

The Lord] (*which is ſtrong*) The firſt reaſon. God is ſtrong, and ſo able to reuenge idolatrie. Heb. 10. 31.

A iealous God] This ſpeech is taken from the eſtate of wedlocke: for God is called the husband of his Church. Eſai 54. 5. Eph. 5. 26. 27. And our ſpirituall worſhip, is as it were, a certain marriage of our ſoules, conſecrated vnto the Lord. Ier. 2. 2. *I remēber thee with the kindnes of thy youth and the loue of thy marriage, when thou wenteſt after me in the wildernes, in a land that was not ſowne.* Here is an other argument drawne from a compariſon of things that be like. Gods people muſt alone worſhip him, becauſe they are linked to him, as a wife to her husband, vnto whom alone ſhee is bound: therefore if his people forſake him, and betroth themſelues vnto idols, he will vndoubtedly giue them a bill of diuorcement, and they ſhal be no more eſpouſed vnto him.

Viſiting] To viſit, is not onely to puniſh the children for the fathers offences, but to make notice. & apprehend them in the ſame faults, by reaſon they are giuen ouer to commit their fathers tranſgreſſiōs, that for them they be puniſhed. And this is the third reaſon drawne from the effects of Gods anger.

Hate me] It may be, this is a ſecret anſwer, the obiection whereof is not here in expreſſe words ſet down, but may be thus framed. *What if we vſe Idols to inflame and excite in vs a loue and remembrance of thee?* The anſwer is this by the contrarie: *You may think that your vſe of idols kindleth to you a loue of me, but it is ſo far from that, that all ſuch as vſe them cannot chooſe but hate me.*

Shew mercie] The fourth reaſon deriued from the effects of Gods mercie to ſuch as obſerue this commandement. Here may we firſt obſerue, that gods mercy exceedeth his iuſtice. Pſal. 103. 8. *The Lord is full of compaſſion and mercy, ſlowe to anger, and of great kindnes.* v. 17. *The louing kindnes of the Lord, endureth for euer.* verſ. 9. *He will not alway chide, neither keepe his anger for euer.* Secondly, wee may not ſurmiſe, that this excellent promiſe is made to euery one particularly, who is borne of faithfull parents. For godly Iſaak had godleſſe Eſau to his ſonne; and godleſſe Saul, had godly Ionathan.

The negatiue part.

Thou ſhalt neither worſhip falſe gods, nor the true God with falſe worſhip.

Many things are here forbidden:

I. The repreſentation of God, by an image. For it is a lye. Habak. 2. 18. *What profiteth the image? for the maker thereof hath made it an image and a teacher of lies.* Zach. 10. 2. *The idols haue ſpoken vanity.* Ierem. 10. 8. *The ſtocke is a doctrine of vanity.* The Eliber Councel in 39. canon hath this edict. *We thought it not meete to haue images in Churches, leaſt that which is worſhipped & adored, ſhould be painted vpon walls.* Clem. booke 5. ad Iacob. Dom. *That ſerpent by others is wont to ſpeake theſe wordes: We in honour of the inuiſible God, are accuſtomed to adore viſible images, the which out of all controuerſie is very falſe.* Auguſt in his treatiſe vpon the 113. pſalme.

The image alſo of the croſſe and Chriſt crucified, ought to bee aboliſhed out of churches, as the braſen ſerpent was. 2. Kin. 18. 4. Hezekiah is commended for breaking in peices the braſen ſerpent to which the children of Iſraell did then burne incenſe. This did Hezekiah, albeit at the firſt this ſerpent was made by the Lords appointment. Numb. 21. 8. and was a tipe of Chriſts paſſion, Ioh. 3. 14. Origen in his 7. booke againſt Celſus. *We permit not any to adore Ieſus vpon the altars in images, or vpon Church walls: becauſe it is written, Thou ſhalt haue none other gods but me.*

Epiphanius, in that epiſtle which hee wrote to Iohn biſhop of Ieruſalem, ſaith, *It is againſt the cuſtome of the Church, to ſee any image hanging in the church, whether it be of Chriſt, or any other ſaint, and therefore euen with his own hands rent he aſunder the vaile, wherein ſuch an image was painted.*

Some

Some obiect the figure or signe, which appeared to Constantine, wherein hee should ouercome: but it was not the signe of the crosse (as the Papists doe triflingly imagine) but of Christs name: for the thing was made of these two Greeke letters ☧ P conioyned together. Euseb. in the life of Constant. booke 1. chap. 22. 25.

Neither serue the Cherubims, which Salomō placed in the temple, for the defence of images: for they were onely in the holy of holiest, where the people could not see them. And they were types of the glorie of the Messiah, vnto whome the very Angles were subiect: the which we haue now verified in Christ.

If any man replie, that they worship not the image, but God in the image: let him know, that the creature cannot comprehend the image of the Creator; and if it could, yet God would not be worshipped in it, because it is a dead thing: yea, the worke of mans hands, *not of God*: and therfore is more base then the smallest liuing creature, of the which we may lawfully say, it is the *worke of God*. This euinceth, that no kinde of diuine worship belongeth to an image, either simply or by relatiō, whatsoeuer the sophisticall schoolemen iangle to the contrarie.

If any man be yet desirous of images, he may haue at hand the preaching of the Gospell, a liuely image of Christ crucified. Gal. 3. 1. *O foolish Galatians, who hath bewitched you, that yee should not obey the truth, to whome Iesus Christ before was described in your sight, and among you crucified?* The like may be said of the two Sacraments. And that saying of Clemens is true, in his fifth booke of Recognit. *If you will truely adore the image of God, doe good vnto man, and yee shall worship his true image: for man is the image of God.*

II. The least approbation of idolatrie: Hos. 13. 2. *They say one to an other whilest they sacrifice a man, let them kisse the calues.* Now a kisse, is an externall signe of some allowance of a thing. Gen. 48. 11.

Therefore it is vnlawfull to be present at Masse or any idolatrous seruice, though our mindes be absent. 1. Cor. 6. 20. *Ye are bought with a price, therefore glorifie God in your bodie, and in your spirits, which are Gods.* Rom. 11. 4. *What saith the Scripture? I haue reserued vnto my selfe seauen thousand men, which haue not bowed their knee to Baal.* Euseb. 3. booke. *The Martyrs, when they were haled vnto the temple of idols, cried out, and with a loud voice in the middest of their tortures testified that they were not idolatrous sacrificers, but professed and constant Christians, reioycing greatly that they might make such a confession.*

That which may be obiected of Naaman the Syrian, who worshipped in the temple of Rimmon, is thus answered; that he did it not with purpose to commit idolatrie, but to performe that ciuil obeisance which hee was wont to exhibit to the kinges maiestie. 2. King. 5. 17. 18.

And for this cause, are vtterly forbidden all such processions, playes, & such feasts, as are consecrated to the memoriall, and honour of idols. Exod. 32. 6. *They rose vp the next day in the morning, and offered burnt offrings, and brought peace offerings: also the people sate them downe to eate and drinke, & rose vp to play.* 1. Cor. 10. 7. *Neither bee yee idolaters as some of them were, as it is written, &c.* And Paul (1. Cor. 8. 4. to the end) earnestly dehorteth the Corinthians from sitting at table in the idols temple; albeit they *know that an idol is nothing in the world.* Tripartite history, booke 6. chap. 30. *Certaine Souldiers refused to adore, as the custome was, the banner of Iulian, in which were painted the images of Iupiter, Mercury, and Mars: others bring againe the rewards, which they, after they had burned incense on an altar in the Emperours presence, had receiued: crying, that they were Christians, and would liue and die in that profession: and as for their former fact, it was of ignorance: yea though they had polluted hands with idolatry of the Painyms, yet they kept their conscience cleane.*

III. All reliques and monuments of idols: for these, after the idols themselues are once abolished, must be raised out of al memory. Exod. 23. 13. *Ye shall make noe mention of the name of other gods, neither shal it be heard out of thy mouth.* Esai. 30. 22. *And ye shal pollute the couering of the image of siluer, and the rich ornament of the images of gold, & cast them away as a menstruous cloth, and thou shalt say vnto it, Get thee hence.*

IV. Society with infidels, is here vnlawful, serueth not onely to maintaine concord, but also to ioyne men in brotherlie loue. Of this society there are many branches.

The first, is marriage with infidels. Gen. 6. 2. *The sonnes of God saw the daughters of men that they were faire, and they tooke them wiues of all that they liked.* Mal. 2. 11. *Iudah hath transgressed, & an abhomination is committed in Israell, and in Ierusalem: for Iudah*

hath

hath defiled the holines of the Lord, which he loued, and hath married the daughters of a ſtrange god. Ezr. 9. 14. *Should we returne to breake thy commandements, and ioyne in affinity with the people of ſuch abomination?* 2. King. 8. 18. *He walked in the waies of the Kings of Iſraell, as did the houſe of Ahab: for the daughter of Ahab was his wife: and he did euill in the ſight of the Lord.*

The ſecond, is the league in war: namely a mutual confederacy to aſſiſt one another in the ſame war, and to haue one and the ſame enemies. This is ſundry waies impious: I. If it be vnlawfull to craue aſſiſtance of Gods enemies, it is likewiſe vnlawful to indent with them, that we wil aſſiſt them. II. It obſcureth Gods glory, as though he himſelfe, either would not, or could not aide his Church. III. It is a thouſand to one leaſt we be infected with their idolatry, and other impieties. IV. It endaungereth vs to be made partakers of their puniſhments. 2. Chron. 19. 2. *And Iehu the ſonne of Hanani the Seer, went out to meete him, and ſaid to king Iehoſaphat, Wouldeſt thou helpe the wicked, & loue them that hate the Lord? therefore for this thing is the wrath of the Lord vpon thee.*

The third, is Traffique: as when a man wittingly and willingly, doth, in hope to enrich himſelfe, make ſale of ſuch things as he knoweth muſt ſerue to an idolatrous vſe. This condemneth al thoſe marchants, which tranſport wares to idolatours, and ſell them frankincenſe, waxe, cloath, or other ſuch things as helpe them in the ſeruice of their idols.

The fourth, is tryall of ſuits in law before Iudges which are infidels, when Chriſtian courts may be frequented: but if they cannot, & we haue to deale with infidels, we may appeale to infidels. 1. Corin. 9. 6. *Brother goeth to law with brother, and that vnder infidels.* Act. 25. 11. *Paul appealeth to Caſar.*

The fifth, is the worſhipping of the beaſt, and receiuing his marke. Reu 14. 9. *If any man worſhip the beaſt, and his image, and receiue the marke in his forehead, or in his hand.* verſ. 10. *The ſame ſhal drinke of the wine of the wrath of God.* This beaſt is the Church of Rome, I meane not that old, but this new Rome, nowe no better then an hereticall and apoſtaticall Synagogue.

VI. Will-worſhip, when God is worſhipped with a naked and bare good intention, not warranted by the word of God. Coloſſ. 2. 23. *Which things indeede haue a ſhew of wiſedome in voluntary religion, and humbleneſſe of minde, and in not ſparing the body: neither haue they it in eſtimation to ſatisfie the fleſh.* 1. Sam. 13. 9. 10. *And Saul ſaid, Bring a burnt offering to me, and peace offrings: and he offered a burnt offring. And as ſoone as he had made an end of offring the burnt offring, behold, Samuel came, and* verſ. 13 *ſaid to Saul, Thou haſt done fooliſhly, thou haſt not kept the commandement of the Lord thy God, which he commanded thee.* Hitherto may we adde popiſh ſuperſtitions in ſacrifices, meates, holidayes, apparell, temporarie and bead-ridden prayers, indulgences, auſtere life, whipping, ceremonies, geſtures, gate, conuerſation, pilgrimage, building of altars, pictures, Churches, and all other of that rabble.

To theſe may be added conſort in muſicke in diuine ſeruice, feeding the eares, not edefying the minde. 1. Corin. 14. 15. *What is it then? I will pray with the ſpirite, but I will pray with the vnderſtanding alſo. I will ſing with the ſpirit, but I will ſing with the vnderſtanding alſo.* Iuſtinus Martir in his booke of Chriſtian queſtions & Anſ. 107. *It is not the cuſtome of the Churches, to ſing their meeters with any ſuch kinde of inſtruments, &c. but their manner is only to vſe plaine-ſong.*

Laſtly, monaſticall vowes, which, I. repugne the law of God: as that vnchaſt vowe of ſingle life, and proud promiſe of pouerty doe plainly euince: *for he that laboureth not, muſt not eate,* ſaith Paul: *And it is better to marry, then to burne in luſt,* ſaith the ſame Paul. II. They are greater then mans nature can performe: as in a ſingle life, to liue perpetually chaſt. III. They diſanul Chriſtian libertie, and make ſuch things neceſſary, as are indifferēt, IV. They renue Iudaiſme. V. They are Idolatrous, becauſe they make them partes of Gods worſhip, & eſteeme them as meritorious. VI. Hypocriſie, which giueth to God painted-worſhip, that is, if you regard outward behauiour, great ſincerity: if the inward and hearty affections, none at al. Mat. 15. 7. *Hypocrites, wel hath Eſaias prophecied of you, ſaying: This people commeth neere me with their mouth, and honour me with their lippes, but their heart is far from me.* Pſal. 10. 4. *The wicked man is ſo proude, that he ſeeketh not for God.*

The effects of hypocriſie are theſe: 1. To ſeeke the pompe and glory of the world, and by all meanes to enrich it ſelfe, not-

notwithſtanding it make a glorious ſhew of the ſeruice of God. 2. It is ſharpe ſighted, and hath eagels eyes to obſerue other mens behauiour, when in the regarding its own, it is as blind as a beetle. 3. To be more curious in the obſeruatiō of ancient traditions, then the ſtatutes & cōmandements of almighty God. 4. To ſtumble at a ſtraw, and skip ouer a blocke, that is, to omit ſerious affaires, and hunt after trifles, Math. 23.4.5. To do all things that they may be ſeene of men, Math. 6,5.

Popiſh faſting, is meere hypocriſie: becauſe it ſtandeth in the diſtinction of meates, and it is vſed with an opinion of merit.

External abſtinence from meates, without internall and ſpirituall faſting from ſinne, and vnlawfull deſires. Eſai. 58.5.6. *Is this ſuch a faſt as I haue choſen, that a man ſhould afflict his ſoule for a day, & bow downe his head to a bulruſh, and lie downe in ſackecloth and aſhes? wilt thou call this a faſting, or an acceptable day vnto the Lord? Is not this the faſting that I haue choſen, to looſe the bandes of wickednesse, to take off the heauy burdens, and to let the oppreſſed goe free, and that ye breake euery yoke?*

VII. Contempt, neglect, and intermiſſion of Gods ſeruice. Reu. 3.15.16. *I knowe thy workes, that thou art neither cold, nor hot: I would thou wereſt cold or hote. Therefore becauſe thou art luke warme, and neither cold nor hote, it will come to paſſe, that I ſhall ſpew thee out of my mouth.*

VIII. Corrupting of Gods worſhip, and that order of gouernment, which he hath ordained for his Church: the which is don when any thing is added, detracted, or any way, againſt his preſcript, mangled. Deut. 12.32. *Euery thing which I commaund you, that doe: neither adde to it, nor detract from it.* This condemneth that popiſh eleuation of bread in the Lords Supper, and the adminiſtration of it alone to the people without wine, together with that fearfull abomination of the Maſſe.

By this we may learne to reiect all popiſh traditions. Math. 15.9. *In vaine doe they worſhip me, teaching for doctrines, mens precepts.* Now it is manifeſt, that all popiſh traditions, they eyther on their owne nature, or others abuſing of them, ſerue as well to ſuperſtition and falſe worſhip, as to enrich that couetous & proud Hierarchie: whereas the Scriptures contained in the old and New Teſtament, are al-ſufficient, not only to confirme doctrines, but alſo to reforme manners. 2. Tim. 3.16. *The whole Scripture is giuen by inſpiration of God, and is profitable to teach, to improue, and to correct, and to inſtruct in righteouſneſſe: that the man of God may be abſolute, beeing made perfect vnto all good workes.*

The Romiſh Hierarchie is here alſo condemned, from the parratour to the Pope: the gouernment whereof, is an expreſſe image of the old Romane Empire, whether we conſider the regiment it ſelfe, or the place of the Empire, or the large circuit of that gouernment. Reu. 13.15. *And it was permitted to him, to giue a ſpirit to the image of the beaſt, ſo that the image of the beaſt ſhould ſpeake, and ſhould cauſe that as many as would not worſhippe the image of the beaſt, ſhould be killed.*

IX. A religious reuerence of the creature, as when we attribute more vnto it, then we ought. Reuel. 22.8. *When I had heard and ſeene I fell downe to worſhip before the feete of the Angel, which ſhewed me theſe thinges. But he ſaid vnto me, See thou doe it not: for I am thy fellow ſeruant.* Act. 10.25. *As Peter came in, Cornelius met him, and fell downe at his feete, and worſhipped him. But Peter tooke him vp ſaying, Stand vp, for euen I my ſelfe am a man.*

If then it be ſo hainous a thing, to reuerence the creature much more to pray vnto it: whether it be Saint or Angel. Rom. 10.14. *How ſhall they call vpon him in whom they haue not beleeued.* Math. 4.10. *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.*

Neither may we pray vnto Chriſt, as he is onely man, but as he is God and man: for we direct not our prayers vnto the humanitie, but to the Deity, to which the humanity is knit by an hypoſtaticall vnion.

This teacheth vs plainely, that inuocation of any creature is vnlawful: for we muſt pray to them, that are able to know the ſecrets of the heart, and diſcerne the wiſdome of the ſpirit: now none is able to do that, but ſuch a nature as is omnipotēt. Rom. 8,27. *Hee that ſearcheth the hearts, knoweth what is the meaning of the ſpirit: for he maketh requeſt for the Saints, according to the will of God.*

Neuertheleſſe ſuch as are Saints indeed are to be honoured by an approbation of Gods gifts in them, & by an honourable mention of them, and alſo by imitation of their manners & liues, beeing as patterns for vs to walke after.

X. Worſhipp of deuills: I. Magique, which

which is a miſchieuous art, accompliſhing wonders by Satans aſſiſtance. For it is appropriate to God to do miracles; for hee alone both beyond, and againſt the courſe of nature, doth wonderfull things. Nowe the inſtrumentes which God vſeth in producing miracles, are onely they, who doe in the true Church of God, make profeſſion of the faith.

Albeit the deuils cannot worke miracles, yet may they effect marualles or wonders, and that, not by making a new thing, which before was not at all: but rather by mouing, tranſporting, and applying naturall things diuerſly, by cauſing a thinne body, as the ayre, to be thick and foggie, and alſo by bewitching the ſenſes of men.

The foundation of Magique, is a couenant with Satan.

A couenant with Satan, is ſuch a contract, by which Magitians haue mutually to doe with the Deuill. In this obſerue:

The originall of this mutuall contract: I. Satan maketh choice of ſuch men to be his ſeruants, as are by nature either notorious bad perſons, or very ſilly ſoules. II. He offereth vnto them diuers meanes, either by other Magitians, or by ſome bookes written by ſuch: Satanicall meanes, I call thoſe, which are vſed in the producing of ſuch an effect, to the which they neither by any expreſſe rule out of Gods word, nor of their owne nature were euer ordained. Such are concealed ſpeeches, words of the Scripture wreſted, and abuſed, to the great contumely and diſgrace of the Lord God; holy, or rather vnholy water, ſieues, ſeales, glaſſes, images, bowings of the knee, and ſuch like diuers geſtures. III. When the wicked ſee theſe meanes offered vnto thē, they preſently are not a little glad, and aſſuredly beleeue, that in thoſe things there is vertue to worke wonders by. IV. They declare this their ſatanicall confidence, by their earneſt deſire, practiſing, and abuſing the meanes. V. Then the deuill is at their elbowes, beeing thus affected, that he may both aſſiſt them, and in them ſhew diuers tricks of his legerdemaine: becauſe he alone doth by meanes voide of al ſuch vertue, effect that, which his wicked inſtrument intended.

Againe, obſerue Satans counterfeiting of God. He is Gods ape, and taketh vpon him, as though he were God. I. As God hath his word, his Sacraments, and faith due vnto him; ſo hath the deuill his word: and to ſeale it vnto the wicked, he annexeth certaine ſignes, namely characters, geſtures, ſacrifices, &c. as it were ſacraments, that both hee may ſignifie his deuilliſh pleaſure to his Magitians, and they againe teſtifie their ſatanicall both obedience & confidence to him. II. As God heareth ſuch as call vpon, truſt in, & obey him: ſo the deuill is greatly delighted with magicall ceremonies and inuocations, becauſe by them God is diſhonoured, and he magnified: therefore, if God cut him not ſhort, he is ready preſt to aſſiſt ſuch, as ſhall vſe ſuch ceremonies or inuocations.

The couenant is either Secret, or Expreſſe.

Secret, or implicite, when one doth not expreſſely compact with Satan, yet in his heart alloweth of his meanes, aſſuredly & vpon knowledge beleeuing, that if ſuch meanes were vſed, there might indeed that great wonder bee wrought which hee deſired.

Expreſſe, when one doth not only put his confidence in Satan, but couenanteth with him vpon conditions, that he, giuing himſelfe wholly ouer to the deuill, may againe, by obſeruing certaine ceremonies, accompliſh his deſire.

Magique, is either coniecturall, or operatiue.

Coniecturall, whereby things are by Satans direction propheſied of before. Of propheſies, ſome are done with meanes; others without.

Propheſies done with meanes, are theſe.

I. Soothſaying, diuination by the flying of birds. Deut. 18. 11.

II. The kind of diuination, which is, by looking into beaſts entrails. Ezech. 21. 21. *The king of Babel. &c. conſulted with idols, and looked in the liuer.*

III. Necromancie, or conuring: by which the deuil, in the forme of ſome dead man, is ſought vnto for counſell. 1. Sam. 28. 11. *Then ſaid the woman, Whome wilt thou I call vp vnto thee? And he ſaid, Call vp Samuel vnto me.* verſ. 13. *Then ſaid hee vnto her, Feare not, but what ſeeſt thou? And the woman ſaid vnto Saul, I ſaw gods aſcending out of the earth.* v. 14. *Then ſaid he vnto her, What faſhion is he of? and ſhee anſwered, An old man commeth vp lapped in a mantle. And Saul knew that it was Samuel, & he enclined his face to the groūd, & bowed himſelfe. And Samuel ſaid to Saul, Why haſt thou diſquieted me, to bring me vp? Thē Saul*

anſwe-

answered, I am in great distresse: for the Philistims make warre against me, &c. This Samuel, was not that true Prophet of GOD, who annointed Saul king ouer Israell: for 1. the soules of the Saintes departed, are farre from the deuills clawes and dominion. 2. That good Samuell, if it had beene he indeede, would neuer haue permitted Saul to worship him. 3. He saith to wicked Saul, to morrow shalt thou be with me, v. 14. Neither could this be a bare illusion, and, as I may say, legerdemaine of the witch, for he plainly foretold Sauls destruction, which an ignorant woman could not know, much lesse durst she constantly auouch any such matter to the king: it remaineth then, that this Samuel, was a mere illusion of Satan.

Diuining without meanes is, when such as are possessed with an vncleane spirit, vse immediatly the helpe of the same spirit, to reueale secrets. Act. 16. 16. *A certaine maid hauing a spirit of diuination, met vs, which gat her master much vantage with diuining.* Esay 94. *Thy voice shall bee out of the ground, like him that hath a spirit of diuination, and thy talking shall whisper out of the dust.*

Magique operatiue, hath two parts: Iuggling, and Inchantments.

Iugling, whereby, through the deuills conueiance, many great & very hard matters, are in shew effected. Exod. 7. 10. 11. 12. *Aaron cast forth his rod before Pharaoh, and before his seruants, and it was turned into a serpent: then Pharaoh called also for the wisemen, and sorcerers, and those charmers also of Egypt did in like manner with their enchantments: for they cast downe euery man his rod, and they were turned into serpents: but Aarons rod deuoured their rods.*

Enchantment, or charming is that, whereby beasts, but especially yong children, and men of riper yeares, are by Gods permission infected, poisoned, hurt, bounden, killed, & otherwise molested: or contrarily, sometimes cured of Satan, by mubling vp some few words making certain characters and figures, framing circles, hanging annulets about the neck, or other parts, by hearbes medicines. and such like trumpery, that thereby the punishment of the faithlesse may be augmented, in reposing their strength vpon such rotten staues, & the faithful may be tried whether they will commit the like abomination, Psal. 58. 4. *Their poyson is euen like the poyson of a serpent: like the deafe adder that stoppeth his eare, which heareth not the voice of the enchanter, though he bee most expert in charming* Eccles. 10. 11. *If the serpent bite when he is charmed, &c.*

Thus haue we heard Magique described out of Gods worde, the which, how as yet, common it is, in those especially which are without God in the world, and whom Satan by all meanes strongly deludeth, the lamentable experience which many men, and most places haue thereof, can sufficiently proue vnto vs. And surely, if a man will but take a view of all popery, he shall easily see, that the most part is meere Magique.

They which spread abroad by their writing, or otherwise, that witches are nothing els, but melancholike doting women, who through the Deuils delusion, suppose that they themselues doe that, which indeede the Deuill doth alone: albeit they endeauour cunningly to cloake this sinne, yet by the same meanes they may defend murther, adultery, and what other sinne so euer.

III. Those which dot consult with Magitians, they do also worship the deuill: for they reuolt from God to the Deuill, howsoeuer they plaster vp their impiety with vntempered morter, that they seeke Gods helpe, though by the meanes of Magitians. 1. Sam. 28. 13. *The woman said to Saul, I saw gods ascending from the earth.* Leuit. 20. 6. *If any turne after such as worke with spirits, and after soothsayers, to goe a whoring after them, then will I set my face against that person, and will cut him off from among his people.* Esay. 8. 19. 20. *When they shall say to you, Enquire at them which haue a spirit of diuination, and at the soothsayers, which whisper and murmure. Should not a people enquire at their God? from the liuing to the dead? to the law and to the testimonie.*

The affirmatiue part.

Thou shalt worship God in spirit and truth. Ioh. 4. 24. *God is a spirit, and they that worship him, must worship him in spirit and truth.* For so soone as any man beginneth to worship God after an ouerthwart and vnlawfull manner, he then adoreth an idoll, howsoeuer he seemeth to colour his impiety. Paul therefore Rom. 1. 23. saith, that *they thus, worshipped the creature, and turned the glory of the incorruptible God, to the similitude of a corruptible man, did forsake the Creator* vers. 25. and 1. Cor. 10. 20. *Those things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God.*

To this part therefore appertaine such things,

things, as reſpect the holy and ſolemne ſeruice of God.

I. The true and ordinarie meanes of Gods worſhip, as calling vpon the name of the Lord by humble ſupplication, and heartie thankſgiuing: and the miniſterie of the Word and Sacraments. Act. 2. 41, 42. *They that gladly receiued his word, were baptized: and the ſame day there were added to the Church about three thouſand ſoules. And they continued in the Apoſtles doctrine, and fellowſhip, and breaking of bread, and of prayers.* 1. Tim. 2. 1. *I exhort you eſpecially, that praiers and ſupplications be made for all men, for Kings, and all in authoritie.* Act. 20. 7. *The firſt day of the weeke, the Diſciples beeing come together to breake bread, Paul preached vnto them, readie to depart on the morrow, and continued the preaching vnto midnight.* Tertul. Apolog. chap. 39. *Wee come into the aſſembly and congregation, that with our prayers, as with an armie, we might compaſſe God. This kind of violence offered to God, is acceptable to him. If any man ſo offend, that he muſt be ſuſpended from the publike place of prayer, and holy meetings, all ancient men, that bee of any account, beare rule, beeing aduanced to this honour, not by bribes, but by their good report, &c.* read the reſt.

II. An holy vſe of the meanes. Firſt, in the miniſters, who ought to adminiſter al things belonging to Gods worſhip, according to his word. Math. 28. 20. *Teaching them to obſerue all things, which I haue commanded.* 1. Cor. 11. 23. *I haue receiued of the Lord that, which alſo I haue deliuered.* Secondly, in the reſt of the aſſemblie: whoſe dutie is in praying vnto God, in hearing the word preached and read, and in receiuing the Sacraments to behaue themſelues outwardly in modeſtie, and without offence. 1. Cor. 14. 40. *Let all things be done honeſtly and by order.* Inwardly, they muſt take heede, that their hearts bee well prepared to ſerue God. Eccles. 4. 17. *Take heede to both thy feete, when thou entreſt into the houſe of God, &c.* and chap. 5. 1. *Bee not raſh with thy mouth, nor let thine heart bee haſtie to vtter a thing before God.* Againe, wee muſt looke that we approch neere God in confidence of his mercy, together with a contrite and repentant heart for all our ſinnes. Hebr. 4. 2. *The word that they heard profited not, becauſe it was not mixed with faith in thoſe that heard it.* Pſalm. 26. 6. *I will waſh mine hands in innocencie, O Lord, and ſo come before thine altar.*

III. The helps and furtherances of the true worſhip, are two; Vowes, and Faſting: and they are not to be taken, as the worſhip of God it ſelfe. For we may not obtrude any thing to God, as good ſeruice, and as though it did bind the conſcience, except he haue ordained it for that end and purpoſe.

A vow, in the New Teſtament, is a promiſe to God, with a full intent to obſerue ſome corporal and externall duties, which a Chriſtian hath on his own accord, without iniunction, impoſed vpon himſelfe, that he may thereby the better be excited vnto repentance, meditation, ſobrietie, abſtinence, patience, and thankfulneſſe towardes God. Gen. 28. 20. *Then Iaakob vowed a vow, ſaying, If God will be with mee, and will keepe me in this iourney, which I goe, and will giue me bread to eate, and cloathes to put on, ſo that I come againe to my fathers houſe in ſafetie: then ſhall the Lord bee my God, & this ſtone which I haue ſet vp as a pillar, ſhall bee Gods houſe, and of all that thou ſhalt giue me, I will giue the tenth to thee.*

In vowing, We haue theſe things to obſerue: 1. We muſt not vow that which is vnlawfull. 2. We ought not to vowe the performance of that, which is contrarie to our vocation. 3. Vowes muſt be of that which we can doe. 4. They muſt be farre from ſo much as a cõceit of merit, or worſhip of God. 5. Wee muſt ſo performe our vowes, as that they encroch not vpon Chriſtian libertie, giuen vs in Chriſt: for we are bounden to pay our vowes, no longer then the cauſes thereof either remaine, or are taken away. Dent. 23. 18. *Thou ſhalt neither bring the hire of a whore, nor the price of a dogge, into the houſe of the Lord thy God, for any vow.* v. 21. *When thou ſhalt vow a vow vnto the Lord thy God, thou ſhalt not be ſlacke to pay it: for the Lord thy God will ſurely require it of thee: but when thou abſtaineſt from vowing, it ſhall be no ſinne vnto thee, &c.* v. 23. Pſal. 66. 14. *I will pay thee my vowes which my lippes haue promiſed.*

Faſting, is when a man perceiuing the want of ſome bleſſing, or ſuſpecting and ſeeing ſome imminent calamity vpõ himſelfe, or other, abſtaineth not onely from fleſh for a ſeaſon but alſo from all delights and ſuſtenance, that he thereby may make a more diligent ſearch into his own ſinnes, or offer moſt humble prayers vnto God, that hee would withhold that, which his anger threatned: or beſtow vpon vs ſome ſuch good things as we want. Matth. 9. 15.

Can the children of the marriage chamber mourne, so long as the bridegroome is with them? 1.Cor.7.5. *Defraud not one another, except for a time, that ye may the better fast & pray.* Ioel.2.12. *Wherefore euen now, saith the Lord, be ye turned vnto me, with all your heart, with fasting and prayer.* vers.13. *Rent your hearts, and not your garments, and turne vnto the Lord your God: for he is gracious and merciful, long suffering, and of great kindnes, that he might repent him of this euil.* vers.15. *Blow the trumpet in Sion, sanctifie a fast, cal a solemne assembly.* v.16. *Gather the people, sanctifie the congregation, gather the Elders, assemble the children, and those that sucke the breasts. Let the bridegrome goe forth of his chāber, & the bride out of her bride chāber.* v.17. *Let the Priests the ministers of the Lord weepe betweene the porch & the altar, & let them say, Spare thy people O God. &c.*

A fast, is sometime priuate, sometimes publike. 2. Chron.20.3. *Iehosaphat feared, and set himselfe to seeke the Lord, and proclaimed a fast throughout all Iudah.* Hest.4.16. *Fast ye for me, and neither eate nor drinke for the space of three daies and nights. I also and my maids will fast.*

A fast is either for one day alone, or for many daies together. Each of thē is as occasion serueth, an abstinence from meat at dinner alone, or supper alone, or both dinner and supper. Iud.20.23. *The children of Israell had gone vp and wept before the Lord vnto the euening, &c.* Dan.10.3. *I Daniel was in heauines for three weekes of daies, I eate no pleasant bread, neither came flesh nor wine in my mouth. &c.*

IV. Leagues of amity among such as feare God according to his word, are lawfull: as, contracts in matrimony, league in warre, especially if the warre be lawful, & without confidence in the power of man. 2.Chr.19.2. Mal.2.1.

To these may be added, that couenant which the magistrate and people make among themselues, and with God, for the preseruation of Christian religion. 2. Chr. 15.12. *And they made a couenant to seeke the Lord God of their fathers with all their heart, and with all their soule, &c.* v.14. *And they sware vnto the Lord with a loud voyce, and with shouting, and with trumpets, & with cornets.*

CHAP. XXII.

Of the third Commandement.

THe third commandement concerneth the glorifying of GOD in the affaires of our life, without the solemne seruice of God.

Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not holde him guiltlesse that taketh his name in vaine.

The Resolution.

Name] This word properly signifieth Gods title: here figuratiuely it is vsed for any thing, wherby God may be knowne, as men are by their names: so it is vsed for his word, workes, iudgements. Act.9.15. *He is an elect vessell, to conuey my Name among the Gentiles.* Psal.8.1. *O Lord our GOD, how great is thy Name through al the world! which setteſt thy glory aboue the heauens.*

Take] That is, vsurpe: this word is trāslated from precious thinges, which may not be touched without license. And in trueth, men, which are no better then wormes creeping on the earth, are vtterly vnworthy to take, or, as I may say, touch the sacred name of God with minde, or mouth: neuertheleſſe God of his infinite kindnes permitteth vs so to doe.

In vaine] Namely, for no cause, any matter, and vpon each light and fond occasion.

For] The reason of this commandement is taken from the penalty annexed. He that abuseth Gods name, is guilty of sinne before Gods iudgement seat: and therefore is most miserable. Psal.32.1.2. *Blessed is the man whose iniquity is forgiuen, and whose sinne is couered, blessed is the man to whom God imputeth not sinne.*

Guiltlesse] That is he shal not be vnpunished.

The negatiue part.

Thou shalt not bereaue God of that honour that is due vnto him.

Here is included each seuerall abuse of any thing, that is vsed in the course of our liues, out of the solemne seruice of God.

I. Periury, when a man performeth not that, which he on his owne accord sware to doe. Math.5.33. *Thou shalt not forsweare thy selfe, but performe thine oath to the Lord.*

Periury containeth in it foure capitall sins. 1. Lying. 2. False inuocation on Gods name, because a forswearer calleth on God to confirme a lie. 3. Cōtempt of Gods threatnings, that he will most grieuously punish periury. 4. A lie in his couenant with God: for the forswearer bindeth himselfe to God, and lieth vnto God.

II. To sweare that which is false. This

is to make God and the deuill both alike. Ioh. 8.44. *Ye are of your father the deuil, &c. when he ſpeaketh a lie, he ſpeaketh of himſelf, becauſe he is a liar, & the father of lyes.* Zac. 5.4. *It ſhall enter into the houſe of him, that ſweareth falſely by my name.*

III. To ſweare in common talke. Mat. 5.37. *Let your communication be yea, yea, & nay, nay: for whatſoeuer is more then theſe commeth of euill.*

IV. To ſweare by that which is noe God. Math. 5.34.35. *But I ſay vnto you, ſweare not at all, neither by heauen, for it is Gods throne: neither by the earth, for it is his footeſtoole: neither by Hieruſalem, for it is the citty of the great king.* 1. King. 19.2. *Ieſabel ſent a meſſenger to Elias, ſaying, Thus doe the Gods, and ſo let them deale with me, if I by to morrow this time, make not thy life, as is the life of euery one of them.* Ierem. 12.16. *They taught my people to ſweare by Baal.* Ier. 5.7. *Thy ſonnes forſake me, and ſweare by them which are no Gods.*

This place condemneth that vſuall ſwearing by the maſſe, faith, and ſuch like. Math. 23.22. *He that ſweareth by heauen, ſweareth by Gods throne, and him that ſitteth therevon.*

But for a man to ſweare by Chriſts death, wounds, blood, and other parts of his, is moſt horrible: and is as much, as to crucifie Chriſt againe with the Iewes, or accoũt Chriſts members, as God himſelfe.

V. Blaſphemy, which is a reproth againſt God; and the leaſt ſpeech, that ſauoureth of contempt to his maieſtie. Leu. 24.15.16. *Whoſoeuer curſeth his God, ſhall beare his ſinnes. And he that blaſphemeth the name of the Lord, ſhall be put to death.* 2 kin. 19.10. *So ſhall ye ſay to the king of Iudah: let not thy God deceiue thee, in whom thou truſteſt, ſaying, Ieruſalem ſhall not be giuen into the hand of the king of Aſſur.* *Aiax* in the Tragedie, hath this blaſphemous ſpeach, that euery coward may ouercome, if hee haue God on his ſide: as for him, he can get the victory without Gods aſſiſtance. that ſlie taunt of the Pope is likewiſe blaſphemous, wherein he calleth himſelfe *the ſeruant of all Gods ſeruants*: when as in truth, he maketh himſelfe Lord of Lords, and God ſubiect to his vaine fantaſie.

VI. Curſing our enemies: as, Goe with a vengeance: or, the deuill goe with thee. Or, our ſelues; as, I would I might neuer ſhrue: or, as God ſhall iudge my ſoule, &c. To this place we may referre the execrations of Iob. 3. Ier. 15.

VII. To vſe the name of God careleſly in our common talke: as, when wee ſay, Good God! good Lord! O Ieſus! or, Ieſus God! &c. Phil. 2.10. *At the name of Ieſus, ſhall euery knee bowe, of things in heauen, thinges in earth, and thinges vnder the earth.* Eſai. 45.23. *Euery knee ſhall bow vnto me, and euery tongue ſhall ſweare by me.*

VIII. Abuſing God creatures: as, when we either deride the workemanſhip of God, or the manner of working: againe, when wee debaſe the excellencie of the worke, obſcure Gods gifts in our brother, or diſcommend ſuch meates as God hath ſent vs to eate: finally, when as we in the contemplation of any of Gods creatures, giue not him the due praiſe and glorie. 1. Cor. 10.31. *Whether yee eate or drinke, or whatſoeuer ye doe els, ſee that ye doe all to the glorie of God.* Pſal. 19.1. *The heauens declare the glorie of God, and the firmament ſheweth his handie worke.*

IX. Lots, as when we ſearch what muſt be (as they ſay) our fortune, by dice, bones, bookes, or ſuch like. For we are not to vſe lots, but with great reuerence: in that the diſpoſition of them immediatly commeth from the Lord, and their proper vſe is to decide great controuerſies. Prou. 16.33. *The Lot is caſt into the lappe, but the whole diſpoſition thereof is in the Lord.* Prou. 18.18. *The lot cauſeth contentions to ceaſe, and maketh a partition among the mightie.* For this cauſe the land of Canaan was deuided by lots. Ioſh. 14. and 15. chap. By which alſo both the high Prieſts, & the Kings were elected: as Saul, 1 Sam. 10. & Matthias into the place of Iudas Iſcariot. Act. 1.23.

X. Superſtition, which is an opinion conceiued of the workes of Gods prouidence: the reaſon whereof, can neither be drawne out of the word of God, nor the whole courſe of nature. As for example: that it is vnluckie for one in the morning to put on his ſhooe awrie, or to put the left ſhooe on the right foote; to ſneeze in drawing on his ſhooes; to haue ſalt fall toward him; to haue an hare croſſe him; to bleed ſome few drops of blood; to burne on the right eare. Againe, that it is contrarily good lucke to finde old yron, to haue drinke ſpilled on hum. for the left eare to burne, to pare our nayles on ſome one day of the weeke, to dreame of ſome certaine things. The like ſuperſtition is to ſurmiſe that beaſts may bee tamed by verſes, praiers, or the like; that the repetition of the Creede or the Lords prayer, can infuſe into

hearbs a faculty of healing diſeaſes. Deut. 18.11. Here alſo is Palmeſtrie condemned, when by the inſpection of the hand, our fortune is foretold.

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III. An holy commemoration of the creature, whereby we, in the contemplation and admiration of the dignity and excellencie thereof, yeeld an approbation when we name it, and celebrate the praiſe of God, brightly ſhining in the ſame. Pſal. 64.9.10. *And all men ſhall ſee it, and declare the worke of God, and they ſhall vnderſtand what he hath wrought: but the righteous ſhall be glad in the Lord, and truſt in him: and all that are vpright of heart ſhall reioyce.* Luke 2.18.19. *And all they that heard it, wondred at the things that were told them of the ſhepheardes: but Mary kept all theſe things, and pondered them in her heart.* Ierẽ. 5.12. *Feare ye not me, ſaith the Lord? or will ye not be afraid at my preſence, which haue placed the ſands for the bounds of the ſeas, by the perpetuall decree, that it can not paſſe it, and though the waues thereof rage, yet can they not preuaile, though they rore, yet can they not paſſe ouer.*

IV. An oth, in which we muſt regard: 1. How an oth is to be taken. 2. How it is to be performed. In taking an oth, foure circumſtances muſt be obſerued.

I. The matter or partes of an oth: the parts are in number foure. 1. Confirmation of a tryeth. 2. Inuocation of God alone,

as a witnesse of the truth, & a reuenger of a lie. 3. Confession that God punisheth periurie, when he is brought in as a false witnesse. 4. An obligation, that we wil vndergoe the punishment at Gods hand, if we performe not the condition.

II. The forme. We must sweare 1. truly, least we forsweare. 2. Iustly, least we cõmit impiety. 3. In iudgement, for feare of rashnes. Ier. 4. 2. *Thou shalt sweare the Lord liueth, in truth, in iudgement, and righteousnesse*, Esa. 48. 1. *Which sweare by the name of the Lord, and make mention of the God of Israel, but not in truth nor in righteousnes, &c.* Therefore the oth of drunken, furious, and franticke men, also othes of children, they doe not impose an obseruation of them, but by law are no othes.

III. The ende, namely to confirme some necessary truth in question. Heb. 6. 16. *Men sweare by him that is greater then themselues: and an oth for confirmation, is among them an end of all strife.* I call that a necessarie truth, when some doubt, which must necessarily bee decided, can none other way be determined then by an oth: as when Gods glory, our neighbours body or goods, or the credit of the party for whom the oth is ministred, are necessarily called into question. Rom 1. 9. *God is my witnesse (whom I serue in my spirit in the Gospell of his Sonne) that without ceasing I make mention of you.* 2. Cor. 1. 23. *I call God for a record vnto my soule, that to spare you, I came not as yet vnto Corinth.*

IV. The diuers kinds or sorts of othes. An oth is publike or priuate.

Publike, when the Magistrate, without any perill to him that sweareth, doth vpon iust cause exact a testimony together with an oth.

A priuate oth is, which two or more take priuatly. This, so that it be sparingly, and warily vsed, is lawfull. For if in serious affaires, and matters of great importance, it be lawfull in priuate to admit God as a Iudge, why should he not as well be called to witnesse? Againe, the examples of holy men shew the practise of priuate othes, as not vnlawfull. Iacob and Laban confirmed their couenant one with another by oth; the like did Booz in his contract with Ruth.

To this place may be added an *assseueration*, the which albeit it be like an oth, yet indeede is none: and is nothing else, but a constant assertion of our minde, intersetting sometimes the name of a creature. Such was Christs assertion, *Verily, verily, I say vnto you.* And Pauls, *I call God to record in my spirit.* Where is both an oth and asseueration. 1. Cor. 15. 31. *By our reioycing which I haue in Iesus Christ, I die dayly.* 1. Sam. 20. 3. *Indeede, as the Lord liueth and as my soule liueth, there is but a steppe betweene me and death.* And surely in such a kinde of asseueration there is great equitie: for albeit it bee vnlawfull to sweare by creatures, least Gods honour & power should be attributed vnto them: yet thus farre may we vse them in an oth, as to make pledges, & as it were cognisance of Gods glory.

The performance of an oth, is on this manner. If the oth made be of a awfull thing, it must be performed, be it of much difficulty, great dammage, and extorted by force of him that made it. Psal. 15. 4. *He that sweareth to his hinderance and changeth not, he shall dwell in Gods tabernacle.* Yea may the Magistrate, as it shall seeme right & conuenient, either annihilate or moderate such othes.

Contrarily, if a man sweare to performe things vnlawfull, and that by ignorance, errour, or infirmity, or any other way, his oth is to be recalled. For we may not adde sinne vnto sinne. 1. Sam. 25. 21. *And Dauid said, Indeede I haue kept all in vaine, that this fellow had in the wildernes, &c.* vers. 22. *So and more also doe God vnto the enemies of Dauid: for surely I will not leaue of all that he hath, by the dawning of the day, any that pisseth against the wall.* vers. 33. *Dauid said, Blessed be thy counsell, and blessed be thou, which hast kept me this day from comming to shedde blood, and that mine hand hath not saued me.* 2. Sam. 19. 23. Dauid promiseth that Shimei should not die: but 1. king. 2. 8. 9. Dauid saith to Salomon, *Though I sware so, yet thou shalt not count him innocent, but cause his hoare head to goe downe to the graue with blood.*

V. Sanctification of Gods creatures & ordinances, the which is a seperation of them to an holy vse. Thus ought we to sanctifie our meates & drinkes, the works of our calling, and marriage.

The meanes of this sanctification are two: Gods word, and prayer. 1. Tim. 4. 4. *All which God hath created is good, and nothing must be reiected, if it be receiued with thanksgiuing: for it is sanctified by the worde and praier.*

By the word we are instructed; first, whether God alloweth the vse of such things,

things, or not: ſecondly, we learne after what holy manner, in what place at what time, with what affection, & to what end we muſt vſe them. Heb. 11.6. *Without faith it is impoſſible to pleaſe God.* Pſal. 119.24. *Thy teſtimonies are my delight, they are my counſellers.* Ioſh. 22.19. 29. 1 Sam. 15.23.

Prayer, which ſanctifieth, is petition and thankegiuing.

By petition, we obtaine of Gods maieſtie, aſſiſtance by his grace, to make an holy vſe of his creatures, & ordinances. Col. 3.17. *Whatſoeuer ye ſhal doe in word or deed, doe all in the name of the Lord Ieſus, giuing thankes to God euen the father by him.* 1. Sam. 17.45. *Then ſaid Dauid to the Philiſtim, Thou commeſt to me with a ſword, and with a ſpeare, and with a ſhield: but I come to thee in the name of the Lord of Hoſts, the God of the hoſt of Iſrael, whom thou haſt railed vpon.* Mich. 4.5. *we muſt walke in the name of the Lord our God, for euer and euer.* Here may we obſerue praier made vpon particular occaſion. 1. For a proſperous iourney. Act. 21.5. *When the daies were ended, we departed, and went our waie, and they all accompanied vs with their wiues and children, euen out of the cittie: and we kneeling downe on the ſhore praied, &c.* 2. For a bleſſing vpon meats at the table. Ioh. 6.11. *Then Ieſus tooke the bread, and when he had giuen thankes, he gaue it to his Diſciples, & his Diſciples to them that were ſet downe: and likewiſe of the fiſhes as much as they would.* Act. 27.35. *He tooke bread and gaue thankes to God, in preſence of them all, and brake it and began to eate.* 3. For iſſue in childbirth. This did Anna, 1. Sam. 1.14. And Zacharie, Luk. 1.13. 4. For good ſucceſſe in buſineſſe, Gen. 24. 12. Abrahams ſeruant praied.

Thanksgiuing is the magnifying of Gods name, euen the Father through Chriſt, for his grace, aide, and bleſſing in the lawfull vſe of the creatures. Phil. 4.6. *In all things let your requeſts be ſhewed vnto god in praier, and ſupplication, & giuing of thanks.* 1. Theſſ. 5.18. *In all things giue thankes: for this is the will of God, in Chriſt towards you.* This we may reade vſed. 1. after meate, Deut. 8.10. *When thou haſt eaten and filled thy ſelfe, thou ſhalt bleſſe the Lord thy God, for the good land which he hath giuen thee.* 2. After the loſſe of outward wealth. Iob. 1. 21. *And Iob ſaid, Naked came I out of my mothers wombe, and naked ſhall I returne againe: the Lord hath giuen, and the Lord hath taken away, bleſſed be the name of the Lord for euermore.* 3. For deliuerance out of ſeruitude. Exod. 18.10. *Iethro ſaid, Bleſſed be the Lord, who hath deliuered you out of the hands of the Egyptians, and out of the hand of Pharaoh, who alſo hath deliuered the people from vnder the hand of the Egyptians.* 4. For children, Gen. 29.35. *Shee conceiued againe and bare a ſonne, ſaying, now will I praiſe the Lord: therefore ſhe called his name Iudah.* 5. For victorie, 2. Sam. 22.1. *And Dauid ſpake the words of this ſong vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul, and ſaid, The Lord is my rocke, and thy fortreſſe, &c.* 6. For good ſucceſſe in domeſtical affaires, Abrahams ſeruant, Gen. 24.12. *Bleſſed the Lord of his maſter Abraham.*

CHAP. XXIII.

Of the fourth commandement.

THe fourth commaundement concerneth the Sabboth: namely, that holy time conſecrated to the worſhip and glorifying of God. The words are theſe:

Remember the Sabboth to keepe it: ſixe daies ſhalt thou labour, and doe all thy worke: but the ſeaueneth daie is the Sabboth of the Lord thy God, in it thou ſhalt doe no maner of worke, thou, nor thy ſonne, nor thy daughter, thy man ſeruant, nor thy maide, nor thy beaſt, nor thy ſtranger that is within thy gates. For in ſixe daies the Lord made the heauen and the earth, the ſea, and all that in them is, and reſted the ſeaueneth daie: therefore the Lord bleſſed the ſeaueneth day, and hallowed it.

The Reſolution.

Remember] This clauſe doth inſinuate, that in times paſt there was great neglect in the obſeruation of the Sabboth: and would that al degrees & conditiõs of men ſhould prepare themſelues to ſanctifie the ſame: eſpecially thoſe that be gouernours of families, incorporations, and cities, to whome this commaundement is directed.

To keepe it holy, or to ſanctifie it] To ſanctifie it, is to ſeuer a thing from common vſe, and to conſecrate the ſame to the ſeruice of God. Here are deſcribed the two parts of this commaundement: the firſt whereof, is reſt from labour: the ſecond, ſanctification of that reſt.

Sixe daies] Theſe words containe a cloſe anſwere to this obiection. It is much to ceaſe from our callings one whole daie. The anſwere (togither with a firſt reaſon

to

to inforce the ſanctification of the Sabboth) is in theſe words, which is taken frō the greater to the leſſe, *If I permit thee to follow thy calling, ſixe Whole daies, thou maiſt well, and muſt leaue one onely to ſerue me.*

But the firſt is true. Therefore the ſecond.

The firſt propoſition is wanting: the ſecond, or aſſumption are theſe words, *Sixe daies, &c.* The concluſiou is the commandement it ſelfe.

Here may we ſee, that God hath giuen vs free libertie to worke all the ſixe daies. The which freedome no man can annihilate. Neuertheleſſe, vpon extraordinarie occaſions, the church of God is permitted to ſeparate one day or more of the ſeauen, as need is, either to faſting, or for a ſolemn day of reioicing, for ſome benefit rebeiued Ioel. 2. 15.

The ſeuenth day] The ſecond reaſon of this commandement is taken from the end thereof.

If the Sabboth were conſecrated to God: & his ſeruice, we muſt that day abſtaine from our labours.

But it was conſecrated to God, and his ſeruice.

Therefore we muſt then abſtaine from our labours.

The aſſumption is in theſe words, (*the ſeauenth day, &c.*) where we muſt note, that God alone hath this priuiledge, to haue a Sabboth conſecrated vnto him: & therefore al holy daies dedicated to whatſoeuer either Angel or Saint, are vnlawfull: howſoeuer the Church of Rome haue impoſed the obſeruation of them vpon many people.

In it thou ſhalt doe] This is the conclſion of the ſecond reaſon, illuſtrated by a diſtribution from the cauſes. *Thou, thy ſon, thy daughter, thy ſeruant, thy cattel, thy ſtranger, ſhall ceaſe that day from your labours.*

Any worke] That is, any ordinarie worke of your callings, and ſuch as may be done the daie before, or left well vndone till the daie after. Yet for all this we are not forbidden to performe ſuch workes euen on this daye, as are both holy, and of preſent neceſſitie.

Such are thoſe workes, which doe vpon that day perſerue & maintaine the ſeruice and glorie of God, as I. a Sabbath daies iourney. Act. 1. 12. *Which is nowe Hieruſalem, containing a Sabbath daies iourney.* II. The killing & dreſſing of ſacrificed beaſts in the time of the law. Math. 12. 5. *Haue ye not read in the lawe, howe that on the Sabbath daies the Prieſts in the Temple breake the Sabbath, and are blameleſſe?* III. Iourneyes vnto the prophets, and places appointed vnto the worſhip of God. 2. King. 4. 23. *He ſaid, Why wilt thou goe to him this day? it is neither newe moone, nor Sabbath daie.* Pſal. 84. 7. *They goe from ſtrength to ſtrength, till euery one appeare before God in Zion.*

Such alſo are the workes of mercy, whereby the ſafetie of life or goods is procured: as that which Paul did. Act. 20. 9. *As Paul was long preaching, Eutychus ouercome with ſleepe, fell down from the third loft and was taken vp dead: but Paul went downe and laide himſelfe vpō him, & imbraced him, ſaying, Trouble not your ſelues: for his life is in him.* v. 12. *And they brought the boy aliue, & they were not a little comforted.* II. To helpe a beaſt out of a pit. Luk. 14. 5. *Which of you ſhall haue an oxe, or an aſſe fallen into a pit, & will not ſtraightway pull him out on the Sabboth daie?* III. Prouiſion of meate and drinke, Math. 12. 1. *Ieſus went through the corne on a Sabboth daie, and his diſciples were an hungred, and began to plucke the eares of corne, & to eate.* In prouiſion we muſt take heede that our cookes, and houſhold ſeruants breake not the Sabboth. The reaſon of this is framed frō the leſſer to the greater, out of that place, 2. Sam. 23. 15. *Dauid longed and ſaid, Oh that one would giue me to drinke of the water of the wel of Bethle-hem, which is by the gate.* verſ. 16. *Then the three mightie brake into the hoſt of the Philiſtims, and drew water out of the well of Bethelehem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but poured it for an offering vnto the Lord.* v. 17. *And ſaid, O Lord, be it farre from me that I ſhould doe this: is not this the blood of the men that went in ieopardie of their liues? therefore would he not drinke.* The reaſon ſtandeth thus. If Dauid would not haue his ſeruants aduenture their corporal liues for his prouiſion, nor drinke the water whē they had prouided it, much leſſe ought we for our meates to aduenture the liues of our ſeruants. IV. Watering of cattell. Math. 12. 11. *The Lord anſwered and ſaid, Thou Hipocrite, will not any of you on the Sabboth daies, looſe his oxe or aſſe out of the ſtable, and bring him to the water?* Vpon the like preſent & holy neceſſitie, Phiſitians, vpon the Sabboth day, may take a iourney to viſite the diſeaſed, Marriners their voyage, Shepheards may tend their flocke, and Midwiues may help women with child, Mark.

2.27. *The Sabboth was made for man, & not man for the Sabboth.*

Within thy gates] This word *gate*, ſignifieth by a figure iuriſdiction and authoritie. Math. 16. 18. *The gates of hell ſhall not ouercome it.* Let this be a looking glaſſe, wherein all Inholders, and intertainers of ſtrangers may looke into theſelues, & behold what is their dutie.

For in ſixe daies] The third reaſon of this commaundement from the like example.

That which I did thou alſo muſt doe.

But I reſted the ſeauenth daie and hallowed it.

Therefore thou muſt doe the like.

God ſanctified the Sabboth when hee did conſecrate it to his ſeruice; men ſanctifie it when they worſhip God in it. In this place we are to conſider the Sabboth, how farre forth it is ceremonial, and howe farre forth Morall.

The Sabboth is ceremoniall, in reſpect of the ſtrict obſeruation therof, which was a type of the internall ſanctification of the people of God, and that is, as it were, a cõtinual reſting from the worke of ſin. Exod. 31.13. *Speake thou alſo vnto the children of Iſrael, and ſay, Notwithſtanding keepe ye my Sabboth: for it is a ſigne betweene me and you in your generation, that yee may knowe that I the Lord doe ſanctifie you.* The ſame is recorded, Ezech. 20.12.

It ſignified alſo that bleſſed reſt of the faithfull, in the kingdome of heauen. Eſai. 66.23. *From moneth to moneth, and from ſabboth to ſabboth, ſhall all fleſh come to worſhip before mee, ſaith the Lord.* Heb. 4. 8, 9, 10. *If Ieſus had giuen them a reſt, &c.*

The Sabboth is likewiſe ceremoniall, in that it was obſerued the ſeauenth day after the creation of the world, and was then ſolemnized with ſuch ceremonies. Numb. 28.9. *But on the Sabboth daie yee ſhall offer two lambes of a yeare olde without ſpot, and two tenth deales of fine floure for a meate offering, mingled with oyle, & the drinke offering thereof.* 10. *This is the burnt offering of euery Sabboth, beſide the continuall burnt offering and drinke offering thereof.*

But nowe in the light of the goſpell, and the Churches profeſſing the ſame, the ceremonie of the Sabboth is ceaſed. Col. 2. 16. *Let no man condemne you in meate and drinke, or in reſpect of an holy daie, or of the newmoone, or of the Sabboth:* 17. *which are but ſhadows of things to come, but the bodie is Chriſt.* The obſeruation of the Sabboth was tranſlated by the Apoſtles from the ſeauenth day, to the daie following. Act. 20.7. *The firſt day of the weeke, the Diſciples beeing come together to breake bread, Paul preached to them* 1. Cor. 16. 1, 2. *Concerning the gathering for the Saints, as I haue ordained in the Churches of Galatia, ſo doe ye alſo euery firſt day of the weeke, let euery one of you put aſide by himſelfe, and lay vp as God hath proſpered him, that then there bee no gatherings when I come.* This day, by reaſon that our Sauiour did vpon it riſe againe, is called the Lords day. Reuel. 1.10. *I was rauiſhed in the ſpirit on the Lords day.*

The obſeruation of the Sabboth thus conſtituted by the Apoſtles, was neuertheleſſe neglected of thoſe Churches, which ſucceeded them, but after was reuiued and eſtabliſhed by Chriſtian Emperours, as a day moſt apt to celebrate the memory of the creation of the world, and to the ſerious meditation of the redemption of mankind. *Leo* and *Anton. Edict.* of holy daies.

The obſeruation of the ſabboth is moral, in as much as it is a certain ſeuẽth day, which preſerueth & conſerueth the miniſtery of the word, and the ſolemne worſhip of God, eſpecially in the aſſemblies of the Church. And in this reſpect we are vpon this day, as well inioyned a reſt from our vocations, as the Iewes were. Eſai. 58. 13. *If thou turne away thy foote from the ſabboth, from doing thy will on mine holy day: & call my Sabboth a delight, to conſecrate it, as glorious to the Lord, and ſhalt honour him, not doing thine own waies, &c.*

Finally it is morall, in that it freeth ſeruants and cattel from their labours, which on other daies do ſeruice to their owners.

The affirmatiue part.

Keepe holy the Sabboth day. This we do, if we ceaſe from the workes of ſin, & our ordinary calling: performing thoſe ſpirituall works which we are commanded in the ſecond and third commandement.

I. To ariſe early in the morning, that ſo we may prepare our ſelues to the better ſanctifying of the Sabboth enſuing. This preparation conſiſteth in priuate prayers & taking account of our ſeueral ſins. Mar. 1.35. *In the morning very early before day, Ieſus aroſe and went into a ſolitary place, and there prayed. The day following was the Sabboth, when he preached in the Synagogues.* 39. Exodus, 32.5.6. *Aaron proclaimed, ſaying, To morrowe ſhall bee the holy daie of the Lord: ſo they roſe vp the next day earely in the morning.* Eccleſiaſt. 4. verſ. laſt.

Take

Take heede to thy feete when thou entreſt into the houſe of God.

II. To be preſent at publike aſſemblies, at ordinary houres, there to heare reuerently and attentiuely the word preached and read, to receiue the Lords ſupper, and publikely with the congregation, call vpon and celebrate the name of the Lord. 1.Tim.1.2.3. Act.20.7. 2.King.4.22.23. Act.13, 14.15. *When they departed from Perga, they came to Antiochia a cittie of Piſidia, and went into the Synagogue on the Sabboth day and ſate downe. And after the lecture of the lawe and Prophets, the rulers of the Synagogue ſent vnto them, ſaying, ye men and brethren, if ye haue any word of exhortation for the people ſay on.*

III. When Publike meetings are diſſolued to ſpend the reſt of the Sabboth in the meditation of Gods worde, and his creatures. Pſal.29. from the beginning to the ending. Act.17.11. *Theſe were alſo more noble men, then they which were at Theſſalonica, which receiued the word with all readineſſe, and ſearched the ſcriptures dayly whether thoſe things were ſo.* We muſt alſo exerciſe then the workes of charity, as to viſit the ſick, giue almes to the needy admoniſh ſuch as fall, reconcile ſuch as are at iarre & diſcord amongeſt themſelues. &c. Nehem. 8.12. *Then all the people went to eate and to drinke, and to ſend away part, and to make great ioy.*

The negatiue part.

Pollute not the Sabboth of the Lord.

This is a grieuous ſinne, Math.24.20. *Pray that your flight bee not in winter, nor on the Sabboth day.* Lament.1.7. *The aduerſaries ſaw her, and did mocke at her Sabboths.* Leuit.19.30. *Ye ſhall keepe my ſabboths, and reuerence my ſanctuary, I am the Lord.* In this part are theſe things forbidden.

I. The workes of our calling, wherein if we do ought, it muſt be altogither in regard of charity, and not in regard of our owne priuate commodity.

II. Vnneceſſary iourneyes, Exod.16. 29. *Tarrie euery man in his place, let noe man goe out of his place the ſeauenth day.* By this reaſon, the maſter of the family muſt that day remaine at home, to ſanctifie the Sabboth with his houſhold.

III. Faires vpon the Sabboth day, Nehem.3.19. *When the gates of Hieruſalem began to be darke before the ſabboth, I commanded to ſhut the gates, and charged that they ſhould not bee opened till after the Sabboth, and ſome of my ſeruants ſet I at the gate that there ſhould no burden bee brought in on the Sabboth day,* read v.15.26.17.18.

IV. All kind of husbandrie, as plowing, ſowing, reaping, mowing, bringing home haruеſt, & other the like. Exod.34. 21. *In the ſeauenth day ſhalt thou reſt, both in earing time, and in haruеſt ſhalt thou reſt.*

V. To vſe ieſts, ſports, banqueating, or any other thing whatſoeuer which is a meanes to hinder, or withdrawe the mind from that ſerious attention, which ought to be in Gods ſeruice: for if the workes of our calling muſt not be exerciſed, much leſſe theſe, whereby the minde is as well diſtracted from Gods ſeruice as by the greateſt labour.

VI. An externall obſeruation of the Sabboth, without an internall regard of godlineſſe. Eſay 1.14,15. *My ſoule hateth your new moones, and your appointed feaſtes, they are a burde vnto me, I am weary to beare them: and when you ſhal ſtretch forth your hands, I will hide mine eies from you, and though you make many prayers, I will not heare: for your hands are full of blood.* 2.Tim. 3.5. *Which haue a ſhewe of godlineſſe, but denie the force thereof ſuch therefore auoid.*

VII. The manifeſt prophanation of the Sabboth, in pampering the belly, ſurfetting, adultery, and other like prophaneneſſe, which is nothing els, but to celebrate a Sabboth to the deuill, and not to God.

CHAP. XXIV.

Of the fifth Commandement.

HItherto we haue ſpoken of the Commandements of the firſt Table: now followeth the ſecond table, which concerneth the loue of our neighbour. Rom. 13. 9. *Thou ſhalt not commit adulterie, thou ſhalt not kill, thou ſhalt not ſteale, thou ſhalt not beare falſe witneſſe, thou ſhalt not couet: and if there be any other commandement, it is briefly comprehended in this ſaying, namely, thou ſhalt loue thy neighbour as thy ſelfe.*

Our neighbour is euery one, which is of our owne fleſh. Eſa. 58.7. *When thou ſeeſt the naked, couer him, and hide not thy ſelfe from thine owne fleſh.*

The manner of louing, is ſo to loue our neighbour as our ſelues, to wit truly, and ſincerely, when as contrarilie the true manner of louing God, is to loue God without meaſure.

The ſecond table containeth ſixe commandements: wherof the firſt, and, in the order

order of the tenne commaundements, the firſt, concerneth the preſeruatiō of the dignitie and excellencie of our neighbour.

The words are theſe:

Honour thy Father and thy mother, that they may prolong thy daies in the Land, which thy Lord thy God giueth thee.

The Reſolution.

Honour] This Word, by a figure, ſignifieth all that dutie, whereby our neighbours dignitie is preſerued, but eſpecially our Superiours. This dignitie proceedeth of this, that euery mā beareth in him ſome part of the image of God, if we reſpect the outward order and decencie, which is obſerued in the Church & common wealth. In the Magiſtrate there is a certaine image of the power and glorie of God. Dan. 2 37. *O King, thou art a King of kings, for the God of heauen hath giuen thee a kingdom, power, and ſtrength, and glorie.* Hence is it, that Magiſtrates are called Gods, Pſal. 82. 1. In an old man is the ſimilitude of the eternitie of God: in a father, the likeneſſe of his fatherhood. Math. 23. 9. *And call no man your father vpon the earth: for there is but one, your Father which is in heauen.* In a man is the image of Gods prouidence and authoritie. 1. Cor. 11. 7. *For a man ought not to couer his head, becauſe hee is the image of the glorie of God: but the woman is the glorie of her husband.* Finally, in a learned man, is the likeneſſe of the knowledge and wiſedome of God. Nowe therefore that perſon, in whome euen the leaſt title of the image of God appeareth, is to be honoured and reuerenced.

Thy father] By a figure, wee muſt here vnderſtand, all thoſe that are our ſuperiours: as, Parents, and ſuch like of our kindred, or alliance which are to vs in ſtead of parents: Magiſtrates, Miniſters, our Elders, and thoſe that doe excell vs in any gifts whatſoeuer. The kings of Gerar were called *Abimelech*, my father the king, Gen. 20. 2 Gen. 45. 8. *God hath made me a father vnto Pharoah, and Lord ouer all his houſe.* 1 Cor. 4. 15. *For though ye haue ten thouſand inſtructers in Chriſt, yet haue ye not many Fathers: for in Chriſt Ieſus I haue begotten you.* 2 King. 5. 13. *But his ſeruants came, & ſpake vnto him, and ſaid, Father, if the Prophet had commanded thee a great thing, wouldeſt thou not haue done it?* 2. King. 2. 12. *And Eliſha ſawe it, and he cried, My father, my father, my father, the chariot of Iſrael, and the horſemen thereof.*

And thy mother] This is added, leaſt we ſhould deſpiſe our mothers, becauſe of their infirmities, Prou. 23. 22. *Obey thy father which hath begotten thee, and deſpiſe not thy mother when ſhe is old.*

Here wee are put in mind to performe due honour to our ſtepmothers, and fathers in lawe, as if they were our proper & naturall parents, Ruth. 3. 1. and 5. *Afterward Naomi her mother in law ſaid vnto her, My daughter, ſhall not I ſeeke reſt for thee, that thou maieſt proſper? And ſhee anſwered her, All that thou biddeſt me, I will doe.* Exod. 18. 17. *But Moſes father in lawe ſaid vnto him, The thing which thou doeſt is not well.* 19. *Heare now my voice, I wil giue thee counſell, and God ſhall be with thee.* 24. *So Moſes obeyed the voice of his father in lawe, and did all that he had ſaid.* Mich. 7. 6. *For the ſonne reuileth the father, the daughter riſeth vp againſt her mother, the daughter in law againſt her mother in law.*

That they may prolong] Parents are ſaid to prolong the liues of their children, becauſe they are Gods inſtruments, wherby their childrens liues are prolonged: for oftentimes the name of the action is attributed to the inſtrument, wherewith the action is wrought, Luk. 16. 9. *Make you friends with the riches of iniquitie, that when ye ſhall want, they may receiue you into euerlaſting habitations.* 1. Tim. 4. 16. *For in doing ſo, thou ſhalt both ſaue thy ſelfe and them that heare thee.*

But parents doe prolong the liues of their children in commaunding them to walke in the waies of the Lord, by exerciſing iuſtice and iudgement, Gen. 18. 19. For beeing become Godly, they haue the promiſe both of this life, and the life to come. 1. Tim. 4. 8.

Further, they effect the ſame thing by their prayers made in the behalfe of their children. Hereby it plainely appeareth, that the vſual cuſtome of children ſaluting their parents, to aske them their bleſſing is no light or vaine thing.

Moreouer, in theſe wordes, the reaſon to moouе vs to the obedience of this commandement, is drawn from the end, which reaſon is alſo a promiſe, yet a ſpeciall promiſe, Eph. 6. 2. *Honour thy father and thy mother, which is the firſt commandement with promiſe,* (I ſay, *ſpeciall*, becauſe the promiſe of the ſecond commandement is generall, and belongeth to all the reſt of the commandements.

And God promiſeth long life not abſolutely, but ſo farre as it is a bleſſing. Eph. 6. 3.

6.3. *That it may be well with thee, and that thou maiest liue long on earth.* For we muſt thinke that long life is not alwaie a bleſſing, but that ſometime it is better to die then to liue. Eſay, 57.1. *The righteous periſheth, and no man conſidereth it in heart: and merciful men are taken away, and no man vnderſtandeth that the righteous is taken away from the euill to come.*

But if at any time the Lord giueth a ſhort life to obedient children, he rewardeth them againe with eternall life in heauen, and ſo the promiſe faileth not, but changeth for the better.

The affirmatiue part.

Preſerue the dignitie of thy neighbour.

Vnder this part is commanded:

Firſt, reuerence towards all our ſuperiours: the actions wherof, are; reuerently to riſe vp before any man which paſſeth by vs. Leuit. 19. 32. *Riſe vp before the hoare head, and honour the perſon of the olde man, and dread thy God: I am the Lord.* To meete him that commeth towards vs. Gen. 18.2. *And he lifted vp his eies, and looked: and loe, three men ſtood by him, and when he ſaw them he ranne to meete them from the tent doore.* 1. King. 2.19. *When Bethſheba came to ſpeake to king Salomon, the king roſe to meete her, & bowed himſelfe vnto her.* To bow the knee, Mark. 10.17. *And when hee was gone out of the waie, there came one running, and kneeled to him.* Gen. 18.2. *He ran to meete them, and bowed himſelfe to the ground.* To ſtand by thoſe that ſit downe, Gen. 18.8. *And hee tooke butter, and milke, and the calfe that he had prepared, and ſet before them, and ſtoode himſelfe by them vnder the tree, and they did eate.* Exod. 18.13. *Now on the morrow, when Moſes ſate to iudge the people, the people ſtood about Moſes from morning vnto euen.* To giue the cheiſe ſeate, 1. King. 2.19. *And hee ſate downe on his throne, and he cauſed a ſeate to be ſet for the Kings mother, and ſhee ſate downe at his right hand.* Luk. 14.7,8,9. *Hee ſpake alſo a parable vnto the gueſts, when hee marked howe they choſe out the cheiſe roomes, and ſaid vnto them, When thou ſhalt be bidden of any man to a wedding, ſet not thy ſelfe downe in the chiefeſt place, leaſt a more honourable man then thou bee bidden of him, and he that bade both him and thee, come & ſay to thee, Giue this man roome, and thou thē beginne with ſhame to take the loweſt roome.* Gen. 43.33. *So they ſate before him, the eldeſt according to his age, & the yongeſt according to his youth, and the men marualled among them-ſelues.* To let our ſuperiours ſpeake before vs, Iob. 32,6,7,17. To keep ſilence in courts and iudgement places, vntill we be bidden to ſpeake, Act. 24.10. *Then Paul after that the Gouernour had beckened vnto him that hee ſhould ſpeake, anſwered.* To giue them ſuch their right and iuſt titles, as declare our reuerence when we ſpeake vnto them, 1. Pet. 3.6. *As Sarah obeyed Abraham and called him Lord: whoſe daughters ye are, whiles yee doe well.* Mark. 10.17. *Good maſter, what ſhall I doe, that I may poſſeſſe eternal life?* 20. *Then he anſwered, and ſaid vnto him, Maſter, al theſe things haue I obſerued from my youth.* 1. Sam. 1.14. 15. *And Eli ſaid vnto her, Howe long wilt thou bee drunke? Put away thy drunkennеſſe from thee: then Hannah anſwered and ſaid, Nay my Lord, but I am a woman troubled in ſpirit: I haue drunke neither wine nor ſtrong drinke.*

Secondly, towards thoſe that are our ſuperiours in authoritie: and firſt, obedience to their commandements. Rom. 13.1. *Let euery ſoule be ſubiect to the higher power.*

We are to be admoniſhed to obedience: becauſe euery higher power is the ordinance of God, and the obedience which we performe to him, God accepteth it as though it were done to himſelfe and to Chriſt, Rom. 13.2. *Whoſoeuer therefore, reſiſteth the power, reſiſteth the ordinance of god, and they that reſiſt, ſhal receiue to themſelues iudgement,* Col. 3.23. *And whatſoeuer yee doe, doe it hartily, as vnto the Lord, and not vnto men.* 24. *Knowing that of the Lord yee ſhall receiue the reward of the inheritance: for ye ſerue the Lord Chriſt.* Obedience is to be performed to our ſuperiours with diligence and faithfulneſſe. Gen. 24.2. *Abraham ſaid vnto his eldeſt ſeruant of his houſe, which had the rule euer all that he had: put now thy hand vnder my thigh, and I wil make thee ſweare by the Lord God of heauen, and God of the earth, that thou ſhalt not take a wife vnto my ſon of the daughters of the Canaanites, amongſt whome I dwell.* 10. *So the ſeruant tooke ten Camels of his maſter, & departed.* 12. *And he ſaid, O Lord God of my maſter Abraham, I beſeech thee ſend me good ſpeed this day, and ſhewe mercie vnto my maſter Abraham.* 33. *Afterward the meate was ſet before him, but he ſaid, I will not eate, vntil I haue ſaid my meſſage: And Laban ſaid, Speake on,* 56. *But he ſaid, Hinder me not, ſeeing the Lord hath proſpered my iourney: ſend me away that I may goe to my maſter.* Gen. 31. 38. *This twentie yeares haue I bin with thee, thine ewes and thy goates haue not caſt*

their

their yong,& the rammes of thy flocke haue I not eaten.39.Whatſoeuer was torne of beaſts I brought it not vnto thee,but made it good my ſelfe: of mine hand didſt thou require it, were it ſtolen by day, or ſtolen by night.40.I was in the day conſumed with heate,and with froſt in the night,and my ſleepe departed from mine eyes.

Furthermore we muſt yeeld obedience to our ſuperiours: yea, although they bee cruel and wicked, but not in wickedneſſe, 1.Pet.2.18.*Seruants bee ſubiect to your maſters with all feare, not onely to the good and curteous,but alſo to the froward.* Act.4.19. *Whether it be right in the ſight of God, to obey you rather then God,iudge ye.*

Subiection in ſuffering the puniſhments inflicted by our Superiours, Gen. 16.6.*Then Abraham ſaid to Sarai, Behold thy maid is in thine hand,do with her as pleaſeth thee:then Sarai dealt roughly with her: wherefore ſhee fled from her.9.Then the angell of the Lord ſaid vnto her, Returne vnto thy dame, and humble thy ſelfe vnder her hands.*

And although the puniſhment ſhould be vniuſt,yet muſt we ſuffer it, vntill wee can get ſome lawful remedy for the ſame. 1.Pet.2.19.*For it is thanke-worthy,if a man for conſcience toward God endure griefe,ſuffering wrongfully.* 20. *For what praiſe is it,if when ye be buffeted for your faults,yee take it patiently?but and if,when ye doe well,ye ſuffer wrong, and take it patiently, this is acceptable to God.*

III. Thankfulneſſe in our praiers,1. Tim.2.1, 2.*I exhort you therefore, that firſt of all,ſupplications, praiers, interceſſions,and giuing of thankes be made for al mẽ,for kings, and for all that be in authoritie, that wee may lead a quiet and peaceable life, in all Godlines and honeſtie.* 1.Tim.5.17. *Elders that rule well,are worthy of double honour* Gen 45.9. *Haſte you,& goe vp to my father,and tel him, Thus ſaith thy ſonne Ioſeph, God hath made me Lord ouer all Egypt, come downe to mee, tarrie not.* 10. *And thou ſhalt dwell in the land of Goſhen.* 11. *Alſo I will nouriſh thee there, for yet remaine fiue yeares of famine, leaſt thou periſh through pouertie, thou & thy houſhold,and all that thou haſt.*

Thirdly,towards thoſe that excell vs in gifts:our dutie is to acknowledge the ſame gifts, and ſpeake of them to their praiſe, 1. Cor.8.22,23.

Fourthly,toward all our equals:to think reuerently of them.Phil.2.3.*Let nothing be done through contention or vaine glorie, but in meekeneſſe of mind, let euery man eſteeme other better then himſelfe.*

In giuing honour, to goe one before another,and not in receiuing it. Rom.12. 10. *Submit your ſelues one to another in the feare of God.* To ſalute one another with holy ſignes,wherby may appeare the loue which we haue one to another in Chriſt,1. Pet.5.14. *Greete one another with the kiſſe of loue.* Rom.16.16. *Salute one another with an holy kiſſe.* Exod.18.7. *And Moſes went out to meet his father in law, & did obeyſance and kiſſed him.*Ruth.2.4. *And behold,Boaz came from Bethlehem, and ſaid vnto the Reapers, the Lord be with you. And they anſwered,The Lord bleſſe thee.*

Fiftly, the duties of all Superiours towards their inferiours: to yeeld to them in good matters,as to their brethren. Deut. 17.20. *That his heart bee not lifted vp aboue his brethren, and that hee turne not from the commaundement, to the right hand or to the left.*Ioh.31.13. *If I did contemne the iudgement of my ſeruant,and of my maide.*2.King. 5.13. *And his ſeruant came and ſpake vnto him and ſaid.*14. *Then he went downe, and waſhed himſelfe ſeauen times in Iordan, &c.* To ſhine before their inferiours by an enſample of a blameleſſe life. Tit.2.2.*That the elder men be ſober, honeſt,diſcrete,ſound in faith,in loue,and in patience.*3.*The elder women likewiſe,that they be in ſuch behauiour as becommeth holineſſe,not falſe accuſers,not giuen to much wine, but teachers of honeſt things.* 1.Pet.5.3. *Not as though yee were Lords ouer Gods heritage, but that ye may be enſamples to the flocke.* Phil.4.9. To ſhewe forth grauity ioined with dignity, by their countenance,geſture, deedes and wordes. Tit.2.3,4.5,6,7. Iob.29.8.*The young men ſawe me,and hid themſelues,the aged aroſe & ſtood vp.*

Sixtly,towards inferiours in obedience, that is, towards their ſubiects. 1. To rule them in the Lord, that they do not offend. 1.Pet.2.13.*Submit your ſelues vnto all manner of ordinance of man, for the Lords ſake, whether it bee vnto kings as vnto Superiours,* 14.*or vnto gouernours, as vnto them that are ſent of the King,for the puniſhment of euil doers, and for the praiſe of them that doe well.* Deut.17.19.*And it ſhall be with him(namely the booke of the lawe) and hee ſhall reade therein all the daies of his life, that hee may learne to feare the Lord his God, and to keepe al the words of this lawe, and thoſe ordinances to doe them.* Col.4.1. *Ye maſters doe vnto your ſeruants, that which is iuſt and equall:*

knowing that ye also haue a maſter in heauen. 2. To prouide ſuch things as ſhal be to the good of their ſubiects, whether they belong to the bodie or to the ſoule, Rom. 13.4. *For hee is the miniſter of God for thy wealth.* Eſai 49.23. *And kings ſhall bee thy nurſing Fathers, and Queenes ſhall bee thy nurſes.* Pſal.132. 1. *Lord remember David with all his troubles.* 2. *Who ſware vnto the Lord, and vowed vnto the mightie God of Iacob, ſaying,* 3. *I will not enter into the Tabernacle of mine houſe, nor come vpon my pallet or bed,* 4. *nor ſuffer mine eies to ſleep, nor mine eie lids to ſlumber,* 5. *vntill I find out a place for the Lord, an habitation for the mightie God of Iacob.* 3. To puniſh their faults, the lighter by rebuking, the greater by correction, that is, by inflicting reall or bodily puniſhment.

There is an holy manner of puniſhing the guiltie, whereunto is required: I. After diligent and wiſe examination bee had, to be aſſured of the crime committed. II. To ſhewe forth of Gods word, the offence of the ſinne: that the conſcience of the offendour may be touched. III. It is conuenient to deferre or omit the puniſhment, if thereby any hope of amendment may appeare. Eccleſ.7.23. *Giue not thy heart alſo to all the wordes that men ſpeake, leaſt thou doe heare thy ſeruant curſing thee.* 24. *For oftentimes alſo thine heart knoweth, that thou likewiſe haſt curſed others* .1. Sam. 10.27. *But the wicked men ſaid, How ſhall he ſaue vs? ſo they deſpiſed him, & brought him no preſents; but he held his tongue.* IV. To inflict deſerued puniſhment, not in his own name, but in Gods name, adding the ſame holily and reuerently. Ioſh.7.19. *Then Ioſhua ſaid vnto Achan, My ſonne, I beſeech thee, giue glorie to the Lord God of Iſrael, and make confeſſion vnto him, and ſhew me now what thou haſt done, hide it not from me.* 20. *And Achan anſwered vnto Ioſhua, and ſaid, Indeed I haue ſinned againſt the Lord God of Iſrael, & thus and thus haue I done.* 25. *And Ioſhua ſaid, In as much as thou haſt troubled vs, the Lord ſhall trouble thee this day: and al Iſrael threw ſtones at him, and burned them with fire, and ſtoned them with ſtones.* V. and laſtly, When thou puniſheſt, aime at this one onely thing, that the euil may be purged and amended, & that the offendour by ſorrowing for his ſinne, may vnfainedly repent for the ſame. Prou.20.30. *The plewneſſe of the wound ſerueth to purge euil, & the ſtripes within the bowels of the belly.*

Seuenthly & laſtly, there is a certain duty of a man to be performed towarde himſelfe, which is, that a man ſhould preſerue and maintaine with modeſty, the dignity and worthineſſe, which is inherent in his owne perſon, Phil.4.8. *Furthermore, brethren, whatſoeuer things are true, whatſoeuer things are honeſt, whatſoeuer things are iuſt, whatſoeuer things are pure, whatſoeuer things are pertaine to loue, whatſoeuer things are of good report, if there be any vertue, or if there be any praiſe, thinke on theſe things.*

The negatiue part.

Diminiſh not the excellencie, or dignity which is in the perſon of thy neighbour.

Hither are referred theſe ſinnes:

Firſt, againſt our Superiours: I. Vnreuerent behauiour and contempt of them. The ſinnes hereof, are, deriding our ſuperiours. Gen.9.22. *And when Ham the Father of Canaan ſaw the nakednes of his father, he told his two brethren without.* Prou. 20.17. *The eye that mocketh his father, and deſpiſeth the inſtruction of his mother, let the rauens of the valley picke it out, and the young Eagles eat it.* To ſpeake euill of, or reuile our ſuperiours. Exod.21.17. *And he that curſeth his father or his mother, ſhall die the death.*

II. Diſobedience, whereby wee contemne their iuſt commandements, Rom. 1.30. *Diſobedient to Parents.* 2. Tim.3.3. *No ſtriker, but gentle, no fighter.* The ſinnes hereof, are, To make contracts of marriage, without the counſel & conſent of the parents. Gen.6.2. *Then the ſonnes of GOD ſawe the daughters of men that they were faire, and they tooke them wiues of all that they liked.* Gen.28.6.9. *And Eſau ſeeing that the daughters of Canaan diſpleaſed Iſaac his father, then went Eſau to Iſhmael, and tooke vnto the wiues which he had, Mahalath the daughter of Iſhmaell, Abrahams ſonne, the ſiſter of Nabaioth, to be his wife.* The eie-ſeruice of ſeruants. Coloſſ.3.22. *Seruants be obedient to them that are your maſters according to the fleſh, in all things, not with eye ſeruice as men pleaſers, but in ſingleneſſe of heart, fearing God.* Eph.6.6. *Not with ſeruice to the eye, as men pleaſers.* Anſweting againe, when they are reprehended. Tit.2. 9. *Let ſeruants be ſubiect to their maſters; & pleaſe them in all things, not anſwering againe.* Deceitfulneſſe and waſting their Maſters goods. Tit.2.10. *Neither pickers, but that they ſhewe all good faithfulneſſe.* To flie from the power of their ſuperior. Gen.16.6. *Then Sarah dealt roughly with her, wherfore ſhe fled frō her.* To reſiſt the

the lawfull authoritie of their ſuperiours. 1.Pet.2.20. To obey them in things vnlawfull. Act.4.19. To extoll themſelues aboue their betters: this is the ſinne of Antichriſt. 2.Theſſ.2.3,4. *Which (man of ſinne) exalteth himſelfe againſt al that is called god.* Laſtly, the freedome of the Papiſts, whereby they free children from the gouernmēt of their parents: and ſubiects from the authoritie of their princes: ſo they make it lawefull for them to pretend and procure their death. 1.Sam.26.8,9. *Then ſaid Abiſhai to Dauid, God hath cloſed thine enemie into thyne hand this daie: nowe therefore I pray thee, let me ſmite him once with a ſpeare to the earth, and I will not ſmite him againe: And Dauid ſaid to Abiſhai, Deſtroy him not: for who can laie his hand on the Lords annointed and be guiltleſſe?*

III. Ingratitude, and want of a louing affection towards parents, Math.15.5,6. *But ye ſay, whoſoeuer ſhall ſay to Father or mother, By the gift that is offered by me, thou maieſt haue profit, though he honor not his father or mother, ſhall be free.* 1.Tim.5.4.

Secondly, we offend againſt our equals in preferring our ſelues before them, in talking or in ſitting down. Math.20.20. *Thē came vnto him the mother of Zebedeus childrē, with her ſons, worſhipping him, & deſiring a certaine thing of him.* 21. *And he ſaid, What wouldſt thou? And ſhe ſaid to him, Graunt, that theſe my two ſonnes may ſit, the one at thy right hand, and the other at thy left hand, in thy kingdom.* 24. *And whē the other ten heard this, they diſdained at the two brethren.*

Thirdly, toward our inferiours I. Thorough negligence in gouerning them, and prouiding for their good eſtate. Hag.1.4. *Is it time for your ſelues to dwell in your ſieled houſes, and this houſe to lie waſte?* Dan.3.28. This condemneth thoſe mothers, which put forth their children to bee nurſed, hauing both ſufficient ſtrength and ſtore of milke themſelues to nurſe them. 1.Tim.5.10. *If ſhee haue nouriſhed her children.* II. By too much gentleneſſe and lenitie in correcting them. 1.King.1.5. *Then Adoniiah the ſonne of Haggith exalted himſelfe, ſaying, I will be king.* 6. *And his father would not diſpleaſe him from his childhood, to ſay why haſt thou done ſo?* 1.Sam.2.22. *So Eli was very old, and heard all that his ſonnes did vnto all Iſrael, and howe they lay with the women that aſſembled at the doore of the Tabernacle of the congregation.* 23. *And he ſaid vnto them: Why doe yee ſuch things? for of all this people I heare euill reports of you.* 24. *Doe no more, my ſonnes, for it is no good report that I heare, namely, that yee make the Lords people to treſpaſſe.* 25. *Notwithſtāding they obeyed not the voice of their father, becauſe the Lord would ſlay them.* III. By ouermuch crueltie and threatnings, Eph.6.4. *And yee fathers prouoke not your children to wrath.* 9. *And yee maſters doe the ſame things vnto thē, putting away threatnings.*

Fourthly, and laſtly, a man offendeth againſt himſelfe, when through his naughtie behauiour, he doth obſcure and almoſt extinguiſh thoſe gifts which God hath giuen him. Math.25.2,16. Or contrarily, when hee is too wiſe in his owne conceit, Rom.12.3. *For I ſay, through the grace that is giuen vnto mee, to euery one that is among you, that no man preſume to vnderſtand, aboue that which is meete to vnderſtand.*

CHAP. XXV.

Concerning the ſixt commandement.

THou ſhalt not kill.

The Reſolution.

Kill.] The part is here ſet for the whole, by a Synecdoche: for killing ſignifieth any kind of endamaging the perſon of our neighbour.

The equitie of this commandement appeareth by this, that man was created after the likeneſſe of God, Gen.9.6. *Hee that ſheddeth mans blood, by man ſhall his blood be ſhed: for in the image of God hath he made man.* Againe, all men are the ſame fleſh. Eſai.58.7. *When thou ſeeſt the naked couer him, and hide not thy face from thine owne fleſh.*

Neither ought we to be ignorant of this alſo, that it is vnlawful for any priuate perſon, not called to that dutie, to kill another, but a publike officer may, that is, if he be warranted by a calling. So did Moſes, Exod.2.12. *And hee looked round about, and when hee ſawe no man, he ſlewe the Egyptian, and hidde him in the ſand.* Act.7.25. *For hee ſuppoſed his brethren would haue vnderſtood, that God by his hand ſhould giue them deliuerance.* And Phinehas. Numb.25.8. *And he followed the man of Iſrael into the tent, and thruſt them both through (to wit, the man of Iſrael and the woman) through her bellie: ſo that the plague ceaſed from the children of Iſrael.* 31. *Phinehas the ſonne of Eleazar, hath turned mine anger away from the children of Iſrael, while hee was zealous for my ſake among them: therefore I haue not conſu-*

med the children in my iealousie. And Eliiah. 1. King. 18. 40. *And Eliiah said vnto them, take the prophets of Baal, let not a man of thē escape: & they tooke them, & Eliiah brought thē to the land of Kishon, and slew them there.* And souldiers in battels waged vpon iust causes, 1. Chro. 20. 15. *Feare yee not, neither be afraid of this great multitude: for the battell is not yours, but Gods.*

The negatiue part.

Thou shalt neither hurt, nor hinder either thine owne, or thy neighbours life.

The sinnes then that are referred to this part are such, as are committed against our neighbour, or our selues.

Against our neighbour, are these following: I. In heart; as, 1. Hatred against him, 1. Ioh. 3. 15. *Who so hateth his brother, is a manslaier.* 2. Vnadused anger, Math. 5. 22. *I say vnto you, whosoeuer is angrie with his brother vnaduisedly, is in danger of iudgemēt.* 3 Enuie, Rom. 1. 29. *Ful of anger, murther, contention.* 4. Grudges, Iam. 3. 14. *If ye haue bitter enuying & strife in your hearts reioyce not.* 5. Want of compassion, and sorrow at our neighbours calamities: Amos, 6. 5, 6. *They sing to the sound of the Viole, &c. but no man is sorrie for the affliction of Ioseph.* 6. Frowardnesse, when we will not be reconciled to our neighbour, Rom. 1. 30. *Such as can neuer bee appeased, vnmercifull.* 7. Desire of reuenge, Psal. 5. 6. *The Lord wil abhorre the bloodie men and deceitfull.*

II. In wordes: 1. Bitternesse in speaking, Prou. 12. 18. *There is that speaketh wordes, like the prickings of a sword: but the tongue of wise men is health.* 2. Reproches and railing, which is a casting of a mans sinnes in his teeth which he hath committed, or an obiecting vnto him some inherent infirmities, Matth. 5. 22. *Whosoeuer saith vnto his brother, Raca, shall bee worthy to bee punished by the councell. And whosoeuer shall say, Foole, shall be worthy to be punished with hell fire.* 2. Sam. 6. 16. *As the Arke of the Lord cam into the cittie of Dauid, Michal Sauls daughter looked through a windowe, and sawe King Dauid leape and dance before the Lord, and shee despised him in heart.* 20. *And Michal the daughter of Saul came out to meete David, & said, O how glorious was the king of Israel this day, which was vncouered to day in the eies of the maidēs of his seruants, as a foole vncouereth himselfe.* 3. Contentions, when two or more striue in speech one with another, for any kind of Superioritie. 4. Brawlings in any conference. 5. Crying, which is an vnseemely eleuation of the voice against ones aduersary. Gal. 5. 19. *The workes of the flesh are manifest, which are, 20. emulations, contentions, seditions.* Eph. 4. 31. *Let all bitternesse, and anger, and wrath, crying, and euill speaking be put away from you, with all malitiousnesse.* 32. *Be curteous one to another.* Gen. 16. 11. *He* (vz. Ismael) *shall be a wilde man, his hand shall be against euery man, and euery mans hand against him.* 6. Complaints to euery one of such as offer vs iniuries. Iam. 5. 9, *Grudge not against one another, brethren, least ye be condemned.*

III. In countenance and gesture, all such signes, as euidently decipher the malitious affections lurking in the heart, Gē. 4. 5. 6. *His countenance fell downe: and the Lord said vnto Caine, Why art thou so wrath?* Math 27. 39. *They that passed by railed on him, nodding their heads.*

Hence is it, that derision is tearmed persecution. Gen. 21. 9. *Sarai saw the sonne of Hagar the Egyptian mocking, &c.* Gal. 4. 29. *He that was borne after the flesh, persecuted him that was borne after the spirit.*

IV. In deedes: 1. To fight with, or to beat our neighbour, and to maime his body. Leuit. 24. 19. 20. *If any man cause any blemish in his neighbour: as he hath done, so shall it be done to him, breach for breach, eye for eye, tooth for tooth.* 2. To procure any way the death of our neighbour, whether it be by the sword, famine, or poyson, Gen. 4. 8. *Caine rose vp against his brother, & slue him.* 3. To exercise tyrannous cruelty in inflicting punishments, Deut. 25. 3. *Forty stripes shall hee cause him to haue, and not past, least if he should exceede, and beat him aboue that with many stripes, thy brother should appeare despised in thy sight.* 2. Cor. 11. 24. *Of the Iewes I receiued fiue times forty stripes saue one.* 4. To vse any of Gods creatures hardly, Prouerb. 12. 10. *A righteous man regardeth the life of his beast, but the mercies of the wicked are cruell.* Deut. 22. 6. *If thou finde a birds neast in the way, in any tree, or on the ground, whether they be young, or egges, and the damme sitting vpon the young, or vpon the egges, thou shalt not take the damme with the young, but shalt in any wise let the damme goe, and take the young to thee, that thou mayest prosper and prolong thy daies.* 5. To take occasion by our neighbours infirmities, to vse him discurteously, and to make him our laughing stocke, or tanting recreation, Leuit. 19. 14. *Thou shalt not curse the deafe, nor put a stum-*

ſtumbling blocke before the blind. 2. King. 2. 23. *Little children came out of the Citie, & mocked him, and ſaid vnto him, Come vp thou baldhead, come vp thou baldhead.* 6. To iniurie the impotent, feeble, poore, ſtrangers, fatherleſſe or widdowes. Exod. 22. 21. 22. *Thou ſhalt not doe iniury to a ſtranger, neither oppreſſe him: for ye were ſtrangers in the land of Egypt. Ye ſhall not trouble any widow, or fatherleſſe child.* 25. *Thou ſhalt not be an vſurer vnto the poore.* We then iniury theſe: 1. If wee pay not the labourer his hire. Deut. 24. 14. *Thou ſhalt not oppreſſe an hired ſeruant that is needy and poore, neither of thy brethren, nor of the ſtranger that is within thy gates.* 15. *Thou ſhalt giue him his hire for his day: neither ſhall the ſunne goe downe vpon it: for he is poore, and therewith ſuſtaineth his life: leaſt he crie againſt thee to the Lord, & it be ſinne vnto thee.* 2. If thou reſtore not the pledge of the poore. Exod. 22. 26. 27. *If thou take thy neighbours raiment to pledge, thou ſhalt reſtore it vnto him before the ſunne goe downe: for that is his garment onely, & his couering for his skinne.* 3. If we withdrawe corne from the poore. Prou. 11. 26. *He that withdraweth the corne, the people will curſe him: but bleſſing ſhall be vpon the head of him that ſelleth corne.*

Againe, this lawe is as well tranſgreſſed by not killing, when the lawe chargeth to kill, & by pardoning the puniſhment due vnto murther, as by killing whē we ſhould not. Numb. 35. 16. *If one ſmite another with an inſtrument of yron, that he die, he is a murtherer, and the murderer ſhall die the death.* 33. *The land cannot be clenſed of the blood that is ſhed therein, but by the blood of him that ſhed it.*

By this place alſo are combates of two men hand to hand, for deciding of controuerſies, vtterly vnlawfull. 1. Becauſe they are not equall meanes ordained of God to determine controuerſies. 2. In that it falleth out in ſuch combates that hee is conquerour before man, who indeed is guilty before God.

This alſo condemneth popiſh Sanctuaries, and places of priuiledge: as Churches, and the like, wherein murderers ſhelter & ſhroud themſelues from the danger of the lawe. For God expreſly commaundeth (Exod. 21. 14. *that ſuch an one ſhall bee taken frō his altar, that he may die.* And Ioab, 1. King. 2. 24. *touching the hornes of the altar, was ſlaine in the temple.*

Hitherto in like ſort belong ſuch things as concerne the ſoule of our neighbour. 1. To be a ſcandall or offence to the ſoule of our neighbor, either in life or doctrine, Math. 18. 7. *Woe be to the world becauſe of offences: it is neceſſary that offences ſhould come: but woe be to them by whome they doe come.*

2. To miniſter occaſions of ſtrife and diſcord. The which we then doe: 1. When we cannot be brought to remit ſomewhat of our owne right. 2. When we returne ſnappiſh and crooked anſwers. 3. When we interpret euery thing amiſſe, and take them in the worſt part. 1. Sam. 25. 25. *Nabal is his name, and folly is with him.* 2. Sam. 10. 3. *And the Princes of the children of Ammon ſaid to Hanun their Lord. Thinkeſt thou that Dauid doeth honour thy father, that hee hath ſent comforters to thee? hath not Dauid rather ſent his ſeruants vnto thee, to ſearch the citie, to ſpie it out, and to ouerthrowe it? wherefore Hanun tooke Dauids ſeruants, and ſhaued off the halfe of their beards, and cut off the garments in the middle, euen to their buttocks, and ſent them away.*

3. The Miniſters ſinne againſt their neighbours, is this, not to preach the word of God to their charge, that they thereby might be inſtructed in the waies of life. Prou. 29. 18. *Where there is no viſion the people decay, but he that keepeth the lawe is bleſſed.* Eſay, 56. 10. *Their watchmen are all blinde, they haue no knowledge, they are all dumbe dogs, they cannot barke: they lye and ſleepe, and delight in ſleeping. And theſe greedy dogs can neuer haue enough, and theſe ſheapheards they cannot vnderſtand: for they all looke to their owne way, euery one for his aduantage, and for his owne purpoſe.* Ezech. 3. 18. *When I ſhall ſay to the wicked, Thou ſhalt ſurely die, & thou giueſt him not warning, the ſame wicked man ſhall die in his iniquity, but his blood will I require at thy hands.*

And not onely not to preach at all, but to preach negligently, is vtterly condemned, Ier. 48. 10. *Curſed be he that doeth the worke of the Lord negligently.* Reuel. 3. 16. *Becauſe thou art lukewarme, and neither hot nor cold: it will come to paſſe that I ſhall ſpew thee out of my mouth.* This reproueth non-reſidency of miniſters, which is an ordinary abſence of the miniſter from his charge: namly, from that particular congregation committed vnto him. Eſay. 62. 6. *I haue ſet watchmen vpon thy walls, O Ieruſalem, which all the day and all the night continually ſhall not ceaſe: yee that are mindfull of the Lord keepe not ſilence, & giue him no reſt, til he repaire, and till he ſet vp Hieruſalem the praiſe*

of the world. Act.20.28.29.30.31. *Take heede therfore vnto your ſelues, and to all the flocke whereof the holy ghoſt hath made you ouerſeers, to feed the Church of God, which he hath purchaſed with his own blood. For I know this, that after my departing, ſhall grieuous wolues enter in among you, not ſparing the flocke. Moreouer, of your ſelues ſhall men ariſe, ſpeaking peruerſe things to draw diſciples after them. Therefore watch and remember, that by the ſpace of three yeares, I ceaſed not to warne euery one night and day with teares.* 1.Pet.5.2.3. *Feede the flocke of GOD, which dependeth vpon you, caring for it, not by conſtraint but willingly: not for filthy lucre, but of a ready minde: not as though ye were Lords ouer Gods heritage, but that ye may be enſamples to the flocke.* Ezech.34.4. and 33. The Councell of Antioch, the 17.Can. *If any biſhop by impoſition of hands inducted into a charge, and appointed to gouerne a people, and he neglect to take vpon him that office, but delayeth to goe vnto the congregation, allotted vnto him: ſuch a one ſhall be prohibited from the Lords table, till hee be enforced to attend vpon that charge, or at the leaſt ſomewhat be determined by a complete aſſembly of the Miniſters of that prouince.* The Councel of Sardice, the 14.Canon. *We remember that our brethren in a former aſſembly decreed, that if any laie-man remaining three Sabboths or Lords daies, that is, three weekes in a citty, did not in the ſame citty frequent the Church aſſemblies, he ſhould be excommunicated: If then ſuch things are not allowable in lay-men, much leſſe in Miniſters, for whom it is neither lawfull nor conuenient, without vrgent neceſſity, to be abſent from his pariſh Church longer then the time aboue mentioned. To this decree there was not one* non placet, *but euery one ſaid, It liketh vs well.* The Councel held at Conſt. in the 24.Canon decreed that *miniſters ought not to haue their ſubſtitutes, or vicars, but in their owne perſons, with feare and cheerefullneſſe, performe al ſuch duties, as are required of them in the ſeruice of God.* The Canon law doth conclude the ſame things, diſt.39.Canon ſi quis vult, debent indeſinenter, &c. *The Biſhops* (ſaith the Canon) *ought to be continually reſident in Gods Tabernacle, that they may learne ſomewhat of God, and the people of them, whileſt they read often and meditate vpon Gods worke.* Againe in the Canons intituled Pontifices, and ſi quis in clero. Epiſcopos, qui dominici gregis ſuſcipiunt curam, &c. *The Biſhops which take vpon them to feede Gods flocke, ought not to depart from their dutie, leaſt they loſe that excellent talent which God hath beſtowed vpon them, but rather ſtriue with that one talent to get three more talents.* And in the 80.Canon of thoſe which are termed the Canõs of the Apoſtles, there is expreſſe mandate, *that ſuch, whether Biſhop or Senior, who attendeth not vpon their office in the Church, ſhal foorthwith be remooued from that place.* The Chalcedon Councell, Canon, 10. *Let no man be ordained miniſter of two Churches, in two ſeuerall citties, but let him remaine in that, vnto which he was firſt called. And if for vaine glory he ſhall afterward goe to a greater congregation, let him immediatly be recalled to his firſt charge, and in that onely exerciſe his miniſtery. But if one be called to another charge, let him ſimply giue ouer the former, and haue no intereſt in the ſame, &c.* For this thing, looke to the decree of Damaſus, and the Councell of Trent, ſect.7. Can.8.

They are, notwithſtanding the former teſtimonies, ſome caſes, wherein it is permitted to the Miniſter that he may be abſent: if by his abſence the congregation be not endammaged: I. Sickneſſe: the Councell of Mentz, 25.Canon. *If a Biſhop be not at home, or be ſicke, or vpon ſome exigent, cannot be preſent at his pariſh, let him procure one who vpon Sabboths and feſtinall daies, wil preach vnto his charge.* Auguſtine teſtifieth epiſt.138. that he was abſent on the like occaſion.

II. Allowance of the Church, to bee abſent for a time vpon ſome neceſſary & publike commodity for the ſame. Coloſſ 1.7. *Epaphras is their miniſter*, but cap.4.12. he beeing abſent *ſaluteth them.* And Ambroſe though he were biſhop of Millaine, yet went hee twiſe Ambaſſadour into France to make agreement betwixt Maximus and Valentinian. Ambroſe.5.booke, and 27. Epiſt. to Valentinian the Emperour.

III. If by reaſon of perſecution he be enforced to flie, & ſee no hope to procure the ſafety of his people. This made Cyprian to be abſent from Carthage, as he teſtifieth in his epiſtles.

Thus much concerning ſinnes againſt our neighbour. Nowe followe ſuch ſinnes as a man committeth againſt his own perſon, as when a man doth hurt, kill, and endanger himſelfe, Math.16.24. *If any man will follow me, let him denie himſelfe, take vp his Croſſe, and followe mee.* Math.4.6. *He ſaid vnto him, If thou be the ſonne of God, caſt thy ſelfe downe headlong: for it is written,*

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He ſhall giue his angels charge ouer thee, and with their hands they ſhall lift thee vp, leaſt at any time thou ſhouldeſt daſh thy foote againſt a ſtone. 7. Ieſus ſaid vnto him: It is written againe, Thou ſhalt not tempt the Lord thy God. Therefore for a man to be his owne executioner, though to eſcape a moſt ſhamefull death, is vtterly vnlawfull and vngodly.

The affirmatiue part.

Thou ſhalt preſerue the life of thy neighbour. Hitherto may we referre theſe duties:

I. Such as appertaine to the perſon of our neighbour, and concerne firſt his welfare both of body and minde; as, to reioyce with them that reioyce. Rom. 12. 15. Mark. 10. 20. *Then he anſwered and ſaid vnto him, All theſe things I haue obſerued from my youth. And Ieſus beheld him, and loued him.* Secondly, his miſeries, to be grieued with him for them. Rom. 12. 15. *Mourne with thoſe that mourne.* Eſai. 24. 16. *And I ſaid, My leanneſſe, my leanneſſe, woe is mee, the tranſgreſſours haue offended, yea the tranſgreſſours haue grieuouſly offended.* Pſal. 119. verſ. 136. *Mine eyes guſh out with water, becauſe men obſerue not thy law.* Againe, wee muſt helpe him as much as in vs lieth. Iob. 29. 15. *I was as an eye to the blind, and a foote to the lame.* 2. Cor. 8. 3. *To their power, yea beyond their power, they were willing.* And that we doe, we muſt doe ſpeedily. Prou. 3. 28. *Say not to thy neighbour, Goe & come againe to morrow, and I will giue thee, if thou nowe haue it.* Leuit. 19. 17. *Thou ſhalt plainely rebuke thy neighbour, and not ſuffer him to ſinne.*

Thirdly, concerning ſuch iniuries, as he offereth vnto thee: I. Thou ſhalt not bee angrie againſt him, vpon a ſmall occaſion. Nomb. 12. 3. *Moſes was a meeke man aboue all that liued vpon the earth.* Prou. 9. 11. *The diſcretion of a man deferreth his anger, and his glorie is to paſſe by an offence.* II. Thou muſt be ſlow to wrath, and neuer angrie, but for a moſt iuſt cauſe. Marke. 3. 5. *Then he looked round about on them angerly, mourning alſo for the hardneſſe of their hearts.* Prou. 14. 29. *Hee that is ſlow to wrath, is of great wiſdome: but hee that is of an haſtie minde exalteth follie.* III. Thine anger muſt be but for a while. Eph. 4. 26. *Bee angrie and ſin not, let not the ſunne goe down vpon thy wrath.* IV. Forgiue freely an iniurie, and reuenge it not. Eph. 4. 32. *Bee yee courteous one to an other, and tender hearted, forgiuing one an other, euen as God for Chriſts ſake forgaue you.*

Fourthly, his wants and infirmities: 1. Auoide occaſions whereby they may bee ſtirred and laid open. Gen. 13. 8. *Then ſaid Abraham to Lot, Let there bee no ſtrife I pray thee, betweene thee and me, neither betweene thy heardſmen and mine: for wee are brethren. 9. Is not the whole land before thee? depart, I pray thee, from me: if thou wilt take the left hand, I will take the right: or if thou goe to the right hand, I will take the left.* Gen. 27. 44. *And tarie with him a while vntill thy brothers fiercenеſſe bee aſſwaged, 45. And till thy brothers wrath turne away from thee, and he forget the things which thou haſt done to him.* 2. Depart ſometimes from thine owne right. Math. 17. 25, 26. *What thinkeſt thou Simon? of whom doe the kings of the earth take tribute, or poll money? of their children, or of ſtrangers? Peter ſaid vnto him, Of ſtrangers. Then ſaid Ieſus vnto him, Then are the children free. 27. Neuertheles, leaſt we ſhould offend them, goe to the ſea, and caſt in an angle, and take the firſt fiſh that commeth vp, and when thou haſt opened his mouth, thou ſhalt find a piece of twentie pence: that take and giue it vnto them for me and thee.* 3. To appeaſe anger kindled: which is done, I. by ouercomming euil with goodnes. Rom. 12. 21. *Be not ouercome of euill, but ouercome euill with goodnes.* II. By following after peace. 1. Pet. 3. 11. *Decline from euill, and doe good, ſeeke peace, and follow after it.* III. By courteous anſwers. Prou. 15. 1. *A ſoft anſwer putteth away wrath: but grieuous words ſtirre vp anger.* 1. Sam. 1. 14. *Eli ſaid vnto her, Howe long wilt thou bee drunken? put away thy drunkennes from thee. 15. Then Hannah anſwered, and ſaid, Nay my Lord, but I am a woman troubled in ſpirit: I haue drunke neither wine nor ſtrong drinke, but haue poured out my ſoule, before the Lord.* Philem. v. 15. *It may be that he therefore departed for a ſeaſon, that thou ſhouldeſt receiue him for euer.* IV. By ouerpaſſing ſome wants and infirmities in mens words and deedes. Prou. 19. 11. *It is a mans honour to paſſe by infirmities.* V. By couering them with ſilence. 1. Pet 4. 8. *Aboue all things haue feruent loue amongſt you, for loue couereth a multitude of ſinnes.* Prou. 17. 9. *He that couereth tranſgreſſion, ſeeketh loue: but hee that repeateth a matter ſeparateth the prince.* VI. By taking euery thing (if it bee poſſible) in the beſt part. 1. Cor. 13. 5. *Loue thinketh none euill.*

This ſheweth the lawfulnes of truces, couenants, and other agreements concerning peace, beeing made to auoide iniu-

ries,

ries, maintaine auncient bounds, procure ſecuritie in traffique, poſſeſſions, and iournies, ſet penſions, commons for cattell, liberties of hunting, fiſhing, or fouling, and getting fewel, or other neceſſaries for publike commodities, if there be no vnlawful conditions annexed vnto the ſame. And we may make this couenant not only with Chriſtians, but for the maintenance of peace, with infidels alſo. For that which is godly to be performed, is no leſſe godly to be promiſed. But it is a note of true Godlines, to be as much as may be, at peace with all men. Therefore to promiſe peace by couenant, is very Godly. We may ſee the experience of this in the liues of holy men. Gen. 21. 22. *At that ſame time Abimelech and Pichol his chiefe captaine, ſpake vnto Abraham, ſaying, God is with thee in all that thou doeſt.* 23. *Now therefore ſweare vnto me here by God, that thou wilt not hurt me, nor my children, nor my childrens children, &c.* 24. *Then Abraham ſaid, I will ſweare.* 27. *Then Abraham tooke ſheepe and beeues, and gaue them vnto Abimelech: & they two made a couenant.* Gen. 31. 44. *Now therefore come and let vs make a couenant, I and thou, which may bee a witneſſe betweene mee and thee.* 45. *Then Laban ſaid to Iakob, Behold this heape, and behold the pillar, which I haue ſet vp betweene mee and thee.* 53. *The God of Abraham, and the Gods of Nahor, and the God of their father be iudge betweene vs: But Iaakob ſware by the feare of his father Izhak.*

II. Concerning his bodie, we are to regard it aliue and dead. Beeing aliue, wee ought if neede bee: I. to miniſter vnto it food and raiment. Math. 25. 41, 42. *Depart from me ye curſed into euerlaſting fire, which is prepared for the deuill and his angels. For I was an hungred, and yee gaue mee no meate, I thirſted, and ye gaue me no drinke, &c.* 45. *In as much as yee did it not to one of the leaſt of theſe, ye did it not to mee.* II. To lend our helping hand, when our neighbours body is in any danger. 1. Ioh. 3. 16. *Hereby we perceiued Ioue, that he laid downe his life for vs, therefore alſo ought wee to lay downe our liues for the brethren.*

When a man is dead, we ought to commit the dead corps to the graue, as may appeare by theſe arguments: I. The inſtinct of Nature it ſelfe. II. The examples of the Patriarks, and other holy perſonages. *Abraham buried Sarah*, Gen. 23. 19. *Iaakob is buried by his ſonnes*, Gen. 50. 12. *Steuen by religious, and deuout men*, Act. 8. 2. III. The Lords owne approbation of buriall, in that he numbreth it amongſt his benefits. For the want thereof is a curſe. Ier. 22. 19. *He* (vz. Iehoiakim) *ſhall be buried as an aſſe is buried, euen drawne and caſt forth without the gates of Ieruſalem.* Therefore rather then Moſes ſhould be vnburied, the Lord himſelfe did burie him, Deut. 34. 5, 6. *Moſes the ſeruant of the Lord died in the land of Moab, according to the word of the Lord. And he buried him in a valley, in the land of Moab, ouer againſt Beth-peor, but no man knoweth of his ſepulchre vnto this day.* IV. There is no dead carkaſe ſo lothſome as man is, the which both argueth the neceſſitie of buriall, and how vgly we are in the ſight of God, by reaſon of ſinne. V. The body muſt riſe againe out of the earth, that it may bee made a perpetual manſiō houſe for the ſoule to dwell in. VI. The bodies of the faithfull are the temples of the holy Ghoſt, and therefore muſt riſe againe to glorie. VII. Buriall is a teſtimony of the loue and reuerence we beare to the deceaſed.

A funeral ought to be ſolemnized after an honeſt and ciuill manner: namely, agreeable to the nature, and credit as wel of thoſe which remaine aliue, as them which are dead. Concerning the liuing, they muſt ſee that I. their mourning bee moderate, and ſuch, as may well expreſſe their affection and loue to the partie departed. Ioh. 11. 34. *He ſaid, Where haue ye laid him? they anſwered, Lord, come and ſee.* 35. *Then Ieſus wept. And* (v. 36.) *the Iewes ſaid, Behold how he loued him.* II. They muſt auoide ſuperſtition, and not ſurmiſe that funeral ceremonies are auaileable to the dead. Such are the rites of the Church of Rome; as to bee buried in a Church, eſpecially vnder the altar, and in a fryars coole. III. They ought to take heede of ſuperfluous pomp and ſolemnities. For of all oſtentations of pride, that is moſt foliſh, to be boaſting of a loathſome and a deformed corps. Eſai. 22. 15, 16. *Thus ſaith the Lord God of hoſts, Goe, get thee to that treaſurer, to Shebnah the ſteward of the houſe, and ſay, What haſt thou to doe here? and whome haſt thou here? that thou ſhouldeſt here hew thee out a ſepulchre, as he that heweth out his ſepulchre in an high place, or that graueth an habitation for himſelfe in a rocke.*

To this commandement belongeth theſe duties: I. Before the vintage or harueſt, wee ought to permit any man, for the repreſſing of hunger, to gather grapes, or plucke off the eares of corne in the field.

Deut.

Deut. 23.24,25. *When thou commeſt into thy neighbours vineyard, then thou maiſt eate grapes at thy pleaſure, as much as thou wilt: but thou ſhalt put none in thy veſſell. When thou commeſt into thy neighbours corne, thou maiſt pluck the eares with thine hād, but thou ſhalt not moone a ſickle to thy neighbors corne.* Math. 12.1. *Ieſus went on the Sabboth day through the corne, and his Diſciples were an hungred, and began to plucke the eares of the corne, and to eate, &c.* II. In the vintage, and time of harueſt, wee ought neither to leaue the trees naked of grapes, nor rake vp after the reaping, eares of corne: but to leaue the after-gatherings for the poore. Leuit. 23. 22. *When you reape the harueſt of your land, thou ſhalt not rid cleane the corners of thy field when thou reapeſt: neither ſhalt thou make any after-gathering of thy harueſt: but ſhalt leaue them vnto the poore, and to the ſtranger: I am the Lord your God.* Ruth 2.8. *Goe to none other field to gather, neither goe from hence, but abide here by my maidens.* 9. *So ſhee gleaned in the field vntill euening.*

III. Concerning the ſoule of our neighbour: I. Wee muſt ſeeke all meanes to winne him to the profeſſion of Chriſtian religion. 1. Cor. 10.33. *I pleaſe all men in all things, not ſeeking mine owne profit, but the profit of many, that they might be ſaued.* Heb. 10. 24. *Let vs conſider one an other, to prouoke vnto loue and to good workes.* II. We muſt liue amongſt men without offence. 1. Cor. 10. 32. *Giue no offence neither to the Iewes, nor to the Grecians, nor to the Church of God.* 1. Cor. 8.13. *If meate offend my brother, I will eate no fleſh while the world ſtandeth, that I may not offend my brother.* III. The light of our good life, muſt bee as a lanterne to direct the waies of our neighbours. Act. 28.14. *This I confeſſe vnto thee, that after the way (which they call hereſie) ſo worſhip I the God of my fathers, beleeuing all things which are written in the Lawe and the Prophets.* 15. *And haue hope towards God, that the reſurrection of the dead, which they themſelues looke for alſo, ſhall bee both of iuſt and vniuſt.* 16. *And herein I endeauour my ſelfe to haue alway a cleare conſcience toward God and toward men.* IV. If our neighbour offend, we are to admoniſh him. 1. Theſſ. 5.14. *We deſire you, brethren, admoniſh them that are vnruely: comfort the feeble minded: beare with the weake: bee patient towards all men.* V. If our neighbour runne the waies of Gods commandement (as Dauid ſpeaketh) wee ought to incourage him in the ſame.

VI. We may referre ſuch things vnto this commandement, as appertaine to the peculiar preſeruation or euery ſeuerall mans life. 1. Recreation, which is an exerciſe ioyned with the feare of God, conuerſant in things indifferent, for the preſeruation of bodily ſtrength, and confirmation of the minde in holines. Eccles. 2.2. *I ſaid of laughter, thou art madde, and of ioy, what is this that thou doeſt?* Eſai. 5.12. *The harpe, viol, timbrell, and pipe, and wine, are in their feaſts, but they regard not the worke of the Lord, neither conſider the worke of his hands.* 1. Cor. 10.7. *Neither be ye idolaters, as were ſome of them, as it is written: The people ſate downe to eate and drinke, and roſe vp to play.* Luke 6.25. *Woe be to you that laugh: for yee ſhall waile and weepe.* Deut. 12.7. *There yee ſhall eate before the Lord your God, and yee ſhall reioyce in all that you put your hands vnto, both yee and your houſholds, becauſe the Lord thy God hath bleſſed thee.* To this ende hath the word of God permitted ſhooting. 2. Sam. 1. 18. *He bad them teach the children of Iudah to ſhoote, as it is written in the booke of Iaſher.* And muſicall conſort. Nehem. 7.67. *Beſides their ſeruants and maides which were ſeuē thouſand, three hundreth, and ſeauen and thirtie: they had two hundreth and fiue and fourtie ſinging men, & ſinging women.* And putting forth of riddles. Iudge. 14. 12. *Samſon ſaid vnto them, I will now put forth a riddle vnto you, and if you can declare it mee within ſeauen daies of the feaſt, and finde it out, I will giue you thirtie ſheetes, and thirtie change of garment.* 13. *And they anſwered him, Put forth thy riddle that we may heare it.* 14. *And he ſaid vnto them, Out of the eater came meate, and out of the ſtrong came ſweetneſſe: and they could not in three daies expound the riddle.* And hunting of wild beaſts. Can. 2.15. *Take vs the foxes, the little foxes which deſtroy the vines: for our vines haue ſmall grapes.* Laſtly, the ſearching out or the contemplation of the workes of God. 1. King. 4. 33. *And hee ſpake of trees from the Cedar tree that is in Lebanon, euen vnto the hyſſope that ſpringeth out of the wall: hee ſpake alſo of beaſts, and of foules, and of creeping things, and of fiſhes.* 2. Phyſicke, the vſe whereof is holy, if before the receit of it, a man craue remiſſion of his ſinnes, and repoſe his confidence onely vpon God, not vpon the meanes. Math. 9.2. *And loe, they brought vnto him a man ſicke of the palſie, lying on a bedde. And Ieſus ſeeing their faith, ſaide to the ſicke of the palſie, Sonne,*

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bee of good comfort, thy sinnes are forgiuen thee. 6. Then hee said to the sicke of the palsie, Arise, take vp thy bedde and walke to thine house. Ioh. 5. 5. *A certaine man was there, which had bin diseased eight and thirty yeres. 8, Iesus said vnto him, Take vp thy bed and walke. 14. After that Iesus found him in the temple, and said vnto him, Behold, thou art made whole: sinne no more, least a worse thing come vnto thee.* 2. Chr. 16. 12. *And Asa in the nine and thirtieth yeare of his raigne was diseased in his feete, and his disease was extreame: yet he sought not to the Lord in his disease, but to the Phisitians.* 3 Auoiding of an iniurie, offered by some priuate person: this, if it be against an vnruely & vnstaied aduersarie, and the defense be faultlesse, is very lawfull, and is so farre from priuate reuenge, that it is to be accounted a iust defence. The defence is then faultlesse, when a man doth so assault his aduersarie, as that he neither purposeth his own reuenge, or his enemies hurt, but onely his alone safetie from that imminent danger.

A doubt. Whether may a man flie in the plague time? *Answer.* Such as be hindered by their calling may not; as, Magistrates, and Pastours, hauing charge of soules: yet free men not bound by calling, may. Reasons. I. A man may prouide for his owne safetie, if it be not to the hinderance of an other. II. A man may flie warres, famine, flouds, fire, and other such dangers: therefore the plague. III. There is lesse danger of sickenesse, the more the multitude of people is diminished. *Obiection.* I To flie, is a token of distrust. *Answer.* This diffidence is no fault of the fact, but of the person. II. It is offensiue. *Answer.* The offence is taken, not giuen. III. To flie, is to forsake our neighbour against the rule of charitie. *Answer.* It is not, if kinsfolke and Magistrates be present. IV Men are to visit the sicke by Gods appointment. *Answer.* Lepers were excepted among the Iewes: and so likewise they in these daies which are infected with a disease, answerable to the leprosie, namely, if it be dangerously contagious.

CHAP. XXVI.

Of the seauenth Commandement.

THe seauenth Commandemēt sheweth how we may preserue the chastitie of our selues, and of our neighbour.

The words are these:

Thou shalt not commit adulterie.

The Resolution.

Adulterie] To commit adulterie, signifieth as much, as to doe any thing, what way soeuer, whereby the chastitie of our selues, or our neighbours may be stained. Math. 5. 28.

The negatiue part.

Thou shalt no way either hurt, or hinder thy neighbours chastitie.

In this place are prohibited:

I. The lust of the heart, or the euill concupiscence of the flesh. Math. 5. 28. *I say vnto you, whosoeuer looketh on a woman to lust after her, he hath alreadie committed adulterie with her in his heart.* Colos. 3. 5. *Mortifie your members which are on earth: fornication, vncleannesse, the inordinate affection, euill concupiscence.*

II. Burning in the flesh, which is an inward feruencie of lust, whereby the Godly motions of the heart are hindered, ouerwhelmed, and, as it were, with contrarie fire, burnt vp. 1. Cor. 7. 9. *If they cannot abstaine, let them marrie: for it is better to marrie then to burne.*

III. Strange pleasures about generation, prohibited in the word of God: the which are many.

I. With beasts. Leuit. 18. 23. *Thou shalt not be with any beast, to bee defiled therewith, neither shall any woman stand before a beast to lie downe thereto: for it is an abomination.*

II. With the deuill, as witches doe by their own confession. For why should not a spirit as wel haue societie with a witch, as to eate meate?

III. With one of the same sexe. Leuit. 18. 22. *Thou shalt not lie with the male as one lieth with a woman: for it is abomination.* This is a sinne which they commit, whom God hath giuen ouer into a reprobate sense. Rom. 1. 26. *For this cause God gaue them vp to vile affections: for euen their women did change their naturall vse, into that which is against nature. 27. And the men left the naturall vse of the woman, and burned in their lusts one toward an other, and man with man wrought filthinesse.* It was the sinne of Sodome, Gen. 19. where it was so common, that to this day it is tearmed Sodomie.

IV. With such as bee within the degrees of consanguinitie or affinitie, prohibited in the word of God. Leuit. 18. 6. *None shall come neere to any of the kindred of his flesh, to vncouer her shame, I am the Lord.*

V. With vnmarried persons. This sinne

ſinne is tearmed fornication. Deut. 22. 28. *If any man find a maide that is not betrothed, and take her and lie with her, & they be found, 29. Then the man that lay with her, ſhal giue vnto the maides father fiftie ſhekels of ſiluer, and ſhe ſhall be his wife, becauſe he hath humbled her: hee cannot put her away all his life.* 1. Cor. 10. 8. *Neither let vs commit fornication, as ſome of them committed fornication, and fell in one day one and twentie thouſand.*

VI. With thoſe, whereof one is married, or at the leaſt betrothed. This ſinne is called adulterie: & God hath inflicted by his word the ſame puniſhment vpon them, which commit this ſinne, after they be betrothed, as he doth vpon ſuch as are alreadie married. Deut. 22. 22. *If a man bee found lying with a woman married to a man, then they ſhall die euen both twaine: to wit, the man that lay with the wife, and the wife: ſo thou ſhalt put away euill from Iſrael.* 23. *If a maid be betrothed to an huſband, and a man finde her in the towne and lie with her.* 24. *Then ſhall yee bring them both out vnto the gates of the ſame citie, and ſhall ſtone them to death with ſtones.* This is a marueilous great ſinne, as may appeare in that it is the puniſhment of idolatrie. Rom. 1. 23. *They turned the glorie of the vncorruptible God, to the ſimilitude of the image of a corruptible man, &c.* v. 24. *Wherefore God gaue them vp vnto their hearts luſts, vnto vncleanneſſe.* Yea this ſinne is more hainous then theft. Prou. 6. 30. *Men doe not deſpiſe a theefe, when he ſtealeth to ſatisfie his ſoule when he is hungrie.* 32. *But he that committeth adulterie with a woman, is deſtitute of vnderſtanding, he that doth it, deſtroyeth his owne ſoule.* Againe, the adulterer breaketh the couenant of marriage, which is Gods couenāt. Prou. 2. 17. *Which forſaketh the guide of her youth, and forgetteth the couenant of her God.* Adulterers diſhoneſt their owne bodies. 1. Cor. 6. 18. *Flee fornication, euery ſinne that a man doth, is without the bodie: but he that committeth fornication, ſinneth againſt his owne bodie.* And bereaue their neighbours of a great and vnrecouerable benefit: namely of chaſtitie. As for the children which are begotten in this ſort, they are ſhut out from that preheminence, which they otherwiſe might obtaine in the congregation. Deut. 23. 2. *A baſtard ſhall not enter into the Congregation of the Lord: euen to his tenth generation ſhall he not enter into the Congregation of the Lord.* He maketh his familie a ſtewes, as appeareth in Dauid, whoſe adulterie was puniſhed by Abſoloms lying with his fathers concubines. 2. Sam. 16. 21. *Achitophel ſaid to Abſolom, Goe to thy fathers concubines, which he hath left to keepe the houſe.* Iob 31. 9. *If mine heart haue beene deceiued by a woman, or if I haue laid waite at the doore of my neighbour: let my wife grind vnto another man: and let other men bowe downe vpon her.* Mans poſteritie feeleth the ſmart of this ſinne. Iob 31. 12. *This* (adulterie) *is a fire that ſhall deuoure to deſtruction, and which ſhall roote out all mine increaſe.* To conclude, though this ſinne be committed neuer ſo cloſely, yet God will reueale it. Numb. 5. from the 12. verſe to the 23. And it vſually hath one of theſe two, as companions: namely, dulneſſe of heart, or a marueilous horrour of conſcience. Hoſ. 4. 11. *Whoredome, and wine, take away their heart.*

As for the Patriarks Polygamie or marrying of many wiues, albeit it cānot be defended, yet it may be excuſed: either becauſe it ſerued to the enlarging of the nūber of mankind, when there were but few: or at the leaſt, to the propagation of the Church of God.

VII. With man and wife. They abuſe their libertie, if they knowe each other ſo long as the woman is in her flowers. Ezech. 22. 10. *In thee haue they diſcouered their fathers ſhame: in thee haue they vexed her that was polluted in her flowers.* Leuit. 18. 19. *Thou ſhalt not goe vnto a woman to vncouer her ſhame, as long as ſhee is put apart for her diſeaſe.* Ezech. 8. 6. *If a man hath not lien with a merſtruous woman.* Ambroſ. lib. de Philoſ. which Auguſtine citeth, lib. 2. contra Iulian. ſaith, That hee committeth adulterie with his wife, who in the vſe of wedlocke hath neither regard of ſeemelineſſe nor honeſtie. Hierome in his 1. booke, contra Iulianum, ſaith: A wiſe man ought to rule his wife in iudgement, not in affection. He will not giue the bridle vnto headſtrōg pleaſure, nor headily company with his wife. Nothing (ſaith he) is more ſhameleſſe, then to make a ſtrumpet of his wife.

VIII. Nocturnall pollutions, which ariſe of immoderate diet, or vnchaſt cogitations, going before in the day. Deut. 23. 10. Onans ſinne (Gen. 38. 8:) was not much vnlike theſe.

IX. Effeminate wantonnes, whereby occaſions are ſought to ſtir vp luſt. Gal. 5. 19. *The works of the fleſh are manifeſt, which*

are

are adulterie, fornication, vncleanneſſe, wantonneſſe. Of this kinde are, 1. eyes full of adultery. 2. Pet. 2. 14. *Hauing eyes full of adultery, and that cannot ceaſſe to ſinne.* 2. Idlenes. 2. Sam. 11. 2. *When it was euening tide, Dauid aroſe out of his bed, and walked vpon the roofe of the Kings Pallace: and from the roofe he ſaw a woman waſhing her ſelfe: and the woman was very beautifull to looke vpon.* 3. *And Dauid ſent, and inquired what woman it was: and one ſaid, Is not this Bethſheba the daughter of Elian, wife to Uriah the Hittite? Then Dauid ſent meſſengers, and tooke her away: and ſhee came vnto him, and he lay with her.* 3. Riotous and laſciuious attire. 1. Tim. 2. 9. *The women ſhall array themſelues in comely apparell, with ſhamefaſtneſſe and modeſtie, not with broydered haire, or gold or pearles, or coſtly apparell, but (as becommeth womē that profeſſe the feare of God) with good workes.* Eſai. 3. 16. *Becauſe the daughters of Zion are hauty, and walke with ſtretched out necks, and with wandring eyes, walking and minſing as they goe, and making a tinckling with their feete. 17. Therefore ſhall the Lord make the heads of the daughters of Zion bald, and the Lord ſhall diſcouer their ſecret parts. 18. In that day ſhall the Lord take away the ornament of the ſlippers, and the caules, and the round tyers, 19. The ſweet balls, and the bracelets, and the bonets, 20. The tyers of the head, and the ſloppes, and the headbandes, and the tablets, and the earings, 21. The rings and the mufflers, 22. The coſtly apparell and the vailes, and the wimples, & the criſping pinnes, 23. And the glaſſes, and the fine linnen, and the hoodes, and the launes.* And no maruaile if the Prophet bee ſo ſharpe againſt exceſſiue and wanton apparell: for this is, I. a lauiſh and prodigall waſting of the benefits of GOD, which might well be imployed vpon better vſes. II. It is a teſtimonie, and as it were, the cogniſance or enſigne of pride, wherby a man would haue himſelfe in greater reputation then an other. III. It is a note of great idlenes and ſlouthfulneſſe. For commonly ſuch as beſtow much time in tricking and trimming themſelues vp, doe quite neglect other buſineſſe, and of all things, can not away with paines. IV. It argueth leuity, in deuiſing euery day ſome new faſhiō, or imitating that which others deuiſe. V. It maketh a confuſion of ſuch degrees and callings as God hath ordained, when as men of inferiour degree and calling, cannot be by their attire, diſcerned from men of higher eſtate. 4. Fulneſſe of bread and meate, which prouoke luſt. Ezech. 16. 45. *This was the iniquity of thy ſiſter Sodome, pride, fulneſſe of bread, & Idleneſſe was in her, and in her daughters.* Luke 16. 19. *There was a certaine rich man, which was cloathed in purple and fine linnen, & fared well and delicately euery day.* Rom. 13. 13. *Walke honeſtly, as in the day time, not in gluttony and drunkenneſſe, neither in chambring and wantonneſſe.* 5. Corrupt, diſhoneſt, and vnſeemely talke. 1. Cor. 15. 35. *Erre not, euil talke corrupteth good manners.* Such are vaine loue-ſongs, ballads, enterludes, and amorous bookes. This is the thing we are carefully to ſhune in the reading of Poets, yet ſo, as marriners doe in nauigation, who forſake not the ſea, but decline and flie from the rockes. 6. Laſciuious repreſentations of loue matters, in Playes and Commedies. Eph. 5. 3. 4. *Fornication and all vncleanneſſe, let it not once bee named among you, as it becōmeth Saints, neither filthineſſe, nor fooliſh talking, neither ieſting, which are things not comely.* 7. Vndecent and vnſeemely pictures. 1. Theſſ. 5. 22. *Abſtaine from all appearance of euill.* 8. Laſciuious dauncing of man and woman together. Marke 6. 22. *The daughter of the ſame Herodias came in and danced, and pleaſed Herod, &c.* 9. Company with effeminate perſons. Prou. 7. 25, *Let not thine heart decline to her waies: wander thou not in her paths.*

V. To appoint ſome light or ſheete-puniſhment for adultery, ſuch as that Romiſh Synagogue doth. For this is nothing els, but to open a gappe for other lewd perſons, to runne headlong into the like impiety.

The affirmatiue part.

Thou ſhalt preſerue the chaſtity of thy neighbour.

Chaſtity is the purity of ſoule and body, as much as belongeth to generation. The minde is chaſt, when it is free, or at the leaſt, freed from fleſhly concupiſcence. The body is chaſt, when it putteth not in execution the concupiſcences of the fleſh. 1. Theſſ. 4. 3. *This is the will of GOD, euen your ſanctification, and that ye ſhould abſtaine from fornication.* 4. *That euery one of you ſhould know how to poſſeſſe his veſſell in holineſſe and honour,* 5. *And not in the luſt of cōcupiſcence, euen as the Gentiles, which knowe not God.* 1. Cor. 7. 34. *The vnmarried woman careth for the things of the Lord, that ſhe may be holy both in body and ſpirit.*

There are two eſpeciall vertues which preſerue

preſerue chaſtitie, Modeſtie, and Sobrietie. Modeſtie is a vertue which keepeth in each work an holy *decorum*, or comelines: and it is ſeene, 1. in the countenance and eyes, namely, when they neither expreſſe, nor excite the concupiſcence of the heart. Iob 31. 1. *I made a couenant with mine eye, why then ſhould I thinke on a maide?* Gen. 24. 64. *Rebekah lift vp her eyes, and when ſhee ſaw Izhak, ſhee lighted downe from the camel.* 65. *So ſhee tooke a vaile, and couered her face.* Prou. 17. 13. *Shee caught him, and kiſſed him, and with an impudent face ſaid vnto him, &c.* II. In words: when a mans talke is decent, in ſpeaking of ſuch things, we cã not but be aſhamed of. Gen. 4. 1. *Then Adam knew Heuah his wife: who, &c.* Pſal. 51. 1. *A Pſalme of Dauid, when the Prophet Nathan came vnto him, after hee had gone into Bethſheba.* Eſai 7. 20. *In that day ſhall the Lord ſhaue with a raſer that is hired, euen by them beyond the riuer, by the King of Aſhur, the head and the haire of the feete, and it ſhall conſume the beard.* Iug. 3. 24. *When he was gone out, his ſeruãts came: who ſeeing that the doores of the parlar were ſhut, they ſaid, Surely he couereth his feete,* (that is, he doth his eaſement) *in his ſummer chamber.* Againe, a mans talke muſt be little and ſubmiſſe. Matth. 12. 19. *Behold my ſeruant whome I haue choſen, hee ſhall not ſtriue, nor crie, neither ſhall any man heare his voyce in the ſtreetes.* Prou. 10. 19. *In many wordes there cannot want iniquitie: but hee that refraineth his lippes is wiſe.* And it is a note of a ſtrumpet to bee a giglot, and loud tongued. Prou. 7. 11. *Shee is babbling and loud.* In apparell, wee muſt obſerue an holy comelineſſe. Tit. 2. 3. *The elder women muſt be of ſuch behauiour, as becommeth holineſſe.* Holy comelineſſe is that which expreſſeth to the eye the ſinceritie, that is, the Godlineſſe, temperance, and grauitie either of man or woman. This decencie will more plainely appeare, if we conſider the endes of apparell, which are in number fiue. 1. Neceſſitie, to the end that our bodies may be defended againſt the extremitie of parching heate, and pinching cold. 2. Honeſtie, that that deformitie of our naked bodies might be couered, which immediatly followed the tranſgreſſion of our firſt parents. 3. Commoditie, whereby men, as their calling, worke, and trade of life is different, ſo doe they apparell themſelues: and hence it is, that ſome apparell is more decent for certaine eſtates of men, then other. 4. Frugalitie, when a mans attire is proportionable to his abilitie and calling. 5. Diſtinctiõ of perſõs, as of ſexe, ages, offices, times, and actions. For a man hath his ſet attire, a woman hers, a young man apparelled on this faſhion, an old man on that. And therefore it is vnſeemely for a man to put on a womans apparell, or a woman the mans. Deut. 22. 5. *The woman ſhall not weare that which pertaineth to the man; neither ſhall a man put on womans rayment: for all that doe ſo, are an abomination to the Lord thy God.*

To ſet downe preciſely out of Gods word what apparel is decent, is very hard: wherfore in this caſe, the iudgment and practiſe of modeſt, graue, and ſincere men, in euery particular eſtate, is moſt to be followed, and men muſt rather keepe too much within the bounds of meaſure, then to ſteppe one foote without the precincts. Concerning the purging of excrements of nature, care muſt be had, that they muſt be caſt foorth into ſome ſeparate and cloſe place, and there alſo couered. Deut. 23. 12. *Thou ſhalt haue a place without the hoſt, whither thou ſhalt reſort.* 13. *And thou ſhalt haue a paddle among thy weapons, and when thou wouldeſt ſit downe without, thou ſhalt digge therewith, and returning, thou ſhalt couer thine excrements.* 14. *For the Lord thy God walketh in the middeſt of the campe to deliuer thee: therfore thine hoſt ſhal be holy, that he ſee no filthy thing in thee, and turne away from thee.* 1. Sam. 24. 4. *And he came to the ſheep-coats by the way, where there was a caue, and Saul went in to couer his feete.*

Sobriety is a vertue, which concerneth the vſage of our diet in holineſſe. For the better obſeruation therof, theſe rules may ſerue: I. The chiefeſt at the banket, let him conſecrate the meates to God, by ſaying grace. 1. Sam. 9. 13. *The people will not eate, till he* (that is, Samuell) *come, becauſe he will bleſſe the ſacrifice: & then eate they, that be bidden to the feaſt.* Mark. 6. 39. *Hee commanded them to make them all ſit downe by companies vpon the graſſe, &c.* 41. *And hee tooke the fiue loaues and two fiſhes, and looked vp to heauen, and gaue thankes.* Act. 27. 35. *When he had thus ſaid, he* (that is, Paul) *gaue thankes in the preſence of them all, and when he had broken bread, hee began to eate.* II. It is lawfull to furniſh a table with ſtore of diſhes, not onely for neceſſity, but alſo for the good entertainement of a friend, and for delight. Luke 5. 29. *Leui made him* (that is, Ieſus) *a great feaſt in his owne houſe, where there was a great company of publicans, and*

of other that sate at table with him. Psal. 104.15. *Hee giueth wine that maketh glad the heart of man, and oyle to make the face shine, and bread that strengtheneth mans heart.* Ioh. 12.2. *There they made him a supper, and Martha serued, but Lazarus was one of them that sate at table with him.* 3. *Then tooke Marie a pound of oyntment of Spikenard, very costly, and anointed Iesus feete.* III. Choose the lower roome at a banquet, and rather then bee troublesome, sit as the master of the seate assigneth thee. Luk. 14.7. *Hee spake a parable to the guests, when he marked how they chose out the chiefe roomes, and said,* 8. *When thou shalt bee bidden of any man to a wedding, set not thy selfe downe in the chiefest place, least a more honourable man then thou bee bidden of him.* 9. *And he that badde both him & thee, come and say, Giue this man roome.* 10. *But goe and sit downe in the lowest roome, that when hee that bad thee, commeth, he may say vnto thee, Friend, sit vp higher.* Prou. 25.6. *Stand not in the place of great men, &c.* IV. Man must eate at due times, not at vnseasonable houres. Eccles. 10.16. *Woe be to thee, O land, when thy Princes eate in the morning.* 17. *Blessed art thou, O land, when thy Princes eate in time.* V. Man must eate and drinke moderately, so that the bodie may receiue strength therby, and the soule bee more fresh and liuely, to performe the actions of Godlinesse. Luke 21.34. *Take heede to your selues, least at any time your hearts bee oppressed with surfetting and drunkennesse.* Prou. 23.29. *To whome is woe? &c. Euen to them that tarrie long at wine, to them that goe and seeke mixt wine.* 30 *Looke not thou vpon the wine when it is red, and when it sheweth his colour in the cup, and goeth downe pleasantly, &c.* Prou. 25.16. *If thou hast found honie, eate that is sufficient for thee, least thou be ouer full, and vomit.* Prou. 31. 4. *It is not for Kings to drinke wine, nor for Princes strong drinke.* 5. *Least he drinke & forget the decree, and change the iudgement of all the children of affliction.* VI. Wee must then especially regard these things, when we eate at great mens tables. Prou. 23.1. *When thou sittest to eate with a ruler, consider diligently what is before thee.* 2. *Put the knife to thy throat, if thou be a man giuen to thine appetite.* 3. *Bee not desirous of his daintie meates: for it is a deceiueable meate.* VII. Godly mirth at meate is tollerable. Act. 2.46. *They did eate their meate together with gladnes and singlenes of heart.* VIII. Table talke (according as occasiō of talke is offered) must be such as may edifie. Such was Christs talke at the Pharises table, Luk. 14. from the 1. verse to the 16. verse. IX. See that after the banquet ended, the broken meate be not lost, but reserued. Ioh. 6.12. *When they were satisfied, he said vnto his Disciples, Gather vp the broken meat which remaineth, that nothing be lost.* X. At a feast leaue somewhat. Ruth. 2.14. *She did eate, and was sufficed, and left thereof.*

Chastity is double: one of single life, another in wedlocke. They that are single must I. with great care keepe their affections and bodies in holinesse. Psal. 119.9. *How shall a young man purge his wayes? by directing the same after thy word.* 1. Iohn. 2. 13. *I write vnto you fathers, because yee haue knowne him, that is from the beginning. I write vnto you young men, because ye haue ouercome that wicked one.* 14. *I write vnto you babes, because ye haue knowne the father.* Eccles. 12.1. *Remember thy Creatour in the daies of thy youth, whiles the euill daies come not, nor the yeares approch, wherein thou shalt say, I haue no pleasure in them.* II. They must fast often. 1. Cor. 9.27. *I beate downe my body, and bring it into subiection, least by any meanes, after I haue preached to others, I my selfe should be reprooued.* III. They must take heede they burne not in lust: for, 1. Cor. 7.9. *It is better to marrie then to burne.*

Chastitie in wedlocke, is when the holy and pure vse of wedlock is obserued. Heb. 13.4. *Marriage is honourable among all, and the bed vndefiled: but whoremungers and adulterers God will iudge.* To preserue purity in wedlocke, these cautions are profitable: I. contracts must be in the Lord, and with the faithfull onely. Malach. 2.11 *Iudah hath transgressed, and an abomination is committed in Israel, and in Hierusalem: for Iudah hath defiled the holinesse of the Lord, which he loued, and hath married the daughter of a strange god.* 1. Cor. 7.39. *If her husband be dead shee is at liberty to marrie with whom she will, onely in the Lord.* II. Both parties must separate themselues in the time of a womans disease, and at appointed fasts. Ezech. 18. 6. 1. Cor. 7.5. *Defraud not one another, except it bee with consent for a time, that ye may giue your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinency.* III. Wedlock must be vsed rather to suppresse, then to satisfie that corrupt concupiscence of the flesh, & especially to enlarge the Church of God. Rom. 13.14.

Put

Put on the Lord Ieſus Chriſt, & take not care of the fleſh to ſatisfie the luſts thereof. IV. It muſt be vſed with prayer and thankſgiuing. 1. Tim. 4. 3. 4.

CHAP. XXVII.

Of the eight commandement.

THis commandement concerneth the preſeruation of our neighbors goods. The wordes are theſe:

Thou ſhalt not ſteale.

The Reſolution.

Steale] To ſteale, is properly to conuey any thing cloſely from an other. Gen. 31. 20. *Iaakob ſtole away the heart of Laban the Aramite.* In this place it ſignifieth generally, to wiſh that which is an other mans, to get it by fraud, and any way to impaire his wealth.

The negatiue part.

Thou ſhalt neither be wanting to preſerue, nor a meanes to hinder or hurt thy neighbours goods.

In this place theſe ſinnes are forbidden: I. Inordinate liuing, whether it be in no ſet calling, or idlely, wherein by neglecting their duties, ſuch perſons miſpend their time, goodes, and reuenewes. 2. Theſſ. 2. 11. *We here that there are ſome amõg you which walke inordinately, and worke not at all, but are buſie bodies.* Gen. 3. 9. *In the ſweat of thy browes ſhalt thou eate thy bread, till thou returne to the earth.* 1. Tim. 5. 8. *If there be any that prouideth not for his owne, eſpecially for them of his houſhold, he denyeth the faith, & is worſe then an infidel.*

II. Vniuſt dealing, the which is either in heart, or deede. Vniuſt dealing in heart, is named couetouſneſſe. Mat. 15. 19. *Out of the heart come euill thoughts, murthers, adulteries, fornications, thefts, &c.* Couetouſneſſe is idolatry. Eph. 5. 5. *We know that noe couetous perſon, which is an idolatour, ſhall enter into the kingdome of Chriſt and of God.* Yea, it is the very roote of all euill. 1. Tim. 6. 9. *The loue of money is the roote af all euill, which while ſome luſted after, they erred from the faith, & pierced themſelues through with many ſorrowes.*

Vniuſt dealing indeede is, in bargaining, or out of bargaining. Vniuſt dealing in bargaining, hath many branches. 1. Theſſ. 4. 6. *Let no man oppreſſe, or deceiue his neighbour in a bargaine: for God is the auenger of ſuch things.*

I. To ſell, or bargaine for that which is not ſaleable. Of this kind, I. is the gift of the holy Ghoſt, which cannot be bought with money. Act. 8. 18. *When Simon ſawe, that through laying on of the Apoſtles handes, the holy Ghoſt was giuen, he offered them money, 16. ſaying giue me alſo this power, that on whome ſoeuer I lay the hands, he may receiue the holy Ghoſt. 20. Then Peter ſaid vnto him, Thy money periſh with thee, becauſe thou thinkeſt that the giftes of God may be obtained with money.* II. Church goodes are not ſaleable. Therefore it is not to bee allowed, for men to ſell or alienate them from the Church. Prou. 20. 25. *It is deſtruction for a man to deuoure that which his ſanctified, and after the vowes to enquire.* Mal. 3. 8. Church goodes are the poſſeſſion of the Lord. III. Whatſoeuer is vnprofitable either to the Church, or Commonweale, muſt not be ſold.

II. All couloured forgery and deceit in bargaining. Luk. 19. 8. *Zacchens ſtood forth, & ſaid vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken ought from any man by forged cauillation, I reſtore it foure fold.* This deceit is vſed, I. when men ſell that, which is counterfeit, for good: as copper for gold, and mingle any waies bad with good, making ſhew onely of the good. Amos 8. 4. 5. 6. *Heare this, ye that ſwallow vp the poore, ſaying, when will the new moneth be gone, &c. that we may ſell the refuſe of the wheat.* II. When men falſifie their meaſures and weights. Deut. 25. 13. *Thou ſhalt not haue in thy bagge two manner of weights, a great and a ſmall. 14. But thou ſhalt haue a right and a iuſt weight: a perfect and a iuſt meaſure ſhalt thou haue.* Leuit. 10. 35. *Ye ſhall not doe vniuſtly in iudgement, in line, in weight, or in meaſure. 36. Ye ſhall haue iuſt balances, true weights a true Epha, and a true Hin.* Amos 8. 4. *Here this, ye that ſay, When wil the Sabbath be gone, that wee may ſell corne, & make the Epha ſmall, and the ſhekel great, and falſifie the weights by deceit?*

III. When the buyer concealleth the goodnes of the thing or the ſeller the falts of it, & blindfoldeth the trueth with coũterfeit ſpeeches. Mat. 7. 12. *Whatſoeuer ye would that men ſhould doe vnto you, euen ſo doe to them: for this is the law and the Prophets.* Prou. 20. 14. *It is naught, it is naught, ſaith the buier, but when he is gone apart, hee boaſteth.*

IV. When in buying and ſelling the people are oppreſſed. And this is done, 1. when the iuſt price of things is raiſed. For in bargaining, it is not lawfull to purſe one

penny, without the giuing of a penniworth. 2. Sale vpon a ſet day, which is, when day is giuen, that the price may be inhanced. For what is this, I pray you, but to ſell time, and to take more of our neighbour, then right? 3. To ingroſſe, which is to buy vp all of one commodity into thine own hands, that when no other hath any of the ſame, thou maiſt ſell it at thine owne price. 4. To become bankerupt, that thou maiſt be enriched by the damages, and goods of other men. 5. Not to reſtore that, which was lent to one, pledged to one, or found by him. Ezech. 18.7. *Neiher hath oppreſſed any, but hath reſtored the pledge to his debter: he that hath ſpoyled none by violence, &c.* 6. To delay any kinde of reſtitution from one day to an other. Prou. 3.28. *Say not to thy neighbour, Depart, and come againe, to morrowe I will pay you, when thou maiſt doe it then.* Pſal. 37.21. *The wicked man borroweth, and payeth not againe, but the righteous is mercifull, and lendeth.* 7. To practiſe vſury. Pſal. 15. 5. *Which hath not put his money to vſury.* Exod. 22. 25. *If thou lendeſt money to my people, to the poore man which dwelleth with thee, bee not to him as an vſurer, lay not vſury vpon him.*

Vſury is a gaine exacted by couenant, aboue the principall onely in lew, and recompence of the lending of it. Vſury beeing conſidered as it is thus deſcribed, is quite contrary to Gods word, & may very fitly be tearmed biting lucre. Exod. 22. 14. *If any man hath borrowed any thing of an other, whatſoeuer is hurt or dieth, if the owner of the thing be not preſent, let him be recompenſed.* 15. *If he be preſent, recompence him not: if it bee hired for a price, it is ſold for the ſame price.* Ezek. 18.8. *He hath not giuen to vſury, neither hath taken increaſe.* 2. Cor. 8.13. *Neither is it that other men ſhould be eaſed, and you grieued,* 14. *But vpon like condition at this time, your abundance ſupplieth their lacke, that alſo their abundance may be for your lacke: that there may be equality.*

And this vſury, poſitiue lawes doe not onely reſtraine, but not allow.

Queſt. Is it not lawfull to take at ſome time aboue the principall?

Anſw. Yes ſurely, with theſe conditions: I. If a man take heede that he exact nothing, but that which his a debter can get by good and lawfull meanes.

II. He may not take more then the gaine, nay not all the gaine, nor that part of the gaine which drinketh vp the liuing of him that vſeth the money.

III. He muſt ſometimes be ſo farre fro taking gaine, that he muſt not require the principall, if his debter be by ineuitable & iuſt caſualties brought behind, and it bee alſo plaine that he could not make, no not by great diligence, any commodity of the money borrowed.

The reaſons why a man may take ſomtimes aboue the principall, are, 1. That which the debter may giue, hauing himſelfe an honeſt gaine beſides, and no man any waies endamaged, that the creditour may ſafely receiue.

2. It is conuenient, that he which hath money lent him, and gaineth by it, ſhould ſhew all poſſible gratitude to him, by whoſe goodes he is inriched.

3. It is often for the benefit of the creditour, to haue the goodes in his owne hands which he lent.

Obiect. Money is not fruitfull, therefore it is vnlawfull to receiue more then we lent out.

Anſw. Albeit money in it ſelfe bee not fruitefull, yet it is made very fruitfull by the borrowers good vſe, as ground is, which is not fruitfull except it bee tilled.

Laſt of all, when a man detaineth the labourers wages. Iam. 5.4. *Behold, the hire of the labourers (which haue reaped your fieldes, which is of you kept backe by fraud) cryeth, and the cries of them which haue reaped, are entred into the eares of the Lord of hoſts.*

Vniuſt dealing out of bargaining, is likewiſe manifold: I. To pronounce falſe ſentence or iudgement for a reward, either proferred, or promiſed. Eſa. 1. 23. *Thy Princes are rebellious, and companions of theeues: euery one loueth gifts, and followeth after rewards: they iudge not the fatherleſſe, neither doth the widowes cauſe come before them.* This is the Lawyers and Iudges ſinne II. To feede, or clothe ſtoute and luſty rogues or beggers. 2. Theſſal. 3. 10. *When we were with you inioyned you this, that if any would not labour, the ſame ſhould not eate.* What then thinke you, muſt thoſe licenſed rogues and beggers by authoritie, I meane, all idle Monkes and Abbylubbers haue? Socrates in the Tripartite hiſtory, ſaith plainely, that *that Monke which laboureth not with his hands, is no better then a theefe.* III. Gaming for money and gaine. For thou maiſt not enrich thy

ſelfe

ſelfe by impouerifhing thy brother. This gaming is worſe farre then vſury, and in a ſhort while will more inrich a man. IV. To get money by vnlawfull artes: ſuch are Magique, Iudiciall Aſtrologie, Stage-playes, and ſuch like. Eph. 4. 28. *Let him that hath ſtollen, ſteale no more, but rather let him labour, working with his owne hands the thing that is good, that he may giue vnto him that hath neede.* Deut. 18. 11. Eph. 5. 3. 1. Theſſ. 5. 22. *Abſtaine from all appearance of euill.* V. To filch or pilfer the leaſt pin, or point from an other. Mar. 10. 19. *Thou ſhalt not ſteale, thou ſhalt not hurt any man.* Rom. 3. 8. *And (as we are blamed, and as ſome affirme that we ſay) why doe wee not euill, that good may come thereof? whoſe damnation is iuſt.* VI. To remooue ancient bounds. Prou. 22. 28. *Thou ſhalt not remooue the ancient bounds which thy fathers haue made.* Hoſ. 5. 8. *The Princes of Iudah are like them which remooue the bounds.* VII. To ſteale other mens ſeruants, or children, to commit ſacriledge, or robberie. 1. Tim. 1. 10. *To whoremongers, buggerers, and menſtealers.* Ioſh. 7. 19. *Achans theft.* 1. Cor. 6. 10. *Neither theeues, nor couetous perſons, nor robbers, &c. ſhall inherit the kingdome of God.* For robberies, theſe ſorts of mē eſpecially are famous: Theeues by the Queenes high waies, Pyrats vpon the ſeas, Souldiours not content with their pay, & whoſoeuer they be, that by maine force take that which is none of their own Luk. 3. 14. *The ſouldiers asked him ſaying, What ſhall we doe? he ſaid, Doe violence to noe man, neither accuſe any man falſely, & be content with your wages.* VIII. To conſpire with a theefe whether by giuing aduice howe he may compaſſe his enterpriſe, or by concealing his fact, that he be not puniſhed. Prou. 29. 24. *He that is partaker with a theefe, hateth himſelfe, and hee that heareth curſing, and diſcouereth it not.*

The puniſhment of theft may at the diſcretion of the Iudge be ſometimes aggrauated, as he ſeeth the quality of the offence to be. Therefore theeues ſometimes are puniſhed with death.

Now if any man obiect, that the Iudiciall law of God, doth onely require the reſtitution thereof fourefoold for ſuch an offence? I anſwer, that the ciuill Magiſtrate, when he ſeeth ſome one, or many offences to increaſe, he may by his authority encreaſe the ciuill puniſhment due to that ſinne. Now it is manifeſt, that the ſinne of theft is farre more grieuous in our Commonweale, then it was among the Iewes. For firſt the inhabitants of this commonweale, are generally by many degrees, poorer then the Iewes were: therefore to ſteale a thing but of ſome ſmall value, frō one in this country, doeth more endammage him, then a thing of great value would haue done the Iewes.

Againe, the people of this countrey are of a more ſtirring and fierce diſpoſition: the which maketh theeues to be more outragious, with their robberies ioyning violence, and the diſturbance of the publike tranquility of the countrey whereof more regard ought to bee had, then of one priuate mans life.

The affirmatiue part.

Thou ſhalt preſerue & increaſe thy neighbours goods.

To this are required theſe that follow: I. A certaine calling: wherein euery man, according to that gift which GOD hath giuen him, muſt beſtow himſelfe honeſtly, to his owne and neighbours good. 1. Cor. 7. 24. *Let euery man wherein hee was called, therein abide with God.* Eph. 4. 28. 1. Pet. 4. 10. *According as euery man hath receiued a gift, ſo let him adminiſter to another, that ye may bee good diſpencers of the manifold graces of God.* Gal. 5. 13. *In loue ſerue one an other.*

II. The true vſe of riches, and all the goods a man hath: to which belong two vertues; Contentation and Thriftines.

Contentation is a vertue, whereby a man is well pleaſed with that eſtate, wherin he is placed. 1. Tim. 6. 6. *Godlineſſe is great gaine with a contented minde: 7. For wee brought nothing into the world, neither ſhall we carry any thing out of the world. But, hauing foode and rayment let vs be content.* Philip. 4. 11. *I haue learned in whatſoeuer ſtate I am, therewith to be content. 12. I can be abaſed, and I can abound, euery where in all things I am inſtructed, both to be full, and to be hungry, & to abound, and to haue want.* Math. 6. 11. *Giue vs this day our dayly bread.* Heb. 13. 5. *Let your converſation be without couetouſneſſe, and be content with the things which you haue: for he ſaith, I will not forſake thee, nor leaue thee.*

Thriftineſſe or frugality, is a vertue, wherby a man carefully keepeth his goods which he hath gotten, and imployeth thē to ſuch vſes, as are both neceſſary & profitable. Prou. 5. 15. *Drinke the water of thy ceſterne, and of the riuers out of the middest*

of thine owne well. 16. *Let thy fountaines flow forth, and the riuers of waters in the ſtreets.* 17. *Let them be thine owne, yea, thine only, & not the ſtrangers with thee.* Prou. 21. 5. *The thoughts of the diligent doe ſurely bring abundance.* 17. *He that loueth paſtime, ſhall be a poore man, and he that loueth wine and oile ſhall not be rich.* Prou. 12. 27. *The deceitfull man roſteth not that which he hath taken in hunting: but the riches of the diligent are pretious,* Ioh. 6. 12.

III. To ſpeake the truth from the heart, and to vſe an harmeleſſe ſimplicitie in all affaires. Pſal. 15. 2. *He that walketh vprightly, and worketh righteouſnes, he that ſpeaketh the truth in his heart.* Gen. 23. 15. *Ephron ſaid to Abraham, The land is worth foure hundreth ſhekels of ſiluer, what is that betweene me and thee? bury therfore thy dead.* 18. *So Abraham harkened to Ephron, & Abraham weighed to Ephron the ſiluer, which he had named in the audience of the Hittites, euen foure hundreth ſhekels of currant money among marchants. &c.*

IV. Iuſt dealing. 1. Theſſ. 4. 6. Of this there are many kindes:

I. In buying and ſelling, in ſetting and hiring of Farmes, tenements, lands: in marchandize, and all manner of commodities, men muſt racke nothing, but keepe a iuſt price. A iuſt price is then obſerued, when as the things prized, and the price giuen for them, are made equall, as neere as may be. For the obſeruation of this equality, theſe foure rules are to be cõſidered: for by them all bargaines muſt be ordered. I. There muſt be a proportion and equality in all contracts: the which will then bee, whẽ as the ſeller doth not value the thing, onely according to his owne paines, and coſt beſtowed vpon it: but alſo ſeeth what profit it may be to the buyer, and in what neede he ſtandeth of it. Leuit. 25. 14. *When thou ſelleſt ought to thy neighbour, or buieſt ought at his handes, ye ſhall not oppreſſe one an other.* 15. *But according to the number of the yeares after the Iubile, thou ſhalt buie of thy neighbour. Alſo according to the number of yeares of thy reuenewes, he ſhall ſell vnto thee.* 16. *According to the number of yeares thou ſhalt increaſe the price thereof: and according to the fewneſſe of yeares, thou ſhalt abate the price of it: for the number of fruites doth he ſell vnto thee.* II. They muſt be squared according to the law of nature, the ſumme whereof Chriſt propoundeth in theſe words: *Whatſoeuer ye would that men ſhould doe to you, doe the ſame vnto them.* III. The bond of nature muſt bee kept, which bindeth him that receiueth a benefit, and maketh a lawfull gaine of another mans goods, that he being once enriched, ſhall make a proportionable and natural recompence, euen aboue the principall. IV. Men muſt communicate and make vſe of their goods, with that caueat which Paul giueth. 2. Corin. 8. 13. not ſo to beſtow them, *as that others may be eaſed, and they grieued:* or contrariwiſe.

II. Men muſt make ſale of ſuch things, as are in their kind ſubſtantiall, and profitable.

III. They muſt vſe iuſt waights and meaſures. Deut. 25. 13. *Thou ſhalt not haue in thy bagge two manner of waights, a great and a ſmall: but thou ſhalt haue a right and iuſt waight, a perfect and iuſt meaſure ſhalt thou haue.* Ezech. 55. 10. *Te ſhall haue iuſt ballances, a true Ephah, and a true Bath.* Micha. 6. 11. *Shall I iuſtifie the wicked ballances, and the bagge of deceitfull waights?*

IV. Hee that hireth any thing, muſt not only pay the appointed hire, but make that which he hired good, if ought but good come vnto it, by his default. Exod. 22. 14. 15. *If a man borrow any thing of his neighbour, and it be hurt, he ſhall ſurely make it good, &c.*

V. The pledge or pawne ought to be redeemed, and if it be of important neceſſity, as that which preſerueth the life of our neighbour, it muſt be reſtored to him incontinently. Exod. 22. 26. *If thou take thy neighbours rayment to pledge, thou ſhalt reſtore it againe before the ſunne goe downe: for that is his couering onely.* Deut. 24. 6. *Noe man ſhall take the neather or vpper Milſtone to pledge, for this gage is his liuing.* Neither may a man in a pledge be his owne caruer, but he muſt take ſuch an one as is offered. Deut. 24. 10. *When thou ſhalt aske againe of thy neighbour any thing lent, thou ſhalt not goe into his houſe to feteh his pledge.* 11. *But thou ſhalt ſtand without, & the man that borrowed it of thee, ſhall bring the pledge out of the doores vnto thee.* 12. *Furthermore, if it be a poore body, thou ſhalt not ſleepe with his pledge,* 13. *But ſhalt reſtore him the pledge, &c.*

VI. To become ſurety onely for men that are honeſt, and very well knowne: & that warily, with much deliberation. Prou. 11. 15. *He ſhall be ſore vexed that is ſurety for a ſtranger. And he that hateth ſuretiſhip is ſure.* Prou. 17. 18. *A man deſtitute of vnderſtanding*

derſtanding toucheth the hand, and becommeth ſurety for his neighbour. Prou.22.26. But if it be ſo that a man hath intangled himſelfe by ſuretiſhip, the beſt way is to craue his creditours fauour, by his owne humble ſuit, and the inſtant requeſt of his friends. Prou.6.1. *My ſon if thou be ſurety for thy neighbour, and haſt ſtriken hands with the ſtraunger:* 2. *Thou art ſnared with the words of thine owne mouth.* 3. *Do this nowe, my ſonne, and deliuer thy ſelfe, ſeeing thou art come vnto the hand of thy neighbour, goe, & humble thy ſelfe, and ſollicite thy friends.* 4. *Giue no ſleep to thine eies, nor ſlumber to thine eie lids.* 5. *Deliuer thy ſelfe, as a Doe from the hand of the hunter, and as a bird from the hād of the fouler.*

VII. All iuſt conenants and promiſes, though they be to our hindrance, muſt be performed. For a promiſe doth binde, if it be lawefull, ſo farre forth as he will, vnto whome we make the promiſe. Pſal.15.4 *Which ſweareth to his hurt and changeth not.* Prou.25.14. *A man that boaſteth and keepeth not promiſe, is like clouds and wind without raine.* Iudg.1.24. *The ſpies ſawe a man come out of the citie, and they ſaid vnto him, Shewe vs we pray thee, the way into the citty, and we will ſhewe thee mercie.* 25. *And when he had ſhewed them the way into the citty, they ſmote the citty with the edge of the ſword, but they let the man and all his houſhold depart.* Therefore if after promiſe made, hee either ſee that he ſhal be endamaged therby, or hindred in the performance of his promiſe, he may craue releaſe, and if it bee granted accept of it.

VIII. To lend that we doe, freely, Luk.6.35. *Lend, looking for nothing againe, and your reward ſhall be great.* And when we borrowe, we muſt be carefull to make reſtitution, euen if need be with the ſale of our owne goods. 2 King.4.2.3.4.5.6.7. *Here the wife of the ſonnes of the Prophets ſelleth her oyle which God ſent by the hand of Eliſha, to pay her creditour.*

IX. To reſtore that which is committed to our cuſtody without delay. Matth. 21.41. *He will deſtroy the euill husbandmen, and let out his vineyard to others, which ſhall deliuer him the fruitt in their ſeaſon.* Prou.3.28. But if ſuch a thing be loſt, not by our default, we are not vrged to repay it, Exo. 22.9. *If a man deliuer his neighbour money, or ſtuffe to keepe, and it be ſtollen out of his houſe, if the theefe be founde, he ſhall pay the double.* 8. *If the theefe be not found, then he maiſter of the houſe ſhall bee brought before the iudges, to ſweare whether he haue put his hand to his neighbours goodes or no.*

X. That which a man findeth, is to be kept in his owne hand, if the true owner cannot be heard of, but if he be, hee muſt reſtore it. Deut. 22.1. *Thou ſhalt not ſee thy brothers oxe, nor his ſheepe goe aſtray, and withdraw thy ſelfe from them, but ſhalt bring them againe vnto thy brother.* 2. *If he be not neere vnto thee, or thou knowe him not, then ſhalt bring it vnto thine houſe, and it ſhall remaine with thee, vntill thy brother ſeeke after it, then ſhalt thou deliuer it to him againe.* 3. *So ſhalt thou doe with all loſt things.*

XI. To get our owne, we may, if wee cannot doe otherwiſe, ſue our neighbour in law. But we muſt follow our ſuites in an holy manner, and with theſe circumſtances. I. In all ſuites, we muſt not doe any thing, that may preiudice the profeſſion of Chriſtian religion. Therefore al ſuiters in lawe, offend, when they truſt more in man, then in God, and make their religion a ieſt to worldlings, partly by ſtriuing about things of ſmal importance: and partly by not admitting any conditions of reconciliation. 1.Cor.6.1. *Dare any of you, hauing buſines againſt another, be iudged vnder the vniuſt, and not vnder the Saints?* II. Lawe muſt be the laſt remedie, as a deſperate medicine is the laſt remedy the Phyſitian vſeth. We muſt aſſay al meanes poſſible, before we vſe this, eſpecially to a brother. 1.Cor.6.7. *There is vtterly a fault among you, becauſe ye goe to law one with another; why rather ſuffer ye not wrong? why rather ſuſtaine ye not harme?* III. In all ſuites of lawe, we muſt be mindeful of the law of charity, and not ſo much indeauour to maintaine our owne right, as to recall our brother, which erreth, into the right way.

CHAP. XXVIII.

Concerning the ninth Commandement.

THe ninth commandement belongeth to the preſeruation of our neighbours good name.

The wordes are theſe:

Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

The Reſolution.

Thou ſhalt not beare] That is, anſwere when thou art asked before a iudge, Deut. 19.17.

10. 17. *Then both the men which ſtrine togither, ſhall ſtand before the Lord, euen before the prieſts and the Iudges which ſhall bee in theſe daies.* 18. *And the Iudges ſhall make diligent inquiſition, and if the witneſſe bee found falſe, and hath giuen falſe witneſſe againſt his brother.*

Witneſſe] By a figure ſignifieth euery word, whereby the credit and eſtimation of our neighbour is either impaired or diminiſhed.

The negatiue part.

Thou ſhalt not diminiſh or hurt the good name and eſtimation of thy neighbour.

Here is forbidden:

I. Enuie, diſdaine of others, deſire of a mans owne glorie, 1. Tim. 6.4. *Hee is puft vp, and knoweth nothing, but doteth about queſtions, and ſtrife of words, whereof commeth enuie, ſtrife, railings,* 1. Pet. 2.1. *Wherfore laying aſide all maliciouſneſſe, and enuie, and all guile, and euill ſpeaking.* Math. 21.15. *But when the cheife Prieſts and Scribes ſawe the marualles that hee did, and the children crying in the Temple, and ſaying, Hoſanna the ſonne of Dauid, they diſdained.*

II. Euill ſuſpitions, 1. Tim. 6.4. 1. Sam. 17.28. *And Eliab his eldeſt brother heard when hee ſpake vnto the men, and Eliab was angrie with Dauid, and ſaid, Why cammeſt thou downe hither? and with whome haſt thou left thoſe fewe ſheep in the wilderneſſe? I know thy pride and the malice of thine heart.* Act. 28.4. *Nowe when the Barbarians ſawe the woame hang on his hand, they ſaid among thẽſelues, This man ſurely is a murderer, whome though he hath eſcaped the ſea, yet vengance hath not ſuffered him to liue.* Here are condemned, heard cenſures & ſiniſter iudgements againſt our neighbour. Math. 7.1. *Iudge not, that yee be not iudged.* 2. *For with what iudgement ye iudge, ye ſhal be iudged: & with what meaſure ye mete, it ſhall be meaſured to you againe.* Theſe iudgements which Chriſt forbiddeth, are priuate & reprochfull or ſlanderous iudgements: namely, when either a good or an indifferent action is interpreted to the worſe part: or whẽ a light offence is made heinous through euill will, without all deſire either to amend or to couer the ſame, Act. 2.13. *And other mocked and ſaid, they are full of new Wine.* 14. *But Peter ſtanding with the elenen, lift vp his voice, and ſaid vnto them, Ye men of Iudea, and all yee that inhabite Ieruſalem, be this knowne vnto you, and harken vnto my words:* 15. *For theſe are not drunken, as yee ſuppoſe, ſince it is but the third houre of the day.* 1. Sa. 1.13. *For Hannah ſpake in her heart, her lips did moone onely but her voice was not heard, therefore Elie thought ſhee had beene drunken.* But wee muſt knowe that there are three kinds of iudgements which are not forbidden by this commaundement of Chriſt. The firſt is, the miniſterie of the goſpell, which iudgeth and reproueth ſinne. The ſecond is, the iudgement of the Magiſtrate. The third is, the iudgement of a friend admoniſhing vs: as when hee ſaith, Abſtaine from the company of ſuch a man for I knowe him to bee a drunkard, &c.

III. A relation of the bare words only, & not of the ſenſe and meaning of our neighbour, Math. 26.59. *Nowe the chiefe of the Prieſts, and the elders, and all the whole Councell, ſought falſe witneſſes againſt Ieſus, to put him to death.* 60. *But they found none, and though many falſe witneſſes came, yet found they none: but at the laſt came two falſe witneſſes.* 61. *And ſaid, This man ſaid, I can deſtroy the Temple of God, and build it in three daies.* Indeede Chriſt ſaid ſome ſuch thing in words, as appeareth, Ioh. 2.19. *Ieſus anſwered and ſaid vnto them, Deſtroy this temple, and in three daies I will raiſe it vp againe.*

IV. A lie, whereby euery falſhood with purpoſe to deceiue is ſignified, whether in words, or in deedes, or concealing the trueth, or any other way whatſoeuer; bee it for neuer ſo great a good to our neighbour.

V. To pronounce vniuſt ſentence in iudgement, to reſt in one witneſſe, to accuſe another wrongfully, to bewray a mãs cauſe by colluſion. 1. King. 21. 12. *They proclaimed a faſt, and ſet Nabaoth among the chiefe of the people.* 13. *And there came two wickedmen, and ſate before him, and the wickedmen witneſſed againſt Nabaoth in the preſence of the people, ſaying, Nabaoth did blaſpheme God & the king: then they carried him away out of the cittie, and ſtoned him with ſtones that he died.* Deut. 17.6. *At the mouth of two or three witneſſes ſhall he that is worthy of death, die: but at the mouth of one witnes he ſhall not die.*

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Tim.5.13. *And likewiſe alſo being idle, they learne to goe about from houſe to houſe: yea, they are not onely idle, but alſo pratlers and buſiebodies, ſpeaking things which are not comely.* To ſpread abroad flying tales, or to faine and adde any thing vnto them. Prou. 26.20. *Without the wood the fire is quenched, and without a tale-bearer ſtrife ceaſeth.* 21. *As a coale maketh burning coales, and wood a fire, ſo the contentious man is apt to kindle ſtrife.* 22. *The words of a tale-bearer are as flatterings, and they goe downe into the bowels of the bellie.* 2.Cor.12.20. *For I feare leaſt when I come, I ſhall not finde you ſuch as I would, and that I ſhall be found to you ſuch as I would not, and leaſt there be ſtrife, enuying, wrath, contentions, backbitings, whiſperings, ſwellings, and diſcord among you.* To receiue or beleeue thoſe tales which we heare of others. Exod.23.1. *Thou ſhalt not receiue a falſe tale, neither ſhalt thou put thine hand with the wicked, to be a falſe witneſſe.* 1.Sam. 24.10. *And Dauid ſaid to Saul, Wherefore giueſt thou an eare to mens words, that ſay, behold, Dauid ſeeketh euill againſt thee?*

VII. To accuſe our neighbour, for that which is certaine and true, through hatred and with intent to hurt him. 1.Sam. 22.9. *Then anſwered Doeg the Edomite (who was appointed ouer the Seruants of Saul) and ſayd, I ſawe the ſonne of Iſhai when he came to Nob, to Abimelech the ſonne of Ahitub,* 10. *Who asked counſell of the Lord for him, and gaue him victuals, and he gaue him alſo the ſword of Goliah the Philiſtim.* Of this deede Dauid thus ſpeaketh. Pſal.52.1. *Why boaſteſt thou thy ſelfe in thy wickedneſſe, O man of power? the louing kindneſſe of the Lord endureth for euer.* 2. *Thy tongue imagineth miſchiefe, and is like a ſharpe raſor, that cutteth deceitfully.* 3. *Thou doeſt loue euill more then good: and lyes, more then to ſpeake the trueth.* 4. *Thou loueſt all words that may deſtroy, O deceitfull tongue.*

VIII. To open or declare our neighbours ſecrets to any man, eſpecially, if he did it of infirmitie. Math.18.15. *Moreouer, if thy brother treſpaſſe againſt thee, goe & tell him his fault betweene thee and him alone: if he heare thee, thou haſt wonne thy brother.* Prou.11.13. *He that goeth about as a ſlaunderer, diſcouereth a ſecret: but he that is of a faithfull heart, concealeth a matter.*

IX. All babling talke and bitter words, Eph.5.3. *But fornication and all vncleanneſs, let it not be once named among you.* 4. *Neither filthineſſe, neither fooliſh talking, neither ieſting, which are not comely, but rather giuing of thanker.* Ioh.9.34. *They anſwered and ſaid vnto him, Thou art altogither borne in ſinnes, and doeſt thou teach vs? ſo they caſt him out.* This ieſting, or as it is now tearmed, wit, which Ariſtotle the Philoſopher maketh a vertue, is by Paul the Apoſtle accounted a vice: and that not without cauſe; I. Such quips as ſting others, though they be a great pleaſure for ſome to heare, yet are they very offenſiue to ſuch as are ſo girded. II. It is very hard to make Chriſtian both godlineſſe and grauitie to agree with ſuch behauiour.

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XI. Fooliſh and ouer confident boaſting. Prou.27.1. *Boaſt not thy ſelf of to morrow, for thou knowſt not what a day may bring forth.* 2. *Let another praiſe thee, and not thine owne mouth, a ſtranger, and not thine owne lips.*

XII. To accuſe, or witneſſe againſt one falſely. 1.King.21.13. *Naboth blaſphemed God and the King.*

The affirmatiue part.

Preſerue the good name of thy neighbour. Eccle.7.3. *A good name is better then a good oyntment.*

Here is commanded:

I. A reioycing for the credit and good eſtimatiō of thy neighbour. Gal.5.22. *But the fruite of the ſpirit, is loue, ioy, peace, gentleneſſe,*

10. 17. *Then both the men which ſtriue together, ſhall ſtand before the Lord, euen before the prieſts and the Iudges which ſhall bee in thoſe daies.* 18. *And the Iudges ſhall make diligent inquiſition, and if the witneſſe bee found falſe, and hath giuen falſe witneſſe againſt his brother.*

Witneſſe] By a figure ſignifieth euery word, whereby the credit and eſtimation of our neighbour is either impaired or diminiſhed.

The negatiue part.

Thou ſhalt not diminiſh or hurt the good name and eſtimation of thy neighbour.

Here is forbidden:

I. Enuie, diſdaine of others, deſire of a mans owne glorie, 1. Tim. 6. 4. *Hee is puft vp, and knoweth nothing, but doteth about queſtions, and ſtrife of words, wherof commeth enuie, ſtrife, railings,* 1. Pet. 2. 1. *Wherfore laying aſide all malicioufneſſe, and enuie, and all guile, and euill ſpeaking.* Math. 21. 15. *But when the cheife Prieſts and Scribes ſawe the marualles that hee did, and the children crying in the Temple, and ſaying, Hoſanna the ſonne of Dauid, they diſdained.*

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tleneſſe, Rom.1.8. *Firſt I thanke my God through Ieſus Chriſt, for you all, becauſe your faith is publiſhed throughout the whole world.*

II. Willingly to the acknowledge that goodneſſe we ſee in any man whatſoeuer, and onely to ſpeake of the ſame, Tit,3.2. *That they ſpake euill of no man, that they bee no fighters, but ſoft, ſhewing all meekeneſſe to all men.* Moreouer, we muſt with al deſire, receiue and beleeue reports of our neighbours good. Act.16.1. *Thē came he to Derbe and Lyſtra, and behold, a certaine diſciple was there named Timotheus, a womans ſonne which was a Ieweſſe, and beleeued, but his Father was a Grecian.* 2. *Of whome the brethren which are at Lyſtra and Iconium, reported well.* 3. *Therefore Paul would that he ſhould goe forth with him, and tooke and circumciſed him.* Notwithſtanding, this muſt ſo be performed of vs, that in no wiſe we proue and allowe of the vices and faultes of men. 2. Chron.25.2. *And he did vprightly in the eies of the Lord, but not with a perfect heart.* And chap.27.2. *And he did vprightly in the ſight of the Lord, according to all that his father Uzziah did, ſaue that he entred not into the temple of the Lord, and the people did yet corrupt their waies.*

III. To interpret a doubtful euill, to the better part. Cor.13.5. *Loue thinketh not euill.* 7. *It beleeueth all thinges, it hopeth all things.* Gen.37.31. *And they tooke Ioſephs coate and killed a kidde of the goates, and dipped the coate in the blood.* 32. *So they ſent that parti-coloured coate, and they brought it to their father, and ſaid, This haue we found, ſee nowe, whether it be thy ſonnes coat or no.* 33. *Then he knewe it, and ſaid, It is my ſons coate, a wicked beaſt hath deuoured him, Ioſeph is ſurely torne in peeces.*

And here obſerue the religion of that Ioſeph, which was betrothed to Mary, who when he ſawe that Mary was with child, was readier to conclude that before her betrothing ſhe was with child by cōmitting fornication, then after by committing adultery. Math.1.19. But for all this men muſt not be too too credulous or light of beleefe. Ioh.2.24. *But Ieſus did not commit himſelfe vnto them becauſe he knewe them all.*

IV. Not to beleeue an euill report, running abroad amongeſt the common people, by the whiſperings of talebearers, as it were by conduit pipes, Pſal.15.3. *He that ſlandereth not with his tongue, nor doeth euill to his neighbour, nor receiueth a falſe report againſt his neighbour.* Ierem.40.14. *And they ſaid vnto him, Knoweſt thou not, that Baalis the king of the Ammonites, had ſent Iſhmael, the ſonne of Nethaniah, to ſlay thee? but Gedeliah the ſonne of Ahikam, beleeued him not.* 16. *But Gedeliah the ſonne of Ahikam, ſaid vnto Ionathan, the ſonne of Kareah, thou ſhalt not doe this thing, for thou ſpeakeſt falſely of Iſhmael.* But we ought alſo to be angrie at ſuch whiſperings. Prou.25.23. *As the North wind drieth away the raine, ſo doth an angrie countenance the ſlandering tongue.*

V. To keepe ſecret the offence of our neighbour, except it muſt of neceſſitie be reuealed. Prou.10.12. *Hatred ſtirreth vp contention: but loue couereth all treſpaſſes.* Math.1.19. *Then Ioſeph her husband beeing a iuſt man, and not willing to make her a publike example, was minded to put her away ſecretly.*

A man would ſuppoſe, that by this meanes, we ſhould bee partakers of other mēs ſins. But we muſt know, that we ought to conceale our neighbours imperfectiōs, leaſt he ſhould be prouoked to offence: yet in the meane ſeaſon, hee muſt be admoniſhed that he may amend. Gal.6.1. Iam.5.19. *Brethren, if any of you haue erred from the trueth, and ſome man hath conuerted him,* 20. *Let him knowe, that hee which hath conuerted the ſinner from going aſtraie out of his waie ſhall ſaue a ſoule from death, and ſhall hide a multitude of ſinnes.*

But if the ſinne which is concealed, cānot thereby be taken away, then muſt we in loue and charitie, declare the ſame to thoſe, which may remooue and amend the ſame. Gen.37.2. *When Ioſeph was ſeauenteen yeare old, he kept ſheepe with his bretheren, & the child was with the ſonnes of Bilhah, and with the ſonnes of Zilpah, his fathers wiues: and Ioſeph tolde vnto their father, their euill ſayings.* 1.Cor.1.11. *For it hath beene declared vnto me, my brethren, of you by them that are of the houſe of Cloe, that there are contentions amōg you.* Math.18.18. *But if he heare thee not, take with thee one or two, that by the mouth of two or three witneſſes, euery word may be confirmed.*

To get a good name and eſtimation among men, and to keepe the ſame when we haue gotten it. Phil.4.8. *Furthermore brethren, whatſoeuer things are true, whatſoeuer things are honeſt, whatſoeuer things are iuſt, whatſoeuer things are pure, whatſoeuer things pertaine to loue, whatſoeuer things are of good report, if there bee any vertue, if there be any praiſe, thinke on theſe things.* A good

name

name is gotten, I. If we, ſeeking the kingdome of God before all things, doe repent vs of al our ſinnes, and with an earneſt deſire, imbrace and followe after righteouſneſſe. Prou. 10.7. *The memoriall of the iuſt ſhall bee bleſſed, but the name of the wicked ſhal rotte.* Mark. 14.9. *Verely I ſay vnto you, whereſoeuer this Goſpell ſhall bee preached throughout the whole world, this alſo, that ſhe hath done, ſhall bee ſpoken of in remembrance of her.* 2. Wee muſt haue a care both to iudge, and ſpeake well of others. Math. 7. 2. *With what iudgment yee iudge, ye ſhall bee iudged.* Eccleſ. 7.23. *Giue not thine heart alſo to all the words that men ſpeake, leaſt thou doe heare thy ſeruant curſing thee.* 24. *For oftentimes alſo thine heart knoweth, that thou likewiſe haſt curſed others.* 3. We muſt abſtaine from all kinde of wickedneſſe: for one onely vice or ſinne doeth obſcure & darken a mans good name. Eccleſ. 10. 1. *Dead flies cauſe to ſtinke, and putrifie the oyntment of the Apothecarie: ſo doeth a little follie him that is in eſtimation for wiſedome, and for glorie.* 4. We muſt in all things earneſtly ſeeke for the glorie of God onely, and not our own, Math. 6. 5. *And when thou praieſt, bee not as the hypocrites, for they loue to ſtand and pray in the Synagogues, and in the corners of the ſtreets, becauſe they would bee ſeene of men: verely I ſay vnto you, they haue their reward.* 6. *But when thou praieſt, enter into thy chamber, and when thou haſt ſhut thy doore, pray vnto thy father which is in ſecret, and thy father which ſeeth in ſecret ſhall reward thee openly.*

But if when we ſeeke the glorie of god, honeſt and Godly men doe praiſe and teſtifie well of vs, wee muſt not deſpiſe this their teſtimonie and commendation: and although they neuer praiſe vs nor teſtifie of vs at al, yet muſt we take it in good part. 2. Cor. 1.12. *For our reioycing is this, the teſtimonie of our conſcience, that in ſimplicitie & Godly pureneſſe, and not in fleſhly wiſedom, but by the grace of God, we haue had our conuerſation in the world, and moſt of all to youwards.* And chap. 10.13. *But we will not reioyce of things which are not within our meaſure, but according to the meaſure of the line, wher of God hath diſtributed to vs a meaſure, to attaine euen vnto you,* Pſal. 16.5. *The lord is the portion of mine inheritance, and of my cup: thou ſhalt maintaine my lotte.* 6. *The lines are fallen vnto mee in pleaſant places: yea, I haue a faire heritage.* 1. Cor. 1. 31. *Hee that reioyceth, let him reioyce in the Lord.*

CHAP. XXIX.

Of the tenth commandement.

THe tenth Cõmandement concerneth concupiſcences, committed againſt our neighbour.

The words are theſe:

Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbours wife, nor his ſeruant, nor his maide, nor his oxe, nor his aſſe, nor any thing thy neighbour hath.

The Reſolution.

Couet] The cogitation or motion of the heart, is of three ſortes. The firſt is, ſome glancing or ſuddaine thought, ſuggeſted to the minde by Sathan, which ſuddenly vaniſheth away, and is not receiued of the minde. This is no ſin. For it was in Chriſt, when he was tempted by the deuill. Math. 4.1. The ſecond is, a more permanent thought or motion, the which as it were, tickleth and inueighleth the minde with ſome inward ioy. The third is, a cogitation drawing from the will and affection, full aſſent to ſinne. Wee are to vnderſtand this commandement of the ſecond ſort of motions onely, not of the firſt, or of the laſt, to which the fiue former commandements doe belong.

Now then to couet, is to thinke inwardly, and alſo to deſire any thing, whereby our neighbor may be hindred, albeit, there enſue no aſſent of the will, to commit that euil. For the very Philoſophers condemne couetouſnes of the very heart, & Ciuilians diſallowe a purpoſe onely to doe euill, if it be conioyned with a manifeſt deliberatiõ. And as for the concupiſcence in this place forbidden, wee may well thinke it is more cloſe and ſecret, becauſe Saint Paul a doctour of the law was altogither ignorant of it. Rom. 7.7. *I had not knowne luſt, except the Lawe had ſaid, Thou ſhalt not luſt.* Againe, if that concupiſcence immediatly going before the conſent, were not prohibited in this place, there muſt be a great confuſion in the decalogue. For the ſeauenth commaundement forbiddeth ſome kinde of coueting of our neighboures wife.

Houſe] The commandement is illuſtrated by an argument drawne from the diſtribution of the obiects of concupiſcence; whence it is apparent, that onely euil concupiſcence is condemned in this place. Coloſſ. 3. 5. For there is a good concupiſcence or deſire: as of meate and drinke, and that of the ſpirit. Gal. 5.17. *The ſpirit luſteth*

lusteth against the flesh.

The negatiue part.

Thou shalt not couet that which is thy neighbours.

Here are prohibited:

I. Concupiscence it selfe, namely, originall corruption, in as much as it is hurtfull to our neighbour, Iam. 1.14.

II. Each corrupt and sudden cogitation and passion of the heart, springing out of the bitter roote of concupiscence, Gal. 5.17. *The flesh lusteth against the spirit.* Luk. 10.27. *Thou shalt loue the Lord with all thy soule.* To this place appertaineth Satans suggestion, if after the first offer it bee entertained and receiued in the closet of the heart.

III. The least cogitation and motion, the which, though it procure not consent, delighteth and tickleth the heart. Of this kind are these foolish wishes: I would such an house were mine, such a lining, such a thing, &c. And hitherto may we referre al vnchast dreames, arising from concupiscence.

The affirmatiue part.

Couet that onely which is auaileable to thy neighbour.

Here are commended:

I. A pure heart towards our neighbour, 1. Tim. 1.5. *The end of the commandement is loue, out of a pure heart, a good conscience, and faith vnfained.*

II. Holy cogitations and motions of the spirit. Paul praieth, 1. Thess. 5.23. *That the Thessalonians may be holy, not onely in bodie and soule, but also in spirit,* Eph. 4.23.

III. A conflict against the euill affections and lusts of the flesh, Rom. 7. 22. *I reioice in the lawe of God, in regard of the inward man.* 23. *But I see another lawe of my members, rebelling against the lawe of my mind, and making me captiue to the lawe of sinne, which is in my members.* 24. *Miserable man that I am, who shall deliuer me from this body of death?* 2. Cor. 12.7,8,9.

CHAP. XXX.

Of the vse of the Lawe.

THe vse of the Lawe in vnregenerate persons, is threefold.

The first is, to lay open sinne, and make it knowne. Rom. 3.20. *By the workes of the lawe shall no flesh be iustified in his sight: for by the law commeth the knowledge of sinne.*

The secõd vse is accidentarily, to effect and augment sinne, by reason of the flesh, the which causeth man to decline from that which is commanded, and euer to encline to that which is prohibited. Rom. 7. 8. *Sinne tooke occasion by the commandement, and wrought in mee all manner of concupiscence: for without the Law sin is dead.* 9. *For I once was aliue without the lawe, but when the commandement came, sinne reuiued.* 10. *But I died, and that commandement, which was ordained vnto life, was found to be vnto me vnto death.*

The third vse is, to denounce eternall damnation for the least disobedience, without offering any hope of pardon. This sentence the lawe pronounceth against offendours, and by it, partly by threatning, partly by terrifying, it raigneth and ruleth ouer man. Rom. 3.19. *We knowe that whatsoeuer the law saith, it saith to them which are vnder the lawe, that euery mouth may be stopped, and all the world be culpable before God.* Gal. 3.10. *As many as are of the workes of the lawe, are vnder the curse: for it is written, Cursed is euery one that continueth not in all that is written in the booke of the lawe to doe them.* 2. Cor. 3.7. *If the ministration of death written with letters, and ingraue with stones was glorious:* 8, *Howe shall not the ministration of the spirit be more glorious? For if the ministration of condemnation were glorious, &c.*

The end why sinne raigneth in man, is to vrge sinners to flie vnto Christ, Galat. 3. 22. *The scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should bee giuen to them that beleeue.* 24. *Wherefore the law was our schoolemaster to Christ.* Heb. 12.18,19,20.

The continuance of this power of the lawe is perpetuall, vnlesse a sinner repent: and the very first act of repentance so freeth him, that he shal no more be vnder the law, but vnder grace. 1. Sam. 12.13. *Then said Dauid to Nathan, I haue sinned against the Lord: wherefore Nathan said to Dauid, The Lord also hath forgiuen thy sinne, and thou shalt not die.* Rom. 6.14. *Sinne shall not haue dominion ouer you: for ye are not vnder the law, but vnder grace.*

If therfore, thou desirest seriously eternall life: first take a narrow examinatiõ of thy selfe, and the course of thy life, by the square of Gods lawe: then set before thine eies the curse that is due vnto sinne, that thus bewailing thy miserie, and despairing vtterly of thine owne power, to attaine euerlasting happinesse, thou maiest renounce thy selfe and be prouoked to seek and

and ſue vnto Chriſt Ieſus.

The vſe of the Lawe in ſuch as are regenerate is farre otherwiſe: for it guideth them to *newe obedience* in the whole courſe of their life, which obedience may be acceptable to God by Chriſt. Rom.3.31. *Doe we therefore through faith make the law of none effect? God forbidde: nay we rather eſtabliſh the lawe.* Pſal. 119.24. *Thy teſtimonies are my delight, they are my counſellers.* v. 105. *Thy word is a lanthorne vnto my feete, & a light vnto my pathes.*

CHAP. XXXI.

Of the Couenant of Grace.

HItherto concerning the couenant of workes, and of the Lawe, nowe followeth the couenant of grace.

The couenant of Grace, is that wherby God freely promiſing Chriſt, and his benefits, exacteth againe of man, that hee would by faith receiue Chriſt, and repent of his ſinnes. Hoſ. 2.18. *In that daie will I make a couenant for them. &c.* 19. *And I wil marrie thee vnto me for euer: yea, I will marrie thee vnto me in righteouſneſſe, & in iudgment, and in mercy, and in compaſſion.* v. 20. *I will marrie thee vnto me in faithfulneſſe, and thou ſhalt know the Lord.* Ezech. 36.25. *I will powre cleane water vpon you, and yee ſhall bee cleane: yea from all your filthineſſe, & from al your Idols will I clenſe you.* v. 26. *And I will giue you a newe heart, and a newe ſpirit will I put within you.* v. 27. *And cauſe you to walke in my ſtatutes.* Malach. 3.1. *The Lord, whome ye ſeeke, ſhall ſpeedily come to his temple: euen the meſſenger of the couenant whome yee deſire: behold, hee ſhall come, ſaith the Lord of Hoſts.*

This couenant is alſo named a Teſtament: for it hath partly the nature & properties of a teſtament or will. For it is confirmed by the death of the teſtatour. Heb. 9.16. *Where a teſtament is, there muſt be the death of him that made the teſtament.* 17. *For the teſtamẽt is confirmed when men are dead: for it is yet of no force, ſo long as he that made it is aliue.* Secondly, in this couenant we do not offer much, and promiſe ſmall to god, but in a manner doe onely receiue: euen as the laſt will and teſtament of a man, is not for the teſtatours, but the heires commoditie.

The Couenant, albeit it be one in ſubſtance, yet is it diſtinguiſhed into the olde and newe teſtament.

The old teſtament or couenant is that, which in types and ſhadowes prefigured Chriſt to come, and to be exhibited.

The now teſtament declareth Chriſt already come in the fleſh, and is apparantly ſhewed in the Goſpell.

The Goſpell is that part of Gods word which containeth a moſt worthy and welcome meſſage: namely, that mankind is fully redeemed by the blood of Ieſus Chriſt, the onely begotten ſonne of God, manifeſt in the fleſh. ſo that nowe for all ſuch as repent and beleeue in Chriſt Ieſus, there is prepared a full remiſſion of all their ſinnes, togither with ſaluation & life euerlaſting. Ioh. 3.14. *As Moſes lifted vp the ſerpent in the wilderneſſe: ſo muſt the ſonne of man be lift vp.* 15. *That who ſo beleeueth in him, ſhould not periſh but haue euerlaſting life.* Act. 10.43. *To him alſo giue all the Prophets witneſſe, that through his name, all that beleeue in him, ſhall receiue remiſſion of ſinnes.*

The ende and vſe of the Goſpell is, firſt to manifeſt that righteouſneſſe in Chriſt, whereby the whole lawe is fully ſatisfied, and ſaluation attained. Secondly, it is the inſtrument, and, as it were, the conduit pipe of the holy Ghoſt, to faſhion and deriue faith into the ſoule; by which faith, they which beleeue, doe as with an hand apprehend Chriſts righteouſnes. Rom.1.16. *I am not aſhamed of the goſpell of Chriſt, for it is the power of god to ſaluation to as many as beleeue, to the Iewe firſt, and then to the Grecian.* 17. *For the iuſtice of God is reuealed by it from faith to faith.* Ioh.6.33. *It is the ſpirit which quickeneth, the fleſh profiteth nothing: the words which I ſpeake are ſpirit and life.* 1.Cor.1.21. *It pleaſed God by the fooliſhneſſe of preaching, to ſaue ſuch as beleeue.*

The Goſpell preached is, in the flouriſhing eſtate of Chriſts Church, that ordinarie meanes to beget faith: but in the ruinous eſtate of the ſame, when as by apoſtaſie, the foundations thereof are ſhaken, and the cleere light of the worde is darkned, then this word read or repeated, yea the very ſound thereof beeing but once heard, is by the aſſiſtance of Gods ſpirit, extraordinarily effectuall, to them whome God will haue called out of that great darknes into his exceeding light. Rom.10.14. *Howe ſhall they call on him, in whome they haue not beleeued? and how ſhall they beleeue in him, of whome they haue not heard? And how ſhall they heare without a preacher?* Act. 11.19. *And they which were ſcattered abroad*

because of the affliction that arose about Steuen walked throughout till they came to Phenice, and Cyprus, & Antiochia, preaching the word to no man, but to the Iewes onely. 20. *Nowe some of them were men of Cyprus and Cyrene, which when they were come into Antiochia, spake vnto the Greccians and preached the Lord Iesus.* 21. *And the hand of the Lord was with them, so that a great number beleeued, and turned vnto the Lord.* Ioh. 4. 28 *The women that left her water pot, and went her way into the cittie, and said to the men,* 29. *Come, and see a man which hath tolde me all things that euer I did: Is not he the Christ? then they went out of the cittie, and came vnto him.* 39. *Now many of the Samaritans beleeued in him, for the saying of the woman which testified, He hath told me all things that euer I did.* 41. *And many moe beleeued, because of his owne word.* 42. *And they said vnto the woman, now we beleeue not because of thy saying: for we haue heard him our selues, and knowe that this is indeed the Christ the Sauiour of the world.* Rom. 10. 18. *I demaund, haue they not heard? no doubt their sound went out through all the earth, and their wordes into the ends of the world.* Thus we may see, how many of our forefathers, and ancestours in the midst of popery obtained eternall life. Reuel. 12. 17. *The dragon was wroth with the woman, and went & made warre with the remnant of her seede, which kept the commãdements of God, and haue the testimony of Iesus Christ.* Rom. 11. 4. *What saith the Diuine Oracles? I haue reserued to me seauen thousand men, which neuer bowed knee to Baal.*

CHAP. XXXII.

Of the Sacraments.

THus much of the preaching of the word: nowe followe the appendants to the same: namely, the Sacraments.

A Sacrament is that, whereby Christ & his sauing graces are by certaine externall rites, signified, exhibited, and sealed to a Christian man. Romans. 4 11. *Hee receiued the signe of circumcision, as the seule of the righteousnesse of the faith which he had, when he was circumcised.* Gen. 17. 11. *Ye shall circumcise the foreskin of your flesh, and it shall be a signe of the couenant betweene mee and you.*

God alone is the author of a sacrament, for the signe cannot confirme any thinge at all, but by the consent and promise of him, at whose hands the benefit promised must be receiued. Therefore God it is alone which appointed signes of grace in whose alone power it is to bestowe grace.

And God did make a Sacrament by the Sacramentall word, as Augustine witnesseth, saying, *Let the word come to the elemẽt and there is made a Sacrament.* The Sacramentall word, is the word of institution, the which God after a seuerall manner, hath set downe in each Sacrament. Of the word there are two parts: the commandement & the promise. The commaundement is, by which Christ appoynteth the administration of the Sacraments, and the receiuing of the same. And in Baptisme, *Goe into the whole world baptizing them in the name, &c.* In the Lords Supper. *Take eate, drinke, doe ye this.* The promise is the other part of the institution, wherby God ordained elements, that they might be instrumentes and seales of his Grace. As in Baptisme, *I baptize thee in the name of the father, of the sonne, and of the holy Ghost.* In the Supper, *This is my body giuen for you:* & *This is my blood of the newe Testament.* Therfore this word in the administration of the Sacrament ought to be pronounced distinctly and aloud, yea, and as occasion serueth, explaned also: to the ende, that all they to whome the commandement and promise appertaineth, may know and vnderstand the same. And hence it is verye plaine, that the Ministers impiety, doeth not make a nullity of the Sacrament, neither doeth it any whit hinder a worthy receiuer: no more then the pietie of a good minister can profit an vnworthy receiuer: because, all the efficacy and worthinesse thereof dependeth onely vpon Gods institution, if so be that be obserued.

The parts of a Sacrament are, the signe, and the thing of the Sacrament.

The signe, is either the matter sensible, or the action conuersant about the same.

The matter sensible, is vsually called the signe.

The mutation of the signe, is not naturall, by changing the substance of the thing; but respectiue, that is, only in regard of the vse. For it is seuered from a common to an holy vse: Therefore there is not any such either force or efficacie of making vs holy, inherent, or tied vnto the externall signes, as there is naturally in bathes to purifie corrupt diseases: but al such efficacy is wholly appropriate to the holy spirit, yet so, as it is an inseperable companiõ

of

of true faith and repentance, and to ſuch as turne vnto the Lord, is, togither with the ſigne exhibited. Whence it commeth to paſſe, that by Gods ordinance, a certaine ſignification of grace, and ſealing thereof agreeth to the ſigne.

The thing of the Sacrament, is either Chriſt and his graces which concerne our ſaluation, or the action conuerſant about Chriſt.

I ſay, firſt Chriſt, and then his graces, becauſe noe man receiueth grace from Chriſt, vnleſſe he be made truely partaker of his very body & blood: euen as no man can by right reape any fruit of the ground, whereof firſt he hath no iuſt title and intereſt.

The action about Chriſt is ſpiritual, & is either the action of God, or of faith.

The actiō of God is either the offering, or the Application of Chriſt and his graces to the faithfull.

The action of faith is, the conſideratiō, deſire, apprehenſiō, & receiuing of Chriſt, in the lawfull vſe of the ſacrament.

Thus much of the parts of a ſacrament: now followeth the vnion of the partes.

This ſacramentall vnion, I. is not naturall according to the place: for there is no mutatiō of the ſigne into the thing ſigned; neither is the thing ſigned, either included in, or faſtned vpon the ſigne. But II. it is reſpectiue, becauſe there is a certaine agreement and proportion of the externall things with the internall, & of the actions of one with the actions of the other: whereby it commeth to paſſe, that the ſignes, as it were, certaine viſible wordes incurring into the externall ſenſes, do by a certaine proportionable reſemblance draw a chriſtiā mind to the conſideratiō of the things ſignified, and to be applyed.

This mutuall, and, as I may ſay, ſacramentall relation, is the cauſe of ſo many figuratiue ſpeeches and metonymies which are vſed: as, when one thing in the Sacrament is put for another. As,

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because of the affliction that arose about Steuen walked throughout till they came to Phenice, and Ciprus, & Antiochia, preaching the word to no man, but to the Iewes onely. 20. *Nowe some of them were men of Cyprus and Cyrene, which when they were come into Antiochia, spake vnto the Greccians and preached the Lord Iesus.* 21. *And the hand of the Lord was with them, so that a great number beleeued, and turned vnto the Lord.* Ioh. 4.28 *The women that left her water pot, and went her way into the cittie, and said to the men,* 29. *Come, and see a man which hath tolde me all things that ever I did: Is not he the Christ? then they went out of the cittie, and came vnto him.* 39. *Now many of the Samaritans beleeued in him, for the saying of the woman which testified, He hath told me all things that ever I did.* 41. *And many moe beleeued, because of his owne word.* 42. *And they said vnto the woman, now we beleeue not because of thy saying: for we haue heard him our selues, and knowe that this is indeed the Christ the Sauiour of the world.* Rom. 10.18. *I demaund, haue they not heard? no doubt their sound went out through all the earth, and their wordes into the ends of the world.* Thus we may see, how many of our forefathers, and ancestours in the midst of popery obtained eternall life. Reuel. 12.17. *The dragon was wroth with the woman, and went & made warre with the remnant of her seede, which kept the commandements of God, and haue the testimony of Iesus Christ.* Rom. 11.4. *What saith the Diuine Oracles? I haue reserued to me seauen thousand men, which neuer bowed knee to Baal.*

CHAP. XXXII.

Of the Sacraments.

THus much of the preaching of the word: nowe followe the appendants to the same: namely, the Sacraments.

A Sacrament is that, whereby Christ & his sauing graces are by certaine externall rites, signified, exhibited, and sealed to a Christian man. Romans. 4 11. *Hee receiued the signe of circumcision, as the seale of the righteousnesse of the faith which he had, when he was circumcised.* Gen. 17.11. *Ye shall circumcise the foreskin of your flesh, and it shall be a signe of the couenant betweene mee and you.*

God alone is the author of a sacrament, for the signe cannot confirme any thinge at all, but by the consent and promise of him, at whose hands the benefit promised must be receiued. Therefore God it is alone which appointed signes of grace in whose alone power it is to bestowe grace.

And God did make a Sacrament by the Sacramentall word, as Augustine witnesseth, saying, *Let the word come to the elemēt and there is made a Sacrament.* The Sacramentall word, is the word of institution, the which God after a seuerall manner, hath set downe in each Sacrament. Of the word there are two parts: the commandement & the promise. The commaundement is, by which Christ appoynteth the administration of the Sacraments, and the receiuing of the same. And in Baptisme, *Goe into the whole world baptizing them in the name, &c.* In the Lords Supper. *Take eate, drinke, doe ye this.* The promise is the other part of the institution, wherby God ordained elements, that they might be instrumentes and seales of his Grace. As in Baptisme, *I baptize thee in the name of the father, of the sonne, and of the holy Ghost.* In the Supper, *This is my body giuen for you:* & *This is my blood of the newe Testament.* Therfore this word in the administration of the Sacrament ought to be pronounced distinctly and aloud, yea, and as occasion serueth, explaned also: to the ende, that all they to whome the commandement and promise appertaineth, may know and vnderstand the same. And hence it is verye plaine, that the Ministers impiety, doeth not make a nullity of the Sacrament, neither doeth it any whit hinder a worthy receiuer: no more then the pietie of a good minister can profit an vnworthy receiuer: because all the efficacy and worthinesse thereof dependeth onely vpon Gods institution, if so be that be obserued.

The parts of a Sacrament are, the signe, and the thing of the Sacrament.

The signe, is either the matter sensible, or the action conuersant about the same.

The matter sensible, is vsually called the signe.

The mutation of the signe, is not naturall, by changing the substance of the thing; but respectiue, that is, only in regard of the vse. For it is seuered from a common to an holy vse: Therefore there is not any such either force or efficacie of making vs holy, inherent, or tied vnto the externall signes, as there is naturally in bathes to purifie corrupt diseases: but all such efficacy is wholly appropriate to the holy spirit, yet so, as it is an inseperable companiō

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of true faith and repentance, and to ſuch as turne vnto the Lord, is, togither with the ſigne exhibited. Whence it commeth to paſſe, that by Gods ordinance, a certaine ſignification of grace, and ſealing thereof agreeth to the ſigne.

The thing of the Sacrament, is either Chriſt and his graces which concerne our ſaluation, or the action conuerſant about Chriſt.

I ſay, firſt Chriſt, and then his graces, becauſe noe man receiueth grace from Chriſt, vnleſſe he be made truely partaker of his very body & blood: euen as no man can by right reape any fruit of the ground, whereof firſt he hath no iuſt title and intereſt.

The action about Chriſt is ſpiritual, & is either the action of God, or of faith.

The actiō of God is either the offering, or the Application of Chriſt and his graces to the faithfull.

The action of faith is, the conſideratiō, deſire, apprehenſiō, & receiuing of Chriſt, in the lawfull vſe of the ſacrament.

Thus much of the parts of a ſacrament: now followeth the vnion of the partes.

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ſeale that which before was beſtowed vpon vs. As we ſee in humane contracts the bond ariſeth from the mutuall conſent of the parties; but the inſtrument or bill, and the ſetting to of the ſeale, they doe not make, but rather confirme the bond mutually before made: the which mutuall conſēt remaining firme, the contract ſtandeth ſtill in force, though the inſtrument or ſeale be wanting.

Therefore the want of a ſacrament doth not condemne, but the contempt is that which wil condemne a man. The want of a Sacramēt is, when we are iuſtly hindred from the receiuing of the ſame; as when one is preuented by death, or liueth in ſuch a place where he cannot receiue the Sacramēt. And as for the neglect of a Sacrament, albeit it be a very grieuous ſinne, yet is it ſuch an one, as for which hee that is heartely penitent for the ſame, may well hope for pardon.

The holy vſe of a Sacrament is, when ſuch as are truly conuerted, doe vſe thoſe rites which God hath preſcribed vnto their true ends, in the receiuing of a Sacramēt. Therefore I. the reprobate, though God offer the whole Sacrament vnto thē, yet they receiue the ſignes alone without the things ſignified by the ſignes: becauſe the ſigne without the right vſe thereof, is not a Sacramēt to the receiuer of it. So Paul ſaith, Rom. 2. 25. *Circumciſion verely is profitable if thou keepe the lawe: but if thou bee a tranſgreſſour of the Lawe: thy circumciſion is made vncircumciſion.* And Auguſtine hath this ſaying, *If thou receiue it carnally, yet ceaſeth it not to be ſpirituall, though to thee it be not ſo.* II. The elect as yet not cōuerted to the Lord, do receiue in like manner the bare ſignes without the thing ſignified; yet ſo, as that, that Sacrament ſhal in them afterward haue his good effect. For the ſacrament receiued before a mans conuerſion, is afterward to the penitent both ratified, and becommeth profitable: and that vſe of the ſacrament which before was vterly vnlawfull, doeth then become very lawefull. III. The elect already conuerted, doe to their ſaluation receiue, both the ſigne and the thing ſignified togither; yet ſo, as that for their vnworthy receiuing thereof, the which commeth to paſſe by reaſon of their manifolde infirmities, and relapſes into ſinne, they are ſubiect vnto temporall puniſhments.

The difference betwixt a Sacrament & a Sacrifice, is, in a Sacrament God beſtoweth his graces vpon vs: but in a ſacrifice, we returne vnto God faith and obediēce.

There are many differences betwixt the Sacraments of the Olde Teſtament, and theſe of the Newe. I. They were many; theſe but few. II. They pointed at Chriſt to come; theſe ſhewe that he is come. III. They were appropriate vnto the poſterity of Abraham; but theſe are common to the whole Church culled out of the Iewes and Gentiles.

CHAP. XXXIII.

Of Baptiſme.

THere are two Sacraments. 1. Cor. 10. 1. *I would not haue you ignorant, that all our Fathers were vnder the cloude, & all paſſed through the ſea. 2. And were al baptized vnto Moſes in the cloud, and in the ſea. 3. And did all eate the ſame ſpirituall meate, 4. And dranke all the ſame ſpirituall drinke: (for they dranke of the ſpirituall rocke that followed thē, which rocke was Chriſt)* Tertul. 4 booke contra Marcion. Auguſt. de Symbol. ad Catechum. 4 booke, 6 chap.

The firſt Sacrament is that, whereby Chriſtians are initiated, and admitted into the Church of God: and this is Baptiſme.

The ſecond Sacrament whereby the Church is preſerued and nouriſhed is the Lords Supper.

Baptiſme is a Sacrament, by which ſuch as are within the couenāt are waſhed with water, in the name of the father, the ſonne, and the holy Ghoſt: that beeing thus engrafted into Chriſt, they may haue perpetuall fellowſhippe with him. Math. 28. 19. *Goe, teach all nations, baptizing them in the name of the Father, the Sonne, and the holy Ghoſt.* Math. 16. 16. *Hee that beleeueth and is baptiſed, ſhalbe ſaued: hee that beleeueth not, ſhall be condemned.* 1. Cor. 1. 13. *Is Chriſt deuided? was Paul crucified for you? either were ye baptized into the name of Paul? 14. I thanke God, I baptized none of you but Criſpus and Gaius. 15. Leaſt any ſhould ſay, I had baptized into mine owne name.*

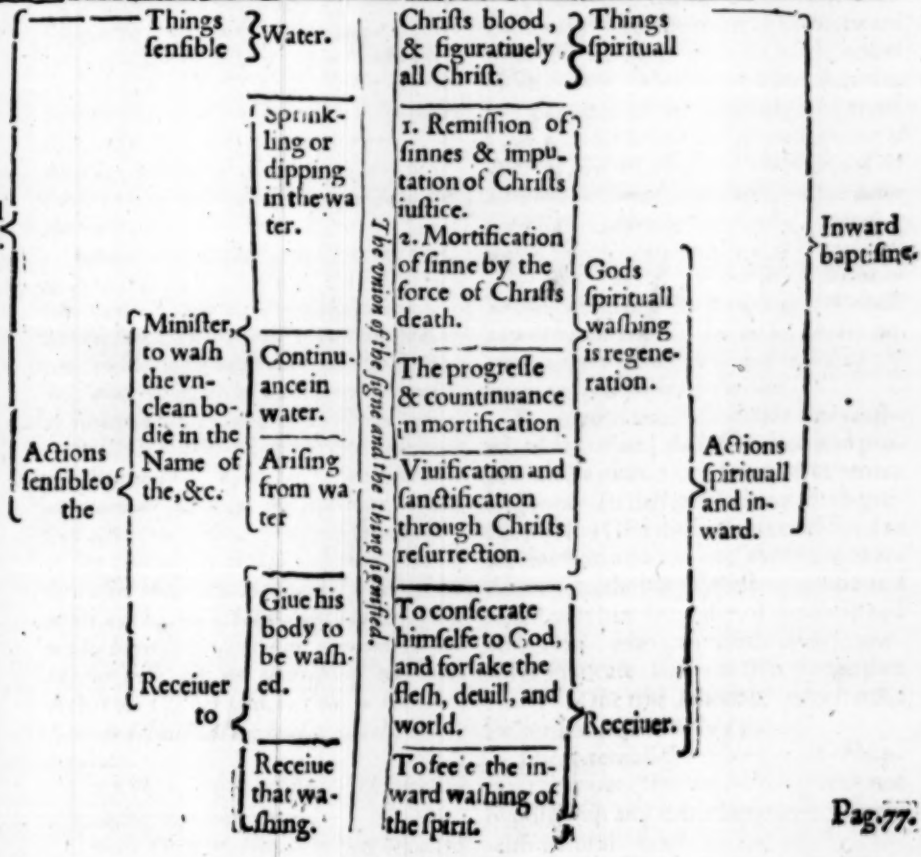
Within the couenant are all the ſeede of Abraham, or the ſeede of the faithfull. Theſe are either of riper yeares, or infants.

Thoſe of riper yeares, are all ſuch as adioyning themſelues to the viſible Church, doe

doe both teſtifie their repentance of their ſinnes, & holde the foundations of religion, taught in the ſame Church, Math. 3. 6. *And they were baptized of him in Iorden, confeſſing their ſinnes.* Act. 8. 36. *As they went they came to a water, then the Eunuch ſaid, See, here is water, what hindreth me to be baptized? and Then Philip ſaid If thou be-*

Adam did ſinne both for himſelfe and others: and as Parents in bargaines do couenant both for themſelues & their heires after them. Hence it is that Paul ſaith, that the parents are like *vnto the firſt fruits which ſanctifie the whole lumpe.* So then, the faith of the Parents maketh thoſe their ſonnes to be accounted in the couenant,

The Sacramentall vnion of the parts of Baptiſme.



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beget their ſonnes the children of wrath. For the father begetteth a ſonne, not as he is a good man, but ſimply as a man; and therfore beeing impure, he muſt needs beget that which is impure. Secondly, wee muſt conſider the parents as they are the ſonnes of God, engraffed into the ſecond Adam. In this eſtate though they cannot deriue faith vnto their poſterity, (for the ſonnes of God are not made ſuch by naturall generation, but by the Adoption of God the Father) yet may they beleeue both for themſelues and others, according to the tenour of the couenant of grace: as

zed one with that; the party thus defaced, was further baptized. the former beeing eſteemed of none effect. Niceph. hiſtor. 3 booke, 33 chapter.

The externall forme of baptiſme, is the Miniſters waſhing of the baptized, according to the preſcript rule of Gods word. Rom. 10. 14.

The auncient cuſtome of baptizing, was to dippe, and as it were to diue all the body of the baptized in the water, as may appeare in Paul. Rom. 6. and the Councels of Laodicea, and Neocæſarea: but now eſpecially in cold countries, the Church v-

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The mutation of the ſigne, is not naturall, by changing the ſubſtance of the thing: but reſpectiue, that is, only in regard of the vſe. For it is ſeuered from a common to an holy vſe: Therefore there is not any ſuch either force or efficacie of making vs holy, inherent, or tied vnto the externall ſignes, as there is naturally in bathes to purifie corrupt diſeaſes: but al ſuch efficacy is wholly appropriate to the holy ſpirit, yet ſo, as it is an inſeperable companiõ

of

of true faith and repentance, and to ſuch as turne vnto the Lord, is, togither with the ſigne exhibited. Whence it commeth to paſſe, that by Gods ordinance, a certaine ſignification of grace, and ſealing thereof agreeth to the ſigne.

The thing of the Sacrament, is either Chriſt and his graces which concerne our ſaluation, or the action conuerſant about Chriſt.

I ſay, firſt Chriſt, and then his graces, becauſe noe man receiueth grace from Chriſt, vnleſſe he be made truely partaker of his very body & blood: euen as no man can by right reape any fruit of the ground, whereof firſt he hath no iuſt title and intereſt.

The action about Chriſt is ſpiritual, & is either the action of God, or of faith.

The actiō of God is either the offering, or the Application of Chriſt and his graces to the faithfull.

The action of faith is, the conſideratiō, deſire, apprehenſiō, & receiuing of Chriſt, in the lawfull vſe of the ſacrament.

Thus much of the parts of a ſacrament: now followeth the vnion of the partes.

This ſacramentall vnion, I. is not naturall according to the place: for there is no mutatiō of the ſigne into the thing ſigned; neither is the thing ſigned, either included in, or faſtned vpon the ſigne. But II. it is reſpectiue, becauſe there is a certaine agreement and proportion of the externall things with the internall, & of the actions of one with the actions of the other: wherby it commeth to paſſe, that the ſignes, as it were, certaine viſible wordes incurring into the externall ſenſes, do by a certaine proportionable reſemblance draw a chriſtiā mind to the conſideratiō of the things ſignified, and to be applyed.

This mutuall, and, as I may ſay, ſacramentall relation, is the cauſe of ſo many figuratiue ſpeeches and metonymies which are vſed: as, when one thing in the Sacrament is put for another. As,

I. The ſigne is vſed for the thing ſignified. Exod. 12.11. *Ye ſhall eate it (namely the Lambe) in haſte, for it is the Lords Paſſeouer.* Ioh. 6.51. *I am the liuing bread, which came downe from heauen: if any eate of this bread, he ſhall liue for euer, and the bread which I will giue is my fleſh, which I will giue for the life of the world.* 1. Cor. 5.7. *Chriſt our Paſſeouer is ſacrificed for vs.* 1. Cor. 10.17. *we that are many, are one bread, & one body, becauſe we are all partakers of one bread.*

II. The name of the thing ſignified is giuen to the ſigne: as, *The bread is Chriſts body, the cup is Chriſts blood.* 1. Cor. 11.24. Math. 26.28.

III. The effect of the thinge ſignified is giuen to the ſigne, as Circumciſion is a couenant, Gen 17.10. Act. 7.8. *The cuppe is the newe Teſtament in Chriſts blood.* Luk. 22.16. *Baptiſme is the waſhing of the newe birth.* Tit. 3.5.

IV. That which properly belongeth to the ſigne is attributed to the thing ſignified. Deut. 10.16. *Circumciſe the foreskine of your hearts.* Ioh. 6.53. *Vnleſſe ye eate the fleſh of the ſonne of man, & drinke his blood, ye ſhal haue no life in you.*

The ende why a Sacrament was ordained, is I. for the better confirmation of our faith: for by it as by certaine pledges giuē, God of his great mercy, doeth as it were, bind himſelfe vnto vs. Nowe a Sacrament doth confirme our faith, not by any inherent or proper power it hath in it ſelfe, as hath a ſoueraigne medicine receiued by a patiēt, the which, whether a man ſleepe or wake, it confirmeth his ſtrength: but rather by reaſoning, and vſing the ſignes, when the holy Ghoſt ſhall frame in our hearts ſuch a concluſion, as this:

All ſuch as are conuerted, rightly vſing the Sacraments, ſhall receiue Chriſt and his graces.

But I am conuerted, and either nowe doe, or before haue rightly vſed the Sacraments.

Therefore I ſhall receiue Chriſt and his graces.

II. That it may be a badge and note of that profeſſion by which the true Church of God is diſtinguiſhed from other congregations. III. That it might be a meane to preſerue, & ſpread abroad the doctrine of the Goſpell. IV. It ſerueth to binde the faithfull that they do continue both loyal, and gratefull to their Lord God. V. It is the bond of mutuall amity betwixt the faithfull.

Howe a Sacrament is neceſſary to ſaluation. The couenant of Grace is abſolutely neceſſary to ſaluation: for it comprehending Chriſt Ieſus the very ſubſtance of the Couenant, man muſt neceſſarily either receiue it, or periſh eternally: but a Sacrament is not abſolutely neceſſarie, but onely as it is a proppe and ſtay for faith to leane vpon. For it cannot entitle vs into the inheritance of the ſonnes of God, as the couenant doth, but onely by reaſon of faith going before, it doeth

ſeale that which before was beſtowed vpon vs. As we ſee in humane contracts the bond ariſeth from the mutuall conſent of the parties; but the inſtrument or bill, and the ſetting to of the ſeale, they doe not make, but rather confirme the bond mutually before made: the which mutuall conſēt remaining firme, the contract ſtandeth ſtill in force, though the inſtrument or ſeale be wanting.

Therefore the want of a ſacrament doth not condemne, but the contempt is that which wil condemne a man. The want of a Sacramēt is, when we are iuſtly hindred from the receiuing of the ſame; as when one is preuented by death, or liueth in ſuch a place where he cannot receiue the Sacramēt. And as for the neglect of a Sacrament, albeit it be a very grieuous ſinne, yet is it ſuch an one, as for which hee that is heartely penitent for the ſame, may well hope for pardon.

The holy vſe of a Sacrament is, when ſuch as are truly conuerted, doe vſe thoſe rites which God hath preſcribed vnto their true ends, in the receiuing of a Sacramēt. Therefore I. the reprobate, though God offer the whole Sacrament vnto thē, yet they receiue the ſignes alone without the things ſignified by the ſignes: becauſe the ſigne without the right vſe thereof, is not a Sacramēt to the receiuer of it. So Paul ſaith, Rom. 2. 25. *Circumciſion verely is profitable if thou keepe the lawe: but if thou bee a tranſgreſſour of the Lawe: thy circumciſion is made vncircumciſion.* And Auguſtine hath this ſaying, *If thou receiue it carnally, yet ceaſeth it not to be ſpirituall, though to thee it be not ſo.* II. The elect as yet not cōuerted to the Lord, do receiue in like manner the bare ſignes without the thing ſignified; yet ſo, as that, that Sacrament ſhal in them afterward haue his good effect. For the ſacrament receiued before a mans conuerſion, is afterward to the penitent both ratified, and becommeth profitable: and that vſe of the ſacrament which before was vtterly vnlawfull. doeth then become very lawefull. III. The elect already conuerted, doe to their ſaluation receiue, both the ſigne and the thing ſignified togither; yet ſo, as that for their vnworthy receiuing thereof, the which commeth to paſſe by reaſon of their manifolde infirmities, and relapſes into ſinne, they are ſubiect vnto temporall puniſhments.

The difference betwixt a Sacrament & a Sacrifice, is, in a Sacrament God beſtoweth his graces vpon vs: but in a ſacrifice, we returne vnto God faith and obediēce.

There are many differences betwixt the Sacraments of the Olde Teſtament, and theſe of the Newe. I. They were many; theſe but few. II. They pointed at Chriſt to come; theſe ſhewe that he is come. III. They were appropriate vnto the poſterity of Abraham; but theſe are common to the whole Church culled out of the Iewes and Gentiles.

CHAP. XXXIII.

Of Baptiſme.

THere are two Sacraments. 1. Cor. 10. 1. *I would not haue you ignorant, that all our Fathers were vnder the cloude, & all paſſed through the ſea. 2. And were al baptized vnto Moſes in the cloud, and in the ſea. 3. And did all eate the ſame ſpirituall meate, 4. And dranke all the ſame ſpirituall drinke: (for they dranke of the ſpirituall rocke that followed thē, which rocke was Chriſt)* Tertul. 4. booke contra Marcion. Auguſt. de Symbol. ad Catechum. 4. booke, 6. chap.

The firſt Sacrament is that, whereby Chriſtians are initiated, and admitted into the Church of God: and this is Baptiſme.

The ſecond Sacrament whereby the Church is preſerued and nouriſhed is the Lords Supper.

Baptiſme is a Sacrament, by which ſuch as are within the couenāt are waſhed with water, in the name of the father, the ſonne, and the holy Ghoſt: that beeing thus engraffed into Chriſt, they may haue perpetuall fellowſhippe with him. Math. 28. 19. *Goe, teach all nations, baptizing them in the name of the Father, the Sonne, and the holy Ghoſt.* Math. 16. 16, *Hee that beleeueth and is baptiſed, ſhalbe ſaued: hee that beleeueth not, ſhall be condemned.* 1. Cor. 1. 13. *Is Chriſt deuided? was Paul crucified for you? either were ye baptized into the name of Paul?* 14. *I thanke God, I baptized none of you but Criſpus and Gaius.* 15. *Leaſt any ſhould ſay, I had baptized into mine owne name.*

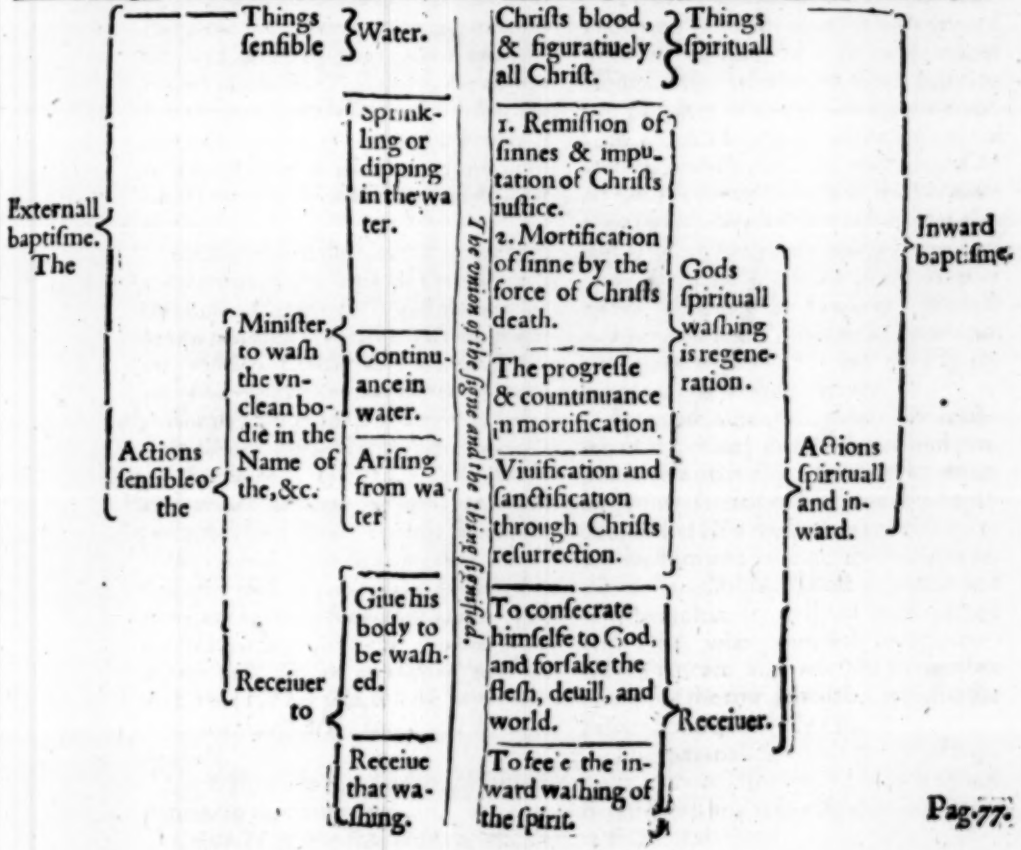
Within the couenant are all the ſeede of Abraham, or the ſeede of the faithfull. Theſe are either of riper yeares, or infants.

Thoſe of riper yeares, are all ſuch as adioyning themſelues to the viſible Church, doe

doe both teſtifie their repentance of their ſinnes, & holde the foundations of religion, taught in the ſame Church, Math. 3. 6. *And they were baptized of him in Iorden, confeſſing their ſinnes.* Act. 8. 36. *As they went they came to a water, then the Eunuch ſaid, See, here is water, what hindreth me to be baptized? &c. Then Philip ſaid, If thou be-*

Adam did ſinne both for himſelfe and others: and as Parents in bargaines do couenant both for themſelues & their heires after them. Hence it is that Paul ſaith, that the parents are like *vnto the firſt fruits which ſanctifie the whole lumpe.* So then, the faith of the Parents maketh thoſe their ſonnes to be accounted in the couenant,

The Sacramentall vnion of the parts of Baptiſme.



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beget their ſonnes the children of wrath. For the father begetteth a ſonne, not as he is a good man, but ſimply as a man; and therfore beeing impure, he muſt needs beget that which is impure. Secondly, wee muſt conſider the parents as they are the ſonnes of God, engraffed into the ſecond Adam. In this eſtate though they cannot deriue faith vnto their poſterity, (for the ſonnes of God are not made ſuch by naturall generation, but by the Adoption of God the Father) yet may they beleeue both for themſelues and others, according to the tenour of the couenant of grace: as

zed one with that; the party thus belauated, was further baptized, the former beeing eſteemed of none effect. Niceph. hiſtor. 3. booke, 33. chapter.

The externall forme of baptiſme, is the Miniſters waſhing of the baptized, according to the preſcript rule of Gods word. Rom. 10. 14.

The auncient cuſtome of baptizing, was to dippe, and as it were to diue all the body of the baptized in the water, as may appeare in Paul. Rom. 6. and the Councels of Laodicea, and Neocæſarea: but now eſpecially in cold countries, the Church v-

doe both teſtifie their repentance of their ſinnes, & holde the foundations of religion, taught in the ſame Church, Math. 3. 6. *And they were baptized of him in Iorden, confeſſing their ſinnes.* Act. 8. 36. *As they went they came to a water, then the Eunuch ſaid, See, here is water, what hindreth me to be baptized?* 37. *Then Philip ſaid, If thou beleeue with al thine heart, thou maieſt: he ſaid, I beleeue that Ieſus Chriſt is the Son of God.* 38. *And they went downe into the water, both Philip and the Eunuch, and he baptized him.* Exod. 12. 48. *If a ſtranger dwell with thee, and wil obſerue the Paſſeouer of the Lord, let him circumciſe al the males that belong vnto him, and then let him come and obſerue it, & then hee ſhall bee as one that is borne in the land: for none vncircumciſed perſon ſhall eate thereof.*

Infants within the Couenant, are ſuch, as haue one at the leaſt of their Parents faithfull. 1. Cor. 7. 14. *The vnbeleeuing husband is ſanctified by the wife, and the vnbeleeuing wife is ſanctified by the husband, els were your children vncleane, but nowe they are holy.* Rom. 11. 16. *If the firſt fruites be holy, ſo is the whole lumpe: and if the roote be holy, ſo are the branches.* Gen. 17. 7. *I will eſtabliſh my couenant betweene me and thee, and thy ſeed after thee, in their generatiõ for an euerlaſting couenant, to be God vnto thee, and thy ſeed after thee.* 13. *He that is borne in thine houſe, and he that is bought with money, muſt needes be circumciſed: ſo my couenant ſhal be in your fleſh, for an euerlaſting couenant.* Act. 16. 31. *They ſaid, beleeue in the Lord Ieſus, and thou ſhalt bee ſaued, and thy whole houſhold.*

Queſt. How are the children of faithfull parents in the couenant.

Anſw. Holy parents are two waies to be conſidered. Firſt. as they were the ſons of the firſt Adam, and ſo are as yet partly carnall. In this eſtate they in like ſort doe beget their ſonnes the children of wrath. For the father begetteth a ſonne, not as he is a good man, but ſimply as a man; and therfore beeing impure, he muſt needs beget that which is impure. Secondly, wee muſt conſider the parents as they are the ſonnes of God, engraffed into the ſecond Adam. In this eſtate though they cannot deriue faith vnto their poſterity, (for the ſonnes of God are not made ſuch by naturall generation, but by the Adoption of God the Father) yet may they beleeue both for themſelues and others, according to the tenour of the couenant of grace: as Adam did ſinne both for himſelfe and others: and as Parents in bargaines do couenant both for themſelues & their heires after them. Hence it is that Paul ſaith, that the parents are like *vnto the firſt fruits which ſanctifie the whole lumpe.* So then, the faith of the Parents maketh thoſe their ſonnes to be accounted in the couenant, which by reaſon of their age doe not yet actually beleeue.

To bee baptized into the name of the Father, &c. after the receit of the outward ſigne of waſhing, is to be made one of Gods family, which is his Church, and to bee partaker of the priuiledges thereof. Gen. 48. 16. *The angel which hath deliuered me from all euill, bleſſe the children, and let my name be named vpon them, and the name of my father, Abraham and Izhak, that they may grow as fiſh into multitude, in the middeſt of the earth.* Eſai. 4. 1. *In that day ſhall ſeauen women take hold of one man, ſaying, We will eate our owne bread, and we will weare our owne garments: onely let vs bee called by thy name, and take away our reproch.*

By this it is manifeſt, that in this waſhing of Baptiſme, there is ſealed and propounded a marueilous ſolemne couenant and contract: firſt of God with the baptized, in that God the Father vouchſafed to receiue him into fauour, the ſonne to redeeme him, the holy Ghoſt to purifie and regenerate him: ſecondly, of the baptized with God, who promiſeth to acknowledge, inuocate, and worſhip none other God, but the true Iehouah, which is the Father, Sonne, and holy Ghoſt.

The externall & viſible matter of baptiſme, is water: for the Miniſter may not baptiſe with any other liquour, but onely with naturall water.

This was the iudgement of the Primitiue Church. For when as a *certaine miniſter, for want of water, tooke ſand, and baptized one with that; the party thus beſanded, was further baptized. the former beeing eſteemed of none effect.* Niceph. hiſtor. 3. booke, 33. chapter.

The externall forme of baptiſme, is the Miniſters waſhing of the baptized, according to the preſcript rule of Gods word. Rom. 10. 14.

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ſeth only to ſprinckle the baptized, by reaſō of childrens weaknes: for very few of ripe yeares are now a dayes baptized. We neede not much to maruaile at this alteration, ſeeing charity and neceſſity may diſpence with ceremonies, and mitigate in equitie the ſharpenes of them.

The Sacramentall vnion of the parts of baptiſme, is on this ſort.

The element of water whereby the vncleannes of the body is purified, by a moſt conuenient proportion ſhadoweth out the blood of Chriſt, and by the figure Synechdoche, taking the part for the whole, whole Chriſt. 1. Ioh. 1. 7. *And the blood of Ieſus Chriſt cleanſeth vs from all ſinne.*

The action of the Miniſter, is his waſhing of the party baptized with the Elemēt of water. This ſealeth and confirmeth a double action of God. I. the ingraffing or incorporating of the party baptized into Chriſt. Gal. 3. 27. *As many as are baptized into Chriſt, haue put on Chriſt.* 1. Cor. 12. 13. *By one ſpirit we are all baptized into one body.* II. Our ſpirituall regeneration. Tit. 3. 5. *Not by the workes of righteouſneſſe which we had done, but according to his mercy he ſaued vs by the waſhing of the newe birth, and the renewing of the holy Ghoſt.*

Of waſhing there be three parts. The putting into the water: the continuance in the water: and the comming out of the water.

The putting into, or the ſprinkling of water, doeth ratifie, I. the ſhedding of the blood of Chriſt for the remiſſion of al our ſinnes, & the imputation of his righteouſneſſe. Act. 22. 16. *Ariſe and be baptized, & waſh away thy ſinnes in calling on the name of the Lord.* 1. Cor. 6. 11. *And ſuch were ſome of you, but ye are waſhed, but yee are ſanctified, but ye are iuſtified in the name of the Lord Ieſus, and by the ſpirit of our God.* II. The mortification of ſinne by the power of Chriſts death. Rom. 6. 3. *Knowe ye not that all wee which haue beene baptized into Ieſus Chriſt haue beene baptized into his death? 6 Knowing this, that our olde man is crucified with him, that the body of ſinne might be deſtroyed, that henceforth wee ſhould not ſerue ſinne: for he that is dead is freed from ſinne.*

The continuance in the water, noteth the buriall of ſinne; namely, a continual increaſe of mortification by the power both of Chriſt his death and buriall. Rom. 6. 4. *We are buried then with him by baptiſme into his death.*

The comming out of the water doeth confirme our ſpirituall viuificatiō to newneſſe of life in all holineſſe and iuſtice, the which we attaine vnto by the power of Chriſts reſurrection. Rom. 6. 4. *Like as Chriſt was raiſed vp from the dead by the glory of the Father: ſo we alſo ſhould walke in newneſſe of life. 5. For if we be graffed with him to the ſimilitude of his death, euen ſo ſhall we be to the ſimilitude of the reſurrection.*

The action of the party to be baptized, is two-fold.

The firſt is, to offer himſelfe to be baptized before the miniſter, and that in the preſence of the congregation. This ſignifieth that he doth cōſecrate himſelfe vnto the Lord, and that he vtterly renounceth the fleſh, the world, and the deuil. 1. Pet. 3. 21. *To the which alſo the figure which nowe ſaueth vs, euen baptiſme agreeth, (not the putting away of the filth of the fleſh, but in that a good conſcience maketh requeſt vnto God) by the reſurrection of Ieſus Chriſt.*

The ſecond is, to receiue the externall waſhing by water: this ſignifieth, that the party baptized doeth receiue the internall waſhing, which is by the blood of Chriſt, or at the leaſt that it is offered vnto him.

Rebaptizing is at no hand to be admitted: for as in naturall generation man is once only borne; ſo muſt he be in the ſpirituall generation. Therfore they that are baptized of a miniſter, which is an heretike, not yet degraded from that calling, (if the externall forme of adminiſtration be obſerued) muſt not be baptized againe of the Church of God: eſpecially, if after baptiſme they haue beene made partakers of the Lords ſupper: onely they ought to be inſtructed in the true faith. Euſeb. Eccleſ. hiſt. lib. 7. c. 8. ſaith, *There was in our Prouince an antient profeſſour of the faith, yea before I was created Biſhoppe, nay before my predeceſſour Heraclas: who when hee was preſent at the baptiſme of ſome, and heard what queſtions they were asked, and what anſwer they returned. forthwith came weeping vnto me, and humbling himſelfe before mee, confeſſed that he was baptized by an heretike: yet in regard of that adminiſtration which he ſawe in our Church, hee accounted that not baptiſme, in that the confeſſion there vſed, was fraught with blaſphemies. This alſo he added, that he was for this offence ſo ſore grieued, that he durſt not ſo much as lift vp his eies to heauen: wherefore he moſt earneſtly beſought me, that he might be cleanſed and purified with*

the

The Sacramentall relation, which is in the

Lords Supper, ie on this manner.

	Things sensible	1. Bread. 2. Wine.		1. The bodie 2. The blood } of Christ.	Things spirituall	
The sensible and externall actions.	Minister to	Take bread and wine in his hands.		To feare Christ, to beare the office of a Mediatour, Ioh. 6. 27.	God.	The spirituall and internall actions.
		Consecrate the bread & wine by repeating the promise, & prayers made for that ende.		To tende Christ to bee a Mediatour, for which hee was sealed from all eternitie.		
		break bread and powre out wine.	*The vnion of the signe and the thing signified.*	The execrable passion of Christ, and effusion of his blood.		
		Giue the bread and wine into the receiuers handes.		To offer Christ to all, euen to the hypocrites, but to giue him onely to the true Christians.		
		Take the bread and cup in his hand.		To apprehend Christ by faith.	The christian receiuer.	
	Christian receiuer to	Eate the bread and drinke the wine, for the nourishment of his bodie.		To applie Christ vnto him, that the true vnion & communion with Christ may be increased.		

the baptiſme of our Church, & ſo receiue the gift of the holy ghoſt. The which notwithſtanding, I durſt not preſume to adminiſter, but ſaid, it was ſufficient for him that he had bin ſo long a profeſſour amongſt vs, and that at the receit of the Lords ſupper, he anſwered, Amen. theſe things I told him were of force enough to purge him. And therefore I admoniſed him, to reſt himſelfe in his former faith and conſcience already ſufficiently purified, eſpecially in that he ſo long was partaker with vs in the Sacraments. Auguſt. lib. 3. c. 2. contra Petil. literas.

The right vſe of baptiſme is this. When inwardly in thine heart thou ſenſibly feeleſt, that through the heat of cõcupiſcence, thou art mooued to commit ſome ſinne, then begin to haue ſome holy meditation of that ſolemne vowe, which thou diddeſt make to God in baptiſme;

Againe, if through infirmity, thou falleſt once or often into ſome ſinne, ſtill haue recourſe vnto baptiſme, that there thou maiſt receiue courage to thy ſoule. For although baptiſme be but once onely adminiſtred, yet that once teſtifieth, that al mans ſinnes paſt, preſent, and to come, are waſhed away. 1. Pet. 3. 20. Eph. 5. 25. 26. 27. Therefore baptiſme may be truly tearmed the Sacrament of repentance, and as it were, a board to ſwimme vpon, when a man ſhall feare the ſhipp-wracke of his ſoule. Marke. 1. 4. 1. Tim. 1. 19. Rom. 6. v. 4. 6.

Laſt of all, ſee thou neuer reſt, till ſuch time as thou haue a feeling of that renewing power, ſignified in baptiſme: namely, the power of Chriſts death mortifying ſinne, and the vertue of his reſurrection, in the renouation of the Spirit.

CHAP. XXXIV.

Of the Lords Supper.

THe Lords Supper is a Sacrament, wherewith in the ſignes of bread and wine, ſuch as are engraffed into Chriſt, are in him dayly, in a ſpirituall manner, nouriſhed to eternall life. 1. Cor. 11. 23. 24. 25. Rom. 6. 5.

The proportion of the partes of the Lords Supper, is on this wiſe:

The Elements of bread and wine, are ſignes and ſeales of the body and blood of Chriſt.

The action of the Miniſter, is a note of Gods action.

The Miniſters action is foure-fold.

The firſt is, his taking the bread & wine into his owne hands: this doth ſeale the action of God the father, by which he from all eternitie, did ſeparate and elect his Son, to performe the dutie of a Mediatour betwixt God and man. Ioh. 6. 27. *For him hath the Father ſealed.*

The ſecond is, his bleſſing of it, whereby he, by the recitall of the promiſes, and praiers conceited to that ende, doth actually ſeparate the bread and wine receiued from their common vnto an holy vſe. This doth ſeale that action of God, by which he did in the fulneſſe of time, ſend Chriſt to performe the office of a Mediatour, vnto the which he was fore-ordained.

The third is, the breaking of the bread, and powring out of the wine: this doth ſeale the paſſiõ of Chriſt, by which he, verily vpon the croſſe was, both in ſoule and bodie, bruiſed for our tranſgreſſions.

The fourth is, his diſtributing of the bread and wine into the hands of the communicants. This ſealeth the action of God, offering Chriſt vnto all, yea, to the hypocrites; but giuing him indeede vnto the faithful, for the daily encreaſe of their faith, and repentance.

The action of the receiuer, is double.

The firſt is, his taking the bread & wine in his hand. This ſealeth a ſpirituall action of the receiuer, namely, his apprehenſion of Chriſt by the hand of faith. Ioh. 1. 12.

The ſecond is, his eating of the bread, and drinking of the wine, to the nouriſhment of his body. This ſealeth his application of Chriſt by faith, that the feeling of his true vnion & communion with Chriſt may daily be encreaſed. 1. Cor. 11. 16. *The cuppe of bleſſing which we bleſſe, is it not the communion of the blood of Chriſt? the bread which wee breake, is it not the communion of the bodie of Chriſt?*

That doctrine of Tranſubſtantiation, which teacheth that the bread is turned into the very bodie of Chriſt and the wine into his blood, is a very fable: the reaſons why, are theſe: I. In the firſt inſtitution of the Supper, which was before Chriſt his paſſion, the bodie of Chriſt was then eaten as already crucified. Now, how the bodie of Chriſt crucified ſhould after a corporall manner be eaten, he himſelfe being not as yet crucified, it is impoſſible to imagine. II. The bread after the conſecration, is diſtributed into parts: but the whole bodie of Chriſt is receiued of euery ſingular com-

communicant. III. The bread is the *communion* of Chriſts body: therefore not his very bodie. IV. By this meanes the bodie of Chriſt ſhould not onely be made of the ſubſtance of the virgin Marie, but alſo of the bakers bread. V. Let the bread and wine be kept for a time, and the bread will mould, and the wine turne to vineger after the conſecration, by which we may conclude, that there did remaine the ſubſtance of bread and wine. VI. This opinion quite ouerthroweth the ſacramental vnion, namely, the proportion which is betwixt the ſigne and the thing ſignified.

The like may be ſaid of the Lutherans Conſubſtantiation, whereby they beare men in hand that there is a coexiſtence, by which the body of Chriſt is either in, or with, or about the bread. Againſt this, theſe reaſons may ſuffice: I. The whole action of the Supper is done in remembrance of Chriſt: now what neede that, if the body of Chriſt were really preſent? II. Act. 3. 21. *Whom the heauens muſt containe, vntil the time that al things muſt be reſtored.* III. This is an eſſentiall property of euery magnitude, and therefore of the body of Chriſt, to be in one place, and circumſcribed or compaſſed of one place. IV. If that Chriſts body were eaten corporally, then ſhould the wicked as well as the faithfull bee partakers of the fleſh of Chriſt: but to eate his fleſh, is to beleeue in him, and to haue eternall life. V. It were very abſurd to thinke, that Chriſt ſitting amongſt his Diſciples, did with his owne handes take his owne body, and giue it wholly to each of his Diſciples.

Such as will in an holy ſort prepare themſelues to celebrate the Lords Supper, muſt haue.

Firſt, a knowledge of God and of mans fall, and of the promiſed reſtauration into the couenant by Chriſt. 1. Cor. 11. 26. *So oft ſ'as ye ſhall eate this bread, and drinke of this cuppe, ye ſhew the death of the Lord til he com'.* 29. *And diſcerne his body.*

Secondly, true faith in Chriſt: for euery man receiueth ſo much, as he beleeueth he receiueth. Hebr. 4. 2. *For vnto vs was the Goſpell preached, as alſo vnto them: but the word, that they heard, profited not them, becauſe it was not mixed with faith in thoſe that heard it.* Furthermore, true repentance of their ſinnes. Eſai. 66. 3. *he that killeth a bullocke, as if he ſlue a man: he that ſacrificeth a ſheepe, as if he cut of a dogges necke: he that offreth an oblation, as if he offred ſwines bloud: he that remembreth incenſe, as if he bleſſed an idol: yea, they haue choſen their owne waies, & their ſoule delighteth in their abominations.* Pſal. 26. 6, *I waſh mine hands in innocencie, O Lord, and ſo come before thine altar.*

Thirdly, renued faith and repentance, for daily and new ſinnes cõmitted vpon infirmitie: becauſe euery new ſinne requireth a new act, both of repentance & faith: and this renouation muſt be ſeene by our reconciliation of our ſelues to our neighbours, for iniuries and wrongs. Math. 5. 23. *If thou bring thy gift to the alter, & there remembreſt thy brother hath ought againſt thee.* 24. *Leaue thy gift before the altar, and goe, firſt be reconciled to thy brother, then come and offer thy gift.* If thou canſt come furniſhed with theſe things, abſtaine not from the Lords table, by reaſon of thy many infirmities.

If beeing thus prepared, thou feeleſt that thou haſt a corrupt and rebellious heart, know this: that then thou art wel diſpoſed to the Lords table, when thou art liuely touched with a ſenſe of thy crooked diſpoſition. Luk. 4. 18. *The ſpirit of the Lord is vpon mee, becauſe hee hath annointed me, that I ſhould preach the Goſpell to the poore: he hath ſent me, that I ſhould heale the broken hearted, that I ſhould preach deliuerance to the captiues, and recouering of ſight to the blind, that I ſhould ſet at libertie them that are bruiſed.* Math. 15. 24. *Hee anſwered and ſaid, I am not ſent, but to the loſt ſheepe of the houſe of Iſrael.* The Lords Supper is a medicine to the diſeaſed and languiſhing ſoule: and therfore men muſt as well ſeeke to purifie and heale their hearts in it, as to bring pure and ſound hearts vnto it.

If thou feele in thy ſelfe ſome great defect & want of faith, pray vnto God earneſtly, that he wil vouchſafe to increaſe it. Mark. 9. 24. *The father of the child crying with teares, ſaid, Lord, I beleeue, helpe mine vnbeleefe.*

If thou canſt not doe this thy ſelfe, vſe the aide of the faithful, which may by their faith carrie thee, as men did the ſicke of the palſie vpon their ſhoulders & laid him before Chriſt. Mark. 2. 3.

If thou come not furniſhed on this maner to the Lords table, thou ſhalt be adiudged guiltie of the body & blood of Chriſt: as he is guiltie of high treaſon, who doth coũterfeit or clip the Princes coine. 1. Cor. 11. 27. *He that eateth this bread, & drinketh this cuppe vnworthily, ſhall bee guiltie of the bodie and blood of Chriſt.*

But

But ſuch as feele not themſelues penitent, they neither can come to the Lords table without repentance, leaſt they eate and drinke their owne damnation, neither muſt they deferre repentance, by which they may come, leaſt they procure to thẽſelues finall deſtruction.

CHAP. XXXV.

Of the degrees of executing Gods decree of Election.

WE haue hitherto declared the outward meanes, wherby Gods decree is executed. Now follow the degrees of executing the ſame.

The degrees are in number two. The loue of God, and the declaration of his loue. Eph.1.6. *To the praiſe of the glorie of his grace, wherewith he hath made vs accepted in his blood.*9. *And hath opened vnto vs the myſterie of his will, according to his good pleaſure, which he hath purpoſed in him.*

Gods loue is that, whereby God doth freely loue all ſuch as are choſen in Chriſt Ieſus, though in themſelues altogether corrupt.1.Ioh.4.19. *Wee loued him becauſe hee loued vs firſt.* Rom.5.8. *God ſetteth out his loue towards vs, ſeeing that, while we were yet ſinners, Chriſt died for vs.*10. *For if when we were enemies, wee were reconciled to God by the death of his ſonne, much more we being reconciled ſhall be ſaued by his life.*

The declaration of Gods loue is twofold. The firſt, towards infants elected to ſaluation: the ſecond, towards men of riper yeares.

The declaration of Gods loue towards Infants, is on this manner.

Infants alreadie elected, albeit they in the wombe of their mother before they were borne, or preſently after, depart this life, they, I ſay, being after a ſecret and vnſpeakable manner by Gods ſpirit engrafted into Chriſt obtaine eternall ſaluation. 1.Cor.12.13. *By one ſpirit we are all baptized into one bodie, whether Iewes, or Grecians, bond, or free, and haue beene all made to drinke into one ſpirit.* Luk.1.35. *The Angell anſwered, and ſaid vnto her, The holy Ghoſt ſhall come vpon thee, and the power of the moſt High ſhall ouerſhadow thee: therfore alſo that holy thing which ſhall be borne of thee, ſhall be called the ſonne of God.* 41. *And it came to paſſe, as Elizabeth heard the ſalutation of Marie, the babe ſprang in her bellie, and Elizabeth was filled with the holy Ghoſt.* 64. *And his mouth was opened immediatly, and his tongue looſed, and he ſpake and praiſed God.* 80. *And the child grew, and waxed ſtrong in ſpirit.* Ier. 1. 5. *Before I formed thee in the wombe, I knew thee, and before thou cameſt out of the wombe, I ſanctified thee.*

I call the manner of Infants ſaluation ſecret and vnſpeakable, becauſe I. they want actuall faith to receiue Chriſt: for actuall faith neceſſarily preſuppoſeth a knowledge of Gods free promiſe, the which he that beleeueth, doth applie vnto himſelfe: but this, infants cannot any waies poſſibly performe. And ſurely if infants ſhould haue faith actually, they generally either looſe it when they come to mens eſtate, or at leaſt ſhew no ſignes therof, both which they could not doe, if before they had receiued actuall faith. Nay we ſee that in thoſe of riper yeares, there are not ſo much as the ſhadowes or ſparks of faith to be ſeene, before they be called by the preaching of the Goſpel. II. Infants are ſaid to be regenerated onely in regard of their internall qualities and inclinations, not in regard of any motions, or actions of the minde, will, or affections. And therefore they want thoſe terrours of conſcience, which come before repentance, as occaſions thereof, in ſuch as are of riper yeares of diſcretion. Againe, they are not troubled with that conflict & combate betwixt the fleſh and the ſpirit, wherewith thoſe faithful ones that are of more yeares are maruelouſly exerciſed.

CHAP. XXXVI.

Concerning the firſt degree of the declaration of Gods loue.

THe declaration of Gods loue, in thoſe of yeares of diſcretion, hath eſpecially foure degrees. Rom.8.30. 1.Cor.1.30.

The firſt degree is an effectuall calling, whereby a ſinner beeing ſeuered from the world, is entertained into Gods familie. Eph.2.17. *And came, and preached peace vnto you, which were a farre off, and to them that were neere.*19. *Now therefore yee are no more ſtrangers and forrainers, but citizens with the Saints, and of the houſhold of God.*

Of this there be two parts. The firſt is *Election*, which is a ſeparation of a ſinner from the curſed eſtate of all mankind. Ioh. 15.19. *If ye were of the world, the world would loue his owne: but becauſe yee are not of the world, but I haue choſen you out of the world, therefore the world hateth you.*

The ſecond is, the reciprocall donation or free gift of God the Father, whereby

he beſtoweth the ſinfull man to bee ſaued vpon Chriſt and Chriſt againe actually & moſt effectually vpon that ſinfull man, ſo that he may boldly ſay this thing, namely Chriſt, both God and man, is mine, and I for my benefit and vſe enioy the ſame. The like we ſee in wedlocke: The husbād ſaith, this woman is my wife, whome her parents haue giuen vnto me, ſo that, ſhee beeing fully mine, I may both haue her, and gouerne her. Againe, the woman may ſay, this man is mine husband, who hath beſtowed himſelfe vpon me, & doth cheriſh me as his wife. Rom. 8. 32. *Hee ſpared not his owne ſonne, but gaue him for vs.* Eſai. 9. 6. *Vnto vs a childe is borne, and vnto vs a ſonne is giuen.* Ioh. 17. 2. *Thou haſt giuen him power vpon all fleſh, that hee ſhould giue eternall life to all them whome thou haſt giuen him. 6. I haue declared thy name to the men which thou gaueſt me out of the world: thine they were, and thou gaueſt them me, and they kept thy word. 7. Nowe they knowe that all things, whatſoeuer thou haſt giuen me, are of thee.* Ioh. 10. 29. *My father, which gaue thē me, is greater then all, and none is able to take them out of my fathers hands.*

Hence commeth that admirable vnion, or coniunction, which is the ingraffing of ſuch as are to bee ſaued, into Chriſt, and their growing vp togither with him: ſo that after a peculiar maner, Chriſt is māde the head, and euery repentant ſinner, a member of his myſticall bodie. Ioh. 17. 20. *I pray not for theſe alone, but for them alſo which ſhall beleeue in me, through their word. 21. That they all may be one, as thou, O father, art in mee, and I in thee: euen that they may be alſo one in vs.* Eph. 2. 20. *We are members of his bodie, of his fleſh, and of his bones.* Ioh. 15. 1. *I am that true vine, and my father is the husbandman. 2. Euery branch that beareth not fruit in me, he taketh away: and euery one that beareth fruit, hee purgeth it, that it may bring forth more fruit.* Eph. 2. 20. *Built vpon the foundation of the Prophets and Apoſtles, whoſe corner ſtone is Ieſus Chriſt. 21. In whome all the building coupled togither, groweth vnto an holy temple in the Lord. 22. In whome ye are alſo built togither, to bee the habitation of God by the ſpirit.*

This, albeit it be a moſt neere and reall vnion, yet we muſt not thinke, that it is by touching, mixture, or, as it were, by ſoldring of one ſoule with another neither by a bare agreement of the ſoules among thēſelues: but by the communion and operation of the ſame ſpirit, which beeing by nature infinite, is of ſufficient abilitie to conioyne thoſe things togither, which are of themſelues farre diſtant from each other: the like wee ſee in the ſoule of man, which conioyneth the head with the foote. Eph. 2. 22. 2. Pet. 1. 4. *Whereby moſt great and pretious promiſes are giuen vnto vs, that by them yee ſhould bee partakers of the Godly nature, in that ye flie the corruption, which is in the world through luſt.* Phil. 2. 1. *If there be any conſolatiō in Chriſt, if any comfort of loue, if any fellowſhip of the ſpirit, &c.*

The things vnited. In this vnion not our ſoule alone is vnited with Chriſts ſoule, or our fleſh with his fleſh: but the whole perſon of euery faithful man, is verily conioyned with the whole perſon of our Sauiour Chriſt God and man.

The manner of their vnion is this. A faithfull man firſt of all and immediatly is vnited to the fleſh, or humane nature of Chriſt, and afterward by reaſon of the humanitie, to the *Word* it ſelfe, or diuine nature. For ſaluation and life dependeth on that fulneſſe of the godhead which is in Chriſt, yet it is not communicated vnto vs, but in the fleſh, and by the fleſh of Chriſt. Ioh. 6. 53. *Except ye eate the fleſh, and drinke the blood of the Sonne of man, yee haue no life in you. 56. Hee that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.*

The bond of this vnion. This vnion is made by the ſpirit of God applying Chriſt vnto vs: and on our parts by faith receiuing Chriſt Ieſus offered vnto vs. And for this cauſe is it tearmed a ſpirituall vnion.

Chriſt, becauſe hee is the head of the faithfull, is to bee conſidered as a publike man ſuſtaining the perſon of all the elect. Hence is it that the faithfull are ſaide to be crucified with Chriſt, and with him to die, & to be buried Rom. 6. 4, 5, 6. to be quickned. Eph. 2. 5. to be raiſed vp and placed in heauen. v. 6. Col. 3. 1. the which is not onely in regard of the hope of the faithful, but becauſe they are accepted of God certenly to haue done all theſe things in Chriſt: euen as in Adams firſt ſinne all his poſteritie afterward was tainted of ſinne.

A member of Chriſt is diuerſly diſtinguiſhed: and is ſo either before men, or God.

Before men they are the members of Chriſt, who outwardly profeſſing the faith, are charitably reputed by the church as true members. But ſuch deceiuing at length, both themſelues and the Church, may be reprobates: and therefore in Gods

preſence

preſence they are no more true members, the are the noxious humours in mans bodie, or a woodden legge or other ioynt cunningly faſtened to an other part of the bodie.

Againe, members before God, they are ſuch, as either are decreed to be ſo, or actually are ſo alreadie.

Such as are decreed to bee ſo, are they, who beeing elect from all eternitie, are either as yet not borne, or not called. Ioh. 10 16. *Other ſheepe haue I, which are not of this fold: them alſo muſt I bring.*

Actuall members of Chriſt, are either liuing or dying members.

An actuall liuing member of Chriſt is, euery one elected, which being engraffed by faith, and the ſpirit into Chriſt, doth feele and ſhew forth the power of Chriſt in him.

An actuall dying or decaying member is, euery one truely engraffed into Chriſt, and yet hath no feeling of the power and efficacie of the quickning ſpirit in him. He is like vnto a benummed legge without ſenſe, which indeede is a part of mans bodie, and yet receiueth no nouriſhment: ſuch are thoſe faithful ones, who for a time doe faint and are ouercome vnder the heauie burthen of tentations, and their ſinnes: ſuch are alſo thoſe excommunicate perſons, who in regard of their engraffing are true members, howſoeuer in regard of the externall communion with the Church, & efficacie of the ſpirit, they are not members, till ſuch time as they beeing touched with repentance, doe begin as it were, to liue againe.

God executeth this effectuall calling by certaine meanes.

The firſt, is the ſauing hearing of the word of [a] God, which is, whē the ſaid word outwardly is preached, to ſuch an one as is both dead in his ſinnes, and doth not ſo much as dreame of his ſaluation. [b] And firſt of all, the Law ſhewing a man his ſin, and the puniſhment thereof, which is eternall death: afterward the Goſpel, ſhewing ſaluation by Chriſt Ieſus, to ſuch as beleeue. [c] And inwardly the eyes of the mind are enlightened, [d] the heart & eares opened that he may ſee, heare, and vnderſtand the preaching of the word of God. [a] Ezech. 16. 6. *When I paſſed by thee, I ſawe thee polluted in thin owne blood, and ſaid vnto thee, when thou waſt in thy blood, thou ſhalt liue.* Eſai. 55. 1. *Ho, euery one that thirſteth, come ye to the waters, and ye that haue no ſilner, come, buy, and eate: come, I ſay, and buie wine and milke without ſiluer, & without money.* Ioh. 1. 12. *As many as receiued him, to them he gaue this priuiledge, that they ſhould become the ſonnes of God: namely, to them which beleeued in his name.* [b] Rom. 7. 7. *I knew not ſinne, but by the law: for I had not known luſt, except the law had ſaid, Thou ſhalt not luſt.* [c] 1. Ioh. 2. 27. *But the annointing, which ye receiued of him, dwelleth in you: and ye need not that any man teach you: but as the ſame annointing teacheth you of al things, and is true, and is not lying, and as it is taught you, ye ſhal abide in him.* [d] Act. 16. 14. *A certaine woman named Lydia, a ſeller of purple, of the citie of the Thyatirians, a worſhipper of God, heard vs, whoſe heart God opened, that ſhe attended to the things that Paul ſpake.* Pſal. 40. 6. *Thou art not delighted with ſacrifice and burnt offerings, but mine eares haſt thou opened.* Ioh. 6. 44. *No man can come vnto me, except the father which hath ſent me, draw him: and I will raiſe him vp at the laſt day.* Eſai. 54. 6. *The Lord hath called thee, beeing as a woman forſaken, and as a yong wife, when thou waſt refuſed ſaith the Lord.*

The ſecond, is the mollifying of the heart, the which muſt be bruiſed in pieces, that it may bee fit to receiue Gods ſauing grace offered vnto it. Ezech. 11. 19. *I will giue them one heart, and I wil put a new ſpirit within their bowels: and I will take the ſtonie heart out of their bodies, and will giue them an heart of fleſh.*

There are for the bruiſing of this ſtonie heart, foure principall hammers. The firſt, is the knowledge of the Law of God. The ſecond, is the knowledge of ſinne, both originall, and actuall, and what puniſhment is due vnto them. The third, is compunction, or pricking of the heart, namely, a ſenſe and feeling of the wrath of God for the ſame ſinnes. The fourth, is an holy deſperation of a mans owne power, in the obtaining of eternall life. Act. 2. 37, *When they heard theſe things, they were pricked in heart, and ſaid vnto Peter, and the reſt of the Apoſtles, Men and brethren, what ſhall we doe?* 38. *Peter ſaid vnto them, Repent, and bee baptized euery one of you in the name of Ieſus into the remiſſion of ſinnes, and ye ſhall receiue the gift of the holy Ghoſt.* Luk. 15. 17. *Then he came to himſelfe, and ſaid, How many hired ſeruāts at my fathers haue bread ynough, and I die for hunger?* 18. *I will riſe and goe to my father, and ſay vnto him, Father, I haue ſinned againſt heauen, and before thee,* 19. *And am no more worthie to bee*

called

called thy ſonne: make me as one of thy hyred ſeruants, &c. Math. 15.24. *He anſwered, and ſaid. I am not ſent, but to the loſt ſheepe of Iſraell.*

The third, is faith, which is a miraculous and ſupernaturall faculty of the heart, apprehending Chriſt Ieſus beeing applyed by the operation of the holy Ghoſt, and receiuing him to it ſelfe. Iohn. 1.12. 6.35. *Ieſus ſaid vnto them, I am the bread of life, he that commeth vnto me ſhall neuer hunger: & hee that beleeueth in me, ſhall neuer thirſt.* Rom. 9.30 *What ſhal we ſay then? the Gentiles which followed not righteouſues, haue attained vnto righteouſnes, euen the righteouſnes which is of faith*

Chriſt is receiued, when euery ſeuerall perſon doth particularly apply vnto himſelfe, Chriſt with his merits, by an inward perſwaſion of the heart, which commeth none other way, but by the effectuall certificate by the holy Ghoſt concerning the mercy of God in Chriſt Ieſus. 1. Cor. 2. 12. *Wee haue receiued, not the ſpirit of the world, but the ſpirit which is of God, that we might know the thinges that are giuen to vs of God.* Ezech. 12.10. *I wil poure the ſpirrit of grace vpon the houſe of Dauid. and vpon the inhabitants of Ieruſalem: and they ſhall looke vnto me, whome they haue wounded.* Rom. 8. 16. *His ſpirit beareth witneſſe to our ſpirit, that we are the ſonnes of God.* Eph. 1. 13. *In whome alſo ye haue truſt, after that he heard the word of truth, euen the Goſpell of your ſaluation, wherein alſo after that ye beleeued, ye were ſealed with the holy ſpirit of promiſe.* 2. Cor. 1.22.

In the worke of faith, there are foure degrees, or motions of the heart, linked & vnited togither, and are worthy the conſideration of euery Chriſtian.

The firſt, is knowledge of the Goſpell, by the illumination of Gods ſpirit. Eſa, 53 11. *By his knowledge ſhall my ſeruant iuſtifie many.* Ioh. 7.3. *This is life eternall, that they know thee to be the onely very God, and whom thou haſt ſent Ieſus Chriſt.*

To this in ſuch as are truely humbled, is annexed a ſerious meditation of the promiſes in the Goſpell, ſtred vp by the ſenſible feeling of their owne beggery.

And after the foreſaid knowledge in all ſuch as are inlightened, commeth a *generall faith*, whereby they ſubſcribe to the trueth of the Goſpell. Heb. 4.2. *Vnto vs was the Goſpel preached, as alſo vnto them: but the word that they heard profited not them, becauſe it was not mixed with faith in thoſe that heard it.* 1. Tim. 1.19. *Hauing faith and a good conſcience, which ſome haue put away, & as cõcerning the faith, haue made ſhipwracke.* 1. Tim. 2.4. *Who will that all men ſhould bee ſaued, and come vnto the knowledge of the truth.*

This knowledge if it be more full and perfect, is called in Greeke πληροφορια τῆς συνεσεως, that is the full aſſurance of vnderſtanding. Col. 2.2. *That their heartes might be comforted, and they knit togither in loue, and in all riches, of the full aſſurance of vnderſtanding, to know the myſterie of God, euen the father, and of Chriſt.* Rom. 14.14. *I know, and am perſwaded through the Lord Ieſus, that there is nothing vncleane of it ſelfe.* Luk. 1.1, *For as much as many haue taken in hand to ſet forth the ſtory of thoſe things, whereof we are fully perſwaded.* 1. Theſſ. 1.5. *Our Goſpel was vnto you, not in word onely, but alſo in power, and in the holy Ghoſt, and in much aſſurance.*

The ſecond, is hope of pardon, whereby a ſinner, albeit he yet feeleth not that his ſins are certenly pardoned, yet he beleeueth that they are pardonable. Luk. 15. 18. *I will goe vnto my father, and ſay, Father, I haue ſinned againſt heauen & againſt thee, and am no more worthy to be called thy ſonne, make me as one of thy hired ſeruants.*

The third, is an hungring and thirſting after that grace which is offered to him in Chriſt Ieſus, as a man hungreth and thirſteth after meata and drinke. Ioh. 6. 35. & 7.37. Reu. 21.6. *And he ſaid vnto me, It is done. I am Alpha and Omega, the beginning and the ende, I will giue to him that is a thirſt of the well of the water of life freely.* Math. 5. 6. *Bleſſed are they which hunger and thirſt after righteouſnes, for they ſhall be ſatisfied.*

The fourth, is the approching to the throne of Grace, that there flying from the terrour of the Lawe, he may take holde of Chriſt and finde fauour with God. Heb. 4. 16. *Let vs therefore goe boldly to the throne of grace, that we may receiue mercy, and find grace to helpe in time of neede.*

This approching hath two parts. The firſt, is an humble confeſſion of our ſinnes before God particularly, if they be known ſinnes; and generally, if vnknown: this done, the Lord forthwith remitteth al our ſinnes. Pſal. 32.5. *I thought, I will confeſſe againſt my ſelfe my wickednes vnto the Lord, and thou forgaueſt the puniſhment of my ſinne. Selah.* 2. Sam. 12.13. *Dauid ſaid to Nathan I haue ſinned againſt the Lord: wherefore Nathan ſaid to Dauid, The Lord hath taken away*

away thy ſinne, thou ſhalt not die. Luk. 15.19.

The ſecond, is the craving pardon of ſome ſinnes, with vnſpeakable ſighs, & in perſeuerance. Luk. 15.21. Act. 8.22. *Repent of this wickednes, and pray God, that if it be poſſible, the thought of thine heart may be forgiuen thee.* Rom. 8.26. *The ſpirit helpeth our infirmities: for we know not what to pray as we ought: but the ſpirit it ſelfe maketh requeſt for vs, with ſighs which cannot be expreſſed.* Hoſ. 14.2.3. *O Iſrael, returne vnto the Lord thy God, for thou haſt fallen by thine iniquitie. Take vnto you words, and turne to the Lord, and ſay to him, Take away all iniquitie, and receiue vs graciouſly.*

The fifth ariſing of the former, is an eſpeciall perſwaſion imprinted in the heart by the holy Ghoſt, whereby euery faithful man doth particularly applie vnto himſelfe thoſe promiſes which are made in the Goſpel. Math. 9.2. *They brought vnto him a man ſicke of the palſie: and when Ieſus ſawe their faith, he ſaid vnto the ſicke of the palſie, Sonne, be of good comfort, thy ſinnes are forgiuen thee.* Math. 15.28. *O woman, great is thy faith, be it vnto thee as thou deſireſt.* Gal. 2.20. *I liue, yet not I now, but Chriſt liueth in me: and in that I now liue in the fleſh, I liue by the faith of the ſonne of God, who hath loued me, and giuen himſelfe for me.*

This perſwaſion is, and ought to be in euery one, euen before he haue any experience of Gods mercies. Math. 15.22. *A woman, a Canaanite, came out of the ſame coaſts, and cryed, ſaying vnto him, Haue mercie once, O Lord, the ſon of Dauid, my daughter is miſerably vexed with a deuill, &c.* 23. 24.25.26.27. Ioh. 20.29. *Ieſus ſaid vnto him, Thomas, becauſe thou haſt ſeene me, thou beleeueſt: bleſſed are they which haue not ſeene and haue beleeued.* Heb. 11.1. *Faith is the groũd of things hoped for, & the euidence of things which are not ſeene.* In Philoſophie we firſt ſee a thing true by experience, and afterward giue our aſſent vnto it: as in naturall Philoſophie; I am perſwaded that ſuch a water is hot, becauſe when I put mine hand into it, I perceiue by experience an hot qualitie. But in the practiſe of faith it is quite contrarie. For firſt, we muſt conſent to the word of God, reſiſting all doubt and diffidence, and afterward will an experience and feeling of comfort follow. 2. Chron. 20.20. *Put your truſt in the Lord your God, and yee ſhall be aſſured: beleeue his Prophets, and ye ſhall proſper.* They therefore doe very ill, who are ſtill in a doubt of their ſaluation, becauſe as yet, they feele not in themſelues, eſpeciall motions of Gods ſpirit.

Thus much concerning the way which God vſeth in the begetting of faith. There are beſide this, two notable degrees of faith. The one is the loweſt, and as I may ſpeake, the poſitiue degree: the other is the higheſt, or ſuperlatiue.

The loweſt degree of faith, is called ὀλιγοπιστία, a little or weake faith, like a graine of muſtard ſeede, or ſmoking flaxe, which can neither giue out heat nor flame, but onely ſmoake. Math. 8.25. *His Diſciples awaked him, ſaying, Saue, maſter, we periſh* 26. *And he ſaid vnto them, Why are ye fearefull, O ye of little faith?* Math. 7.20. *If ye haue faith as much as a graine of muſtard ſeede, ye ſhall ſay vnto the mountaine, Moone, and it ſhall remoone.* Eſai. 42.3. *The ſmoking flaxe ſhall he not quench.*

Faith is then ſaid to be weake and feeble, when as, of thoſe fiue degrees aboue mentioned, either the firſt, which is *knowledge*, or the fift, which is *application* of the promiſes is very feeble, the reſt remaining ſtrong. Rom. 14.2. *One beleeueth that he may eate all things, and an other which is weake, eateth hearbs.* 3. *Let not him that eateth, deſpiſe him that eateth not: and let not him which eateth not, iudge him which eateth: for God hath receiued him.* The Apoſtles although they beleeued, that Chriſt was the ſonne of the liuing God; yet they were ignorant of his death and reſurrection. Math. 16.16. Ioh. 6.69. Math. 17.22. Luk. 9.49. *They vnderſtood not that word: for it was hid from them, ſo that they could not perceiue it.* Act. 1.6 *They asked him, ſaying, Lord, wilt thou reſtore at this time the kingdome to Iſrael?*

For the better knowledge of this kinde of faith, we muſt obſerue theſe two rules.

1. A ſerious deſire to beleeue, and an indeauour to obtaine Gods fauour, is the head of faith. Math. 5.6. *Bleſſed are they which hunger and thirſt after righteouſneſſe: for they ſhall be ſatisfied.* Reu. 21.6. *I will giue to him that is a thirſt, of the well of the water of life freely.* Pſal. 145.19. *He will fulfill the deſire of them that feare him: he alſo will heare their crie, and will ſaue them.* For in ſuch as begin to beleeue and to be renued, the minde will lye not idle, but beeing mooued by the holy Ghoſt, ſtriue with doubtfulneſſe and diſtruſt, and indeauour to put their aſſent to the ſweete promiſes made in the Goſpel, and firmely to applie the ſame to themſelues, and in the ſenſe of

their weakeneſſe, deſire aſſiſtance from aboue, and thus faith is beſtowed.

II. God doth not deſpiſe the leaſt ſparke of faith, if ſo be, it, by little and little, doe encreaſe, & men vſe the meanes to encreaſe the ſame. Luk. 17. 5. *The Apoſtles ſaid vnto the Lord, Encreaſe our faith.* 6. *And the Lord ſaid, If ye had faith as much as a graine of muſtard ſeede, and ſhould ſay vnto this mulberie tree, Plucke thy ſelfe vp by the rootes, and plant thy ſelfe in the ſea, it ſhould euen obey you.* Man muſt therefore ſtirre vp his faith by meditation of Gods word, ſerious prayers, and other exerciſes belonging vnto faith.

The higheſt degree of faith, is πληροφορία, *a full aſſurance*, which is not only certen and true, but alſo a *full perſwaſion* of the heart, whereby a Chriſtian much more firmely taking hold on Chriſt Ieſus, maketh full and reſolute account that God loueth him, and that he wil giue to him by name, Chriſt, and all his graces pertaining to eternal life. Rom. 4. 20. *Neither did he doubt of the promiſe of God through vnbeleefe, but was ſtrengthened in the faith, and gaue glorie to God.* 21. *Beeing fully aſſured that hee, which had promiſed, was able alſo to doe it.* Rom. 8. 38. *I am perſwaded, that neither life, nor death. &c. can ſeparate vs from the loue of God which is in Chriſt Ieſus.* 1. Sā 17. 36. *Thy ſeruant ſlue both the lyon and the beare: therfore this vncircumciſed Philiſtim ſhall be as one of them, ſeeing he hath rayled on the hoſt of the liuing God.* Pſal. 33. 6. *Doubtleſſe, kindneſſe and mercie ſhall follow me all the daies of my life.* Conferred with v. 1, 2, 3, 4.

Man commeth to this high degree, after the ſenſe, obſeruation, & long experience of Gods fauour and loue.

Queſt. Whether is iuſtifying faith commanded in the law?

Anſwer. It is commanded in the law of faith, namely, the Goſpell, but not in the law of workes, that is, in the morall law. Rom. 3. 27. The reaſons are theſe: I. That which the law reuealeth not, that it commandeth not: but the law is ſo farre from reuealing iuſtifying faith, that it neuer knew it. II. Adam had fully before his fall written in his heart the morall law, yet had he not iuſtifying faith, which apprehendeth Chriſt.

Obiect. I. Incredulitie is condemned by the law.

Anſwer. That incredulitie which is toward God, is condemned in the lawe; but that incredulitie which is againſt the Meſſiah Chriſt Ieſus, is condemned by the Goſpel. For as by the Goſpell, not by the Law, incredulitie in the Sonne as Mediatour, appeareth to bee a ſinne: ſo likewiſe not by the law is incredulitie in the Meſſiah condemned, but by the Goſpel, which commandeth vs to heare him and to beleeue in him. Matth. 17. 5. 1. Ioh. 3. 23. Thus it is plaine that this ſinne, not to beleeue in Chriſt, is expreſſely and diſtinctly made manifeſt, and condemned by the Goſpel. And albeit the knowledge of ſin be by the law, yet not euery thing which doth reprooue, and declare ſome ſinne, is the law of workes or belongeth thereto.

Obiect. II. But ceremonies belong to the decalogue.

Anſwer. Ceremonies may be as examples referred to the decalogue, but indeede they are appendants to the Goſpel.

CHAP. XXXVII.

Concerning the ſecond degree of the declaration of Gods loue.

THe ſecond degree, is Iuſtification, whereby ſuch as beleeue, are accoũted iuſt before God, through the obedience of Chriſt Ieſus. 2. Cor. 5. 21. *Hee hath made him to be ſin for vs, which knewe no ſin: that we ſhould be made the righteouſnes of God in him.* 1. Cor. 1. 30. Rom. 5. 19. *As by one mãs diſobediẽce many were made ſinners, ſo by the obedience of one (that is, Ieſus Chriſt, v. 17.) ſhal many alſo be made righteous.*

Queſt. Whether did Chriſt performe full obediẽce to the law, for vs men alone, or for himſelfe alſo?

Anſw. I. Not for himſelfe, as ſome not rightly would haue him: for the fleſh of Chriſt beeing hypoſtatically vnited to the *word*, and ſo in it ſelfe fully ſanctified, was euen from the firſt moment of conception, moſt worthie to bee bleſſed with eternall life. Therefore by all that obedience which he performed after his conception, Chriſt, hee merited nothing for himſelfe. II. For vs, namely, for the faithfull, hee fulfilled all the righteouſnes of the law: & hence it is that he is called *the end of the law vnto righteouſnes to euery one that beleeueth.* Rom. 10.

Here may be obiected: *I.* Chriſt as hee is man, is bound to performe obedience to the law for himſelfe.

Anſw. Hee is not bound by nature, but

of

of his owne accord: for he was not a bare man but God and man. And albeit Chriſt did neuer ſuffer nor fulfill the law, but in that fleſh which he tooke vpon him; yet by reaſon of the hypoſtaticall vnion, this his paſſion and obedience hath reſpect vnto the whole perſon, conſidered as God and man, and therefore his obedience was not due on his part, and ſo was without merit to himſelfe: yea, in that the fleſh of Chriſt is vnited to the perſon of the *Word*, and ſo exalted in dignitie and ſanctitie aboue all Angles, it may ſeeme to be exempted from this naturall obligation of performing the law.

II. If then Chriſt performed the law for vs, we are no more bounden to the obſeruance of the ſame: as we doe not vndergoe eternall puniſhments for our ſinnes, the which Chriſt in his perſon did beare vpon the croſſe.

Anſ. If wee keepe the ſame reſpect of performing obedience to the law, the conſequēce is very true, otherwiſe it is not ſo: for Chriſt performed obedience to the law for vs, as it is the ſatisfaction of the law; but the faithfull they are bounden to obedience, not as it is ſatisfactorie, but as it is a document of faith, and a teſtimonie of their gratitude towards God, or a meanes to edifie their neighbours; euen as Chriſt ſuffering puniſhments for our ſinnes, wee alſo ſuffer puniſhments as they are either trialls, or chaſtiſments vnto vs.

III. The law and iuſtice of God doth not togither exact both, namely obedience, and puniſhment.

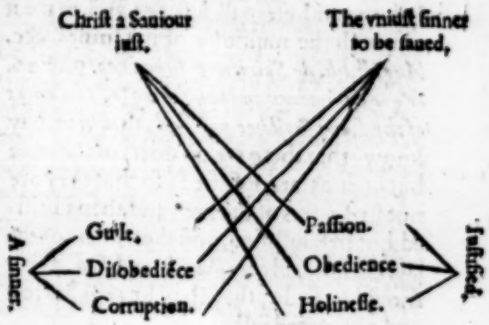
Anſwer. In mans perfect eſtate, the iuſtice of God requireth onely obedience: but in his eſtate corrupted, he requireth both obedience, and puniſhment. Puniſhment, as the law is violated: obedience, that legall iuſtice may be performed. Gal. 3. 10. It is therfore plaine, that not onely Chriſts paſſion, but alſo his legall obedience is our righteouſnes before God.

Iuſtification hath two parts: Remiſſion of ſinnes, and imputation of Chriſts righteouſnes.

Remiſſion of ſinnes is that part of iuſtification, wherby he that beleeueth is freed from the *guilt* and *puniſhment* of ſinne, by the merits of the paſſion of Chriſt, Coloſſ. 1. 21. 22. *You hath he now reconciled in the bodie of his fleſh through death, to make you holy and vnblameable, and without fault in his ſight.* 1. Pet. 2. 24. *Who, in his owne fleſh, bare our ſinnes in his bodie on the tree, that we beeing deliuered from ſinne, ſhould liue in righteouſnes, by whoſe ſtripes ye are healed.*

Imputation of righteouſnes is the other part of iuſtification, whereby ſuch as beleeue, hauing the guilt of their ſinnes couered, are accounted iuſt in the ſight of God, through Chriſts righteouſneſſe. 2. Cor. 5. 21. Pſal 32. 1. *Bleſſed is he, whoſe wickednes is forgiuen, and whoſe ſinne is couered.* Romans 4. the whole chapter, where the Apoſtle repeateth imputation eleuen times. Phil. 3. 8, 9. *I haue counted all things loſſe, and doe iudge them to bee dung, that I might win Chriſt, and might be found in him, that is, not hauing mine owne righteouſneſſe, which is by the lawe, but that which is through the faith of Chriſt, euē the righteouſnes which is of God through faith.*

The forme of iuſtification, is, as it were, a kind of tranſlation of the beleeuers ſinns vnto Chriſt, and againe Chriſts righteouſnes vnto the beleeuer, by meanes of Gods diuine imputation. As is apparant in this picture following.



This obedience of Chriſt, is called the Righteouſnes of God, and of Chriſt. Of God, I. not becauſe it is in God, but of God: for it taketh all the power and merit it hath from the deitie of the Son: whence it is that Ieremie ſaith, *Iehouah our Righteouſnes.* II. God doth onely accept of it for vs, becauſe that alone maketh vs boldly to approch vnto Gods throne of grace, that we may haue pardon for our ſinnes, and be receiued to eternall life. It is alſo called the Righteouſneſſe of Chriſt, becauſe beeing out of vs, it is in the humanity of Chriſt as in a ſubiect.

Obiect. I. No man is made iuſt by an other mans iuſtice.

Anſwer. This iuſtice is both an others, and ours alſo. An others, becauſe it is in Chriſt as in a ſubiect: ours, becauſe by meanes of the forenamed vnion, Chriſt

with all his benefits is made ours.

Obiect. II. The auncient fathers neuer dreamed of this imputatiue iuſtice, and it may ſeeme too of no greater continuance then fiftie yeares.

Anſw. This is both falſe, and impious to affirme. Auguſt. 3. Tract. vpon Iohn, ſaith, *All ſuch as are iuſtified by Chriſt, are iuſt not in themſelues, but in him.* Barnard in his ſermon (*ad milites templi cap.* 11.) *Mors in Chriſti morte fugatur, & Chriſti iuſtitia nobis imputatur*: that is, *Death in Chriſt his death is put to flight, and the iuſtice of Chriſt is imputed vnto vs.* And in his 62. ſermō vpon the Canticles: Where is there any reſt (ſaith he) but in the woundes of our Sauiour? I wil further ſing but what? mine own iuſtice? nay, O Lord, I will remember they iuſtice alone: for that is alſo my iuſtice. For thou waſt made of God vnto me iuſtice. But ſhould I feare, whether that one iuſtice would ſuffice two? nay it is not a ſhort cloake that is not able to couer a couple. Thy iuſtice is iuſtice for euermore, and will both couer thee & me: it is largely large and eternall iuſtice: and in me it couereth the multitude of my ſinnes, &c. *Auguſt. lib. de Spiritu & litera cap.* 9. & 26. *We muſt vnderſtand this ſaying ſo. The doers of the Lawe ſhall bee iuſtified*, that wee may know, that there are no doers of the lawe but ſuch as are iuſtified; ſo that they are not firſt doers of the law, and then iuſtified, but firſt iuſtified, and then doers of the law. So it is ſaid *they ſhall be iuſtified*, as if it ſhould be ſaide, they ſhall be reputed iuſt and accounted iuſt.

Iuſtification hath annexed vnto it Adoption, whereby all ſuch as are predeſtinate to be adopted, receiue power, to be actually accounted the ſonnes of God by Chriſt. Eph. 1.5. *Who hath predeſtinate vs to be adopted through Ieſus Chriſt, vnto himſelfe, according to the good pleaſure of his wil.*

By meanes of adoption, God hath beſtowed many notable priuiledges vpō his children. I. They are the Lords heires apparant. Rom. 8.17. *If we be children, wee bee alſo heires, euen the heires of God.*

II. They are fellow heires with Chriſt, yea kings. Rom. 8.17. Reu. 1.6. *And made vs Kings and Prieſts, euen to God his Father.*

III. All their afflictions, yea euen their wants, and offences, are turned to trials or fatherly chaſtiſments, inflicted vpon them for their good. Rom. 8.28. *We know that all things worke together for the beſt, vnto them that loue God.* 36. *It is written, for thy ſake are we killed all the day long: we are counted as ſheepe for the ſlaughter.* 37. *Neuertheleſſe, in all theſe things, we are more then conquerours thorough him that loued vs.* Pſal. 89. 32. *I will viſit their tranſgreſſions with the rodde, and their iniquitie with ſtrokes.* 33. *Yet my louing kindneſſe will I not take from him.* 2. Cor. 12.7. *There was giuen vnto me a pricke in the fleſh, the meſſenger of Satan to buffet me, becauſe I ſhould not bee exalted out of meaſure.* 2. Sam. 7.14. *I will bee vnto him a father, and he ſhall be to me a ſonne: and if hee ſinne, I will chaſten him with the rod of men, and with the plagues of the children of men.*

IV. They haue dominion ouer all creatures, yet ſo, as that in this life they haue onely right to the things; but after this life alſo in the ſame. Whence it is apparant, that the faithfull alone haue the true vſe of the Lords goods, I. becauſe their perſons are in Chriſt acceptable vnto him, in whome alſo they haue reſtitution made vnto them of thoſe goods which they loſt in Adam, that they may with a good conſcience vſe them. II. They vſe them with thankſgiuing to their endes appointed by God. 1. Cor. 3. 22, 23. *Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, whether they be things preſent, or things to come, euen all are yours.* Heb. 2.7. *Thou madeſt him little inferiour to the Angels, thou crowneſt him with glorie and honour, and haſt ſet him aboue the workes of thine hands.* 8. *Thou haſt put all things in ſubiection vnder his feete.*

Laſt of all, they may haue the Angels as miniſtring ſpirits attending vpon them for their good. Heb. 1. 14. *Are they not all miniſtring ſpirits, ſent forth to miniſter for their ſakes which ſhall be heires of ſaluation?* Pſal. 34.7. *The Angel of the Lord pitcheth round about them that feare him, and deliuereth them.*

CHAP. XXXVIII.

Concerning the third degree of the declaration of Gods loue.

THe third degree, is Sanctification, wherby ſuch as beleeue, being deliuered from the tyrannie of ſinne, are by little and little renued in holines & righteouſnes. 1. Ioh. 3.9. *Whoſoeuer is borne of God, ſinneth not: for his ſeede remaineth in God.* Rom. 8.1. *There is no condemnation to thoſe which are in Chriſt Ieſus, which walke not after the fleſh but after the ſpirit.*

Sancti-

Sanctification hath two parts: Mortification, and Viuification.

The mortification of ſinne, is the firſt part of ſanctification, whereby the power of ſinne is abated, & crucified in the faithfull. Rom. 6 2. *How ſhall we that are dead to ſinne, liue yet therein: 3. Know ye not that all we which haue bin baptized into Ieſus Chriſt, haue bin baptized into his death? 4. We are buried the with him by baptiſme into his death, that like as Chriſt was raiſed vp from the dead, by the glorie of the father, ſo we alſo ſhould walk in newneſſe of life.* Eccles. 5. 6, 7, 11, 12, 13. Gal. 5. 24. *They which are Chriſts haue crucified the fleſh, with the affections & luſts thereof.*

The meanes that worke mortification, is the death and buriall of Chriſt, from whence, ſin being by it at the firſt nipped in the head, proceedeth ſuch a vertue, as doth both keepe vnder the ſtrength that it can not breake out as it would, & in ma, as it were in a graue, doth cauſe it to die & eke putrifie, Rom. 6. 6. *Our old man is crucified with him, that the body of ſinne might be deſtroyed.*

The power of Chriſt his death, is a certaine power iſſuing into his humanitie, ſuffering and dying, from his deitie; whereby he did, in the ſame his humanity, both concerning the guilt, and alſo the puniſhment, vanquiſh our ſinne, imputed vnto him, beeing our ſurety: that in like ſort, he in vs his mebers, might by the ſame power aboliſh the corruption of ſinne.

Viuification, is the ſecond part of ſanctification: whereby inherent holines being begunne, is ſtill augmented and enlarged. Firſt we receiue the firſt fruits of the ſpirit, then a continuall encreaſe of them. Eph. 4. 23. *Be renewed in the ſpirit of your minde.* 24. *And put on the newe man which after God is created in righteouſnes, and true holines.* Eph. 2. 1. *And you, hath he quickned that were dead in treſpaſſes and ſinnes.* Gal. 2. 20. *Thus I liue, yet not I now, but Chriſt in me: and in that I now liue by the fleſh. I liue by the faith of the ſonne of God, who hath loued mee, and giuen himſelfe for me.* Rom. 8. 23. *We which haue the firſt fruites of the ſpirit, euē we do ſigh in our ſelues, waiting for the adoption, euen the redemption of our bodies.* 1. Cor. 15. 45. *The firſt man Adam was made a liuing ſoul, and the ſecond man Adam was made a quickning ſpirit.*

The efficient cauſe of them both is the holy Ghoſt, who doth by his diuine power conuey himſelfe into the beleeuers hearts and in them, by applying the power of Chriſt his death, and reſurrection, createth holineſſe. Iob. 33. 24. 25. Rom. 8. 9. *Now ye are not in the fleſh, but in the ſpirit, becauſe the ſpirit of God dwelleth in you: but if any man haue not the ſpirit of Chriſt, the ſame is not his.* 11. *But if the ſpirit of him that raiſed vp Ieſus from the dead dwel in you: he that raiſed vp Chriſt from the dead, ſhall alſo quicken your mortall bodies, becauſe that his ſpirit dwelleth in you.*

The preſeruatiue of Viuification is a vertue deriued from Chriſts reſurrection, to thoſe that are quickned, which maketh them to riſe vp to newneſſe of life. Phil. 3. 10. *That I may know him, and the vertue of his reſurrection.*

The power of Chriſts reſurrection is that, whereby he firſt, did in his owne fleſh as conquerer ouer death and ſinne, begin to liue with God, and to be exalted aboue euery name: and then by it, he, in his members, ſinne beeing dead and buried, doth cauſe in them a ſtudie and purpoſe to liue according to the will of God.

Forthermore, this inherent holines is to be diſtinguiſhed into parts, according to the ſeuerall faculties of the body and ſoule of man. 1. Theſ. 5. 23. *The very God of peace ſanctifie you throughout: and I pray God, that your whole ſpirit, ſoule, and bodie may be kept blameleſſe, vnto the comming of our Lord Ieſus Chriſt.*

1. The holines or renuing of the minde, which is the illumination thereof, to the knowledge of the will of God. Coloſſ. 1. 9. *We ceaſe not to pray for you, and to deſire that ye might be fully filled with knowledg of his will, in all wiſdome and ſpirituall vnderſtanding.* 1. Cor. 12. 8. *To one is giuen by the ſpirit, the ſpeech of wiſdome to an other the ſpeech of knowledge, by the ſame ſpirit.*

Illumination, is either ſpirituall vnderſtanding, or ſpirituall wiſdome.

Spirituall vnderſtanding, is an illumination of the minde, whereby it acknowledgeth the knowne truth of the word of God.

Spirituall wiſdome, is an illumination of the minde, whereby the ſame truth, is applied to the good ordering of particular both things and actions: as perſon, place and time require.

Theſe two haue the effects, which follow.

1. To diſcerne betweene good and euill. Hebr. 5. 14. *Strong meate belongeth to them that are of age, which through long cu-*

ſtome haue their wittes exerciſed to diſcerne both good and euill. Phil.1.10. *That we may diſcerne things that differ one from another.*

II. To diſcerne of ſpirits. 1.Ioh.4.1. *Deerely beloued, beleeue not euery ſpirit, but trie the ſpirits whether they be of GOD.* 1. Theſſ.5.21. *Trie all things, and keepe that which is good.* Act.17.11. *Theſe were more noblemen, then they which were at Theſſalonica, which receiued the word withall readines, and ſearched the ſcriptures daily, whether theſe things were ſo.*

III. To meditate vpon the worde and works of God. Pſal.1.2. *But his delight is in the law of God, and in that Law doth exerciſe himſelfe day and night.* Pſal.119.15. *I wil meditate in thy precepts, & conſider thy waies.* Pſal.107. the whole pſalme.

IV. To diſcerne and acknowledge mans owne inward blindnes. Pſal.119.33. *Teach me, O Lord, the way of thy ſtatutes, and I will keepe it vnto the end.* 28. *Open mine eies that I may ſee the wonders of thy Law.*

II. The ſanctitie of the memory, is an ability to keepe a good thing, when it is offered to the minde, and as neede ſeruеth, to remember it. Pſal.119.11. *I haue hid thy promiſe in mine heart, that I might not ſinne againſt thee.* Pſal.16.7. *I will praiſe the Lord who hath giuen me counſell: my raines alſo teach me in the nights.* Luk.2.51. *His mother kept all theſe things in her heart.*

III. The ſanctitie of conſcience, which is a grace of God, whereby a mans conſcience excuſeth him for all ſinnes, after they are forgiuen him in Chriſt, as alſo of his vpright walking in the whole courſe of his life. 1.Tim.1.19. *Hauing faith and a good conſcience, which ſome hauing put away, &c.* 1.Cor.4.4. *I know nothing by my ſelfe: yet am I not thereby iuſtified.* Act.23.1. *Paul ſaid, I haue in all good conſcience, ſerued God vntill this day.* Act.24.16. *I endeauour my ſelfe to haue alway a cleere conſcience toward GOD and toward men.* Pſal.26.1,2,3. *Iudge me O Lord, for I haue walked in mine innocencie, my truſt hath bin alſo in the Lord: therefore ſhall I not ſlide. Proone me, O Lord, and trie me, examine my reines and mine heart. For thy louing kindnes is before mine eies, therfore haue I walked in the truth.*

Hence, in all godly men ariſeth the inward *peace of God*, and the outward alacrity in the countenance. Phil.4.7. *The peace of God which paſſeth all vnderſtanding, ſhal preſerue your harts and mindes in Ieſus Chriſt.* Prou.28.1. *The wicked flee, when none purſueth: but the righteous are bold as a Lion.*

IV. Sanctitie of will, whereby man beginneth to will that which is good, and to refuſe the contrary. Therefore in this eſtate, the wil is partly freed from bondage, partly in bondage to ſinne. Phil.2.13. *It is God which worketh in you, both the will & the deede, euen of his owne pleaſure.* Rom.7. 18. *I know that in me, that is, in my fleſh, dwelleth no good thing: for to will is preſent with me, but I finde no meanes to performe that which is good, &c.* v.19,20,21,22.

V. Sanctity of affections, is the right mooning of them. 1.Theſ.5.23. Rom.7.v. 24.

Affections of moſt eſpeciall note, are theſe.

I. Hope, whereby men with ſighings, looke for the accompliſhing of their redemption, Rom.8.23.

This hope: when it is once ſtrong and liuely, hath alſo her πληροφορία, that is, full aſſurance, as faith hath. Hebr.6.11. *And we deſire that euery one of you ſhew the ſame diligence, to the full aſſurance of hope vnto the ende.* 1.Pet.1.3. *Bleſſed be God, euen the Father of our Lord Ieſus Chriſt, which, according to his aboundant mercie, hath begotten vs againe vnto a liuely hope, by the reſurrection of Ieſus Chriſt from the dead.*

II. Feare of offending God, becauſe of his mercie. 1.Pet.1.17. *If ye call him father, which without reſpect of perſon, iudgeth according to euery manes worke, paſſe the time of your dwelling here in feare.* Pſal.103.4. *There is mercie with thee, that thou maiſt bee feared.*

III. A baſe account of all worldly things, in reſpect of Chriſt Ieſus. Phil.3.7. *But the things that were aduantage to me, I accounted loſſe for Chriſts ſake.* 8. *Yea doubtleſſe, I thinke al things but loſſe, for the excellent knowledge ſake of Chriſt Ieſus my Lord, for whom I haue counted all things, and doe iudge them to be dung, that I might winne Chriſt.*

IV. The loue of God in Chriſt, which is like vnto death, and as a fire that cannot be quenched. Cant.8.6. *Loue is ſtrong as death, iealouſie is cruel as the graue, the coles thereof are fire coles, and a vehement flame.*

V. A feruent zeale to Gods glorye. Rom.9.3. *I would wiſh my ſelfe to be ſeparate from Chriſt, for my brethren, that are my kinſmen, according to the fleſh.*

VI. An anguiſh of minde for our owne ſinnes and others alſo. Pſalm.119.v.136. *Mine eyes guſh out with teares, becauſe men keepe not thy law.* 2.Pet.2.7. *And deliuered iuſt*

iuſt Lot, being vexed with the vncleanly conuerſation of the wicked. 8. For he being righteous, and dwelling among them, in ſeeing, and hearing, vexed his righteous ſoule from day to day, with their vnlawfull deeds.

VII. Exceeding great ioy in the holy Ghoſt. Rom. 14. 17. *The kingdome of God is not meate and drinke, but righteouſneſſe, & peace, and ioy in the holy Ghoſt.*

VIII. Sanctifie of body, whereby it is a fit inſtrument for the ſoule to accompliſh that which is good. Rom. 6. 19. *As yee haue giuen your members ſeruants to vncleanneſſe, and to iniquitie, to commit iniquitie: ſo nowe giue your members ſeruants vnto righteouſneſſe in holineſſe.*

CHAP. XXXIX.

Of Repentance and the fruites thereof.

FRom ſanctification, Repentance is deriued, becauſe no man can earneſtly repent, except he, denying himſelfe, doe hate ſinne, euen from his heart, and imbrace righteouſneſſe. This no man either will, or can performe, but ſuch an one as is in the ſight of God regenerated and iuſtified, & indued with true faith. Therefore albeit in ſuch as are conuerted, repentance doeth firſt manifeſt it ſelfe, yet regarding the order of nature, it followeth both faith and ſanctification. Hence alſo is it euident that this repentance, legall contrition being ſome occaſion, and as it were, a preparation to true conuerſion, is begotten by the preaching of the Goſpell.

Repentance is, when a ſinner turneth to the Lord. Act. 26. 20. *He ſhewed firſt vnto them of Damaſcus, and at Ieruſalem, and through all the coaſts of Iudea, and then to the Gentiles, that they ſhould repent and turne to God, and doe workes worthy amendment of life.* 1. Ioh. 3. 3. *Euery man that hath this hope in him, purgeth himſelfe, as he is pure.*

This is performed, when as any one by the inſtinct of the holy Ghoſt, doth purpoſe, will, deſire, and indeauour to relinquiſh his former ſinnes, and to become a new man. Pſal. 119. 112. *I haue applyed my heart to fulfill thy ſtatutes alway, euen vnto the ende.* 1. Ioh. 3. 3. Act. 11. 23. *Who when he was come, and had ſeene the grace of God, was glad, and exhorted all, that with purpoſe of heart they would cleaue vnto the Lord.*

The fruit of Repentance is, a Chriſtian conuerſation, wherein are brought foorth fruites worthy amendment of life. Matth. 3. 8. *Bring ye therefore forth fruits worthy of repentance.*

A chriſtian conuerſatiō, is ſuch a courſe of life, whereby we, following Chriſts example, doe by him, performe newe obedience to God. Matth. 11. 29 *Take my yoke on you, and learne of me, that am meeke & lowly in heart: and ye ſhall find reſt vnto your ſoules.* 1. Pet. 4. 1. *For as much as Chriſt hath ſuffered for vs in the fleſh, arme your ſelues likewiſe with the ſame minde, which is, that he which hath ſuffered in the fleſh, hath ceaſed from ſin.* 1. Pet. 2. 21. *For hereunto are yee called, for Chriſt alſo ſuffered for vs, leauing vs an enſample that we ſhould follow his ſteps.* 1. Pet. 3. 10. 11. *If any man long after life, and to ſee good daies, let him refraine his tongue from euill, and his lips that they ſpeake no guile. Let him eſchewe euill and doe good, let him ſeeke peace and follow after it.*

There are two parts of new obediēce: the deniall of our ſelues, and the profeſſiō of Chriſt. Matth. 16. 24. *If any man will follow me, let him forſake himſelfe, take vp his croſſe and follow me.*

The deniall of our ſelues, conſiſteth partly in Chriſtian warfare, partly in the patient bearing of affliction.

CHAP. XL.

Of Chriſtian warfare.

CHriſtian warrefare, is concerning the right way of fighting in the ſpirituall battell.

The parts thereof, are the preparation to battell, and the combate it ſelfe.

To the preparation, wee muſt vſe the complete armour of God. Eph. 6. 13. *For this cauſe, take vnto you the whole armour of God, that yee may be able to reſiſt in the euill day, and hauing finiſhed all things ſtand faſt.*

The parts hereof, are eſpecially ſixe. I. Trueth. II. Iuſtice. III. Euangelicall obedience. IV. Faith. V. The word of God. VI. Continuall and feruent prayer with watching. Eph. 6. 14. *Stand therefore, and your loynes girded about with veritie, and hauing on the breſtplate of righteouſneſſe.* 15. *And your feete ſhodde with the preparation of the Goſpell of peace.* 16. *Aboue all, take the ſhield of faith, wherewith yee may quench all the fiery dartes of the wicked.* 17. *And take the helmet of ſaluation, and the ſword of the ſpirit, which is the word of God.* 18. *And pray alwaies*

alwayes with all manner prayer & supplication in the spirit, and watch thereunto with all perseuerance and supplication for all Saints. 1. Pet. 5. 8. *Be sober, and watch: for your aduersarie the deuill, as a roaring lyon, walketh about seeking whome he may deuoure.*

The combate, is a mutuall conflict of them that fight spiritually.

The warriours, are the tempter, and the Christian souldier. Eph. 6. 12. *For we wrestle not against flesh and blood, but against principalities, against powers, and against the wordly gouernours, the princes of the darkenesse of this world, against spirituall wickednesses, which are in high places.*

The Tempter, is the prince, or his helpers. The Prince is Satan and his angels, which are spirituall wickednesses, in high things. His helpers are the flesh and the world.

The conflict of all these, is temptation, whereby man is prouoked to commit such wickednesse, as is hurtfull to the saluation of his soule. 1. Pet. 2. 11. *Deerely beloued, I beseech you as strangers and pilgrimes abstaine from fleshly lusts, which fight against the soule.*

In the Souldier, two things are to bee considered: his resisting, and his fall.

Resistance is an action, whereby the souldier doth withstand temptation, thorough grace working inwardly in him. 1. Ioh. 2. 14. *I write vnto you babes, because yee haue knowne the father: I haue written to you fathers, because yee haue knowne him that is from the beginning: I haue written to you young men, because ye are strong, & the word of God abideth in you, and ye haue ouercome the wicked.* 1. Pet 5. 8. Eph. 6. 16. Psal. 91. 13. *Thou shalt walke vpon the lyon and aspe, the young Lion and the dragon shalt thou tread vnder feete.*

To confirme this, these *preseruatiues* which follow, are very necessarie.

I. When you are tempted to sinne, doe not onely abstaine from it, but earnestly loue and follow after the contrarie. Ioh. 8. 44.

II. Neuer yeeld or consent to Satans wordes, whether he speake the trueth, accuse falsely, or flatter dissemblingly. Ioh. 8. 44. *Ye are of your father the deuill, and the lusts of your father ye will doe: he hath beene a murderer from the beginning, and abode not in the truth, because there is no trueth in him: when he speaketh a lie, then speaketh he of his owne: for he is a lyer and the father thereof.* Mark. 1. 24. *And cryed with a loud voyce, & said, what haue I to doe with thee, Iesus, the sonne of the most high God. And Iesus said, Hold thy peace and come out of him.* Acts. 16. 17. *Shee followed Paul and vs, and cryed, saying, These men are the seruantes of the most high God, which shew vnto vs the way of saluation, &c.* Aug. serm. 241.

III. One temptation is to bee looked for after another, and then especially, when our enemie after he hath set his snares, is at rest: for the deuill neuer maketh an ende of his malice. 1. Pet. 5. 8.

The fall is, whereby the souldier thorough infirmitie fainteth, beeing subdued by the power of the enemie. Gal. 6. 1. *Brethren, if a man bee fallen by occasion into any fault, ye which are spirituall, restore such an one with the spirit of meekenes, considering thy self, least thou also be tempted.*

To this appertaineth the spirituall remedie. A remedie, is a thing hauing aptnes to restore him which is fallen to his former estate. Gal. 6. 1.

And here two things must alwayes bee thought on.

I. If there be a willing minde, euery one is accepted for that grace which he hath, not for that which hee hath not. 2. Cor. 8. 12. *For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.*

II. In all these things whosoeuer will lead a godly life in Christ, the power of God is to bee made perfect through their infirmitie. 2. Cor. 12. 9. *And hee said vnto me, My grace is sufficient for thee, for my power is made perfect through weakenesse: very gladly therefore will I reioyce rather in mine infirmities, that the power of God may dwell in me.* 10. *Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake, for when I am weake, then am I strong.*

CHAP. XLI.

Of the first assault.

ASsaults are threefold.

The first is, about the Christian mans effectuall calling. The temptation is, the enterprise of the deuill to blindfolde mans minde, and to harden his heart, least the word of GOD should worke in him to saluation. Math. 13. 4. *And as he sowed, some fell by the way side, and the foules came and deuoured them vp.* 5. *And some fell vpon stonie ground, where they had not much earth, and anone they sprung vp, because they had no depth*

depth of earth. 6. And whē the Sunne roſe vp, they were parched, and for lacke of rooting withered away. 7. And ſome fel among thornes, and the thornes ſprung vp and choked them. 19. Whenſoeuer a man heareth the word of the kingdome, and vnderſtandeth it not, the euill one commeth, and catcheth away that which was ſowne in his heart: and this is hee which hath receiued the ſeede by the way ſide.

A reſiſtance in thoſe that are called, is wrought by the ſpirit of God, that cauſeth men to lend their eares to heare, and doth ingraffe the worde in their hearts, that the immortall ſeede of regeneratiō may ſpring in them. Pſal. 40. 6. Ioh. 6. 44. Act. 16. 14. Iam. 1. 21. *Wherefore lay apart all filthineſſe, and ſuperfluitie of malicitiouſneſſe, & receiue with meekenes, the word that is graffed in you, which is able to ſaue your ſoules.* 1. Pet. 1. 22. *Seeing your ſoules are purified in obeying the trueth through the ſpirit, to loue brotherly, without faining, loue one another with a pure heart fernētly.* 1. Ioh. 3. 9. *Whoſoeuer is borne of God ſinneth not: for his ſeed remaineth in him, neither can he ſinne, becauſe he is borne of God.* A reſiſtance in thoſe that are to be called, is when in a ſincere heart they doe ioyne the word which they haue heard with faith. Luke, 8. 15. *But that which fell in good ground, are they which with an honeſt and good heart, heare the worde and keepe it, and bring forth fruite with patience.* Heb. 4. 2.

Here are certaine preſeruatiues to bee noted.

I. Premeditation of the power and vſe of the word, Eccleſ. 4. 17. *Take heede to thy feete, when thou entreſt into the houſe of the Lord, and be more nere to heare, then to giue the ſacrifice of fooles: for they knowe not that they do euil.* Chap. 5. 1. *Be not raſh with thy mouth, nor let thine heart be haſtie to vtter a thing before God: for God is in the heauen, & thou art on the earth, therefore let thy words be fewe.*

II. Diligent attention of the mind. Act. 16. 14.

III. An hungring deſire of the heart, Ioh. 7. 37. *Now in the laſt and great day of the feaſt, Ieſus ſtood and cried, ſaying, If any man thirſt, let him come to me and drinke.*

IV. Integritie of life Pſal. 26. 6.

V. The caſting away of euill affections. Iam. 1. 22. *And be yee doers of the word, and not hearers only, deceiuing your owne ſoules.*

VI. The inward conſent and agreement of the heart with the word preached. Act. 2. 37.

VII. An hiding of the word in the heart, leaſt we ſhould ſinne. Pſal. 119. 11. *I haue hid thy word in mine heart, that I might not ſinne againſt thee.*

VIII. A trembling at the preſence of God in the aſſemblie of the Church. Iſay, 66. 2. *For all theſe things hath mine hand made, and all theſe things haue beene, ſaith the Lord, and to him will I looke, euen to him that is poore and of a contrite ſpirit, and trembleth at my words.* Act. 10. 33. *Then ſent I for thee immediately, and thou haſt well done to come: now therefore are we all here preſent before God, to heare all things that are commanded of God.*

The fall is either a coldneſſe in receiuing the word, and a neglect thereof, or els a falling into errours.

The remedie for this, is ſubiection, which muſt be made to the iudgement & cenſure of the brethren and miniſters, Reuelat. 3. 15. *I know thy workes, that thou art neither cold not hotte.* Gal. 6. 2. 1. Tim. 1. 20. *Of whome is Hymeneus & Alexander, whom I haue deliuered vntō Satan, that they might learne not to blaſpheme.*

CHAP. XLII.

Of the ſecond aſſault.

THe ſecond aſſault, is concerning faith. The temptation, is an illuſiō which the deuill caſteth into the hearts of godly men: as when he ſaith, Thou are not of the elect: thou art not iuſtified: thou haſt no faith: thou muſt certainely be condemned for thy ſinnes, Math. 4. 3. *Then came to him the tempter, and ſaid, If thou be the ſonne of God, commaund that theſe ſtones be made bread*

Helpes which the deuill abuſeth for the ſtrengthening of ſuch illuſions, are theſe.

I. Aduerſitie: as dangers, loſſes, perſecutions, iealouſie, grieuous offences, &c. Pſal. 73. 12. *Loe, theſe are the wicked, yet proſper they alwaie, and increaſe in riches.* 13. *Certainly, I haue clenſed mine heart in vaine, and waſhed mine hands in innocencie* Iob. 13, 23. *How many are mine iniquities and ſinnes? ſhew me my rebellion and my ſinne.* 24. *Wherefore hideſt thou thy face, and takeſt me for thine enemie?* 25. *Wilt thou breake a leafe driuen to and fro, & wilt thou purſue the drie ſtubble?*

II. The remembrance of ſinnes paſt. Iob, 13. 26. *For thou writeſt bitter things a-*

againſt

gainſt me, and makeſt me to poſſeſſe the iniquities of my youth.

III. A feeling of death euen already at hand.

The reſiſtance is made by a true faith, applying Chriſt with all his merits particularly, after this manner. I aſſuredly beleeue that I ſhall not be condemned, but that I am elected, and iuſtified in Chriſt, & am out of all doubt, that all my ſinnes are pardoned. Eſay. 53.11. *He ſhall ſee the trauaile of his ſoule, and ſhall be ſatiſfied: by his knowledge ſhall my righteous ſeruant iuſtifie many: for he ſhall beare their iniquities.* Rom. 8.38. *For I am perſwaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things preſent, nor thing to come, 39. Nor height, nor depth, nor any other creature ſhal be able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.*

The preſeruatiue, is in temptation, not to beholde faith, but the obiect of faith which is Chriſt. Phil. 3.12. *Not as though I had alreadie attained vnto it, either were alreadie perfect: but I follow, if that I may comprehend that, for whoſe ſake alſo I am comprehended of Chriſt Ieſus.* 13. *One thing I do, I forget that which is behind, and indeauour my ſelfe to that which is before.* 14. *And follow hard toward the marke, for the price of the high calling of God in Chriſt Ieſus.* Ioh. 3.14. *And as Moſes lift vp the ſerpent in the wildernes, ſo muſt the ſonne of man be lift vp, that he that beleeueth in him, &c.*

The falling, is doubtfulneſſe, and diſtruſt of our election, and of Gods mercie. Pſal. 77.6. *I called to remembrance my ſonge in the night: I communed with my owne heart, and my ſpirit ſearched diligently.* 7. *Will the Lord abſent himſelfe for euer? and wil he ſhew no more fauour?* 8. *Is his mercy cleane gone for euer? doth his promiſe faile for euermore?* So Dauid of himſelfe ſaith, Pſal. 22.1. *My God, my God, why haſt thou forſaken me, and art ſo farre from my health, and frō the words of my roaring?*

The remedie is double.

Firſt the operation of the holy ſpirit ſtirring vp faith, and increaſing the ſame. Phil. 1.6. *I am perſwaded of this ſame thing, that he that hath begunne this good worke in you, will performe it vntil the daie of Ieſus Chriſt.* Luk. 17.5. *And the Apoſtles ſaid vnto the Lord, Increaſe our faith.*

The ſecond is, an holy meditation, which is manifold.

I. That it is the commandement of God that we ſhould beleeue in Chriſt. 1. Ioh. 3. 23. *This is then his commandement, that wee beleeue in the name of his ſonne Ieſus Chriſt, and loue one another: as he gaue commaundement.*

II. That the Euangelicall promiſes are indefinite, and do exclude no man, vnleſſe peraduenture any man doe exclude himſelfe. Eſay, 55.1. *Ho, euery one that thirſteth, come ye to the waters, and yee that haue no ſilver, come, buie, and eate: come, I ſay, buie wine and milke without ſilver and without money.* Math. 11.28. *Come vnto me, all ye that are wearie and laden, and I will eaſe you.* Ioh. 3. 15. *That whoſoeuer beleeueth in him ſhould not periſh but haue eternall life.* Alſo the Sacraments of Baptiſme and the Lords ſupper, doe to euery one ſeuerally apply indefinite promiſes, and therefore are very effectuall to enforce particular aſſurance or plerophorie of forgiueneſſe of ſinnes.

III. That doubtfulnes and deſpaire are moſt grieuous ſinnes.

IV. That contrarie to hope, men muſt vnder hope beleeue with Abraham. Rom. 4.18. *Which Abraham aboue hope, beleeued vnder hope, that he ſhould be the father of many nations: according to that which was ſpoken to him, ſo ſhall thy ſeed be.*

V. That the mercie of God, and the merit of Chriſts obedience, beeing both God and man are infinite, Eſay. 54.10. *For the mountaines ſhall remoue, and the hils ſhall fal downe: but my mercie ſhal not depart from thee, neither ſhall my couenant of peace fall away, ſaith the Lord, that hath compaſſion on thee.* Pſal. 103.11. *For as high as the heauen is aboue the earth, ſo great is his mercy toward them that feare him.* 1. Ioh. 2.1. *My babes, theſe things write I vnto you, that ye ſinne not: & if any man ſinne, we haue an aduocate with the father, Ieſus Chriſt, the iuſt.* 2. *And he is the reconciliation for our ſinnes: and not for ours onely, but alſo for the ſinnes of the whole world.* Pſal. 130.7. *Let Iſrael waite on the Lord: for with the Lord is mercie, and with him is great redemption.*

VI. That God meaſureth the obedience due vnto him, rather by the affection and deſire to obey, then by the act & performance of it. Rom. 8.5. *For they that are after the fleſh, ſauour the things of the fleſh, but they that are after the ſpirit, the things of the ſpirit.* 7. *Becauſe the wiſedome of the fleſh, is enmitie againſt God: for it is not ſubiect to the lawe of God, neither indeed can be.* Rom. 7.20. *Nowe if I doe that I would not, it is no more I that doe it, but the ſinne that dwelleth in me.* 21. *I finde then by the lawe, that when I would*

would doe good, euill is preſent with me. 22. *For I delight in the lawe of God, concerning the inner man.* Mal. 3. 17. *I will ſpare them, as a man ſpareth his ſoone that reuerenceth him.*

VII. when one ſinne is forgiuen, all the reſt are remitted alſo, for remiſſion being giuen once, without any preſcription of time, is giuen for euer. Rom. 11. 29. *For the gifts and calling of GOD are without repentance.* 10. 43. *To him alſo giue all the prophets witneſſe, that through his name, all that beleeue in him, ſhall receiue remiſſion of ſinnes.*

VIII. That grace and faith are not taken away by fals of infirmitie, but therby are declared and made manifeſt. Rom. 5. 20. *Moreouer, the law entred thereupon, that the offence ſhould abound: neuertheleſſe, where ſinne abounded, their grace abounded much more,* 2. Cor. 12. 7. *And leaſt I ſhould be exalted out of meaſure, &c. there was giuen vnto me a pricke in the fleſh, the meſſenger of Satan to buffet me.* 8. *For this thing I beſought the Lord thrice, that it might depart from me.* 9. *He ſaid, My grace is ſufficient for thee.*

IX. That all the workes of God are by contrarie meanes. 2. Cor. 12. 9. *My power is made perfect through weakeneſſe.*

CHAP. XLIII.

Of the third aſſault.

THe third Aſſault is concerning Sanctification.

The tentation, is a prouoking to ſinne, according to the diſpoſition of euery man, and as occaſion ſhall offer it ſelfe. 1. Chronicl. 21. 1. *And Satan ſtood vp againſt Iſraell, and prouoked Dauid to number Iſraell.* Ioh. 13. 2. *And when ſupper was done, the deuill had now put into the heart of Iudas Iſcariot, Simons ſonne, to betray him.*

In this tentation, the deuill doeth wonderfully diminiſh and extenuate thoſe ſinnes, which men are about to commit, partly by obiecting cloſely the mercy of God, and partly by couering or hiding the puniſhment, which is due for the ſinne.

Then there are helpes to further the deuill in this his tentation.

Firſt, the fleſh which luſteth againſt the ſpirit, ſometimes by begetting euill motions and affections, and ſometimes by ouerwhelming & oppreſſing the good intents and motions, Gal. 5. 17. *For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary one to another, ſo that ye cannot doe the ſame things that ye would.* 19. *Moreouer the workes of the fleſh are manifeſt, which are adultery, fornication, vncleanneſſe, wantonneſſe.* 20. *Idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, ſeditions, hereſies.* 21. *Enuie, murthers, drunkennes, gluttonie, and ſuch like, whereof I tell you before, as I alſo haue told you before, that they which doe ſuch things ſhall not inherit the kingdome of God.* Iam. 1. 14. *But euery man is tempted, when he is drawne away by his owne concupiſcence, and is intiſed.*

Secondly, the world, which bringeth men to diſobedience, through pleaſure, profit, honour, and euill examples. Ephe. 2. 3. *Among whome wee alſo had our conuerſation in time paſt, in the luſts of our fleſh, in fulfilling the will of the fleſh, and of the minde, and were by nature the children of wrath, as well as others.* 1. Iohn. 2. 16. *For all that is in the world, as the luſts of the fleſh, and the luſts of the eies, and pride of life, is not of the father, but is of this world.*

Reſiſtance is made by the deſire of the ſpirit, which worketh good motions and affections in the faithfull, and drieth forth he euill, Gal. 5. 22. *But the fruite of the ſpirit is loue, ioy, peace, long ſuffering, gentleneſſe, goodneſſe, faith,* 23. *Meekeneſſe, temperancy: againſt ſuch there is no lawe.* 24. *For they that are Chriſts, haue crucified the fleſh, with the affections and the luſts thereof,* 26. *Let vs not be deſirous of vaine glory, prouoking one another, enuying one another.*

The preſeruatiues are theſe, whereby men are ſtrengthened in reſiſting.

I. To account no ſinne, light or ſmall. Gal. 5. 9. *A litle leauen doth leauen the whole lumpe.* Rom. 6. 23. *For the wages of ſinne is death, but the gift of God is eternall life, thorough Ieſus Chriſt our Lord.*

II. To auoide all occaſions of ſinne. To theſe rather agreeth the prouerbe vſed of the plague: *longè, tardè, citò:* that is, *aloofe ſlowly, quickly.* 1. Theſſ. 5. 22. *Abſtaine from all appearance of euill.* Iude, verſe, 23. *And other ſaue with feare, pulling them out of the fire, and hate euen the garment ſpotted by the fleſh.*

III. To accuſtome thy ſelfe to ſubdue the leſſer ſinnes, that at the laſt, thou maieſt ouercome the greater, Rom. 13. 4.

IV. To

IV. To applie thy ſelfe to thy appointed calling, and alway to be buſily occupied about ſomething in the ſame,

V. To oppoſite the lawe, the iudgemēts of God, the laſt iudgement, the glorious preſence of God, and ſuch like, againſt the rebellion and looſeneſſe of the fleſh. Prou. 28.14. *Bleſſed is the man that feareth alway: but he that hardeneth his heart ſhall fall into euill.* Gen. 39.9. *There is no man greater in this houſe then I: neither hath hee kept any thing from me, but onely thee, becauſe thou art his wife: how then can I doe this great wickednes, and ſo ſinne againſt God?*

Here certaine remedies take place.

Againſt vniuſt anger, or priuate deſire of reuenge. Here meditate, I. Iniuries; they happen vnto vs by the Lords appointment, for our good. 2. Sam. 16.10. II. God of his great goodneſſe forgiueth vs farre more ſinns, then it is poſſible for vs to forgiue men. III. It is the dutie of Chriſtian loue to forgiue others. IV. We muſt not deſire to deſtroy them, whom Chriſt hath redemed with his pretious blood. V. Wee our ſelues are in daunger of the wrath of God, if wee ſuffer our wrath to burne againſt our brother. *Forgiue* (ſaith he) *and it ſhall be forgiuen.* VI. we knowe not the circumſtances of the facts, what the minde was, and purpoſe of them againſt whome we ſwell.

Bridles, or externall remedies, are thſe: I. In this we ſhall imitate the clemencie of the Lord, who for a very great ſeaſon doth often tollerate the wicked. *Learne of me, for I am humble and meeke.* II. There muſt be a pauſing & time of delay, betwixt our anger and the execution of the ſame. *Athenodorus* counſelled *Auguſtus* that he, beeing angrie, ſhould repeate all the letters of the Alphabet, or A B D before he, againſt another, did either ſpeake or doe any thing. III. To depart out of thoſe places where thoſe are, with whom we are angrie. IV. To auoid contention, both in word in deede. *Doe nothing through contention.*

Remedies againſt thoſe badde deſires of riches, and honour, I. God doeth euen in famine quicken and reuiue them which feare him. Pſal. 33.18.19. *The eie of the Lord is vpon them that feare him, to deliuer thier ſoules from death, and to preſerue them from famine.* II. Godlineſſe is great gaine if the mind of man can be therwith content. 1. Tim. 6.6. III. We doe wait and looke for the reſurrection of the bodie, and eternall life: therefore we ſhould not take ſuch carking care for this preſent mortall life. IV. We are ſeruants in our fathers houſe, therefore looke what is conuenient for vs, that will he louingly beſtowe vpon vs. V. The palpable blindnes of an ambitious mind deſireth to be ſet aloft, that hee may haue the greater downe-fall; and he feareth to be humbled, leaſt he ſhould not be exalted. VI. Adam when he would needes be check-mate with God, did bring both himſelfe and his poſterity headlong to deſtruction. VII. He is a very ambitious rob-God, which deſireth to take that commendation to himſelfe, which is appropriate onely to the Lord.

Preſeruatiues againſt the deſires of the fleſh. I. He that will bee Chriſts Diſciple, muſt euery day take vp his croſſe. Luke. 9. 23. II. They which are according to ſpirit, ſauour of ſuch things as are accordiug to the ſpirit. Rom. 8.5. III. We ought to behaue our ſelues as citizens of the kingdom of heauen. Phil. 3.20. IV. Wee are the temple of God. 1. Cor. 3.6. Our members, they are the members of Chriſt. 1. Cor. 6. 15. And we haue dwelling within vs the ſpirit of Chriſt, which we ſhold not grieue. Eph 4.30. Concerning this, looke more in the explication of the ſeauenth commandement.

In this tentation the fall is, when a man beeing preuented, falleth into ſome oftence. Gal. 6.1.

Here Satan doeth wonderfully aggrauate the offence committed, and doth accuſe and terrifie the offendour with the iudgements of God. Math. 27.3. *Thē when Iudas which betraied him, ſaw that he was cōdemned, he repented himſelfe, and brought againe the thirty peeces of ſiluer, to the chiefe prieſts and elders, 4 ſaying, I haue ſinned, betraying the innocēt blood: but they ſaid, What is that to vs? ſee thou to it. 5. And when he had caſt downe the ſiluer peeces in the temple, he departed, and went and hanged himſelfe.*

The remedie is, a renued repentance, the beginning whereof is ſorrow in regard of God, for the ſame ſinne: the fruits wherof are eſpecially ſeauen. 2. Cor. 7.9. *Nowe I reioyce not that ye were ſorrie, but, that ye ſorrowed to repentance: for ye ſorrowed godly, ſo that in nothing ye were hurt by vs.* 10. *For godly ſorrowe cauſeth repentance vnto ſaluation, not to be repented of: but worldly ſorrowe cauſeth death.* 11. *For behold, this thing that ye haue beene godly ſorry, what great care hath it wrought in you: yea, what clearing of*

your

your ſelues: yea, what indignation: yea, what feare: yea, howe great deſire: yea, what zeale: yea, what puniſhment: in all things yee haue ſhewed your ſelues, that yee are pure in this matter.

I. A deſire of doing well.

II. An Apologie, that is, a confeſſion of the ſinne before God, with a requiring of pardon for the offence. Pſal. 32. 5. *Then I acknowledged my ſinne vnto thee, neither hid I mine iniquitie: for I thought, I will confeſſe againſt my ſelfe, my wickednesse vnto the Lord, and thou forgaueſt the puniſhment of my ſinne* 2. Sam. 12. 13. *Then Dauid ſaid vnto Nathan, I haue ſinned againſt the Lord: and Nathan ſaid to Dauid, The Lord alſo hath put away thy ſinne, thou ſhalt not die.*

III. Indignation againſt a mans ſelfe, for his offence.

IV. A feare, not ſo much for the puniſhment, as for offending the Lorde, Pſal. 130. 3. *If thou ſtraightly markeſt iniquities, O Lord, who ſhall ſtand?*

V. A deſire to be fully renued, and to be deliuered from ſinne.

VI. A feruent zeale to loue God, and to imbrace and keepe all his commandements.

VII. Reuenge, whereby the fleſh may be tamed and ſubdued, leaſt at any time afterward, ſuch offences be committed.

CHAP. XLIV.

Of the patient bearing of the croſſe.

THe patient bearing of the croſſe, teacheth how Chriſtians ſhould vndergoe the burden.

The croſſe is a certaine meaſure of afflictions, appointed by God, to euery one of the faithfull, Matth. 16. 24. *If any man will follow me, let him forſake himſelfe, take vp his croſſe and follow me* Col. 1. 24. *Nowe reioyce I in my ſufferings for you, and fulfill the reſt of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the Church.*

We ought to take vp this croſſe willingly, euen with both handes, when it ſhall pleaſe God to lay it vpon vs.

And after we haue taken it vp, we muſt beare it with patience and perſeuerance. Col. 1. 11. *Stengthened with all might, through his glorious power, vnto all patience and long ſuffering with ioyfulneſſe.* Luk. 21. 19. *Poſſeſſe your ſoules with patience.*

The preſeruatiues of patience, are: I. Strength by the holy ghoſt. Phil. 4. 13. *I am able to doe all things through the help of Chriſt, which ſtrengtheneth me.* Phil. 1. 20. *It is giuen to you for Chriſt, that not onely ye ſhould beleeue in him, but alſo ſuffer for his ſake.* II. An holy meditation, which is manifold.

I. That the afflictions of the faithfull come not by chance, but by the counſell and prouidence of God, which diſpoſeth all things in a moſt excellent ſort Gen. 45. 4, 5. *It was God that ſent Ioſeph into Egypt.* 2. Sam. 16. 10. *The Lorde biddeth Shemei curſe Dauid.* Pſal. 119. 71. *It was good for me, that I was afflicted, that I might learne thy ſtatutes.* Hence it is euident, that afflictions to the godly are inuitable. Act. 14. 21. *By many afflictions you muſt enter into the kingdome of God.* Math. 7. 14. *The gate is ſtrait, and the way narrow that leadeth vnto life, & few there be that finde it.* Iohn, 16. 20. *In the world ye ſhall haue troubles.*

II. That albeit afflictions are grieuous, yet are they good and profitable: For they are helpes, whereby men beeing humbled for their ſinnes before God, obtaine peace, and holineſſe of life, 2. Cor. 1. 9. *We receiued ſentence of death in our ſelues, becauſe we ſhould not truſt in our ſelues, but in God, which raiſeth the dead.* Eſay. 26. 16. *Lorde, in trouble haue they viſited thee, they powred out a prayer, when thy chaſtening was vpon them.* Hoſ. 5. 15. *I will goe, and returne to my place, till they acknowledge their fault, & ſeeke me: in their affliction they will ſeeke me diligently.* Pſal. 78. 34. *When he ſlue them they ſought him, and they returned, and they ſought God earely.* Ierem. 31. 18. *I haue heard Ephraim lamenting thus, Thou haſt corrected me, and I was chaſtiſed as an vntamed calfe: conuert thou me, and I ſhall bee conuerted.* Heb. 12. 11. *No chaſtiſement for the preſent ſeemeth ioyous, but greiuous: but afterward, it bringeth the quiet fruite of righteouſneſſe vnto them, which are thereby exercised.* Pſal. 30. 5. *Weeping may abide at euening but ioy commeth in the morning.* Iohn, 15. 2. *Euery braunch that beareth fruite, he purgeth it, that it may bring forth more fruit.* 1. Pet. 1. 6. *Wherein yee reioyce, though nowe for a ſeaſon (if neede require) ye are in heauineſſe through many tentations.* 2. Cor. 1. 6. *The God of all comforte, which comforteth vs in all our tribulations, that we may bee able to comfort them which are in any affliction, by the comfort wherewith we our ſelues are comforted of God.* Rom. 5. 3. *We glory in afflictions, knowing that affliction bringeth patience.* Heb. 2. 10. *He did conſecrate the Prince of their ſaluation through affliction.* We permit Chirurgians that they

ſhould both bind vs lying diſeaſed in our beddes, and ſeare vs with hotte irons, yea launch and ſearch our members with raſors: and laſtly, we ſend them away vſually with friendly and kind ſpeeches, and often with a golden fee for their thus handling vs. Shall we then ſuffer ſo many things of a Chirurgian to cure a bodily diſeaſe. and will we not giue God leaue to cure by afflictions the moſt feſtered diſeaſes of our ſicke ſoules?

By this alſo may we gather that the afflictions of the godly are ſignes of their adoption. Heb. 12.6. *Whome the Lord loueth he chaſteneth, and he ſcourgeth euery ſonne that he receiueth.* 7. *If ye endure chaſtiſement God offereth himſelfe vnto you, as vnto ſonnes.*

And that they are to them, the Kings high way to heauen. Iam. 1.12. *Bleſſed is the man that indureth tentation: for when he is tried, hee ſhall receiue the crowne of life, which the Lord hath promiſed to them that loue him.* 2. Cor. 4.17. *For our light affliction which is but for a moment, cauſeth vnto vs a farre more excellent and an eternall weight of glory.*

III. That God hath promiſed fauour, mitigation of puniſhment, his preſence, & deliuerance. Phil. 1.29. 1. Cor. 10.13. *God is faithfull, who will not ſuffer you to be tempted aboue meaſure, but with tentation wil giue deliuerance.* 2. Sam. 7.14. Pſal. 50.15. *Call vpon me in the day of trouble, and I will deliuer thee, and thou ſhalt glorifie me.* Pſal. 121.4. *He that keepeth Iſrael will neither ſlumber nor ſleep.* Eſai. 43.2. *When thou paſſeſt through the waters, I wil be with thee, and through the floods that they doe not ouerflowe thee: when thou walkeſt through the very fire, thou ſhalt not be burnt, neither ſhall the flame kindle vpon thee:* 3. *For I am the Lord thy God, the holy one of Iſrael thy Sauiour.*

IV. That in all troubles of the faithfull, Chriſt is a companion. 1. Pet. 4.13. *Reioyce that ye are partakers of the afflictions of Chriſt* 2. Cor. 4.10. *Euery where we beare about in our bodie the dying of Chriſt, that the life of Ieſus might alſo be made manifeſt in our bodies,* Col. 1.21.

V. That the angels are ready to defend ſuch as feare God, Pſal. 34.8. 2. King. 6.16. *Feare not, there are more with vs then againſt vs.*

CHAP. XLV.

Of the calling vpon God.

THus much concerning the deniall of our ſelues, nowe followeth the profeſſion of Chriſt. In which we conſider either Chriſt himſelfe, or his members: namely the faithfull, Math. 25.40 *Verily I ſay vnto you, in as much as ye did it to one of the leaſt of my brethren, yee did it vnto me.*

That profeſſion which directly concerneth Chriſt, is either continuall, or onely in the time of danger.

Continual, is the calling vpon the name of God, and ought euer to bee perfonned of vs, in the name of Chriſt Ieſus our mediatour, 1. Cor. 1.2. *To the Church of God which is at Corinthus, to them that are ſanctified in Chriſt Ieſus, in euery place, both their Lord and ours.* Act. 9.14. *He hath authority from the high Prieſt, to bind all that cal vpon thy name.* Col. 3.17. *Whatſoeuer ye ſhall do in word or in deed, do it in the name of the Lord Ieſus, giuing thankes to God, and the Father by him.*

The calling vpon Gods name, is by prayer or thankſgiuing. Phil. 4.6. *In all things let your requeſts be ſhewed vnto God in praier and ſupplication, with giuing of thanks.*

Praier hath two parts: Petition, and Aſſent. Marke, 11.24. *I ſay vnto you, whatſoeuer ye deſire when ye pray, beleeue that ye ſhal haue it, and it ſhall be done vnto you.*

Petition, is the firſt part of praier, whereby we, according to the rule of gods word, aske his helpe, for the obtaining of ſuch neceſſaries as we want, 1. Ioh. 5.14. *This is the aſſurance that we haue in him, that if we aske any thing according to his wil, he heareth vs.*

In euery petition we muſt expreſſe two things: I. a ſenſe of our wants. II. A deſire of the grace of God to ſupply thoſe wants, 1. Sam. 1.10. *Shee was troubled in her minde, and praied vnto the Lord, and wept ſore.* Dan. 9.4. *And I praied to the Lord my God, and made my confeſſion ſaying,* 5. *We haue ſinned and haue committed iniquity, &c.* 16. *O Lord according to thy righteouſneſſe, I beſeech thee, let thine anger and thy wrath be turned from thy citty Hieruſalem, &c.* to the 20. verſe. Pſal. 130.1. *Out of the deepe I called to thee O Lord.* 1. Sam. 1.15. *Then Hannah anſwered and ſaid, Nay my Lord, but I am a woman troubled in ſpirit: I haue drunken neither wine nor ſtrong drinke, but haue powred out my ſoule before the Lord, &c.* to the 16 verſe. Pſal. 143.6. *I ſtretch forth myne handes vnto thee, my ſoule deſireth after thee, as the thirſty land.*

Aſſent, is the ſecond part of praier, whereby we beleeue, and profeſſe it before God,

God, that he, in his due time, wil grant vnto vs thoſe our requeſts, which before we haue made vnto his maieſtie. 1. Ioh, 5. 14, 15. *This is the aſſurance that we haue in him, that if we aske any thing according to his will, he heareth vs. And if we knowe that he heareth vs, whatſoeuer we aske, we knowe that we haue the petitions that we haue deſired of him.* Math. 6. 13. *Lead vs not into temptation, but deliuer vs from euil. For thine is the kingdom, thine is the power, and thine is the glory, for euer and euer, Amen.*

As for the faithfull, howſoeuer they in their praiers, bewray many infirmities: yet no doubt they haue an notable ſenſe of Gods fauour, eſpecially, when they pray zealouſlie, and often vnto the Lord, Iam. 5. 16. *Pray one for another, that yee may be healed: for the prayer of a righteous man auaileth much if it be feruent.* Luk. 1. 13. *The angel ſaid vnto him, Feare not Zacharias: for thy prayer is heard.* Iona. 4. 1. *It diſpleaſed Ionah exceedingly, and he was angry. 2. And Ionah prayed vnto the Lord, & ſaid, I pray thee, O Lord, was not this my ſaying, when I was yet in my countrie? therefore I preuented it to flie vnto Tarſhiſh: for I knew that thou art a gratious God, and mercifull, ſlowe to anger, and of great kindneſſe, and repenteſt thee of the euill.* Rom. 8. 26. Gen. 19. 18. *Lot ſaid vnto thē, Doe not ſo, I pray you, my lords &c.* Pſal. 6. 1. *O Lord, rebuke me not in thine anger, neither chaſtiſe me in thy wrath, &c.* verſe, 2, 3, 4, 5. Pſal. 8. 9. Pſal. 20. 5. Pſal. 35. 9. 18. 28. Pſal. 16. 7.

Thankeſgiuing, is a calling vpon Gods name, whereby we with ioy and gladneſſe of heart, doe praiſe God for his benefits either receiued, or promiſed, Pſal. 45. 1. *Mine heart will vtter foorth a good matter, I will intreat in my wordes of the king: my tongue is as the pen of a ſwift writer.* Eph. 5. 20. *Giuing thankes alwayes for all things vnto God euen the Father, in the name of our Lord Ieſus Chriſt.* Pſal. 36. 8, 9. *Howe excellent is thy mercie, O God! therefore the children of men truſt vnder the ſhadow of thy wings. They ſhall bee ſatisfied with the fatneſſe of thine houſe, and thou ſhalt giue them drinke out of the riuers of thy pleaſures.* Coloſſ. 3. 16.

CHAP. XLVI.

Of Chriſtian Apologie, and Martyrdome.

THe profeſſion of Chriſt in dangers, is either in word, or deed.

Profeſſion in word, is Chriſtian Apologie, or the confeſſion of Chriſt, Rom. 10. 10. *With the heart man beleeueth vnto righteouſneſſe: and with the mouth man confeſſeth to ſaluation.* Pſal. 22. 23. *I will declare thy name vnto my brethren: in the middes of the congregation will I prayſe thee:*

Chriſtian Apologie, is the profeſſion of Chriſt in word, when as we are readie with feare and meekeneſſe, to confeſſe the truth of Chriſtian religion, ſo often as neede requireth, and the glory of God is endangered, euen before vnbeleeuers, eſpecially if they be not paſt all hope of repentance. 1. Pet. 3. 15. *Sanctifie the Lord God in your hearts, and be readie alwayes to giue an anſwer to euery man that asketh you a reaſon of the hope that is in you.* 16. *And that with meekeneſſe and reuerence, hauing a good conſcience, that when they ſpeake euill of you as of euill doers, they may bee aſhamed, which blame your good conuerſation in Chriſt.* Act. 7. the whole chap. Steuen there maketh an Apologie for himſelfe. Math. 7. 6. *Giue not that which is holy to dogges, nor caſt your pearles before ſwine, leaſt they tread them vnder their feete, and turning againe all to rent you.*

Profeſſion, which is indeede, is called Martyrdōe. Martyrdome is a part of Chriſtian profeſſion, when as a Chriſtian man doth, for the doctrine of faith, for iuſtice, and for the ſaluation of his brethren, vndergoe the puniſhment of death impoſed vpon him by the aduerſaries of Chriſt Ieſus. Mark. 6. 18, 27, 28. *Iohn tolde Herod, It is not lawefull for thee to haue thy brothers wife. And immediately the king ſent the hangman, & gaue him charge that his head ſhould be brought: ſo he went & beheaded him in the priſon.* 2. Cor. 12. 15. *I will moſt gladly beſtow, and be beſtowed for your ſoules, though the more I loue you the leſſe am I loued.*

Notwithſtanding, it is lawefull for Chriſtians to flie in perſecution, if they finde themſelues not ſufficiently reſolued and ſtrengthened by Gods ſpirit to ſtand, Math. 10. 23. *When they perſecute you in one cittie, flie into another. Verely I ſay vnto you, ye ſhall not haue finiſhed all the citties of Iſrael, till the ſonne of man come.* Ioh. 10. 39. *Againe they ſtudied to apprehend him, but hee eſcaped out of their hands.* Act. 9. 30. *When the brethren knewe it, they brought him to Ceſarea, and ſent him forth to Tarſus.* 1. Kin. 18. 23. *Was it not told my Lord what I did, when Ieſabell ſlue the Prophets of the Lorde, howe I hidde an hundred men of the Lordes Prophets by fifties in a caue, and feede them with bread and water?* Act. 20. 22. *Nowe behold, I goe bound in the ſpirit vnto Hieruſa-*

lem, and know not what things shall come vnto me there.

CHAP. XLVII.

Of Edification, and Almes among the faithfull.

THat profession of Christ, which concerneth his members, namely, the Saints and faithfull ones, is either Edification, or Almes.

Edification, is euery particular dutie towards our brethren, whereby they are furthered either to growe vp in Christ, or else are more surely vnited to him. Rom. 14. 19. *Let vs followe those things which concerne peace, and wherewith one may edifie another.*

To edification, these things which followe appertaine.

I. To giue good example, Math. 5. 16. *Let your light so shine before men, that they may see your good workes, & glorifie your father which is in heauen.* 1. Pet. 2. 12. *Haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, may by your good workes which they shall see, glorifie God in the day of visitation.*

II. To exhort, Heb. 3. 13. *Exhort one another daily, while it is called to day, least any of you be hardened through the deceitfulnesse of sinne.* Rom. 1. 12. *That I might be comforted together with you through our mutuall faith, both yours and mine.*

III. To comfort, 1. Thess. 5. 14 *Comfort the feeble minded, beare with the weake, be patient towards al men.* Iam 5. 16. *Acknowledge your faults one to another, & pray one for another, that ye may be healed.* 20. *He that cōuerteth a sinner from going astray out of his way, shall saue a soule from death, and shall hide a multitude of sinnes.* 1. Thess. 4. 18. *Comfort your selues one another with these wordes.*

IV. To admonish. Rom. 15. 14. *I my selfe am perswaded of you, brethren, that yee also are full of goodnesse, and filled with all knowledge: and are able to admonish one another.* 1. Thess. 5. 14 *We desire you, brethren, admonish them that are vnruly.*

They shall obserue an holy manner of admonition, who in the spirit of meekenes and as it were, guilty of the like infirmity themselues, doe admonish forthwith all their brethren of such faults, as they certēly knowe by them, and that out of Gods word, Gal. 6. 1. *Brethren, if any man by occasion be fallen into any fault, ye, which are spirituall, restore such an one in the spirit of meekenesse, considering thy selfe, least thou also be tempted.* Math. 7. 5. *Thou hypocrite, cast out first the beame out of thine owne eie, and then shalt thou see to take the mote out of thy brothers eie.* 2. Tim. 4. 2. *Preach the word: be instant in season and out of season: improue, rebuke, exhort, with all long suffering and doctrine.* Math. 18. 15. *If thy brother trespasse against thee, goe and tell him his fault betweene thee and him alone: if he heare thee, thou hast wonne thy brother.* Rom. 15. 14. 2. Tim. 4. 2. Leuit. 19. 17. *Thou shalt not hate thy brother in thine heart, but thou shalt plainely rebuke thy neighbour, and suffer him not to sinne.*

Reliefe peculiar to the godly among themselues, is a duty, whereby the rich doe out of their plenty supply the wants of the poore, both according to their ability and sometimes beyond their ability. 2. Cor. 8. 3. *To their power (I beare record) yea, beyond their power they were willing,* Act. 2. 44. 45. *All that beleeued were in one place, and had all things common: and they sold their possessions and goods, and parted them to all men, as euery one had neede.*

CHAP. XLVIII.

Of the fourth degree, of the declaration of Gods loue: and of the estate of the Elect after this life.

THe fourth degree of the declaration of Gods loue, is Glorification, Rom. 8. 30

Glorificatiō, is the perfect transforming of the Saints into the image of the sonne of God. Phil. 3. 21. *Who shall change our vile bodie, that it may be fashioned like vnto his glorious body, according to the working whereby he is able euen to subdue all things vnto himselfe.* 1. Cor. 15. 44. *It is sowne a naturall bodie, and is it raised a spiritual bodie: there is a naturall bodie, and there is a spirituall body.* 45. *And it is also written, The first man Adam was made a liuing soule: the last Adam was made a quickening spirit.* 49. *And as we haue borne the image of the earthly, so shall we beare the image of the heauenly.* Psal. 17. 15. *I wil behold thy face in righteousnesse, & when I awake, I shall be satisfied with thine image.*

The beginning of Glorification, is in death, but it is not accomplished and made perfect before the last day of iudgement.

The

The death of the elect, is but a ſleepe in Chriſt,[a] whereby the bodie and ſoule is ſeuered. The bodie,[b] that after corruption it may riſe to greater glorie. The ſoule, that it[c] beeing fully ſanctified, may[d] immediately, after departure from the bodie, be tranſported into the kingdome of heauen. [a] 1. Cor. 15.18. *If Chriſt bee not raiſed, they which are aſleepe in Chriſt, are periſhed.* Act. 7.60. *When hee had thus ſpoken he ſlept.* [b] 1. Cor. 15.36. *O foole, that which thou ſoweſt is not quickened, except it die.* [c] Reu 21. 27. *There ſhall enter into it none vncleane thing, neither whatſoeuer worketh abomination or lies: but they which are written in the Lambes booke of life.* Rom. 7.25. *I my ſelfe in my mind ſerue the lawe of God, but in my fleſh the lawe of ſinne.* [d] Luke, 23.42. *He ſaid to Ieſus, Lord, remember me, when thou commeſt into thy kingdome.* 43. *Then Ieſus ſaid to him, This day ſhalt thou be with me in Paradiſe.* Reu. 14. 13. *Then I heard a voice from heauen, ſaying vnto me, Write, Bleſſed are the dead, which hereafter die in the Lord Euen ſo ſaith the ſpirit: for they reſt from their labors, and their workes follow them.*

Againſt the feare of death, note theſe preſeruatiues:

I. Death, it freeth the Godly from the tyranie of Satan, ſin, the world, the fleſh, and eternall damnation, yea, from infinite both perils and loſſes, and doeth place vs both ſafe and happie, vnder the ſhadowe, as it were, of Chriſts wings.

II. Chriſt by his death, hath ſanctified vnto vs both death and the graue.

III. Chriſt is both in life and death, gaine to the godly. Phil. 1.21.

IV. Thoſe conſolations which the ſpirie of Chriſt doeth ſuggeſt to the ſoules of the faithful, doe by many degrees ſurmount the dolours of death.

V. The deſire of that moſt bright and glorious beholding of God, and the preſence of thoſe Saints which are departed before vs.

VI. In ſtead of our bodies we ſhall be clothed with glorie, 2. Cor. 5.1.

VII. The ſting of death, namely ſin, is then ſo taken away, as that that *Serpent* can no more hurt vs, 1. Cor. 15.55. *O death, where is thy ſting! O graue where is thy victorie!* Heb. 2.15. *That he might deliuer al them, which for feare of death, were all their life time ſubiect to bondage.*

VIII. We ſhould not ſo much thinke of our death, as to take an exact account of our life. For that man cannot die ill, who hath liued well: and he ſeldome dieth well, that hath liued badly.

IX. The angels they ſtand at our elbowes, that ſo ſoone as a Saint departeth, they may with al ſpeed, immediately tranſport his ſoule into heauen.

Soules beeing once in heauen, remaine there till the laſt day of iudgement, where they partly magnifie the name of God, & partly doe waite, and praie for the conſummation of the kingdome of glorie, and full felicitie in bodie and ſoule. Reuelat. 5. 8. *And when he had taken the booke, the foure beaſts, and the foure and twentie elders fell downe before the Lambe, hauing euery one harpes, and goulden vials full of odours, which are the praiers of the Saints.* 9. *And they ſang a newe ſong, ſaying, Thou art worthy to take the booke, and to open the ſeales thereof: becauſe thou waſt killed, and haſt redeemed vs to God by thy blood, out of euery kindred, and tongue, and people, and nation.* Reuel. 14.2. *I heard the voice of harpers harping with their harpes.* 3. *And they ſung, as it were, a newe ſong before the throne: and they cried with a loud voice, ſaying, Howe long, Lord, holy and true! doeſt not thou iudge & auenge our blood on them that dwell on the earth?*

CHAP. XLIX.

Of the eſtate of the elect at the laſt day of iudgement.

THe laſt day of iudgement ſhall be on this manner.

I. Immediatly before the comming of Chriſt,[a] the powers of heauen ſhall bee ſhaken: the Sunne and Moone ſhall bee darkened, and the ſtarres ſhall ſeeme to fal from heauen:[b] at which ſight the elect thē liuing ſhall reioice, but the reprobate ſhall ſhake euery ioynt of them. [a] Math. 24.29. *Immediately after the tribulation of thoſe daies, ſhall the Sunne bee darkened, and the Moone ſhall not giue her light, the ſtarres ſhall fall from heauen, and the powers of heauen ſhall bee ſhaken:* 30. *And then ſhall appeare the ſigne of the ſonne of man in heauen: and then ſhall all the kindreds of the earth mourne, and they ſhall ſee the ſonne of man come in the cloudes of heauen, with power and great glorie.* [b] Luke, 21.26. *Mens hearts ſhall faile them for feare, and for looking after thoſe things, which ſhal come on the world.* 28. *And when theſe things beginne to come to paſſe, then looke vp, and lift vp your heades, for your redemption draweth neere.* 2. Tim.

4.8. *Henceforth is laid vp for me the crown of righteouſneſſe, which the Lord, the righteous iudge ſhal giue mee at that day: and not to me onely, but vnto them alſo that loue his appearing.*

II. Then the heauens, beeing all ſet on fire, ſhal with a noiſe like to that of chariot wheeles, ſuddenly paſſe away, and the elements, with the earth, and all therin ſhal be diſſolued with fire. 2. Pet. 3. 12. *Looking for, and haſting vnto the comming of the day of God, by which the heauens beeing ſette on fire ſhall de diſſolued, and the elements ſhall melt with heate.* 13. *But we looke for newe heauens, and a newe earth, according to his promiſe, wherein dwelleth all righteouſnes.*

[a] At the ſame time, when as al theſe things ſhall come to paſſe, [a] the ſound of the laſt Trumpet ſhall be heard, ſounded by the Archangell. [b] And Chriſt ſhall come ſuddenly in the cloudes, with power, and glorie, and a great traine of Angels. [a] Mat. Chap. 24. verſe. 31. *And he ſhall ſend his Angels with a great ſound of a Trumpet.* 1. Theſſ. chap. 4. verſe, 16. *The Lord himſelfe ſhall deſcend from Heauen with a ſhout, euen with the voice of the Archangell, and with the Trumpet of God: and the dead in Chriſt ſhall riſe firſt.* [b] Math. Chap. 24. verſe, 30. 1. Theſſ. Chap. 4. verſe. 17. *Then ſhall we which liue and remaine, bee caught vp with them alſo in the cloudes to meete the Lord in the aire, and ſo ſhall we euer be with the Lord.*

III. Nowe at the ſound of the trumpet the elect, which were dead, ſhall ariſe with thoſe very bodies which were turned to duſt, and one part rent from an other, ſhall by the omnipotent power of God, be reſtored, and the ſoules of them ſhall deſcend from heauen, and be brought againe into thoſe bodies. As for [a] them which then ſhall be aliue, they ſhal be chāged in the twinckling of an eie, and this mutation ſhall be in ſtead of death. And at that time, the bodies ſhall receiue their full redemption; [b] and all the bodies of the Elect ſhall be made like the glorious bodie of Chriſt Ieſus, and therefore ſhall be ſpirituall, immortall, glorious, and free from all infirmity. [a] 1. Cor. 15. 52. *We ſhall not all ſleepe, but wee ſhall be changed in a moment, in the twinckling of an eie, at the laſt trumpet.* 43 [b] *It is ſowne in diſhonour, it is raiſed in honour: it is ſowne in weakeneſſe, it is raiſed in power.* 44. *It is ſowne a naturall bodie, it is raiſed a ſpirituall body.*

IV. Laſt of all, when they are all conuented before the tribunall ſeate of Chriſt, he will forthwith place the Elect, ſeuered from the reprobate, and taken vp into the aire, at his right hand, and to them beeing written in the booke of life, will hee pronounce this ſentence: *Come ye bleſſed of my father, poſſeſſe the kingdome prepared for you from the foundations of the world.* Math. 25. 33. *He ſhall ſet the ſheepe on his right hand, and the goates on the left.* 1. Theſſ. 4. 17. Reuelat. 20. 12. *Whoſoeuer was not found written in the booke of life, was caſt into the lake of fire.*

CHAP. L.

Of the eſtate of the Elect after iudgement.

THe laſt iudgement beeing once finiſhed, the elect ſhall enioy immediately bleſſedneſſe in the kingdome of heauen.

Bleſſedneſſe is that, whereby God himſelfe is all in all his elect. 1. Cor. 15. 28. *Whē all things ſhall bee ſubdued to him, then ſhall the ſonne alſo himſelfe bee ſubiect vnto him, that did ſubdue al things vnder him, that god may be all in all.* And it is the reward of good workes, not becauſe works can merit, but by reaſon of Gods fauour, who thus accepteth workes, and that in reſpect of the merit of Chriſts righteouſneſſe imputed to the elect. Rom. 6. 23. *The wages of ſinne is death, but eternall life is the gift of God, through Ieſus Chriſt our Lord.* 2. Tim. 4. 8, Reu. 22. 12. *Behold, I come ſhortly, and my reward is with me, to giue euery man according as his worke ſhall be.*

Bleſſedneſſe hath two parts: Eternall life, and perfect glorie.

Eternal life is that fellowſhip with god, [a] whereby God himſelfe is, through the Lambe Chriſt, life vnto the Elect. For in the kingdome of heauen, the elect ſhal not neede meat, drinke, ſleepe, aire, heate, cold, phiſicke, apparell, or the light of the Sun and Moone: [b] but in place of all theſe, ſhall they haue in them Gods ſpirit, by which immediately they ſhall bee quickened for euer. [a] Ioh. 14. 23. *If any man loue me, he will keepe my word, and my father will loue him, and we wil come vnto him, and dwel with him:* 1. Iohn. 4. 15. *Whoſoeuer confeſſeth that Ieſus Chriſt is the ſonne of God, God dwelleth in him, and he in God.* Reu. 21. 3. *And I heard a voice, ſaying, Beholde the Tabernacle of God is with men, and*

and he will dwell with them: and they shall be his people, and God himselfe shal be their God with them. 23. *And that citie hath no need of sunne or moone to shine in it: for the glorie of God did light it, and the Lambe is the light of it.* Reuel. 22. 1. *In the middes of the streete of it, and of either side of the riuer, was the tree of life, which bare twelue manner of fruites, and gaue fruit euery moneth: and the leaues of the tree serued to heale the nations with.* 5. *And there shall be no light there, and they neede no candle, nor light of the sunne: for the Lord giueth them light, and they shall raigne for euermore.* 1. Cor. 15. 45. Rom. 8. 11. *If the spirit of him that raised vp Iesus from the dead, dwell in you, hee that raised vp Christ from the dead, shall also quicken your mortall bodies, because that his spirit dwelleth in you.*

Perfect glorie, is that wonderfull excellencie of the Elect, whereby they shall be in a farre better estate then any heart can wish. This glorie cõsisteth in three points. I. In that they shall still behold the face of God, which is his glory and maiestie. Reuel. 22. 4. *And they shall see his face, and his name shall be in their foreheads.* Psal. 17. 15. *I will behold thy face in righteousnesse, and whẽ I awake I shalbe satisfied with thine anger* II. In that they shalbe most like to Christ, namely, iust, holy, incorruptible, glorious, honourable, excellent, beautifull, strong, mightie, and nimble. 1. Ioh. 3. 2. *Dearely beloued, now are we the sonnes of God, but yet it doth not appeare what we shall bee: and we know that when he shall appeare, wee shall be like him: for wee shall see him as he is,* Philip. 3. 21. *Who shall change our vile bodie, that it may be fashioned like vnto his glorious bodie, according to the working whereby he is able euen to subdue all things to himselfe.* III. They shall inherite the kingdome of heauen, yea, the new heauens and the new earth shall be their inheritance. 1. Pet. 1. 4. *God hath begotten you to an inheritance immortall and vndefiled, and that fadeth not away, reserued in heauen for you.* Matth. 25. 34. *Then shall the King say to them on his right hand, Come ye blessed of my Father, possesse a kingdome prepared for you before the foundation of the world were laid.* Reuel. 5. 10. *Thou hast made vs vnto our God kings and Priests, and we shall raigne on the earth.* Reuel. 21. 7. *He that ouercommeth shall inherit all things, and I will be his God and hee shall be my sonne.*

The fruit that commeth from both these parts of blessednesse, is of two sorts: Eternall ioy, and the perfect seruice of God. Psal. 16. 11. *Thou wilt shew mee the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore.* Psal. 36. 8. *They shall be satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures:* 9. *For with thee is the well of life, and in thy light shall we see light.*

The parts of Gods seruice, are Praise, and Thanksgiuing. Reuel. 21. 3. *And I heard a great voice out of heauen, saying, Behold, the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himselfe shall bee their God with them.* Cap. 5. 12. *Saying with a loud voyce, Worthy is the Lambe that was killed, to receiue power, and riches, and wisdome, and strength, and honour, and glorie, and praise, &c.* 13. Chap. 11. 17. *The foure and twentie Elders which sate before God on their seates, fell vpon their faces and worshipped God, saying, We giue thee thanks, Lord God Almightie, which art, and Which was, and Which art to come: for thou hast receiued thy great might, and hast obtained thy kingdome.*

The manner of performing this seruice, is to worship God by God himselfe immediatly. In heauen there shall neither be temple, ceremonie, nor Sacrament, but all these wants shall God himselfe supply together with the Lambe, that is, Christ. Reuel. 21. 22. *I sawe no Temple therein, for the Lord God Almightie, and the Lambe, are the Temple of it.*

This seruice shall be dayly, and without intermission. Reuel. 7. 15. *They are in the presence of the throne of God, and serue him day and night in his temple.*

A Corollarie, or the last conclusion.

THVS God, in sauing the Elect, doth clearely set forth his iustice & mercy. His iustice, in that hee punished the sins of the Elect, in his sonnes owne perso. His mercie in that he pardoned their sin, for the merites of his sonne. Eph. 1. 18. *That the eyes of your vnderstanding may bee lightened, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in his Saints,* 19. *And what is the exceeding greatnes of his power towards vs, which beleeue, according to the working of his mightie power,* 20. *Which he wrought in Christ, &c.* 3. 18. *That ye may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height,*

19. And

19. *And to know the loue of Chriſt.*

All theſe things the Lord himſelfe hath thus decreed, and in his good time wil accompliſh them, to the glorious praiſe of his Name. Prou. 16.4. *The Lord hath made all things for his owne ſake: yea, euen the wicked for the day of euill.*

CHAP. L.

CONCERNING THE ORDER of the cauſes of Saluation according to to the doctrine of the Church of Rome.

THere are 2. things requiſite to obtaine ſaluation: Predeſtination, and the Execution thereof.

Predeſtination, is a fore-ordaining of the reaſonable creature to grace in this life, and glorie in the life to come. Sebaſt. Cattaneus. Enchir. tract. 1. Chap. laſt.

This in regard of the firſt effects thereof, which are vocation, election, and ordination to eternall life, hath the cauſe of it in God, namely his will: but in regard, of the laſt effect, which is, the execution of ſuch an ordinance, and the obtaining of eternal life, it hath the cauſe of it from man; becauſe according to the common opinion, Gods predeſtination is by reaſon of workes foreſeene in men, that is, God doth therefore prediſtinate or reiect ſome man, becauſe he foreſeeth that hee will well or badly vſe his grace. But for the more euident declaration of this, theſe ſeuen concluſions muſt be ſet downe.

I. The Predeſtination, and Reprobation of God, doe not conſtraine or inforce any neceſſitie vpon the will of man.

II. God hath predeſtinated all men, that is, he hath appointed and diſpoſed all men, ſo as they might obtaine eternall ſaluation.

III. Man is neither by neceſſitie nor chance ſaued or condemned, but voluntarily.

IV. God hath predeſtinated ſome, other hath he reiected.

V. Thoſe whom God hath predeſtinated by his abſolute predeſtinatiō, which cannot be loſt, they ſhall infallibly die in grace: but they which are predeſtinate, by that predeſtination which beeing according to preſent iuſtice, may be loſt by ſome mortall ſinne which followeth, are not infallibly ſaued, but oftentimes ſuch are condemned, and looſe their crowne and glorie. Hence ariſeth that poſition of theirs, That he which is iuſtified may be a reprobate, and periſh eternally. Torrenſis Aug. Confeſſ. 2. booke. 4. chap. 20. Sect. Therefore predeſtination is not certen, ſeeing it may be loſt.

VI. God alone doth know the certen and ſet number of them which are predeſtinate.

VII. There is one ſet number of them which are predeſtinate, or reprooued, and that can neither bee increaſed nor diminiſhed.

The Execution of predeſtination, is either in infants, or thoſe of yeares of diſcretion.

Concerning Infants, the merit of Chriſt is applyed vnto them, by baptiſme rightly adminiſtred: ſo that whatſoeuer in originall corruption may truly and properly be accounted for ſinne, it is not onely, as I may ſay, not pared away, or not imputed, but vtterly takē away. For there is nothing that God can hate in ſuch as are renued. Concil. Trid. 5. ſect. 5. Can.

Neuertheles they are vrged to confeſſe, that there remaineth yet in ſuch as are baptized concupiſcence, or the reliques of ſin. The which ſeeing it is left in men for them to wraſtle withall, it hath no power to hurt ſuch as yeeld not vnto it.

The Execution of Predeſtination in ſuch as are of riper yeares, hath ſixe degrees.

The firſt is Vocation, whereby men, not for their owne merits, but by Gods preuenting grace through Chriſt, are called to turne vnto God.

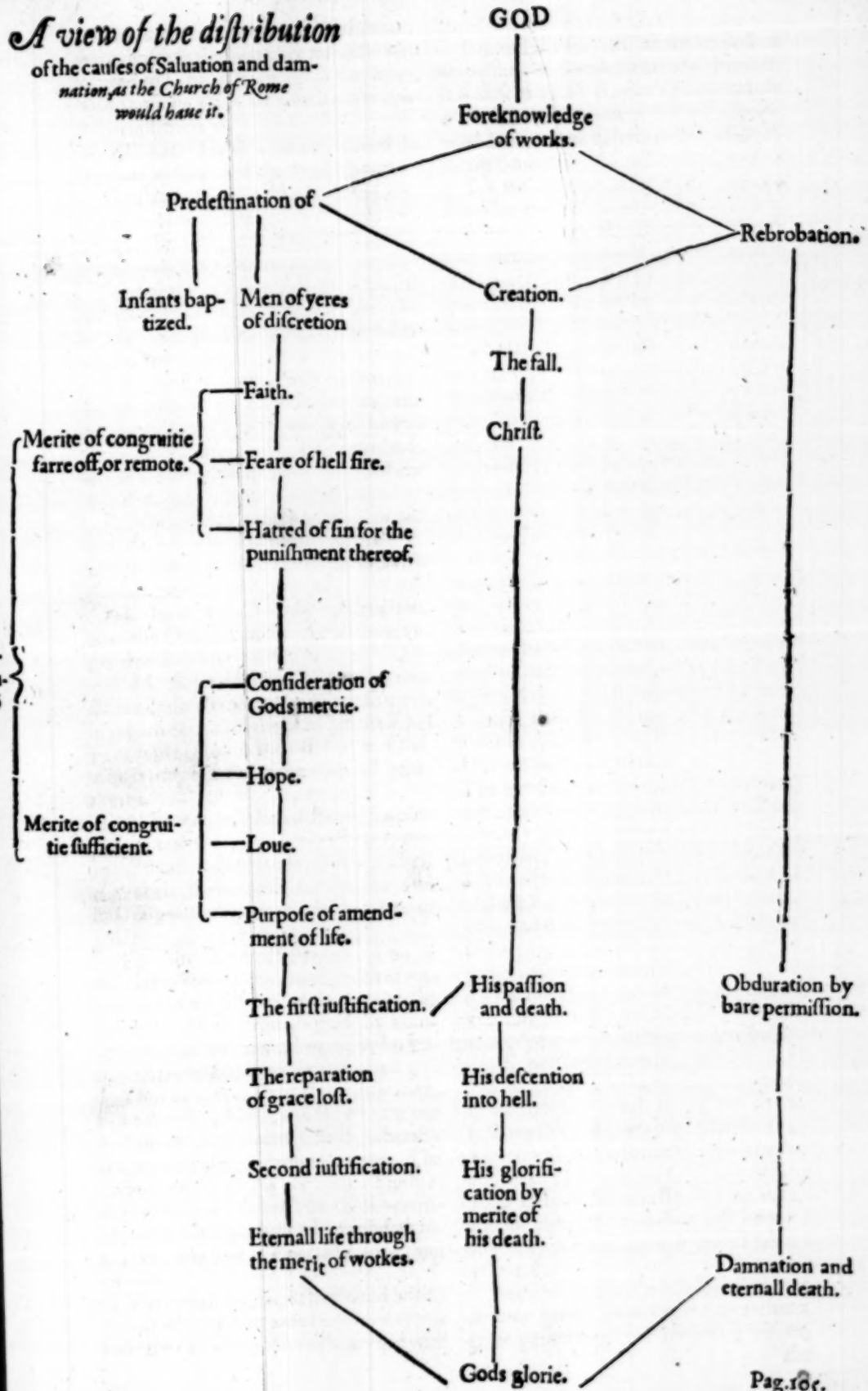
The ſecond is, a Preparation to righteouſneſſe, whereby men through the inherent power of free-will, doe applie themſelues to iuſtification, after that the ſame power is ſtirred vp by the holy Ghoſt. For free-will is onely ſomewhat diminiſhed, and not extinguiſhed: and therefore ſo ſoone as the holy Ghoſt toucheth and inlighteneth the heart, it worketh togither with the ſame ſpirit, freely aſſenting vnto the ſame. This Preparation hath ſeuen degrees. Biel. 4. booke 14. diſt. 2. queſt.

The firſt is faith, which is a knowledge and an aſſent, whereby men agree that thoſe things are true which are deliuered concerning God, and his will, reuealed in the word of God.

This

A view of the diſtribution

of the cauſes of Saluation and damnation, *as the Church of Rome would haue it.*



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This is the foundation of iuſtification, and prepareth the heart: becauſe it ſtirreth vp free will that it may affect the heart, with thoſe motions by which it is prepared to iuſtification.

I. The act of faith is, to apprehend the ouglines of ſinne, and the wages therof.

II. After this, followeth a feare of Gods anger, and of hell fire.

III. Then begin men to diſlike, and in ſome ſort to deteſt ſinne.

From theſe ariſeth a certaine diſpoſition, which hath annexed vnto it, the *merit of congruitie*, yet not immediat nor ſufficient, but imperfect.

IV. At the length, faith returneth to the contemplation of Gods mercies, and beleeueth that God is readie to forgiue ſinnes by the infuſiō of charity into thoſe, which are before ſufficiently prepared and diſpoſed.

V. Out of this contemplation proceedeth the act of hope, whereby faith beginneth to deſire and to waite on God, as the chiefeſt good.

VI. Out of this act of hope ariſeth loue, whereby God is loued aboue all things in the world.

VII. After this loue followeth a new diſlike, & deteſtation of ſinne, not ſo much in regard of feare of the puniſhment in hel fire, as in regard of the offence to God, who is ſimply loued more then all other things.

VIII. After all theſe, followeth a purpoſe of amendment of life: & here comes in the merit of congruitie, that is, ſufficient: or els, the immediate, ſufficient, and laſt diſpoſition before the infuſion of grace.

The third degree of Predeſtination, is the firſt iuſtification whereby men of vniuſt, are made iuſt, not onely through the remiſſion of their ſinnes, but alſo by a ſanctification of the inward man, by his voluntarie receiuing of grace and gifts.

The efficient cauſe of this iuſtification, is the mercie of God, and the meritorious paſſion of our Sauiour Chriſt, whereby hee purchaſed iuſtification for men. The inſtrumentall cauſe is baptiſme. The formall cauſe is not that iuſtice which was inherent in Chriſt, but which he infuſeth into man: and that is eſpecially hope, and charitie.

The fourth degree, is the ſecond iuſtification wherby men are of iuſt, made more iuſt: the cauſe hereof is faith, ioyned with good workes.

It is poſſible for ſuch as are renued, to keepe the commandements: and therefore it is falſe that a iuſt man committeth ſo much as a veniall ſinne in his beſt actions, much leſſe, that he deſerueth eternal death for the ſame.

The fifth degree, is the reparation of a ſinner by the ſacrament of Penance. The which is, as it were, the ſecond boord after a ſhipwracke. The cauſe why this reparation is neceſſarie, is, becauſe men looſe the grace of iuſtification by euery mortall ſinne.

The laſt degree is the fruit of iuſtification, namely, the glorie of eternall life, the which workes done in grace, doe *ex condigno*, condignly merit, of ſufficient worthineſſe.

Condigne merit is, when as the reward is after ſuch ſort due, as that it is be not giuen, iniuſtice will be committed. This by the rigour of iuſtice is due.

Two conditions are requiſite to make a merit. I. That a reward ſhould by ſome compact or bargaine be due. And this cōdition is in works, in regard of God. For God in the Scriptures hath promiſed a reward to ſuch as worke well. II. That beſides this compact whereby the debter is bound, there ſhould bee alſo ſome worthines in the worke, or ſome proportion of the worke to the reward.

The worthines or dignitie of the worke, dependeth I. on Chriſt, becauſe Chriſt did not onely merit that his owne proper actions ſhould be meritorious, but the actions alſo of his members. II. On the holy Ghoſt. For the holy Ghoſt doth inſpire, excite, and mooue men to doe. III. On an Habituall grace, which is a certaine participation of the diuine eſſence.

Thus much concerning the degrees of executing Predeſtination. Now followeth the applying of Predeſtination particularly to the perſons of men.

No man, ſo long as he liueth in this mortall life, ought ſo much to preſume on the ſecret myſterie of Gods predeſtination, as to determine vndoubtedly that he is in the number of them whome God hath ordained to eternall happineſſe. For no man, without eſpeciall reuelation can knowe, whome God hath choſen to be his heires. Seſſ. 6. c. 12.

The ſumme of al theſe, is this. God by a certaine grace giuen freely, or rather a grace preuenting, or comming before, the

the which is tearned an *especiall ayde*, doth mooue a man, that he may dispose himselfe vnto his iustifying grace, namely, that hee may beleeue, feare, repent, loue, and propound to himselfe newnes of life, &c.

Furthermore, if a sinner doe by his free-will yeeld his assent vnto this diuine motion, and doth consequently & accordingly righly dispose himselfe, God doth incontinently forgiue him his sinne, and withall doth infuse into him iustifying grace, by which he may doe good works, and so by them merit eternall life. *Bellarm.*

Errours of the Papists in their distributing of the causes of salvation.

And thus is the doctrine of the Church of Rome, surely a very blasphemous doctrine, and no better to be accounted of then as a gallowes set vp for the tortute & massacre of mens consciences, And that this may the more manifestly appeare to be so, I will set downe the most principall points of popish doctrine in this case.

The I. errour.

Predestination is onely of the Elect, the Reprobate they are onely foreknowne.

The Confutation.

The name of Predestination, by a figure called Synecdoche, the whole for the part, is taken indeede sometimes in the good part, and spoken of the Elect, and faithfull called as Rom. 8. 30. *Whome he predestinated, them also he called, and whome he called, them also he iustified, and whome he iustified, them also he glorified.* So are the Ephesians said to be *predestinate into the adoption of the sonnes of God*, Eph. 1. 5. Yet may this word Predestination, neuertheless generally be extended vnto the decree of God, whether it be that of predestination to eternall life, or the other vnto eternal death. The reasons: I. Act. 4. 27. 28. *They gathered themselues together against thine holy sonne Iesus: to doe whatsoeuer thine hand and thy counsell had determined* (or foreordained, or predestinated, προώρισεν) *before to be done.* II. August. de Bono perseu. Chap. 17. he calleth *Predestination the disposition of future workes*: and in his 15. booke of the Citty of God, chap. 1. he deuideth *all mankind into two cities: wherof one is predestinate to raigne with God eternally, the other predestinate to vndergo eternal punishment with the deuill.* And in his Manuel to Laurentius. chap. 100. he saith, *That God hath iustly predestinated wicked men vnto punishment, and mercifully predestinated the good vnto grace.* Thomas of Aquaine 1. part. quest. 23. artic. 4. *It mattereth not in regard of the name of predestination whether a man be said to be predestinate to life eternall or not.*

Furthermore, for a man to say that the Reprobates are foreknowne, and not predestinate, it is very iniurious: becaus. Gods foreknowledge, may in nothing which is to be, be seuered from his will and eternall decree. For that, which beeing hereafter to be, is foreknowne of God, that assuredly will come to passe, and shall be, and that either by the will of God, or without his will: if with his will, then no doubt, hee both decreed and preordained the same, if without or against his will, how is GOD then said to be omnipotent? And surely euill it selfe, albeit God will it not in his approuing or allowing will; yet willeth he the free, and willing permission thereof. August. in his Manuel or Enchiridion to Laurentius, chap. 100. hath an excellent saying to this purpose. *Although* (saith he) *that those things which are euill, in that they are euill, cannot be good, yet that there are not only good, but also euill things, it is very good: to the intent that after a maruailous and vnspeakeable manner, that thing may not be besides, or without his will, which also is done, against his will, because it should not bee done, vnlesse he suffered it, neither doth he suffer it, against his will, but willingly.*

The II. Errour.

That Predestination is mutable. For, (according to the common opinion of the Papists) whosoeuer is predestinate, he is contingently predestinated, as well on Gods part, as on mans: whence it followeth, that he which is predestinated, that is, appointed to saluation, may bee condemned, and he which is foreknowne, that is, appointed to damnation may be saued.

The Confutation.

The contrary to this their doctrine is most true. Namely, that the decreee of god concerning euery mans eternall both saluation and damnation, is from all eternity set downe, and immutable. The reasons: I. Testimonies of Scripture. Rom. 11. 29. *The gifts and calling of God they are* ἀμεταμέλητα *such as are without repentance.* Math. 24. 24. *There shall arise false Christs, and false prophets: and shall doe great signes and miracles, so that* [if it were possible] *they should deceiue euen the elect.* Rom. 8 33. *Who shall lay any thing to the charge of Gods chosen? it is God that iustifieth, who shall condemne?* 2. Tim. 2. 19. *The foundation of God stan-*

ſtandeth ſure, and hath this ſeale, The Lorde knoweth who are his. II. Election and reprobation they are in God, not in men: now there can be nothing in God which is not immutable. Mal. 3. 6. *I Iehouah am not changed.* Eſai 46. 10. *My counſell ſhall ſtand, and I will doe whatſoeuer I will.* III. If this Popiſh concluſion ſhould be granted, then would it follow of neceſſitie, that the foreknowledge of God muſt bee made voide, his power weakened, and his will changed, each of which is impious once to dreame of. For he which changeth his counſell, or his will, doth therefore change it either becauſe he at the length ſeeth that he might haue taken better aduiſe, or elſe in that he ſeeth that he could not bring his former purpoſe about as he would. Either of theſe are farre from our Lord God. IV. If wee reſolue that the councell of God is any wayes mutable, it will by this come to paſſe that euery man muſt bee vncertaine whether he be predeſtinate to life or not: whereby that notable ſtay and ground of our full aſſurance to bee ſaued, is vtterly ſhaken and ouerturned. Wherefore let this truth bee maintained of vs: namely, that both the election and reprobation of God, ſtand immutable, ſo that neither the Elect can become reprobates, nor the reprobates elect; and conſequently neither theſe be ſaued nor they condemned.

Againſt this doctrine, the popiſh ſort except. If you ſpeake in a compound ſenſe, or meaning (*in ſenſu copoſito*) it is very true that the predeſtinate cannot be ſaued, nor ſuch as are fore knowne periſh: but if in a ſenſe diuided (*in ſenſu diuiſo*) it is not ſo. This diſtinction is plaine by his example. White colour in a compound meaning cannot be blacke, becauſe blackneſſe is repugnant and contrarie to whitneſſe. But in a diuided ſenſe, white colour now may afterwards bee made blacke. In like ſort, one predeſtinated to ſaluation may, by reaſon of the free-will he hath, ſinne, and ſo bee damned. *Anſw.* Theſe are ſilly ſhifts, and meere ſophiſmes, becauſe ſuch as are predeſtinated to the ende, namely, ſaluation, are neceſſarily predeſtinate to the meanes of ſaluation, the which they cannot but vſe, and by them come to the ende it ſelfe.

The III. Errour.

All men are predeſtinate that is, diſpoſed and ordained of God, ſo as they might attaine eternal life. Sebaſt. Cattaneus in his Enchirid. chap. of Predeſt.

The Confutation.

This is manifeſtly falſe. For I. infants, who ſo ſoone as they are borne, depart this life, ſeeing for want of time they cannot in this life vſe the meanes of ſaluation, albeit they may haue life eternall, yet obtaine they it not by vſing the meanes vnto the ſame. II. That which the Lord indeede actually doth, the very ſame hath he determined to doe. For hee doth nothing either vnaduiſedly, or vnwillingly: but he actually forſaketh a very great part of mankind, the which being ſhut vp vnder contumacie, hee doth leaue to it ſelfe. Act. 14. 16. *Who in times paſt ſuffered all the Gentiles to walke in their owne waies.* Hence alſo is it, that Eph. 2. all the Gentiles are ſaid to be *ἄθεοι*, *without God in the world.* Therefore God decreed to forſake ſome men in this life, & conſequently hee ordained not all men to the obtaining of eternall life. Nay, if God once but would in his ſecret will, that all men ſhould bee ſaued, it were vnpoſſible for any to periſh: becauſe Gods willing is his doing of it: and if hee that was ordained to ſaluation periſh, then muſt God now needes haue left off to will that, which he would from all eternitie, or els begin to will that, which before hee would not; the which cannot bee ſaide of God, without blaſphemie. III. Paul 2. Theſſ. 2. 10. ſaith, that there bee certaine men, *τοῖς ἀπολλυμένοις*, of them that periſh, and ſo he diſtinguiſheth from the elect. v. 13. Rom. 9. 21, 22. *Hath not the potter power &c.* Where there is not onely mention made of veſſels of glorie, and mercie, but alſo of certaine made, & faſhioned in Gods eternall counſel, as veſſels of wrath. Now looke whome God hath made to wrath and deſtruction, them he neuer diſpoſed to obtaine eternall life.

The IV. Errour.

Predeſtination in regard of the laſt effects thereof hath this cauſe in man, that is, in mans free-will, and workes: for they whome God had foreſeene, that they would receiue grace offered in Chriſt, and lead their life according to the Law, them he predeſtinated, not of workes, but of his mercie; yet ſo, as that he had reſpect vnto workes, or to deale with them according to their workes: or (as others ſay) to ordaine them by their workes foreſeene. As for example: God did from al eternitie foreſee and foreknowe that Peter ſhould be ſaued, and Iudas condemned, becauſe he from the ſame eternitie did both foreſee and fore-

know

know, that Peter would accept of the grace offered vnto him, and after vse the same aright: and hee did also foresee that Iudas should receiue the grace offered, yet notwithstanding by reason of his peruerse will, vse the same peruersly.

The Confutation.

This their forged deuise of foreseene workes, I. Paul doth shew to be plainely counterfeit, when as he saith, that the Ephesians were *elected in Christ before the foundations of the world were laid*: and that not because he did foresee that they would be holy, but *that they might be holy and vnblameable before God with loue*. And c. 2. v. 10. he saith, they were *created to good workes in Christ, that they might walke therein*. In which places, good works they are made effects of predestination; but the effect foreseene can not bee the cause of his cause: for that euery cause, in the order both of nature and knowledge, doth goe before his effect. II. Tit. 3. 5. *Not of workes which we haue done, but according to his mercie did God elect and saue vs.* III. God in electing vs, did not regard any thing out of himselfe, but in himselfe did he elect vs, Eph. 1. 4. and 9. Therefore did he not regard future workes. IV. Some of the Papists schoolemen confesse, that Predestination doth put nothing in the partie predestinated, in respect of him, for which God did predestinate him. Thom. 1 primæ quæst. 23. art. 2. V. Election is onely on Gods mercie. Rom. 9. 16. VI. God saw no grace in man, but that which he himselfe must bestow vpon him: whence it is apparent, that in election the beginning thereof proceedeth from grace. VII. Seeing there is nothing either aboue God or greater then God, it must needes be impious to assigne any cause of his will, either out of, or aboue his maiestie: & therefore that his foreknowledge of faith and works should be accounted the impulsiue cause of his decree, concerning mans saluation, we doe rightly deny.

The V. errour.

By Baptisme rightly administred, not onely the guiltines, but also the corruption of original sinne, is so washed away, as that it is not afterward properly accounted a sinne.

The Confutation.

We contrarily doe thus distinguish of sinne. Sinne in regard of the guiltinesse of Gods wrath, and also in regard of the punishment together by on act is taken away in Baptisme: but in regard of that errour & corruption of nature, it is not at the first quite taken away, but successiuely, and by little and little it is extinguished; euen as our renouation wrought by the H. Ghost, is by little and little begun & increased in vs. Reasons. I. Paul would not so greatly bewaile his originall sinne, if after Baptisme it ceased any more to be sinne. *I see*, saith he, *another law in my members, rebelling against the law of my minde, and leading me captiue vnto the lawe of sinne which is in my members. O miserable man! who shall deliuer me from this bodie of death?* II. Originall sinne is called a *sinne out of measure sinfull*, Rom. 7. 13. And, Heb. 12. 1. *a sinne that hangeth fast on*, or, *easily compasseth vs about*. III. Concupiscence is the roote of actuall sinne; and therefore euen after Baptisme, it must properly be a sin. IV. Vnlesse that concupiscence were a sin, where wold or could be that vehement and hote combate betweene the flesh and the spirit?

The VI. errour.

Baptisme is absolutely necessarie to saluation, specially for children.

The Confutation.

Wee deny that Baptisme is of absolute necessitie to saluation. Reasons. I. Sacraments doe not conferre grace, but rather confirme grace, when God hath conferred the same. The children of faithful parents are borne holy, not by naturall generation, but by the grace of God, and are not first made holy by baptisme: & as for such as are of yeares of discretion before they be baptized, they can not be baptized vnlesse they beleeue. Now all such as beleeue, they are both iustified, and reconciled to God, and therefore albeit they without their owne default, are deprived of the Sacraments, it is vnpossible for them to perish. II. God did precisely appoint circumcisiō to be on the eight day, not on the first, or the second: now there is no doubt but that many infants before their eight day were preuented of circumcision by death, all which for a man peremptorily to set downe as condemned, were very absurd. III. If circumcision were of such absolute great necessity, why was it for the space of fourtie yeares in the desart intermitted? and that onely because the Israelites beeing often in iourney, such as were circūcised were by it in ieopardy of death: no doubt Moses and Aaron would neuer haue omitted this Sacrament so long, if it had beene absolutely necessarie to saluation. IV. This doctrine of the absolute

necessitie

neceſſitie of Baptiſme was vnknowne to the auncient Fathers. For the primitiue Church did tolerate very Godly men (though wee allow not this their fact) that they ſhould deferre their baptiſme many yeares, yea often to the time of their death. Hence was it that Conſtantine the great was not baptized till a litle before his death: and Valentinian by reaſon of his delay, was not at al baptized: whome notwithſtading Ambroſe pronounceth to be in heauen. And Bernard in his 77. epiſt. diſputeth, that not euery depriuation of baptiſme, but the contempt or palpable negligence, is damnable.

The VII. errour.

Man after the fall of Adam hath freewill as well to doe that which is good, as that which is euill, although it be in a diuers manner, that is, hee hath freewill to doe euill ſimply, and without any external aide: but to doe wel, none at all, but by the grace of God preuenting, or guiding vs: the which grace notwithſtanding euery man hath, and to the which grace it is in our freewill either to conſent, and together worke with the ſame, or not. And therefore the power of freewill to doe that which is good and acceptable to God, is onely attenuated and weakned before conuerſion, and therefore man can of himſelfe worke a preparation to iuſtification.

The Confutation.

Man not regenerated hath freewill to doe onely that which is euill, none to doe good. Hee beeing not alreadie conuerted cannot ſo much as will to haue faith, & be conuerted. Reaſons. I. Man is not ſaid to be weake or ſicke, but *dead in ſinnes*. Eph. 2.1. Col. 1.13. As he therefore that is corporally dead cannot ſtir vp himſelf, that he may performe ſuch works of viuification, no not then when others helpe him: ſo he that is ſpiritually dead, cānot mooue himſelfe to liue vnto God. II. *Hee is the ſeruant of Satan, and bondſlaue of ſinne.* Eph. 2. 2. Rom. 6. 13. Nowe we know that a ſeruant ſtandeth at the becke and pleaſure of another, and can doe nothing els. III. That which no man can by himſelfe know and beleeue, the ſame he can not will: but no man can know and beleeue thoſe thinges that appertaine to the kingdome of God. 1. Cor. 2. 14. *The naturall man perceiueth not the things of the ſpirit of God.* 2. Cor. 3. 5. *We are not ſufficient of our ſelues, to thinke any thing as of our ſelues.* Therefore no man can will by himſelfe, thoſe things that appertaine to Gods kingdome. IV. That which is a deadly enemie to goodnes, and is directly repugnant thereunto, the ſame deſireth not that which is good: but the will is an enemie and directly repugnant vnto goodnes. Rom. 8. 7. *The wiſedom of the fleſh is hatred againſt God: for it is not ſubiect to the law of God, neither indeede can be.*

Obiect. I. *The word is neere vnto thee in thine heart, and in thy mouth, that thou maiſt doe the ſame.* Deut. 30. *Anſ.* It is eaſie to performe the lawe legally, but not Euangelically. Now this is done, when as any man doth fulfill the lawe by a Mediatour, and from him receiuing the ſpirit of God, doth endeauour to performe new obedience.

Obiect. II. God giueth many precepts by which wee are commanded to repent, beleeue, obey God, &c. Therefore to doe theſe, we haue freewill. *Anſ.* Such places doe not ſhewe vs what wee can doe, but what we ſhould doe, and our weakneſſe what we cānot doe: neither doe they ſhew what men can doe, but what men ſhould doe. II. They are inſtruments of the holy Ghoſt, whereby he doth renue & conuert ſuch as ſhall bee ſaued. *The obiect againe.* God in commanding theſe, doth not require thinges impoſſible. *Anſ.* He doth not indeede to men in their innocencie, but nowe to all ſuch as fell in Adam hee doth, and that by their owne default, not Gods.

Obiect. III. Phil. 2. 12. *Worke your ſaluation with feare and trembling.* *Anſ.* Paul ſpeaketh of ſuch as are already conuerted, which haue their will in part freed.

Obiect. IV. If the will be a meere patient, it is conſtrained to doe that, which is good. *Anſ.* The will both in it ſelfe, and of it ſelfe, is a meere patient in her firſt conuerſion vnto God; but if it be conſidered as it is mooued by the ſpirit of God, it is an agent. For, beeing mooued, it mooueth. It is not therefore compelled, but of a nilling will, is made a willing will.

The VIII. errour.

The holy Ghoſt doth not giue grace to will, but onely doth vnlooſe the will which before was chained, and alſo doth excite the ſame: ſo that the will by her owne power, doth diſpoſe her ſelfe to iuſtification.

The Confutation.

It is apparently falſe. To wil thoſe things which concerne the kingdome of God, as faith, conuerſion, and new obedience, is the meere gift of Gods ſpirit. Matth. 11. 28. *No man knoweth the Father, but the*

Sonne, and he to whome the Sonne wil reueale him. Luk. 8. *To you it is giuen to know the myſteries of the kingdome of God.* Philip. 2. *It is God which worketh in you to will and to doe.* 1. Cor. 12. 10. *No man can ſay that Ieſus is the Lord but by the holy Ghoſt.* Briefly he, who according to God is to be *created to righteouſnes and holineſſe*, Eph. 4. 24. cannot any waies diſpoſe himſelfe to iuſtification, or new creation. For it is impoſſible that a thing not created, ſhould diſpoſe it ſelfe to his creation.

The IX. *errour.*

That preparation to grace, which is cauſed by the power of freewill, may by the merit of congruitie deſerue iuſtification.

The Confutation.

Theſe things ſmell of more then Satanicall arrogancie. For what man but ſuch an one as were not in his right minde, would beleeue, that he, vnto whome ſo many millions of condemnations are due, could once merit the leaſt dramme of grace? The prodigall ſonne, he was not receiued into fauour by reaſon of his deſerts, but by fauour. Luk. 15. 21. *His ſonne ſaid vnto him, I haue ſinned againſt heauen, and againſt thee, and am no more vvorthy to be called thy ſonne.*

The X. errour.

The faith of the godly, or that which iuſtifieth is that whereby a man doth in generall beleeue the promiſed bleſſednes of GOD, and by which alſo he giueth his aſſent to other myſteries reuealed of God concerning the ſame.

The Confutation.

Faith is not onely a general knowledge, and aſſent to the hiſtorie of the Goſpel, but further alſo a certaine power, both apprehending and ſeuerally applying the promiſes of God in Chriſt, whereby a man doth aſſuredly ſet downe that his ſinnes are forgiuen him, and that he is reconciled vnto GOD. Reaſons. I. A particular aſſurance of the fauour of God, is of the nature of faith. Eph. 3. 10. *By whome we haue boldneſſe, & entrance with confidence, by faith in him.* Rom. 4. 20 *Neither did he doubt of the promiſe of GOD through vnbeleefe, but was ſtrengthened in the faith, and gaue glorie vnto GOD.* 21. *Beeing fully aſſured that hee which had promiſed, was alſo able to doe it.* Heb. 10. 22. *Let vs draw neere with a true heart in aſſurance of faith.* II. Particular doubting is reprehended. Math. 14. 31. *O thou of little faith, why didſt thou doubt?* Luk. 12. 29. *Hang ye not in ſuſpence.* III. That which a man praieth for to God, that muſt he aſſuredly beleeue to receiue. Mat. 11. 24. But the faithfull in their prayers make requeſt for adoption, iuſtification, and life eternall: and, therefore they muſt certenly beleeue that they ſhall receiue theſe benefits. IV. Rom. 5. 1. *Wee beeing therefore iuſtified, haue peace with GOD.* But there can be no peace, where there is not a particular aſſurance of Gods fauour. V. That which the ſpirit of God doth teſtifie vnto vs particularly, that muſt alſo be beleeued particularly: But the ſpirit of God doth giue a particular teſtimonie of the adoption of the faithfull. Rom. 8. 16. Gal. 4. 6. This therfore is in like ſort to be beleeued.

Whereas they ſay, that no man hath a particular aſſurance, but by eſpeciall reuelation, as was that which Abraham, and Paul had, is falſe. For the faith of theſe two is ſet downe in Scripture, as an example which we ſhould all follow. For this cauſe Abraham is called the *Father of the faithfull*: and Paul teſtifieth the very ſame of himſelfe, 1. Tim. 1. 16. *For this cauſe* (ſaith he) *was I receiued to mercie, that Ieſus Chriſt ſhould firſt ſhew on me all long ſuffering, vnto the example of them which ſhall in time to come beleeue in him vnto eternall life.* Againe, whereas they ſay, that wehaue a morall aſſurance, but not the aſſurance of faith, it is a popiſh deuiſe. For, Rom. 8. 16. *the ſpirit of adoption* (συμμαρτυρεῖ) *together beareth witneſſe to our ſpirits.* Where wee ſee two witneſſes of our adoption, our owne ſpirit, and the ſpirit of God. Our ſpirit doth teſtifie morally of our adoption; by ſanctification, and the fruits thereof: and therefore alſo the ſpirit of God witneſſeth after another manner, namely, by the certenty of faith, declaring and applying the promiſes of God.

Obiect. I. Wee are commaunded to worke our ſaluation with feare and trembling. *Anſw.* This feare is not in regard of Gods mercie forgiuing our ſinnes, but in reſpect of vs, and our nature, which is euer prone to ſlide away, and ſtarting from God.

Obiect. II. In reſpect of Gods mercie, we muſt hope for ſaluation: but in reſpect of our vnworthineſſe, we muſt doubt. *Anſ.* I. We may not at all lawfullie doubt of Gods mercie, becauſe doubtfulneſſe is not of the nature of faith, but rather a naturall corruption. II. If wee conſider our owne vnworthines, it is out of all doubt, that wee muſt bee out of all hope and deſpaire

ſpaire of our ſaluation.

Obiect. III. There be many ſinnes vnknowne vnto vs, and ſo alſo vncertaine whether they be pardoned vnto vs. *Anſw.* He that certenly and truely knoweth that but one ſinne is pardoned him, he hath before God all his ſinnes remitted, whether they be knowne or vnknowne.

Obiect. IV. No man dare ſweare, or die in the defence of this propoſition, *I am the child of God*, or in Gods fauour, and iuſtified. *Anſ.* They which haue an vnfained faith, will if they be lawfully called, not only teſtifie their adoption by an oth, but ſeale it alſo by their blood.

Obiect. V. A man may haue this faith which the Proteſtants talke of, and lie in a mortall ſinne, and haue alſo a purpoſe to perſeuere in a mortall ſinne. *Anſ.* It is farre otherwiſe: for Act. 15.9. *True faith puriſieth the heart.*

Theſe Sophiſters doe farther affirme, that this faith, which to them is nothing but a knowledge and illumination of the mind, concerning the truth of Gods word, is the roote and foundation of iuſtification. The which if it bee true, why ſhould not the deuill be iuſt? for hee hath both a knowledge of Gods word, and thereunto by beleeuing doth giue his aſſent; who notwithſtanding he haue ſuch a faith, yet can he not be called one of the faithfull.

Here they except, & ſay. The deuils faith is voide of charitie, which is the forme of faith. But this is a doting ſurmiſe of their owne braine. For charitie is the effect of faith, 1. Tim. 1. 5. But the effect cannot informe the cauſe.

The XI. *errour.*

Mans loue of God, doth in order and time goe before his iuſtification and reconciliation with God.

The Confutation.

Nay contrarily, vnleſſe we be firſt perſwaded of Gods loue towards vs, we neuer loue him. *For we loue him, becauſe he loued vs firſt.* 1. Ioh. 4. 19. Againe, it is impoſſible that Gods enemie ſhould loue him: but hee which is not as yet iuſtified, or reconciled to God, he is Gods enemie. Rom. 5. 9, 10. Neither is any man before the act of iuſtification, made of Gods enemie his friend.

The XII. *Errour.*

Infuſed or inherent iuſtice, is the formall cauſe of iuſtification, whereby men are iuſtified in the ſight of God.

The Confutation.

Wee doe contrarily hold, that the materiall cauſe of mans iuſtification is, the obedience of Chriſt in ſuffering & fulfilling the lawe for vs: but as for the formal cauſe that muſt needs be imputation, the which is an action of God the father accepting the obedience of Chriſt for vs, as if it were our owne Reaſons, 1. Looke by what wee are abſolued from all our ſinnes, and by which we obtaine eternall life, by that alone are we iuſtified: But by Chriſts perfect obedience imputed vnto vs, we are abſolued from all our ſinnes, and through it we are accepted of God to eternall life; the which we can not doe by inherent holineſſe: Therefore by Chriſts perfect obedience imputed vnto vs, are wee alone iuſtified. This will appeare to be true in the exercies of inuocation on Gods name, and alſo of repentance. For in tentation, and conflicts with ſinne and Satan, faith doth not reaſon thus: Now I haue charitie and inherent grace, and for theſe God will accept of me. But faith doth more rightly behold the ſonne of God, as he was made a ſacrifice for vs, and ſitteth at the right hand of his Father, there making interceſſion for vs: to him, I ſay, doeth faith flie and is aſſured that for this his ſonne, God will forgiue vs all our ſinnes, and will alſo be reconciled vnto vs, yea, and account vs iuſt in his ſight, not by any quality inherent in vs, but rather by the merit of Ieſus Chriſt. Rom. 5. 19. 11. As Chriſt is made a ſinner, ſo by proportion ſuch as beleeue are made iuſt: But Chriſt was by imputation onely made and accounted a ſinner for vs. 2. Cor. 5. 21. For he became a ſurety for vs, and a ſacrifice for our ſinnes, vpon which all both the guiltines of Gods wrath, and puniſhment for vs was to bee laide. Hence is it that he is ſaid to become (κατάρα) *a curſe* for vs: therefore we againe are made iuſt onely by imputation. III. The contrary to condemnation is remiſſion of ſinnes, and iuſtification is the oppoſite of condemnation. Rom. 8. 33. *It is God that iuſtifieth, who ſhall condeme?* Therefore iuſtification is the remiſſion of ſinnes. Nowe remiſſion of ſinnes dependeth only vpon this imputation of Chriſts merits. IV. Albeit infuſed and inherent iuſtice may haue his due place, his praiſe, and alſo deſerts, yet as it is a worke of the Holy Ghoſt, it is not in this life complete, and by reaſon of the fleſh whereto it is vnited, it is both imperfect, & infected with the dregs of ſinne. Eſay. 64. Therefore before Gods iudgement ſeat it cannot claime this prero-

gatiue, to abſolue any from the ſentence of condemnation.

Obiect. I. This imputation is nothing els but a vaine cogitation. *Anſw.* I. Yes, it is a relation or diuine ordinance, whereby one relatiue is applyed to his correlatiue, or as the Logitians ſay, is as the *foundation* to the *Terminus*. II. As the imputation of our ſinnes vnto Chriſt, was indeed ſomething: ſo the imputation of Chriſts iuſtice vnto vs, muſt not be thought a bare concept. III. Againe, the Church of Rome doth her ſelfe maintaine imputatiue iuſtice namely, when as by eccleſiaſticall authoritie ſhe doth apply the merits and ſatisfactiõs of certaine perſons, vnto other members of that Church. Whence it is apparent, that euen the Popes indulgences they are imputatiue.

Obiect. II. Imputatiue iuſtice is not euerlaſting: but that iuſtice which the *Meſſiah* brings is euerlaſting. *Anſ.* Although after this life there is no pardõ of ſinnes to be looked for, yet that which is giuen vs in this life, ſhall to our ſaluation continue in the life to come.

Obiect. III. If iuſtification bee by imputation, he may before God be iuſt, who indeede is a very wicked man. *Anſ.* Not ſo any wayes: for he that is once by impotation iuſtified, he is alſo at that ſame inſtant ſanctified.

The XIII. *Errour.*

There is alſo a ſecond iuſtification, and that is obtained by workes.

The Confutation.

That popiſh deuice of a ſecond iuſtification, is a fantaſticall deluſion. For, I. the word of God doth acknowledge no more but one iuſtification at all, and that abſolute and complete of it ſelfe. There is but one iuſtice, but one ſatisfaction of God being offended: therefore there cannot be a manifold iuſtification. II. If by reaſon of the increaſe of inherent iuſtice, iuſtification ſhould bee diſtinguiſhed into ſeuerall kinds or parts, we might as well make an hundreth kinds or parts of iuſtification, as two. III. That which by order of nature doth follow after full iuſtification before God, it cannot be ſaid to iuſtifie: But good workes doe by order of nature follow mans iuſtification, and his abſolution from ſinnes: becauſe no worke can pleaſe God, except the perſon it ſelfe, that worketh the ſame, doe before pleaſe him. But no mans perſon can pleaſe God, but ſuch an one as beeing reconciled to God, by the merits of Chriſt hath peace with him. IV. Such workes as are not agreeable to the rule of regall iuſtice: they, before the tribunall Seate of God, can not iuſtifie, but rather both in, and of themſelues are ſubiect to Gods eternall curſe. For this is the ſentence of the Law, *Curſed is euery one that continueth not in all things written in the booke of the Law to doe them.* Nowe the workes euen of the regenerate, are not ſquared according to the rule of regall iuſtice: wherefore Dauid beeing, as it were ſtricken, with the conſideration of this, durſt not once oppoſe, no not his beſt workes to the iudgement of God, that by them he might plead pardon of his ſinnes; whence it is that hee cryeth out and ſaith, *Enter not into iudgement with thy ſeruant, O Lord: for then no fleſh liuing ſhall be iuſtified in thy ſight.* The like doth Iob. 9. 3. *If he* (namely, ſuch an one as ſaith he is iuſt) *contend with God, he cannot anſwere him one of a thouſand.* And Dan. 9. 18. *Wee doe not preſent our ſupplications before thee for our owne righteouſneſſe, but for thy great tender mercies.* V. Iuſtification by works, let them be whatſoeuer they can bee, doth quite ouerturne the foundation of our faith. Gal. 5. 2. *If ye be circumciſed, Chriſt will profit you nothing.* & v. 4. *Ye are aboliſhed from Chriſt, whoſoeuer are iuſtified by the Law: ye are fallen from grace.* In this place the Apoſtle ſpeaketh of them, not which did openly reſiſt Chriſt, and the Goſpel, but of ſuch as did with the merit of Chriſt mingle together the workes of the Lawe; as though ſome part of our ſaluation conſiſted in them. *Exception.* This place doth onely exclude ſuch morall workes of the fleſh, as doe goe before faith, or the workes of the law of Moſes. *Anſ.* This is vntrue. For euen of Abraham being alreadie regenerated, & of thoſe his works which were done when he was iuſtified, Paul ſpeaketh thus, *To him, not which worketh, but which beleeueth is faith imputed.* Thoſe workes which GOD hath prepared that the regenerate ſhould walke in them, are morall workes, and workes of grace; but theſe are excluded from iuſtification, and working mans ſaluation Eph. 2, 10. And Paul being regenerate ſaith thus of himſelfe, *I am not guiltie vnto my ſelfe of any thing, yet am I not thereby iuſtified.* VI. The cauſe of the cauſe is the cauſe of the thing cauſed: but grace without works is the cauſe of mans predeſtination, the which is the cauſe of his iuſtification: & therefore grace without works

ſhall

shall much more be said to be the cause of iustification.

Obiect. I. Leuit. 18. 5. *He that keepeth my statutes shall liue in them. Ans.* This saying is a legall sentence: and therefore sheweth not what we can do, but what they should doe.

Obiect. II. Psal. 119. 1. *Blessed are they that walke in the Law of the Lord. Ans.* Man is not here saide to be blessed, because he walketh vprightly, but because the person of such a walker is by the merits of Christ, iustified before God.

Obiect. III. *Iudge me according to my righteousnes.* Psal. 7. And the fact of Phinees was imputed to him for righteousnes. *Ans.* These places are not meant of that righteousnes of the person, by which it is righteous before God; but of the righteousnes of some particular cause, or worke. For where as Dauid was accused of this crime, that he did affect Saulskingdome, he in this point doth in the words aboue mentioned, testifie his innocencie before God.

Obiect. IV. We are iudged according to our workes, therefore also by them iustified. Ans. The reason is not like: because the last iudgement is not the iustifying of a man, but a declaratiō of that iustification which he had before obtained. Therefore the last iudgement must be pronounced and taken, not from the cause of iustification, but from the effects and signes thereof.

Obiect. V. Make you friends of vnrighteous Mammon, &c. that they may receiue you into eternall habitations. Ans. This they doe, not as authors of saluation, but as witnesses of the same.

Obiect. VI. Dan. 4. 24. *Redeeme thy sinnes by righteousnes, and thine iniquitie by mercie towards the poore. Ans.* It is rather, *breake off thy sinnes*, then redeeme, for so is the originall: now men breake off their sinnes, by ceasing from the, not satisfying for them.

Obiect. VII. Euill workes condemne: therefore good workes iustifie. Ans. It followeth not because good workes are not perfectly good, as euill workes are perfectly euill.

Obiect. VIII. We are saued by hope. Rom. 8. *Ans.* We must distinguish betwixt iustification, and saluation: saluation is the ende, iustification, is one degree to come to the end: but there is more required to the end thē to a degree subordinate to the end: therefore we are saued by hope and faith, but iustified by faith alone.

Obiect. IX. Affliction causeth eternall glorie. 2. Cor. 4. 17. *Ans.* This it doth not, as by it owne nature effecting the same, but, rather, as a path and way manifesting and declaring the same.

Obiect. X. Iam. 2. 21. *Abraham was iustified by workes. Ans.* Not as any cause of iustification, but as a manifestation therof.

Obiect. XI. He that is iust, let him be more iust. Ans. This place must be vnderstood of iustification before men, namely, of sanctification, or an holy life: not of iustification in the sight of God.

Obiect. XII. We are iustified by faith therefore by a worke. Ans. We are iustified by faith, not as it is a vertue, and a worke, but but as it is an instrument apprehending the iustice of Christ, whereby we are iustified. And in this respect faith is said by the figure called *Metonymia*, to be imputed to vs vnto righteousnes.

Obiect. XIII. The workes of grace are dyed in the blood of Christ. Ans. They are indeed dyed therein, but to the end they might the better please God, not iustifie man: and whereas they are so stained as that they neede dying in the blood of Christ, therefore can they not any waies iustifie sinfull man. And the person of the worker, is as well dyed in Christs blood, as is his worke, yet he can not say that his person doth therefore iustifie him.

And as I haue now prooued that this doctrine of the Papists is very erroneous, so I also proue that it is most ridiculous. Because for a mā to say that inherent righteousnes is, by good workes, namely the fruits of righteousnes augmented; is as if a man should say, that the vine is made more fruitful by bearing grapes, or that the internall light of the sunne is augemented by the externall emission of the beames. Luthers saying is farre more true, *Good workes doe not make a good man, but a good man doth make workes good.*

The XIV. errour.

Grace is quite extinguished, or rather vterly lost by any mortall sinne.

The Confutation.

1. The word of God doth manifestly declare that it is farre otherwise. Ioh. 6. *All that the Father giueth me, shall come vnto me: and him that commeth vnto me, I cast not out.* Mat. 16. 16. *Thou art Peter, and vpon this rocke will I build my Church: (so that the gates of hell shall not preuaile against it.* 1. Ioh. 2. 19. *They went out from vs, but they*

were not of vs: for if they had beene of vs, they would haue continued with vs, Rom. 5.1. *Beeing therefore iustified, we haue peace with God.* Now how could this be true, if he that was before iustified, could any way quite fall from grace, and so perish? II. The elect after their very grieuous fallings frō God, forthwith repented them of their sinnes, as we may see in the example of Dauid, Peter, &c. the which argueth that they had not quite fallen from grace, and lost the spirit of God. III. If grace be once vtterly lost, then the ingraffing of that partie into Christ is quite abolished: therefore for such as repent, there must needes succeede a second new ingraffing into Christ: and then it will also follow, that they must of necessitie be baptized a-new, which is absurd to thinke.

But for all this, we denie not but grace may in part, and for a time be lost, to the end that the faithfull may therby acknowledge and know their weakenes, and for it be humbled: but that there is any totall or finall falling from grace, we vtterly denie.

The XV. errour.

It is possible to fulfill the Law in this life.

The Confutation.

The law is euangelically fulfilled, by beleeuing in Christ; but not legally, by doing the workes thereof. Reason. They which are carnal cannot possibly fulfil the law of God: but the most regenerate, so long as they liue in this life, are carnall in part. Rom. 7.14. *I am*, saith Paul of himselfe, *carnall, & sold vnder sinne*. Pro. 20. *Who can say, Mine heart is pure, I am pure frō sin?* Eccl. 7. *There is none so iust vpon earth, which doth good, and sinneth not*. Psal. 130. *If thou Lord, obserue what is done amisse, Lord who shall abide it?* We are daily taught to pray vnto God, *Forgiue vs our sinnes. Exception.* Indeede if the iustice of the faithfull be absolutely considered, it is imperfect, but as God doth exact it of our frailtie, it is perfect. *Anſ.* This is but the fansie of some doting Iesuite. For this sentance of the law is simple, eternall, and immooueable, *Cursed is euery one that cōtinueth not in all things which are written in this booke to doe them*. Neither may we imagine, that God will not therefore exact the full accomplishing of the law, because wee are traile. For wee are creatures and debters: now we know that the debt doth not decrease, by reason of the debters pouertie.

Obiect. The faithfull are saide to bee perfect in this life. *Anſw.* There is a two-fold perfection, the one incomplete, the which is an endeauour or care to obey God in the obseruation of all his precepts; the other is learned complete, this is that iustice which the law requireth, namely, a perfect and absolute iustice, according to that measure which man performed to God in his innocencie. In the first sense the faithful are said to be perfect, not in this latter.

The XVI. errour.

Workes done in grace, doe (ex condigno) *condignly merit eternall life*

The Confutation.

I. Eternall life is the free gift of God. Rom. 6.23. *The wages of sinne is death, but the gift of God is eternall life through Christ Iesus*. Therefore it is not obtained by the merit of workes. II. The merit of condignitie, is an action belonging to such a nature as is both GOD and man, not to a bare creature. For the Angels themselues cannot merit any thing at Gods hands: yea and Adam also, if he had stoode in his first innocencie, could not haue deserued nothing of God, because it is the bounden dutie of the creature to performe obedience vnto his Creator. The merit therefore of condignitie, doth onely agree vnto Christ God and man, in whom each nature doth, to the effecting of this merit performe that which belongeth to it. For the humanitie it doth minister matter vnto the meritorious worke, by suffering and performing obedience: but the Deitie of Christ, whereunto the humanitie is hypostatically vnited, doth conferre full and sufficient worthinesse vnto the worke. Hence is it that the Father doth speake thus of his sonne, Mat. 3.17. *This is my beloued Sonne, in whome I am well pleased* (in Matth.) III. In the second commandement God doth promise eternall life to the keepers of his commaundements, yet he saith not that they shall obtaine it by desert, but *that he will shew mercie to thousands of them that loue him, and keepe his commaundements*. IV. That a worke may be meritorious, first there must be an equall proportion betwixt it, and legal iustice, or eternall life: secondly, merit doth presuppose this also, that in God there must be a due debt towards man; for GOD then ought on dutie, not by fauour, to accept of the person of man. But all our workes, yea our most holy works, they cannot come neere vnto legall righteousnesse. For, seeing all the regenerate are partly carnal, and partly spiri-

ſpirituall, all their workes in like ſort are imperfectly good. For looke what the cauſes are, ſuch muſt the effect needes be. So then, good workes doe preſuppoſe a due debt in man, none in God. V. The ancient Fathers doe not acknowledge this merit of condignity as currant. Auguſt. in his manuel, chap. 22. *My merits is Gods mercy* Bernard, ſerm. 68. vpon the Cant. *It is ſufficient to knowe this, that merits are not ſufficient.* And ſerm. 61. Cant. *Mans iuſtice is Gods goodneſſe.* And Epiſt. 190. *That the ſatisfaction of one may be imputed to all, as the ſinnes of all were borne by one.* And as for auncient Doctours, merit was nothing els to them but a good worke acceptable to God. Aug. epiſt. 105. to Sixtus. *If it be grace, then is it not beſtowed by reaſon of any merit, but vpon free mercie. What merit of his owne can he that is ſet at liberty bragge of, who if he had his merits ſhould haue beene condemned?* So the word *merite* doth ſignifie *to do well, to be acceptable, to pleaſe*, as the olde interpreter hath, for εὐαρεστεῖν ſignifying *to pleaſe God*, vſed this Latine word, *promereri, to merit.*

Obiect. I. Workes haue attributed vnto them reward. *Anſwer.* Reward is not ſo much attributed to the worke, as to the worker, and to him not for himſelfe, but for Chriſts merites apprehended by faith. Therefore not our merit, or perſonall merit, but Chriſts merit, and our rewarde are correllatiues.

Obiect. II. 2. Theſſ. 1. 6. *It is a righteous thing with God to recompence tribulations, &c. Anſ.* It is righteous, not becauſe God ought ſo to doe of dutie, but becauſe hee promiſed: nowe for God to ſtand to his word, it is a part of iuſtice.

Obiect. III. Chriſt hath merited, that workes might merit. *Anſ.* I. This taketh quite away the interceſſion of Chriſt. II. It is againſt the nature of a legall worke, to merit (*ex condigno*) condignly: becauſe both the lawe of nature and creation doe bind man to performe legall workes vnto God. And further, all workes are very imperfect, and mixed with ſinne. III. This doctrine concerning workes, doth obſcure and darken the merit of Chriſt: becauſe that the obtaining of eternall life is withdrawne from his death and obedience, & attributed vnto workes. For they ſay thus, that Chriſt by his paſſion did merit indeed for the ſinner iuſtification, but a ſinner once iuſtified, doth for himſelf by his own merits euen condignly merit eternall life.

Obiect. IV. The workes of the regenerate, are the works of the holy Ghoſt, therfore perfect and pure. *Anſ.* I. The workes of God are al perfect, but yet in their time, and by degrees: therefore ſanctification which is a worke of God, muſt in this life remaine incomplete, and is made perfect in the world to come. II. The workes of God are pure, as they are the workes of God alone, not of God and impure man: but nowe good works they doe come immediately from the naturall faculties of the ſoule, namely, from the vnderſtanding, & the will, (in which, they beeing as yet, but partly regenerated, ſome corrupt qualities of ſinne doe yet remaine) and are not immediatly and ſimply, or wholly deriued from Gods ſpirit. And hence it is that they are all ſtained with ſinne.

The XVII. error.

Man knoweth not but by eſpeciall reuelation, whether he be predeſtinated or not.

The Confutation.

The contrary to this, is a plaine trueth. Reaſon. I. That which a man muſt certainely beleeue, that may he alſo certainly knowe without an eſpeciall reuelation: but euery faithfull man muſt beleeue that he is elected. It is Gods commandement that we ſhould beleeue in Chriſt. 1. Ioh. 3. 23. Now to beleeue in Chriſt, is not onely to beleeue that we are adopted, iuſtified, and redeemed by him; but alſo in him elected from eternity. II. That which is ſealed vnto vs by the ſpirit of God, of that we are very ſure without ſpeciall reuelation: but our adoption, and ſo conſequently our election, is ſealed vnto vs by the ſpirit of god. 1. Cor. 2. 12. *We haue not receiued the ſpirit of the world, but the ſpirit which is of GOD: that we might know the things that are giuen to vs of God.* Therefore is our election certainely known vnto vs, Eph. 1. 13. *In whom alſo ye haue truſted after that ye heard the word of trueth, euen the Goſpell of your ſaluation, wherein alſo after that ye beleeued, ye were ſealed with the holy ſpirit of promiſe.*

Exception. The holy Ghoſt doth ſeale vnto vs our adoption *morally* by workes, and therefore the knowledge of our adoption is but onely probable. *Anſwer.* It ſealeth vnto vs our adoption, by begetting a ſpeciall truſt and confidence. For when as we heare Gods promiſes, and withall thinke vpon them, then doeth the holy Ghoſt by the ſame promiſes moouе our vnderſtandings and wils to imbrace them,

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and in mooning them, doth make vs both to giue our aſſent vnto them, and in them to reſt our ſelues: whence ariſeth a ſpeciall aſſurance that we are adopted, and in the fauour of God. Luk. 10.20. *Reioyce rather that your names are written in heauen.* But no man can be glad for that good which he is in doubt whether he haue receiued it or not. 1 V. 2. Pet. 1.10. *Study to make your vocation and election ſure, for ſo doing* &c. but this is not in reſpect of GOD, but our ſelues.

Obiect. No man muſt by the Catholike faith beleeue any thing which God hath not reuealed either in the written or vnwritten word, namely tradition. But there is no ſuch either writing or tradition as this namely, that ſuch a particular man, ſuppoſe Peter, or Henrie, is predeſtinated of God. Therefore no man muſt particularly beleeue that he is ſaued. *Anſ.* Albeit this particular propoſition, *I am elected*, is not expreſſly ſet downe in the Scriptures, yet is it incluſiuely comprehended in them, as the *Species* is in his *Genus*, as the Logicians ſpeake: ſo that it may by iuſt conſequent be gathered out of Gods word, if we reaſon thus: They which truely beleeue are elected. Ioh. 6.35. I truely beleeue: therfore I am elected. The firſt propoſition is taken from the Scriptures: the ſecond frō the beleeuers conſcience, and from them both the concluſion is eaſily deriued.

CHAP. LII.

Concerning the decree of reprobation.

THus much ſhall ſuffice for the decree of election, now followeth the decree of Reprobation.

The decree of Reprobation, is that part of predeſtination, wherby God, according to the moſt free and iuſt purpoſe of his will, hath determined to reiect certaine men vnto eternall deſtruction, and miſery, and that to the praiſe of his iuſtice. Rom. 9.21. *Hath not the potter power ouer the clay, to make of the ſame lump one veſſell to honour and another to diſhonour?* 1. Pet. 2.8. *To them which ſtumble at the word, beeing diſobedient, vnto which thing* (ἐτέθησαν) *they were euen ordained.* Iud. v. 4. *There are certaine men crept in which were before of olde* (προγεγραμμένοι) *ordained to this condemnation.* 1. Theſſ. 5.9. *God hath not appointed vs vnto wrath, but vnto ſaluation.* In the Scriptures Cain and Abel, Iſmael and Iſaac, Eſau and Iacob, are propounded vnto vs as types of mankind partly elected, and partly reiected.

Neither doe we here ſet downe any abſolute decree of damnation, as though we ſhould thinke that any were condemned by the meere and alone will of God, without any cauſes inherent in ſuch as are to be condemned. For vnto the decree of God it ſelfe, there are certaine meanes for the execution thereof annexed, and ſubordinate. And therefore though we neuer doe, or can ſeperate Gods decree, and the meanes to execute the ſame, yet doe we diſtinguiſh them, and doe conſider the purpoſe of God, ſometimes by it ſelfe alone, and ſometimes againe not by it ſelfe, but with middle cauſes ſubordinate thereto. And in this ſecond reſpect, Chriſt is ſaid to be predeſtinate: but in the former namely, as the decree is conſidered by it ſelfe, he is not predeſtinated, but togither with God the Father a predeſtinatour.

Againe, the decree of God is ſecret. I. Becauſe it ariſeth onely from the good pleaſure of God, vnſearchable, and adored of the very angels themſelues. I I. Becauſe it is not knowne, but by that which is after it, namely by the effects thereof.

CHAP. LIII.

Concerning the execution of the decree of Reprobation.

IN the executing of this decree, there is to be conſidered, the foundation or beginning, and the degrees or proceeding thereof.

The foundation of executing the decree of Reprobation, is the fall of Adam, by which fall he was ſubiect both to ſinne and damnation. Rom. 11.32. *For God hath ſhut vp all in vnbeleefe, that he might haue mercy on all.* 1. Pet. 2.8. Here we muſt note, that God hath ſo decreed to condemne ſome, as that notwithſtanding, al the fault and guilt of condemnation remaineth in the men onely.

Further, whome God reiecteth to condemnation, thoſe he hateth: this hatred of God is whereby he deteſteth and abhorreth the reprobate when he is fallen into ſinne, for the ſame ſinne. And this hatred which God hath to man, comes by the fal of Adam: and it is neither an antecedent nor a cauſe of Gods decree, but onely a conſequent, and followeth the decree.

Reprobates are either infants, or men of riper age:

In

In reprobate infants, the execution of Gods decree is this: assoone as they are borne, for the guilt of original and natural sinne, beeing left in Gods secret iudgement vnto themselues, they dying are reiected of God for euer. Rom. chap. 5 verse. 14. *But death raigned from Adam to Moses, euen ouer them also that sinned not after the like manner of the trangression of Adam, which was the figure of him that was to come.* Rom. 9.11. *For ere the children were borne, and when they had neither done good nor euil, that the purpose of God might remaine according to election not by workes, but by him that calleth.*

Reprobates of riper age, are of two sorts, they that are called, namely, by an vneffectuall calling, and they that are not called.

In the reprobates which are called, the execution of the decree of reprobatiō hath three degrees, to wit, an acknowledgemēt of Gods calling, a falling away againe, & condemnation.

The acknowledgement of gods calling is, whereby the Reprobates for a time, doe subiect themselues to the calling of God, which calling is wrought by the preaching of the word, Mat. 22. 14. *For many are called, but fewe are chosen.* And of this calling there are fiue other degrees.

The first is, the enlightning of their minides, whereby they are instructed of the holy ghost to the vnderstāding & knowledge of the word. Heb. 6. 4. *For it is impossible that they which were once lightned, &c.* 2. Pet. 2. 20. *For if they, after they haue escaped from the filthinesse of the world, through the knowledge of the Lord, and of the Sauiour Iesus Christ, are yet rangled againe therin, & ouercome, the latter end is worse with them then the beginning.*

The second, is a certaine penitencie, whereby the Reprobate, I. doth acknowledge this sinne. II. Is pricked with the feeling of Gods wrath for sinne. III. Is grieued for the punishment of sinne. IV. doth confesse his sinne. V. Acknoweledgeth God to bee iust in punishing sin. VI. Desireth to bee saued. VII. Promiseth repentance in his miserie or affliction, in these words, *I wil sin no more.* Math. 27. 3. *Then when Iudas which betrayed him, sawe that he was condemned, he repented himselfe, and brought againe the thirtie peeces of siluer, to the cheife Priests and Elders.* Heb. 12. 17. *For yee knowe howe that afterward also when he would haue inherited the blessing, he was reiected: for he found no place to repentance, though hee sought the blessing with teares.* 1. King. 21. 27. *Now when Ahab heard those words, he rent his clothes and put sackcloth vpon him, and fasted, and lay in sackcloath, and went softly.* Numb. 23. 10. *Let me die the death of the righteous, and let my last end be like his.* Psal. 78. 32. *For all this, they sinned still, and beleeued not his wondrous workes.* 33. *Therefore their daies did he consume in vanitie, and their yeares hastily.* 34. *And when he slue them, they sought him, and they returned, and sought God earely.* 35. *They remembred that God was their strength, and the most high God their redeemer.*

The third degree is, a temporarie faith, whereby the reprobate doeth confusedly beleeue the promises of God, made in Christ, I say, *confusedly*, because hee beleeueth that some shall be saued, but he beleeueth not that he himselfe particularly shall be saued, because he beeing content with a generall faith, doth neuer apply the promises of God to himselfe, neither doeth he so much as conceiue any purpose, desire, or indeauour to apply the same, or any wrestling or striuing against securitie or careleſnesse and distrust. Iam. 2. 19. *Thou beleeuest that there is one God, thou doest well: the deuils also beleeue it, and tremble.* Math. 13. 20. *And he that receiued seede in the stony ground, is he which heareth the word, and incontinently with ioy receiueth it.* 21. *Yet hath he no roote in himselfe, and dureth but a season.* Iohn. 2. 23. *Now when he was at Ierusalem at the Passeouer in the feast, many beleeued in his Name when they sawe his miracles which hee did.* 24. *But Iesus did not commit himselfe vnto them, because he knewe them all.*

The fourth is, a tasting of heauenly giftes as of Iustification, and of Sanctification, and of the vertues of the worlde to come. This tasting is verely a sense in the hearts of the Reprobates, whereby they do perceiue and taste the excellencie of Gods benefits, notwithstāding they doe not inioy the same. For it is one thing to taste of dainties at a banquet, and another thing to feede and to bee nourished thereby. Heb. 6. 4. *For it is impossible, that they which were once lightened, and haue tasted of the heauenly gifts, and were made partakers of the holy Ghost.*

The fifth degree is, the outward holines of life for a time, vnder which, is comprehended a zeale in the profession of religion, a reuerence and feare towards Gods

ministers

miniſters, and amendment of life in many things, Mark. 6.20. *For Herod feared Iohn, knowing that hee was a iuſt man, and an holy, and reuerenced him, and when hee heard him, he did many things, and heard him gladly.* Act. 18.13. *Then Simon himſelfe beleeued alſo, and was baptized, and continued with Philip, and wondred when he ſawe the ſignes and great miracles which were done.* Hoſ. 6. 4. *O Ephraim, what ſhall I doe vnto thee? O Iudah, how ſhall I intreat thee? for your goodneſſe is as a morning cloud, and as the morning dewe it goeth away.*

The ſecond degree of the execution of Gods counſell of reprobation, in men of ripe age which are called, is a falling away againe, which for the moſt part is effected and wrought after this manner. Firſt, the reprobate is deceiued by ſome ſinne. Secondly, his heart is hardened by the ſame ſinne. Thirdly, his heart beeing hardened, it becometh wicked and peruerſe. Fourthly, then followeth his incredulitie and vnbeleefe, wherby he conſenteth not to gods word, when he hath heard and knowne it. Fifthly, an Apoſtaſie, or falling away from faith in Chriſt, doeth immediately followe this vnbeleefe. Heb. 3.12,13. *Take heede, brethren, leaſt at any time there bee in any of you an euill heart, and vnfaithfull to depart away from the liuing God.* 1. Tim. 1.19.

This Apoſtaſie, is ſometimes ſinne againſt the holy Ghoſt. In the ſinne againſt the holy Ghoſt, wee haue theſe ſeuerall points to be conſidered: I. The name; it is called a ſinne againſt the holy Ghoſt, not becauſe it is done againſt the perſon, or deitie of the holy Ghoſt (for in this reſpect he that ſinneth againſt the holy Ghoſt, ſinneth in like ſort againſt both the father, & the ſonne) but it is ſo called, becauſe it is done contrarie to the immediate action, namely, the illumination of the holy ghoſt. For albeit this be an action common to the whole Trinitie, yet the Father and the Son doe effect the ſame by the holy Ghoſt. II. The efficient cauſe of it; which is a ſet and obſtinate malice againſt God, and againſt his Chriſt. Therefore when a man doth in the time of perſecution, either for feare, or raſhly denie Chriſt, he doeth not commit this ſinne againſt the holy Ghoſt, as may appeare by the example of Peter who denied Chriſt. Math. 26.73,74,75. Neither doth he which perſecuteth Chriſt and his Church vpon ignorance fall into this ſinne. Paul perſecuted the Church of Chriſt, and yet God had mercie on him, becauſe he did it ignorantly. 1. Tim. 1.13. Many of the Iewes crucified our Sauiour Chriſt, who afterward, becauſe they committed that grieuous fact vpon ignorance, repenting at Peters ſermon, they did obtaine remiſſion of their ſinnes. Act. 3.17. 37. III. The obiect, namely, God himſelfe, and the Mediatour Chriſt Ieſus. For the malice of this ſinne is directed againſt the very maieſtie of God himſelfe, and againſt Chriſt. Heb. 10.29. *Of how much ſorer puniſhment ſuppoſe yee ſhall he be worthy, which treadeth vnder foote the ſonne of God, and counteth the blood of the teſtament as an vnholy thing, wherewith he was ſanctified, and doth deſpiſe the ſpirit of grace?* Therefore this ſinne doth directly reſpect the firſt table of the moral law, and is not ſome particular ſlipping aſide from the obſeruation of thoſe commandements which are contained in this firſt table, ſuch as are ſome doubtings concerning god, or of the truth of the ſcriptures, or of Chriſt, &c. but it is a generall defection and apoſtaſie from God and that totally. IV. The ſubiect in which it is. This ſinne is found in none at all, but ſuch as haue beene enlightned by the holy Ghoſt, and haue taſted of the good gift of God. Heb. 6.4,5,6. Neither is it in him a bare cogitation alone, but an externall action, or rather ſuch a blaſphemie againſt God as proceedeth from a malitious and obſtinate heart. Math. 12.31. V. The Elect cannot commit this ſinne: and therefore they who feele in themſelues a ſure teſtimonie of their election, neede neuer to deſpaire: nay, this ſin is not in euery reprobate: for many of them die before they haue this illumination by Gods ſpirit. VI. This ſinne cannot be forgiuen, not becauſe it is greater then that Chriſts merit can ſatisfie for it, but becauſe after a man hath once committed this ſin, it is impoſſible for him to repent. For the gift of repentance proceedeth from the holy ghoſt, and the holy Ghoſt remaineth in vs thorough Chriſt apprehended by faith: nowe no mā doth apprehend Chriſt, that doeth malitiouſly deſpiſe and contemne him. VII. It is very hard to know when a man committeth this ſinne, becauſe the roote thereof, namely, ſet malice, lurketh inwardly in the heart, and is not ſo eaſily diſcerned.

Out of al this which hath beene ſpoken, we may thus define this ſinne. The ſinne againſt the holy Ghoſt is a voluntarie, and obſtinate deniall of, & blaſphemie againſt the

A frame of the doctrine of Predeſtination, out of the writings of ſome later Diuines in Germanie.

Gods eternall decree, whereby he decreed

1. To create mankinde.

2. To giue a law to his creature with condition both of life and death.

3. After the giuing of the law to permit the fall.

4. To redeeme all mankind in Chriſt; ſo that *election* is in this place made *vniuerſall*.

5. To call mankind ſo redeemed in time: here is an *vniuerſall vocation*.

Predeſtination or ſpeciall election, whereby God purpoſed with himſelfe vpon his meere mercie, to beſtow faith vpon ſome certain of Adams poſteritie called: and in like ſort freely, not by faith or works foreſeene to iuſtifie, & glorifie.

Incredulitie and contumacie foreknowne: whereby the reſt of Adams poſteritie, refuſe grace offered in the Goſpel.

The decree of Reprobation, whereby God, for their contumacie foreknowne, decreed to condemne them to deſtruction.

The manifeſtation of Gods glorie.

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the Sonne of God, or that trueth which was before acknowledged concerning him, and ſo conſequently an vniuerſal defection from GOD and his true Church. We haue an example of this ſinne partly in the deuill, who albeit he knewe well enough that Ieſus was that Chriſt, yet hee neuer ceaſed both wittingly and willingly with all his power to oppugne the ſacred Maieſtie of GOD, togither with the kingdome of Ieſus Chriſt, and, as far forth as he could, vtterly to ſupplant the ſame, partly in the Phariſes, Math. 12. 38. Ioh. 3. 2.

After Apoſtaſie followeth pollution, which is the very fulneſſe of all iniquitie, altogither contrary to ſanctification. Gen. 15. 16. *And in the fourth generation they ſhal come hither againe, for the wickednes of the Amorites is not yet full.*

The third degree is damnation, whereby the Reprobates are deliuered vp to eternall puniſhment. The execution of damnation beginneth in death, and is finiſhed in the laſt iudgemet. Luk. 16. 22. *And it was ſo that the beggar died, and was carried by the Angel into Abrahams boſome: the rich man alſo died and was buried.* 23. *And beeing in hell torments, he lift vp his eies and ſaw Abraham a far off, and Lazarus in his boſome.*

The execution of the decree of reprobation in Infidels, which are not called is this. Firſt, they haue by nature ignorance and vanitie of mind. After that followeth hardneſſe of heart, whereby they become void of all ſorrowe for their ſinnes. Then commeth a reprobate ſenſe, which is, when the naturall light of reaſon, and of the iudgement of good and euill, is extinguiſhed. Afterward when the heart ceaſeth to ſorrow, then ariſeth a committing of ſinne with greedineſſe. Then commeth pollution, which is the fulneſſe of ſinne. Laſtlie, a iuſt reward is giuen to al theſe, to wit, fearfull condemnation, Eph. 4. 18. *Hauing their cogitations darkened, and being ſtrangers from the life of God through the ignorace that is in them, becauſe of the hardneſſe of their hearts.* Rom. 1. 28. *For as they regarded not to knowe God, euen ſo God deliuered them vp to a reprobate mind, to doe thoſe things which are not conuenient.*

CHAP. LIV.

Concerning a newe deuiſed doctrine of Predeſtination, taught by ſome new and late Diuines.

CErtaine new Diuines of our age, haue of late erected vp a newe doctrine of Predeſtination, in which, fearing belike, leaſt they ſhould make GOD both vniuſt and vnmercifull, they doe in the diſtribution of the cauſes of ſaluation and damnation, turne them vpſide downe: as may appeare by their deſcription in this table.

But this their doctrine hath ſome foule errours and defects, the which I, according as I ſhall be able, will briefly touch.

The I. Errour.

There is a certaine vniuerſall or generall election, whereby God, without any either reſtraint, or exception of perſons, hath decreed to redeeme by Chriſt, and to reconcile vnto himſelfe all mankind wholly, fallen in Adam, yea euery ſingular perſon, as well the Reprobate, as the elect.

The Confutation.

The very name of Election doeth fully confute this: for none can be ſaide to be *elected*, if ſo be that God would haue al men elected in Chriſt. For he that electeth, or maketh choice, cannot be ſaid to take all: neither can he that accepteth of all, be ſaid to make choice onely of ſome.

Obiect. Election is nothing els but dilection, or loue: but this we knowe, that God loueth all his creatures; therfore he electeth all his creatures.

Anſwer. I. I denie that to elect is to loue, but to ordaine and appoint to loue. Rom. 9. 13. 11. God doth loue all his creatures, yet not all equally, but euery one in their place.

Furthermore this poſition doth flatly repugne the moſt plain places of holy ſcripture. Tit. 2. 14. *Who gaue himſelfe for vs, that he might redeeme vs from all iniquitie, and purge vs to be a peculiar people vnto himſelfe.* Iohn, 20. *I giue my life for my ſheepe.* *Exception.* All men are the ſheepe of Chriſt. *Anſwer.* Iohn addeth, *and my ſheepe heare my voice, and I knowe them, and they follow me, and I giue vnto them eternal life, neither ſhall they periſh.* Eph. 5. 23. Chriſt is *the head of the Church*, and the ſame is the Sauiour of his bodie, verſe, 25. *Chriſt loued the Church, and gaue himſelfe for it.* Redemption, and remiſſion of ſinnes, is the inheritance of the Saints, and of ſuch as are made heires of the kingdome of Chriſt, Coloſſ. 1. 13.

Againe, looke for whom Chriſt is an aduocate, to them onely is he a redeemer, for redemption and interceſſion, which are parts of Chriſts prieſthood, the one is as generall and large as the other, and

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are ſo ſurely vnited and faſtened togither, as that one cannot be without the other. But Chriſt is only an aduocate of the faithfull. Iohn. 17. In that his ſolemne praier, he firſt praieth for his owne, namely, his diſciples, elected not onely to the Apoſtleſhip but alſo to eternall life: and then verſe. 20. he praieth likewiſe for them that ſhould beleeue in him by their word. Now againſt theſe, he oppoſeth *the world*, for which he praieth not that it may attaine eternall life. And Rom. 8. *Who ſhall accuſe Gods elect? Chriſt ſitteth at the right hand of the father & maketh interceſſion for vs.* Furtheremore, the members of Chriſts Church are called the *Redeemed of the Lord*, Pſal. 87. Therefore this priuiledge is not giuen to all alike.

Exception. This vniuerſal reconciliation is not in reſpect of man, but God himſelfe, who, both made it for all, and offereth it to all. *Anſ.* If Chriſt became once before God a reconciliation for all mens ſinnes, yea and alſo ſatisfied for them all, it muſt needes followe that before God all thoſe ſinnes muſt be quite blotted out of his remembrance. For the actuall blotting out of ſinnes, doth inſeparably depend vpon reconciliation for ſinnes: and ſatisfaction doth infer by God, and that neceſſarily, the very reall and generall aboliſhment of the guilt and puniſhment of ſinne.

Obiect. I. Chriſt tooke vpon him mans nature: therefore he redeemed mans nature generally. *Anſwer.* I. It followeth not, except we would ſay that Chriſt redeemed his owne humanity, which cannot be any waies poſſible. II. Euery woman doth partake the humane nature of euery man, yet is not euery man each womans husband, but hers alone, with whome by the couenant in matrimony, hee is made one fleſh: and in like ſort Chriſt did by his incarnation (*ſua ὁμοιώσει*) take alſo vpon him mans nature, and that comon to all Adams progenie, yet is he the husband of his Church alone, by another more peculiar coniunction, namely, the bond of the ſpirit and of faith. And by it the Church is become fleſh of his fleſh, and bone of his bone. Eph. 5. 20. And therefore ſhee alone may iuſtly claime title to the death of Chriſt and al his merits.

Obiection. II. Chriſts redemption is as generall, as Adams fall was: and therefore it appertaineth to all Adams poſteritie. *Anſwer.* Adam was a type of Chriſt, and Chriſt a counter-type correſpondent to Adam. Adam was the roote of all his ſucceſſours, or all that ſhould come of him from the which firſt Adam, was ſinne and death deriued: againe, Chriſt he is alſo a roote, but of the elect onely, and ſuch as beleeue, to whome, from him, proceede righteouſneſſe, and life eternall. He cannot be ſaid to be the roote of all, and euery ſingular man, becauſe that all doe not drinke and receiue this his righteouſneſſe, & life, neither are they actually by him made righteous. Rom. 22. 17. 19. *Obiect.* The benefit of Chriſts death redounded to all. *Anſwer.* It did, to all that beleeue. For as Adam deſtroyed all thoſe that were borne of him: ſo Chriſt doeth iuſtifie and ſaue all thoſe that are borne anewe by him, and none other. *Obiect.* If that Adams ſin deſtroyed al, and Chriſts merit doth not ſaue all: then is Adams ſinne more forcible to condemne, then Chriſts mercie is to ſaue. *Anſwer.* We muſt not eſteeme of the mercie of Chriſt by the number of men which receiue mercie (for ſo indeede I grant, that as Adams fall made all vniuſt, ſo the mercy of Chriſt and his redemption ſhould actually iuſtifie all) but we muſt rather meaſure it by the efficacie and dignitie therof, then by the number on whome it is beſtowed. For it was a more eaſie thing to deſtroy all by ſinne, then by grace to ſaue but one. Man beeing but meere mā, could deſtroy all: but to ſaue euen one, none could doe it, but ſuch an one as was both GOD and man.

Obiect. III. Many places of Scripture there are which affirme this, that the benefit of Chriſts death doeth appertaine vnto all, Rom. 11. *God hath ſhutte vp all vnder ſinne, that he might haue mercie vpon all.* 1 Tim. 24. *God would haue all men to be ſaued* 2. Pet. 2. 9. *God would not haue any to periſh, but all come to repentance.* *Anſwer.* I. You muſt vnderſtand, *all that beleeue*: as it is Math. 11. 28. *All that are wearie, and heauie laden* Ioh. 3. 6. *All that beleeue* Gal. 3. 23. *The. Scripture hath concluded* all *vnder ſinne, that the promiſe by the faith of Ieſus Chriſt, ſhould be giuen to them which beleeue.* Acts. 10. 43. All *which beleeue.* And ſurely there is as well a generalitie of them that beleeue, as of the whole world. II Wee may vnderſtand by [*all*] of all ſorts ſome, not euery ſingular perſon of all ſorts. So, Reu. 5. 9. Chriſt is ſaid to haue redeemed ſome *out of euery kindred, and tounge, & people, and nation.* And Gal. 3. 28. *There is neither Iewe nor Grecian, neither bond nor free, there*

there is neither male nor female, for yea are all one in Chriſt Ieſus, Math. 4. Chriſt is ſaid to haue healed *euery diſeaſe*, that it, euery kind of diſeaſe. And Auguſtine to this purpoſe hath a fit rule. *All is often vſed for* many, as Rom. 5. 18. 19. Auguſtine in his Manuel to Laur. chap. 103. *It is thus ſaid* (ſaith Auguſtine) *God would haue all to be ſaued, not becauſe there was no man which he would haue damned, who therefore would not doe miracles amongſt them, which would as he ſaith, haue repented, if he had done miracles, but that by all men, we ſhould vnderſtand all ſorts of men, howeſoeuer diſtinguiſhed, whether Kings, priuate perſons, &c.* And in his booke de Corrept. & gratia, chap. 14. *It is ſaid*, he would haue all to be ſaued, *ſo as we muſt vnderſtand all ſuch as are predeſtinate to be ſaued, becauſe amongſt them there are of all ſorts of men, as he ſaid to the Phariſes, Turne the eare hearke*, III. Theſe two, to be willing to ſaue man, and that he ſhould come to the ſauing knowledge of the trueth, are vnſeparably vnited togither. 1. Tim. 2. 4. But the ſecond we ſee doth not agree to all and euery ſingular perſon: therfore the firſt cannot.

Obiect. IV. In many places of ſcripture Chriſt is ſaid to redeeme the world, as 1. Iohn. 2. 2. *He is a propitiation for the ſinnes of the whole world*. *Anſ.* This worde *world*, ſignifieth, I. the frame of heauen and earth. II. All men both good and bad togither. III. The companie of vnbeleeuers, and malignant haters of Chriſt. IV. The congregation of the elect, diſperſed ouer the face of the whole earth, and to be gathered out of the ſame. In this fourth ſignification we muſt vnderſtand ſuch places as are aboue mentioned. Abraham is called *the heire of the world*, Rom. 4. 13. that is, of many nations, Gen. 17. 45.

Obiect. V. *God will not the death of a ſinner, but rather that he repent and liue*, Ezec. 18. 23. *Anſw.* Auguſtine in his firſt booke to Simplicius, 2. queſt. anſwereth this queſtion. *You muſt* (ſaith he) *diſtinguiſh betwixt man, as he is he the man, and man as hee is a ſinner. For God is not delighted with the deſtruction of man, as he is man, but as he is a ſinner: neither will he ſimply the death of any as he is a ſinner, or as it is the ruine and deſtruction of his creature: but in that by the deteſtation and reuenge of ſinne with eternall death, his glorie is exceedingly aduanced.* God therefore will the death of a ſinner, but as it is a puniſhment, that is, as it is a meanes to declare & ſet out his diuine iuſtice: and therefore it is an vntruth for a man to ſay that God would haue none condemned. For whereas men are once condemned, it muſt be either with Gods will or with out it: if without it, then the wil of God muſt needs ſuffer violēce, the which to affirme is great impietie: if with his will, God muſt needes change his ſentence before ſet downe, but we muſt not preſume to ſay ſo.

Obiect. VI. *God is the Father of all*, Malach. 2. 10. *Anſ.* This place is ment of Gods church, out of which all men, ſtanding in that corrupt eſtate by Adam, are the children of wrath, and of the deuill, Eph. 2. 2. Ioh. 8. 44.

Obiect. VII. If God did elect ſome, and reiect others, he muſt needes be [προσωποληπτης] a reſpecter of perſons. *Anſwer.* I. One is ſaid then to accept, or haue reſpect of perſons, when as hee by ſome circumſtances inherent in the perſon, is mooued to doe this or that. Nowe, as for God, he did vpon his meere pleaſure elect ſome, and reiect others eternally, not mooued or vrged therevnto by any thing whatſoeuer out of himſelfe. II. He is debter to none, but may by good right doe with his creatures what ſeemeth good vnto him in his owne eyes. III. It is one thing with God to accept of perſons, & another to make choiſe of men. This if we ſhould not grant, it would followe that God muſt be deemed blame-worthie, becauſe he made not all his creatures moſt glorious angels.

Obiect. VIII. If God decreed to reiect certaine men, then did he hate his creature. *Anſ.* God decreed to reiect his creature and workemanſhip, not becauſe he hated it, but becauſe he appointed it to hatred. And it is one thing to hate, and another to appoint to hatred. And indeed God doth not actually hate any thing, but for ſinne. That ſaying of Auguſtine to Simplicius is fit for this purpoſe. *When God maketh the wicked, whome he doth not inſtiſie, veſſels of wrath, he doth it not to hate that which he made: for in that he made them veſſels, they haue their vſe, namely, that by their paines to which they were ordained, the veſſels of honour might reap profit. God therefore doth not hate them, in that they are men, or veſſels, neither any thing that he made in thē by creation, or ordinatiō. For God hateth nothing which hee hath made. But in as much as he made thē veſſels of deſtruction, he did it to inſtruct others. As for their impietie, which he neuer made, that he hateth vtterly.*

As therefore a iudge hateth theft in a man, but he doth not hate his punishment that he is sent to worke in the mines. For the theefe doth the first, the iudge the latter: so God whereas of the companie of them that perish, he maketh vessels of perdition, he doth not therefore hate that which he doth, that is, the condemnation of those which perish in their due punishment for sinne.

Obiect. IX. The reprobates are said in many places of scripture to be redeemed by Christ, as 2. Pet. 2. 1. *Answ.* First, we must not vnderstand such places meant of all reprobates, but of such as are for a time in the Church. II. They are said to be redeemed, iustified, and sanctified, both in their owne iudgements, and the Churches also, in as much as they make an externall profession of the faith. But this is a iudgement of charitie, not of certentie.

Obiect. X. God might be thought cruell, if that he had ordained the greatest part of the world to destruction. *Answ.* God could well enough haue decreed, that euen all men should vtterly haue beene reiected, and yet he should haue beene neuer a whit either cruell or vniust. Reasons. I. He adiudged all and euery one of those foule and wicked spirits which fell from him to eternall torments. II. He decreed also, as is apparent by the euent, that men should liue by the slaughter of beasts; and yet God is not therefore cruell against them: and surely God is no more bounden vnto man, then vnto the very bruit beasts.

Exception. God appointed all to be saued, with this caueat and condition, *If they beleeue. Answ.* This is absurd to affirme: for I. by this meanes the decree of God should depend vpon the will of man, when as contrarily Gods decree doth limit and order all inferiour causes. II. It quite taketh away the certaintie of gods decree, because a conditionall proposition doth set downe nothing as beeing, or, it doth not certainly affirme any thing.

Obiect. If the merit of Christ did not extend it selfe as farre as the fall of Adam, then is not the head of the Serpent broken, nor Sathans kingdome abolished by Christ. *Answ.* This bruising of the Serpents head, is seene in them onely which are at enmitie with the Serpent, namely in such as truely beleeue. Gen. 3. 15. compared with Rom. 16. 20.

To conclude, that is not true which they say, namely, that this opinion of an vniuersall and effectuall redemption of euery singular man, is a notable remedie to cōfort afflicted cōsciences. For I appeale to the iudgement of all men, whether there is in this manner of consolation, any great comfort to the conscience afflicted.

Christ died for all men:
Thou art a man:
Therefore Christ died for thee.

The II. Errour.

God did foreknow the fall of Adam, but he did not by his eternal decree forordaine the same and therefore that his fall was without the agent permission of God.

The confutation.

It is false. For, I. there is not the least thing in nature, but it commeth to passe by the decree and will of God. Math. 10. 30. Wherefore such as affirme, that God did onely foreknow this, or that, they doe either quite ouerturne the prouidence of GOD, or at the least imagine that it is a very idle prouidence. II. The fact of Herod and Pilate, in deliuering Christ against their owne consciēces, to be crucified, may seme to be as heinous as was Adams fall, and yet they are said to haue done that, which *the hand of the Lord had fore-ordained to be done.* Act. 4. 28. Againe the fall of Adam was two manner of waies by Gods active, or rather operatiue permission. I. In as much as the fall was an action: for in God alone we liue, we mooue, and haue our beeing. II. In as much as that his fall was but a bare triall of his loyaltie to God, whereby God would trie both the power and will of his creature.

The III. errour.

God by reason that he did foresee the disobedience of some, or, that they would contemne the Gospell, did decree their destruction and condemnation.

The confutation.

We vtterly denie, that the foreseeing of the contempt of grace in any, was the first and principall cause of the decree of reprobation. Reasons. I. Paul, Rom. 1. doeth deriue the common condemnation of the Gentiles from hence, namely, that they *withheld the truth in vnrighteousnesse*, that is, because they did wittingly extinguish that light of nature, by their wicked doings, which they had of the knowledge of God and would not obey their consciences inwardly checking them for the same. II. If that faith foreseene, be not the cause of the decree of election, it can not be that the

the want of faith foreſeene, ſhould be the cauſe of the decree of reprobation; but rather as faith doeth in order of cauſes followe after election, ſo muſt incredulity reprobation. For there is the like reaſon or proportion of contraries. III. Many infants depart this life, both beeing out of the true Church and before they haue any vſe of reaſon: and againe, many there are, which albeit they liue long, yet beeing either idiots and fooles or borne deafe, they cannot come to the true vſe of reaſon: in all which it is not credible that their ſhould be ſuſpected any contempt of the Goſpell which they could not learne. IV. Eſau was hated of God for none other cauſe, but for that it ſo pleaſed him. Rom. 9, 18. V. If this opinion ſhould bee true, then would it followe that men ſhould be condemned for nothing els but incredulitie, the which is not ſo. Iohn, 3. 36. Chriſt ſpeaking of vnbeleefe, ſaith not that for it the wrath of God came vpon man, but *remaineth vpon him.* And why ſhould we dayly aske pardon for our ſinnes, if nothing but incredulity or vnbeleefe condemned vs? nay, although that there were neuer any contempt of the Goſpell, yet that corruption of originall ſinne, were ſufficient enough to condemne men. VI. Alſo that admiration which Paul hath, Rom 9. 20. *O man, who art thou, which diſputeſt with God!* doth plainly ſhewe that the cauſe of the decree of God in reiecting ſome, is vnſearchable: and that it doth not at all depēd vpon any foreſeene contumacie towardes the grace of God offered in the Goſpell. For if it were otherwiſe, wee might eaſily giue a reaſon of Gods decree. Auguſt. epiſt. 105. ſaith very well. *Who* (ſaith hee) *created the Reprobates, but God? and why, but becauſe it pleaſed him? but why pleaſed it him? O man, who art thou that diſputeſt with God?*

Some Diuines perceiuing that this is an hard ſentence, they goe about to mitigate it in this ſort. *The matter,* ſay they, *or obiect of predeſtination, is a reaſonable creature, and that not ſimply or abſolutely conſidered, but partly as it fell, partly as of it ſelfe it was ſubiect to fall: and thereupon God preordaining men from euerlaſting, conſidered them, not ſimply as he was to make them men, but as they were ſuch men as might fal into ſinne, and againe bee redeemed by Chriſt, and after called to the light of the Goſpell. The efficient or firſt motiue cauſe, was not any foreknowne cauſe, either this or that, but the meere will of God. For he diſpoſeth all things not of, and by his fore-knowledge, but rather according to the ſame.* But theſe things albeit they may ſeeme to be ſubtile deuiſes, yet are they not altogether true. Reaſons. I. The Potter when he purpoſeth to make ſome veſſell, doeth not conſider the clay, and regard in it ſome inherent quality, to make ſuch a veſſell, but he maketh it of ſuch and ſuch a forme, to this or that vſe, euen of his alone free-will and pleaſure. II. Rom. 9. 21. *Hath not the potter power to make of the ſame lumpe one veſſell to honour, and another to diſhonour?* In which place we may not vnderſtand by the name lumpe, all mankind corrupted and fallen, and ſo to be reedeemed in Chriſt: for then Paul would not haue ſaid that God made veſſels of wrath, but rather that hee did forſake them after they were made. III. This ſeemeth prepoſterous, that God did firſt foreknowe mankinde created, fallen, and redeemed in Chriſt: and that afterward hee ordained them ſo foreknowne to life or to death. For the end is the firſt thing in the intention of the agent: neither will a moſt skilfull workeman firſt prepare meanes by which he may bee helped to doe a thing, before he hath ſet downe in his mind al the ends, both ſuch as are moſt neere, and them that are very farre off. Nowe we knowe this, that mans creation, and his fall in Adam, are but meanes to execute Gods predeſtination, and therefore are ſubordinate vnto it: but the ende of Gods decree is the manifeſtation of his glory in ſauing ſome, and condemning others. Therefore we may not once imagine thet God did firſt conſult of the meanes whereby he determined to execute his decree, before he deliberated of the election, and reprobation of man.

The IV. error.

Gods calling to the knowledge of the Goſpell is vniuerſall, yea of all men and euery ſingular perſon, without exception.

The Confutation.

This is a very vnreaſonable poſition. Reaſons. I. God would not haue all men called, Matth. 20. 16. *Many are called, but fewe are choſen.* He ſaith not that *all,* but *many* are called. Chriſt in his Diſciples firſt ambaſſage, chargeth them that they ſhould not preach to the Gentiles of his comming: & to the cannanitiſh woman hee ſaith, *It is not lawfull to giue that which is holy vnto dogges.* Math. 13, 11. *It is not giuen to euery one to know the myſteries of the kingdoe of God.* Rom. 16. 25. *The myſterie of the*

Gospell (whether it be meant of Christ, or the calling of the Gentiles) *was kept secret from the beginning of the world.* II. There be many millions of men, which haue not so much as heard of Christ. Act.14.16. *God in times past suffered all the Gentiles to walke in their owne waies.* III. The greatest part of the world hath euer bin out of the couenant. Eph.2.12. *Ye were, I say, at that time without Christ, and were aliants from the commonwealth of Israell, and strangers from the couenants of promise, and had no hope, & were without God in the world: but nowe ye are no more strangers and forreners, but citizens with the Saints.*

Obiect. They are said to be [ἀπηλλοτριωμένοι] not simply *alienated*, but *abalienated* from God: nowe howe could they be abalienated, except either they or their predecessors had beene in the couenant? *Answ.* The Gentiles are not said to be *abalienated* from the couenant, but from the common wealth of Israel: because that God had then by certaine lawes, rites, and ceremonies, vterly seuered, and distinguished the people of the Iewes from all other nations.

Obiect. This generall calling is not to be vnderstood simply of the ministery of the word, but of the will of God deliuered presently after the fall in his vnwritten word, but afterward in his written worde: and this all men ought to knowe, although many, through their owne default knowe it not. *Answ.* But the Scriptures were committed to the custodie of the Church of God, and euery one was not credited with them. Rom.3.2. *Vnto the Iewes were of credit committed the Oracles of God.* 1.Tim.3.15 *The Church is the pillar and ground of trueth.* Psal.147.19 *He shewed his words vnto Iacob, and his statutes and lawes to the house of Israel.* 20. *He hath not dealt so with euery nation: therfore they haue not knowne his lawes.* Psal.76.1. *The Lord is famous in Iudea, & in Israel is his name great.*

Obiect. The couenant of Grace was made with Adam and Eue, and in them all mankinde was receiued both into the Church, and couenant, and also called to the knowledge of God. *Answ.* I. This reason wanteth euen common reason and sense, to say that God giuing his promise in the daies of Adam and Noah, did in them call all mankinde that should come after. II. Adam before his fall, did indeede receiue the grace both for himselfe and for others also; and in the fall, he lost it both for himselfe, and for all others: but after the fall, he receiued the promise for himselfe alone, and not for the whole world, otherwise the first Adam should not onely haue beene a liuing creature, but a quickening spirit, the which is proper to the second Adam. 1.Cor. 15.45.

The conclusion.

If we should graunt this doctrine to bee true, then must we needes allowe of these absurdities in diuinity, which followe. I. That God would haue all, and each singular man to be saued: and withall he would hath some ordained to hatred and perdition: or, That in regard of God, all men are elected, and redeemed, but in regard of the euent manie perish. II. The guilt of Adams sinne must not be imputed to any one of his posterity, because that God, hauing mercie of all generally in Christ, did take into the couenant of reconciliation al mankind. Nowe if but the guiltinesse of Adams fal be taken away, the punishment foorthwith ceaseth to be a punishment, and corruption it selfe is by little and little abolished in all men.

CHAP. LV.

Of the state and conditon of the Reprobates when they are dead.

THe death of the Reprobate, is a separation of the body and the soule: of the body, that for a time it may lie dead in the earth: of the soule that it may feele the torments of hell, euen vntill the time of the last iudgement: at which time the whole man shall be cast into the most terrible and fearefull fire of hel. 1.Pet.3.19. *By the which hee also went and preached vnto the spirits that are in prison.* Luke.8. 2.Pet.2.4. *For if God spared not the Angels that sinned, but cast them downe into hell, and deliuered them into chaines of darkenesse to be kept vnto damnation, &c.*

The reprobate when they die; doe become without sense and astonished like vnto a stone: or else they are ouerwhelmed with a terrible horrour of conscience, and despairing of their saluation, as it were with a gulfe of the sea ouerturning them. 1.Sam. 25.37. *Then in the morning when the wine was gone out of Nabal, his wife told him those wordes, and his heart died within him, and hee was like a stone.* 38. *And about ten daies after the Lord smote Nabal that he died.* Mat.27.5. *And when he had cast downe the silver peeces in the temple, he departed, and went and hanged himselfe.*

CHAP.

CHAP. LVI.

Of the condemnation of the Reprobates at the laſt iudgement.

IN the laſt iudgement, at the ſound of the trumpet, the liuing beeing ſtricken with horrour and feare, ſhall bee changed in a moment, the dead ſhall riſe againe to condemnation: both the liuing and the dead ſhall then haue immortal bodies, but without glorie: and they ſtanding vpon the earth at the left hand of Chriſt the iudge, ſhall heare the ſentence of condemnation: *Depart from me ye curſed into euerlaſting fire which is prepared for the deuill and his angels.* Ioh. 5.29. *And they ſhall come forth that haue done good, vnto the reſurrection of life: but they that haue done euill, vnto the reſurrection of condemnation.* Math. 25.41. 1. Theſſ. 4.16. *For the Lord himſelfe ſhall deſcend from heauen with a ſhout, and with the voice of the Archangell, and with the trumpet of God, and the dead in Chriſt ſhall riſe firſt.* 17. *Then ſhal we, which liue and remaine, bee caught vp with them alſo in the cloudes, to meete the Lord in the ayre: and ſo ſhall we be euer with the Lord.*

CHAP. LVII.

Of the eſtate of the Reprobates in hell.

AFter that the ſentence of condēnation is pronounced, then followeth euerlaſting death: wherof this is the eſtate.

I. The Reprobates are ſeparated from the preſence and glorie of God.

II. They are puniſhed with eternall confuſion, and moſt bitter reproches: becauſe all their ſecret wickednesſes and ſins are reuealed. 2. Theſſ. 1.9 *Which ſhall be puniſhed with euerlaſting perdition, from the preſence of the Lorde, and from the glorie of his power.* Mat. 5.8. *Bleſſed are the pure in heart, for they ſhall ſee God.* 1. Iohn, 2.28. *And nowe little children, abide in him, that when he ſhall appeare, wee may be bold, and not bee aſhamed before him at his comming.*

III. They haue fellowſhippe with the deuill and his angels, Math. 25.41.

IV. They are wholly in bodie and ſoule tormented with an incredible horrour, and exceeding great anguiſh, through the ſenſe and feeling of Gods wrath, powred out vpon them for euer. Eſay, 66.24. *And they ſhall goe foorth, and looke vpon the carkaſſes of men, that haue tranſgreſſed againſt me: for their worme ſhall not die, neither ſhall their fire bee quenched and they ſhall bee an abhorring vnto all fleſh.*

Hereupon is the puniſhment of thoſe that are condēned, called hel fire, a worme, weeping, & guaſhing of teeth, vtter darkeneſſe, &c. Reu. 21.8. *But the fearefull, and vnbeleeuing, and the abhominable, and murtherers, and whoremongers, and ſorcerers, and Idolaters, and all lyars, ſhall haue their part in the lake which burneth with fire and brimſtone, which is ſecond death.* Math. 13.42. *And ſhall caſt them into a furnace of fire, there ſhall bee weeping and gnaſhing of teeth.* Eſai. 66.24.

A Corollarie.

AND this is the full execution of Gods decree of reprobation, whereby appeareth the great iuſtice of God in puniſhing ſinne: from whence alſo commeth Gods glorie, which hee propoundeth to himſelfe, as the laſt and chiefeſt end in all theſe things: Therefore let euery Chriſtian propound the ſame end vnto himſelfe, Rom. 9.14. *What ſhall wee ſay then? is there vnrighteouſneſſe with God? God forbid.* 15. *For hee ſaid to Moſes, I will haue mercie on him to whome I will ſhewe mercie: and will haue compaſſion on him, on whome I will haue compaſſion.* 16. *So then, it is not in him that willeth, nor in him that runneth, but in God that ſheweth mercie.* 17. *For the Scripture ſaith vnto Pharaoh, For this ſame purpoſe haue I ſtirred thee vp, that I might ſhewe my power in thee, and that my name might be declared throughout all the earth.* 1. Cor. 10.31. *Whether therefore yee eate or drinke, or whatſoeuer yee doe, doe all to the glorie of God.*

CHAP. LVIII.

Of the application of Predeſtination.

THE right applying of Predeſtination to the perſons of men, is very neceſſarie: and it hath two parts. The firſt is, the iudgement of particular predeſtination, and the ſecond is, the vſe of it.

The iudgement & diſcerning of a mans owne predeſtination, is to bee performed by meanes of theſe rules which follow.

I. The Elect alone, and al they that are elect, not onely may bee, but alſo in Gods good time, are ſure of Election in Chriſt to eternall life. 1. Cor. 2.12. 2. Cor. 13.5.

II. They haue not this knowledge from the firſt cauſes of Election, but rather from the laſt effects thereof: and they are eſpecially two: The teſtimonie of Gods ſpirit, and the workes of Sanctifi-

cation. 2. Pet. 1. 10. Rom. 8. 16.

III. If any doubt of this teſtimonie, it will appeare vnto them, whether it come from the ſpirit of God, or their owne carnall preſumption: Firſt, by a full perſwaſion which they ſhall haue; for the holy ghoſt will not barely ſay it, but perſwadeth ſuch, that they are the children of GOD, the which the fleſh can not in any wiſe do. Secondly, by the manner of perſwaſion: for the holy Ghoſt draweth not reaſons from the workes, or worthineſſe of man, but from Gods fauour and loue: and this kind of preſwaſion is farre different from that which Satan vſeth. Thirdly, by the effects of that teſtimony. For if the perſwaſion ariſe from preſumption, it is a dead perſwaſion: but contrarily, it is moſt liuely & ſtirring, if it come from the holy Ghoſt. For ſuch as are perſwaded that they are elected, and adopted children of God, they will loue God, they will truſt in him, and they will call vpon him with their whole heart.

IV. If the teſtimonie of Gods ſpirit be not ſo powerfull in the elect, then may they iudge of their election, by that other effect of the holy Ghoſt; namely, Sanctification: like as we vſe to iudge by heate that there is fire, when we cannot ſee the flame it ſelfe.

V. And of all the effects of ſanctification, theſe are moſt notable. I. To feele our wants, and in the bitterneſſe of heart to bewaile the offence of GOD in euery ſinne. II. To ſtriue againſt the fleſh, that is, to reſiſt, and to hate the vngodly motions thereof, and with griefe to thinke them burthenous and troubleſome. III. To deſire earneſtly and vehemently the grace of GOD, and merit of Chriſt to obtaine eternall life. IV. When it is obtained, to accoũt it a moſt pretious iewel. Phil. 3. 8. V. To loue the miniſter of Gods word, in that he is a miniſter, and a Chriſtian, in that he is a Chriſtian: and for that cauſe, if neede require, to be readie to ſpend our bloode with them. Math. 10. 42. 1. Iohn, 3. 16. VI. To call vpon GOD earneſtly, and with teares. VII. To deſire and loue Chriſts comming, and the daie of iudgement, that an ende may be made of the daies of ſinne. VIII. To flie all occaſions of ſinne, and ſeriouſlly to endeauour to come to come to newneſſe of life. IX. To perſeuer in theſe things to the laſt gaſpe of life. Luther hath a good ſentence for this purpoſe. *He that will ſerue god, muſt*, ſaith he, *beleeue that which cannot be ſeene, hope for that which is deferred, and loue God when he ſheweth him ſelfe an enemie, and thus remaine to the ende.*

VI. Nowe, if ſo be all the effects of the ſpirit are very feeble in the godly, they muſt knowe this, that God trieth them, yet ſo, as they muſt not therewith be diſmaied, becauſe it is moſt ſure, that if they haue faith, but as much as a graine of muſtard ſeed, and be as weake as a young infant is, it is ſufficient to engraffe them into Chriſt, and therefore they muſt not doubt of their election, becauſe they ſee their faith feeble, & the effects of the holy Ghoſt faint within them.

VII. Neither muſt he, that as yet hath not felt in his heart any of thoſe effects, preſently conclude that he is a Reprobate: but let him rather vſe the word of God, & the ſacraments, that he may haue an inward ſenſe of the power of Chriſt, drawing him vnto him, and an aſſurance of his redemption by Chriſts death and paſſion.

VIII. No man may peremptorily ſet downe, that himſelfe, or any other is a reprobate. For God doeth oftentimes prefer thoſe which did ſeeme to be moſt of all eſtranged from his fauour, to be in his kingdome aboue thoſe, who in mans iudgement were the children of the kingdome. Hence is it that Chriſt ſaith: *The Publicans and harlots goe before you*: and, *many an one is called at the eleuenth houre*, as appeareth by that notable example of the theife vpon the croſſe.

The vſes, which may be made of this doctrine of predeſtination, are very many. Firſt, for our inſtruction, we are taught theſe things.

I. That there is neither any iuſtification by workes, nor any workes of ours that are meritorious, For election is by the free grace of GOD: and therefore in like ſort is iuſtification. For, as I haue ſaid before, the cauſe of the cauſe, is the cauſe of the thing cauſed. And for this reaſon, in the worke of ſaluation, grace doth wholly challenge al to it ſelfe. Rom. 11. 5. *At this time there is a remnãt through the electiõ of grace.* 2. Tim. 1. 9. *Who hath ſaued vs, and called vs with an holy calling, not according to our workes, but according to his owne purpoſe and grace, which was giuen to vs, through Chriſt Ieſus before the world was.* Phil. 1. 29. *Vnto you it is giuen for Chriſt, that not onely ye ſhould beleeue in him, but alſo ſuffer for his ſake.* Rom. 3. 24. *We are iuſtified freely by grace.* Tit. 3. 5. *not by the workes of righteouſnes which wee*

had

had done, but according to his mercy hee ſaued vs. Ezech.36. 27. *I will cauſe you to walke in my ſtatutes.* Rom.6 23. *The gift of God is eternall life.*

II. That Aſtrologie, teaching, by the caſting of Natiuities, what men will bee, is ridiculous, and impious: becauſe it determineth, that ſuch ſhall be very like in life, and conuerſation, whome God in his predeſtination hath made vnlike. Iacob and Eſau, borne of the ſame parents, and almoſt in the ſame moment of time, (for Iacob held Eſau by the heele as he was borne) were of moſt vnlike diſpoſitions, and had diuers euents. The like may we ſee in all twinnes, and others, which are borne at the ſame time.

III. That God is moſt wiſe, omnipotent, iuſt, and mercifull. *O the wonderfull riches, both of the wiſedome and knowledge of God! how vnſearchable are his iudgements, & his waies paſt finding out!* Eph.1.5. *Who hath predeſtinate vs, to be adopted through Ieſus Chriſt vnto himſelfe, according to the good pleaſure of his will.*

Secondly, beeing the ſeruants of Chriſt we are admoniſhed.

I. To fight againſt all doubting and diffidence of our ſaluation, becauſe it neither dependeth vpon workes, nor faith, but vpon Gods decree which is immutable. Math.24. 24. Luk.10.20. *Reioyce that your names are written in the booke of life.* Rom. 8.33. *Who ſhall lay any thing to the charge of Gods choſen? it is God that iuſtifieth, who ſhall condemne?* 2.Tim.2.19. This teacheth, that the anker of hope muſt be fixed in trueth, and ſtabilitie of the immutable good pleaſure of God: ſo that albeit our faith be ſo toſſed, as that it is in danger of ſhipwracke, neuertheleſſe it muſt neuer ſincke to the bottome, but euen in the midſt of daunger take hold vpon repentance, as on a board, and ſo recouer it ſelfe.

II. To humble our ſoules vnder the mightie hand of God: for we are as clay in the hand of the potter. Rom.9.21. *They through infidelitie are broken off, but thou ſtandeſt thorough faith. Be not high minded, but feare.*

III. To giue all glory to God. 2. Theſſ, 2.13. *Wee ought to giue thankes alway to God for you brethren, beloued of the Lord, becauſe that God hath from the beginning choſen you to ſaluation.*

IV. To beare croſſes patiently. Rom.8. 29. *Thoſe which he knew before, hee hath alſo predeſtinate, to be made like to the image of his ſonne.* This likenes to Chriſt, is in bearing afflictions. Phil.3.10. *That I may knowe him, and the vertue of his reſurrection, and the fellowſhip of his afflictions, to be made conformable to his death.*

V. To doe good workes. Eph.2.10. *We are his workmanſhip created in Chriſt Ieſus to doe good workes, which God hath ordained, that we ſhould walke in them.*

Thus much concerning Theologie.

AN EXCELLENT TREATISE OF COMFORTING SVCH, as are troubled about their Predeſtination:

Taken out of the ſecond anſwer of M. Beza, to D. Andreas, in the act of their Colloquie at Mompelgart. &c.

VNleſſe (ſaith D. Andreas) *regeneration be alwaies vnited to baptiſme, and remayneth in ſuch as are baptized, howe ſhould the troubled conſciences of thoſe be eaſed and comforted, who becauſe they feele not in themſelues any good motions of Gods holy ſpirit, finde none other refuge, but the Worde and Sacramentes, eſpecially the Sacrament of Baptiſme? Nowe this remedie would be of ſmall force, except it be oppoſed againſt thoſe imaginations, which the deuill caſteth into a troubled heart; yea, except it taught ſuch, that God is greater then our heart, who in Baptiſme hath not onely offered vs the adoption of ſonnes, but hath indeede beſtowed the ſame vpon vs: as it is ſaide by Chriſt,* He that beleeueth, and is baptized, ſhal be ſaued. *And by Paul,* Yee which are baptized, haue put on Chriſt. *Dauid beeing armed with the like comfort from his circumciſion, feared not to ioyne battell with that great Giant Goliah: and if this were not ſo, it muſt needes follow, that Baptiſme were nothing els but an idle ceremonie, and alſo the perſons of the Trinity would be thought lyars. Wherefore thoſe afflicted men, when Sathan aſſaulteth them, muſt reſiſt him with theſe words: Depart from me Satan, thou haſt neither part nor portion in the inheritance of my ſaule, becauſe I am baptized in the Name of the holy Trinity, and ſo am truly made the Son of GOD by adoption.* And are theſe the ſtronge weapons, which ſo many times, and in ſo many words, haue beene obiected againſt me by D Andreas? and whereby he hath gotten the victorie? But becauſe this his reaſon is ſomewhat intricate, I will explane it after

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this ſort. Firſt, for the place of Scripture which he alleadgeth, namely, that *GOD is greater then our hearts*: It is ſo far from comforting an afflicted conſcience, that it will rather driue him to deſpaire. Neither doth Iohn. 1. Epiſt. 3. 20. make mention of it, to eaſe ſuch as are in deſpaire, ſhewing vnto them by that ſentẽce, the greatnes of Gods mercies; but rather that he might thereby euen bruiſe in pieces the hearts of proud perſons, when they conſider the greatnes of Gods maieſtie. And for the other place, when as a man doubteth of his ſaluation, and feeleth no teſtimonies of faith in himſelfe, (for ſuch an one we here ſpeake of) what comfort, thinke you, can he haue in theſe words: *He that beleeueth, and is baptized, ſhall be ſaued*? For hee would rather reaſon contrarily thus: I indeed am baptized, yet for all that I beleeue not, and therfore my Baptiſme is not auaileable, I muſt needes be condemned. For the ſaying of Auguſt. in his treatiſe vpon Ioh. 6. is very true, who ſpeaking of Simon Magus, ſaith, *What good did it to him to be baptized? brag not therefore*, ſaith he, *that thou art baptized, as though that were ſufficient for thee, to inherit the kingdome of heauen.* As for the place of Paul, Gal. 3. I ſhewed plainely before, how D. Andreas did violently wreſt it to his purpoſe.

Neither are his reaſons taken from the abſurdity that would follow, of more force then the former, allbeit he maketh them eſpecial pillars to vnderproppe the truth of his cauſe. For, I pray you, is God of leſſe truth, becauſe his truth is neglected & derided of them that contemne it? Is the ceremonie of Baptiſme therefore in vaine, becauſe ſome refuſe the grace offered in Baptiſme: others (if wee may beleeue D. Andreas) reiect that grace when they haue receiued it? What? Is not the Goſple therfore the power of God to ſaluation, becauſe it is to ſuch as beleeue not, the ſauour of death to eternall death? May not the Supper of the Lord, be a pledge of Gods couenant becauſe ſo many abuſe theſe holy ſignes, or (as D. Andreas is of opinion) the very bodie and blood of our Sauiour Chriſt? And, that I may reaſon from that which is true in the experience of euery child: can the Sunne be ſaid to be without light, becauſe they which are blind, and aſleepe, haue no benefit by the light thereof, neither ſuch as ſhut their eyes ſo cloſe, that they will not enioy the comfort of the light? But amongſt all, this one is moſt childiſh, that D. Andreas will make this his principall argument, namely that in vaine did men, thus tempted, flie at all vnto baptiſme, vnleſſe we conclude with him, that all ſuch as are baptized, are in Baptiſme adopted the ſonnes of God. For firſt, if this were a good conſequent from baptiſme, it were in vaine, for ſuch an afflicted conſcience, to gather vnto himſelfe a teſtimonie from the word of God, and the other Sacrament of the Lords Supper, vnleſſe we make all thoſe to be in like ſort regenerate and adopted, vnto whome the word of God is preached, and the Lords ſupper adminiſtred, either of which, for D. Andreas to affirme, is a bold vntruth.

But to omit this, what if we graunt this which D. Andreas requireth concerning Baptiſme? may not for all that, any that is ſo tempted, by Satans pollicie, refell this great comforter, by his owne argument? after this ſort: I will graunt D. Andreas your queſtion: ſuppoſe I haue beene baptized and adopted the ſonne of GOD, yet ſeeing you teach, that the grace of GOD is not ſo ſure but that I may fall from the ſame, as indeed I feele that I haue grieuouſly fallen, what doe you now els but lift me vp with one hand to heauen, and with the other caſt me downe into hell? What meane you therefore to teach me thoſe things which are ſo farre from eaſing me, as that contrarily, they doe more & more lay out vnto me mine abominable and vngratefull heart? See now what ſure conſolation, conſciences grieuouſly afflicted may reape by this doctrine of their comforter D. Andreas.

Now if any be deſirous to know, what ſpirituall comfort is moſt meete to be miniſtred vnto conſciences ſo troubled, I will ſhew them that which is grounded vpon a ſure foundation, and which I my ſelfe haue often found to be true in mine owne experience: the which alſo I purpoſe to handle more largely, for the benefit of the Chriſtian reader. Firſt therefore we teach, contrarily to that which D. Andreas doth moſt falſly obiect againſt vs, that the eternall decree, or as Paul ſpeaketh, the purpoſe of GOD, muſt not be ſought in the bottomleſſe counſell of God, but rather in the manifeſtation of it, namely, in his vocation, by the Word and Sacraments. This I ſpeake of ſuch as are of yeares of diſcretion, as they muſt needes be, whome wee ſeeke to comfort in this place.

Now becauſe that externall vocation, is

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not proper onely to the elect (*for many are called, but few are chosen*) but such a vocatiō as is effectuall, that is, whereby the vnderstanding is not onely inlightned with the saving knowledge of God, but in the will also there is created a true, though not a perfect hatred of sinne, frō whence ariseth an abhorring of sin, & loue of that which is good, or rather a desire to will, and doe that which is right. Therfore when we see one thus dangerously tempted, wee apply vnto his afflicted conscience, that true Nepenthes, and comfortable and restorative medicine, which is taken from Gods effectuall vocation, as it were out of an Apothecaries boxe.

If therefore I haue to doe with such an one, who either was neuer called by the preaching of the Gospel, or if he were called, yet seemeth both to himselfe & others, neuer to haue regarded him that called: & hence concludeth that he is not in the nūber of them whom God hath purposed to take pitie vpon: I forthwith tell him, that Satā plaieth the Sophister, in teaching him thus to conclude: for this his reason is as vntrue, as if a man looking at midnight, & seeing that the Sun is not then risen, should therefore affirme that it would neuer rise. And this is that which when I obiected to D. Andreas. p. 482. he very boldly corrupting my meaning printed this as mine assertion, *Say vnto a man that is afflicted, the Sun is risen, although as yet it be not risen.* But I teach not lies, howsoeuer this deprauation of my wordes came from D. Andreas printers, or himselfe. And whereas D. Andreas excepted, that this consolation were to no purpose, because he that was afflicted might doubt whether this sun would euer rise or not: I answered to him, that which the printers haue quite left out, and which I will now therefore more fully repeate. I was woont therfore to tell the partie thus troubled, after he had forsaken his false & diuelish position: that although an external vocatiō were not of force ynough to appease an afflicted conscience, yet it was of sufficient force & efficacie against the deuill. For I tell him that they which neuer had externall nor internall calling, they (if we regard an ordinary calling) must needs perish: but whosoeuer is once called, he hath set as it were, his foote in the first entrie into the kingdom of heauen: & vnlesse it be by his own default, he shal come afterwards into the courts of God, and so by degrees into his Maiesties pallace. And for the confirmation of this, I vse diuerse waies. For why, say I, doubtest thou of his good wil towards thee, who in mercy hath sent me a minister to call thee vnto him? thou hast no cause, vnlesse thou alleage the number of thy sinnes. If this be all, why oppose the infinite greatnes of Gods mercy against thy sinnes, who hath sent me to bring thee vnto him. The Lord vouchsafeth to bring thee into the way of the elect, why art thou a stumbling blocke vnto thy selfe? & refusest to followe him? if thou feelest not as yet inwardly thy selfe to be stirred forward, pray that thou maist knowe this for a most sure truth, that this desire in thee is a pledge of Gods fatherly good wil towards thee. Hee neither can, nor will be wanting to this which he hath stirred vp in thee. After these exhortations, I shew him, how some are called at the eleuenth houre, how the Gentiles after many thousand yeres were called to be Gods people, how the theife was saued vpon the crosse: these and other remedies I vsed, whereof, I neuer remember, that it repented me.

But I deale with such as haue before obeyed the Lords calling. & either by reason of some grieuous sin into which they haue fallen, or because they haue absented themselues from the Church of God, or in that they, refusing publike and priuate admonitiōs, haue bin offensiue to the church, or which in mine experience, hath befallē many very good & godly persons, whilst they satisfie not thēselues they are so altogither busily conuersant in reprehending & iudging thēselues, that they for a while forget the mercy of God: with these, to omit such as for some natural infirmities, are if they procure not speedie helpe of some expert Minister, most dangerously tempted with these, I say, I vse this order.

First, I desire that the intimate vnto me, that which especially grieueth them, & as I vnderstand both, the thing, and measure thereof by them: I take especiall care of this, that they, beeing alreadie ouermuch cast downe, that I then, by the seuere denunciation of the law, doe not quite ouerturne them: yet so as that I doe not altogither withdraw them either from condemning their former sinnes, or the meditation of Gods iudgement: And so, as much as I can, I temper the words of consolation, as that I nothing cloake Gods anger against them for their sinnes.

After I haue thus prepared them, I then demaund, whether they haue beene euer in this

this case or no? Nay, (say they, for the most part) the time was, when I was in great ioy & peace of conscience, I serued the Lord, then was I an happie person, full of faith, full of hope: But now wretch that I am, I haue lost my first loue, & there is nothing vexeth me more, then to remember those times past. But say I, whether consideratiō is more grieuous vnto thee, the apprehension of Gods iudgements, or the dislike of thy selfe that thou shouldest offend so gratious & so louing a father? Both, say they, but especially the latter. Therefore, say I, sinne also displeaseth thee in that it is sin, namely, because it is euill, and God who is goodnes it selfe, is offended with it? It is euen as you told vs, say they, and I am now ashamed that so vile and wicked a wretch as my selfe, should come before so gratious and mercifull a father. Then I tell them, that no man is offended, but rather is glad, when hee can iniurie one whome hee hateth: this they grant, and withall say, God forbid, that albeit the Lord hate mee, I in like sort should hate him, vnto whom, if it were possible, I would be recōciled again. Then I adde this: Be of good comfort, my deare brother, you are in good case. For who can loue God, especially when he is wounded by him? who can bewaile the losse of his friendship? who can desire to come againe into his fauour, but he, whom God still loueth, although for a time he be angrie with him? except peraduenture you haue not learned thus much, that the know ledge of our saluation commeth not from flesh and blood, but from God himselfe, who first vouchsafed to instruct vs, & from Christ Iesus, manifesting the Father vnto vs: And that it is Gods blessing, that wee do loue God, who loued vs first, when we were his enemies. You haue therefore, my good brother iust cause, why you should bee greatly displeased with many things past, but there is no cause why you should despaire. Briefly, you haue inwardly, and, as it were, dwelling with you, euident testimonies of your future reconciliation with God: especially if you cease not to pray vnto him earnestly, who hath laid the *foundation of repentance in you, to wit, a dislike of sinne, and a desire to bee reconciled vnto him.* The sheepe which wandered out of the fold ceased not to be a sheep, albeit it went astray for a time: you now are that sheepe, to whom that faithfull sheapheard of all those sheepe, which the father hath committed to him, leauing those ninetie and nine, doth not so much by my ministerie, declare that he seeketh you, as hauing alreadie sought you, though you not seeking him, hath indeed found you. *Knocke* (saith he) *and it shall be opened vnto you.* And haue you now forgotten those promises, which were so often made to them that repent? & also, which they had experience of, who in the sight of the world were in a desperate case. But I, saith he, againe feele no motions of the Comforter, I haue now no sense of faith, or hope: but I feele all the contrary. Nay, say I, you deceiue your self, as I told you before. For it is the Comforter alone, which teacheth you to hate sin, not so much for the punishmēt, as because it is euill and displeaseth God, albeit he shew not himself so fully at the first: because you had so many wayes grieuously offended him, as that he seemeth for a while quite to forsake you. And, that you haue not quite lost him, but that hee is yet in some secret corner of your soule, from whence at your instant praiers he will shew himselfe vnto you? this will plainely declare vnto you, which I now admonish you of the second time. But let vs graunt as much as you can say: yet, sure it is, that your faith was not dead, but onely possessed with a spirituall lethargie. You liue in the wombe of your mother, and there were ignorant of your life. A drunken man, although hee loose for a time the vse of reason, and also of his limmes, yet he neuer looseth reason it selfe. You would thinke that in winter the trees were dead, but they spring againe in the sommer season. At night the Sunne setteth, but in the next morning it riseth againe. And how often see we by experience, that he which at one time tooke the foyle in a combat, at another did win the prize? And know this, that in the spirituāl combate of the flesh with the spirit, the like we may see in many, partly by reason of the weaknes of our nature, partly through sloth to resist, and partly for default to beware. To these he replieth, for such temptations are very hardly remooued, I would to God, saith hee, I could perswade my selfe that these promises belonged to mee. For my present estate constraineth mee to doubt, whether I am the childe of God, or not.

5 DE 60

Laus Christo nescia finis.

AN EXPOSITION OF THE SYMBOLE OR Creede of the Apostles, according to the tenour of the Scripture, and the consent of Orthodoxe Fathers of the Church:

revewed and and corrected

BY

William Perkins.

They are good Catholikes, which are of sound faith and good life.
August. lib. quæst. in Math. cap. 11.

Printed by IOHN LEGAT, Printer to the Vniuersitie of CAMBRIDGE. 1605.

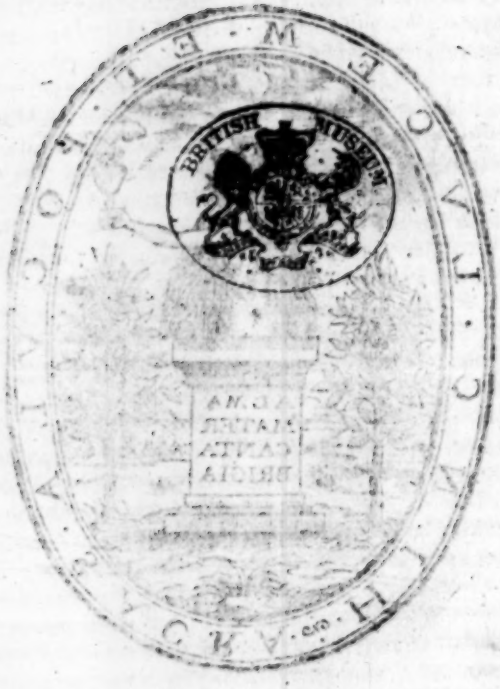
A BRIEF EXPOSITION OF THE SYMBOLE OR Creede of the Apostles, according to the true sense of the Scripture, and the rule of faith of Orthodoxe Fathers of the Church:

Reviewed and corrected

BY

William Perkins.

Ex dono Caroli Wicksteed
Augustinian Soc. Publication.



Printed by Iohn Legat, Printer to the Vniuersitie of CAMBRIDGE. 1606.

TO THE RIGHT HONOVRABLE, EDWARD LORD

Russell, Earle of Bedford, Grace, and peace, &c.

Ight Honourable, excellent is the saying of Paul to Titus, To the pure al things are pure: but to the impure & vnbeleeuing is nothing pure, but euen their mindes and consciences are defiled. Tit. 15.

In which words he determines three questions. The first, whether things ordained & made by God, may become vncleane or no? his answere is, that they may: and his meaning must be conceiued with a distinction. By nature *things ordained of God are not vncleane: for Moses in Genesis saith, that God sawe all things which he had made, & they were very good: yet they may become vncleane either by* lawe, *or by the fault of men.* By lawe, *as when God forbids vs the thinges which in themselues are good: without whose commandement, they are as pure as things not forbidden. Thus for the time of the old testament God forbad the Iewes the vse of certaine creatures; not because they were indeed worse then the rest, but because it was his pleasure vpon special cause to restraine them, that he might put a difference betweene his owne people and the rest of the world: that he might exercise their obedience, and aduertise them of the inward impurity of minde. Now this* legall impurity *was abollished at the ascension of Christ.* By the fault of men *things are vncleane when they are abused, and not applyed to the endes for which they were ordained. The second question is, to whom things ordained of God are pure? He answers,* to the pure: *that is, to them whose persons stand iustified and sanctified before God in Christ in whom they beleeue, who also doe vse Gods blessings in holy manner to his glory and the good of men. The third question is, who they are to whom all things are vncleane? His answere is,* to the vncleane: *by whom he vnderstands all such: I. whose persons displease God, because they do not indeede beleeue in Christ: I I. who vse not the gifts of God in holy manner sanctifying them by word and prayer: I I I. who abuse them to bad ende, as to riot, pride, & oppression of men, &c: Now that to such, the vse of al the creatures of God is vncleane, it is manifest: because all their actions are sinnes, in that they are not done of faith: and a mans person must first please God in Christ, before his action or worke done can please him. Againe they vse the blessings and creatures of God with euill conscience, because so long as they are forth of Christ, they are but vsurpers thereof before God. For in the fall of the first Adam we lost the title and interest to all good things: and though God permit the vse of many of them to wicked men; yet is not the former title recouered but in Christ the second Adam, in whom we are aduanced to a better estate then we had by creation.* Act. 15. 10. 1. Tim. 4. 3.

Hence it follows necessarily, that (to omit all other things) Nobility, though it bee a blessing and ordinance of God in it selfe, is but an vncleane thing, if the inioyers thereof bee not truly ingrafted into Christ, and made bone of his bone and flesh of his flesh. The blood vnstained before men, is stained blood before God by the fall of Adam, if it be not restored by the blood of Christ the lambe of God. And hence it followes againe, that Nobility must not dwell solitary, but combine her selfe in perpetual fellowship with hearty loue and sincere obedience of pure and sound religion: without the which all pleasant pastimes, all sumptuousnes of building, all brauery in apparell, all glistering gold, all delicate fare, all delightfull musicke, all reuerence done with cappe and knee, al earthly pleasures & delights that heart can wish, are but as a vanishing shadowe, or like the mirth that begins with laughing and endes in woe. A happy thing were it, if this consideration might take place in the hearts of all noble men: it would make them honour God that they might bee honoured of God with euerlasting honour: and it would make them kisse the sonne least he be angry, and they perish in the way. 1. Sam. 2. 31. 26. Psal. 2. 12.

I speake not this as though I doubted of your Lordshippes care in this very point: but my only meaning is to put you in minde that as you haue begunne to cleaue vnto Christ with ful purpose of heart, so you would continue to do it still, and do it more: and withall to manifest the same vnto the whole world, by honouring Christ with your own honour, and by resembling him specially in one thing, in that, as he grew in stature & yeares, he also grew in grace and fauour with God and men. And for this very cause (without any consideration of earthly respects) I further present vnto you an Exposition of another part of the Catechisme, namely the Symbole or Creed of the Apostles: which is indeed the very pith and substance of Christian religion, taught by the Apostles, imbraced by the ancient fathers, sealed by the blood of Martyrs, vsed by a *Theodosius the Emperour as a meanes to ende the controuersies of his time: and here vpon hath beene called the* b *rule of faith, the* c *key of faith. And furthermore I hope that your Lordship will accept the same in good part, the rather because you vouchsafed when you were in Cambridge to be an hearer thereof when it was taught and deliuered. Thus craning pardon for my boldnesse, I take my leaue, commending your L. and yours to the protection of the Almighty. Anno. 1595. Apr. 2.* Prou. 3. 9, 10. Luk. 2. 52. a Socrat. hist. eccl. l. 5. c. 10. b Aug. de temp. ser. 119. c Ambros. ser. 38.

Your L. to command,

William Perkins.

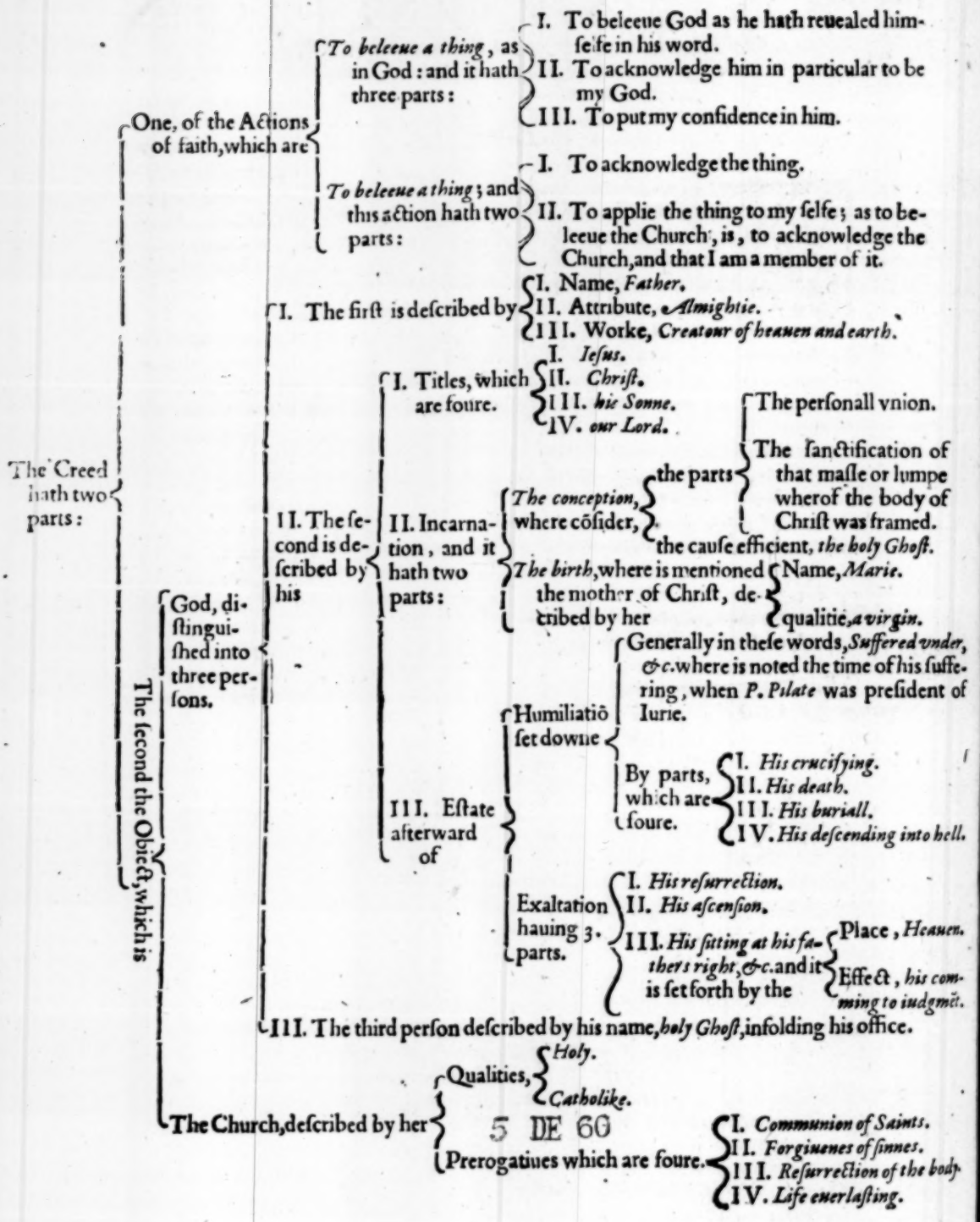
The Contents of the Booke.

The Creede.
Faith.
God.
The three persons.
The Father.
Gods omnipotencie.
The Creation.
Gods counsel.
The creation of Heauen.
The creation of Angels.
The creation of man.
Gods prouidence.
Adams fall, and originall sinne.
The couenant of grace.
The title, *Iesus*.
The title, *Christ*.
The title, *Sonne*.
The title, *Lord*.
The incarnation of Christ.
Christs humiliation.
Christs passion.
Christs arraignment.
Christs execution.
Christs sacrifice.
Christs triumph.
Christs buriall.
The descension of Christ.
Christs exaltation.
Christs Resurrection.
Christs assension.
Christs sitting at, &c.
Christs intercession.
Christs kingdome.
The last iudgement.
Of the holy Ghost.
The Church,
Predestination.
The misticall vnion.
The communion of Saints.
The forgiuenesse of sinnes.
The resurrection of the bodye.
Life euerlasting.

In handling of the foresaid points for orders sake, is considered,

1. The *meaning*, or such *pointes of doctrine* as are necessary to bee knowne thereof.
2. The *Duties* to be learned thereby.
3. The *comforts* that Gods people may gather thence.

5 DE 60


The Creed hath two parts:
One, of the Actions of faith, which are
To beleeue a thing, as in God: and it hath three parts:
I. To beleeue God as he hath reuealed himselfe in his word.
II. To acknowledge him in particular to be my God.
III. To put my confidence in him.
To beleeue a thing; and this action hath two parts:
I. To acknowledge the thing.
II. To applie the thing to my selfe; as to beleeue the Church, is, to acknowledge the Church, and that I am a member of it.
The second the Obiect, which is
God, distinguished into three persons.
I. The first is described by
I. Name, Father.
II. Attribute, Almightie.
III. Worke, Creatour of heauen and earth.
II. The second is described by his
I. Titles, which are foure.
I. Iesus.
II. Christ.
III. his Sonne.
IV. our Lord.
II. Incarnation, and it hath two parts:
The conception, where cõsider, the parts
The personall vnion.
The sanctification of that masse or lumpe wherof the body of Christ was framed.
the cause efficient, the holy Ghost.
The birth, where is mentioned the mother of Christ, described by her
Name, Marie.
qualitie, a virgin.
III. Estate afterward of
Humiliatiõ set downe
Generally in these words, Suffered vnder, &c. where is noted the time of his suffering, when P. Pilate was president of Iurie.
By parts, which are foure.
I. His crucifying.
II. His death.
III. His buriall.
IV. His descending into hell.
Exaltation hauing 3. parts.
I. His resurrection.
II. His ascension.
III. His sitting at his fathers right, &c. and it is set forth by the
Place, Heauen.
Effect, his comming to iudgmẽt.
III. The third person described by his name, holy Ghost, infolding his office.
The Church, described by her
Qualities,
Holy.
Catholike.
Prerogatiues which are foure.
I. Communion of Saints.
II. Forgiuenes of sinnes.
III. Resurrection of the body.
IV. Life euerlasting.

5 DE 60

AN EXPOSITION OF THE CREEDE.

I beleeue in God, &c.

NO man iustly can bee offended at this, that I beginne to treate of the Doctrine of faith without a text: though some bee of minde, that in Catechizing the Minister is to proceede as in the ordinarie course of Preaching, easily by handling a set portion of Scripture: and therefore that the handling of the Creede beeing no scripture, is not conuenient. Indeede I graunt, that other course to bee commendable: yet I doubt not, but in Catechizing the Minister hath his liberty to followe or not to followe a certaine text of scripture, as we doe in the vsuall course of preaching. My reason is taken from the practise of the Primitive Church; whose Catechisme (as the author of the epistle to the Hebrewes sheweth) was cõtained in sixe principles or groũds of religion, which were not taken out of any set text in the old Testament: but rather was a forme of teaching gathered out of the most cleare places thereof. Hence I reason thus: That which in this point was the vse & manner of the primitive church, is lawfull to be vsed of vs now: but in the primitive Church it was the manner to catechize without handling any set text of scripture: and therefore the Ministers of the Gospell at this time may with like liberty do the same: so be it they do confirme the doctrine which they teach with places of scripture afterward.

Heb. 6. 1. & 2.

Now to come to the Creede, let vs begin with the name or title thereof. That which in English wee call the Apostles Creede, in other tongues is called *Symbolum*, that is, a *shot* or a *badge*. It is called a *shot*, because as in a feast or banquet euery man payeth his part: which being all gathered, the whole (which is called the *shot*) amounteth: and so out of the seuerall writings of the Apostles ariseth this Creede or briefe confession of faith. It is a *badge*, because as a Souldier in the field de-by his badge and liuery is knowne of what band he is, and to what Captaine he doth belong: euen so by this beleefe a christian man may be distinguished and known from all Iewes, Turkes, Atheists, and all false professours: and for this cause it is called a *badge*.

Againe it is called the Creede of the Apostles, not because they were the penners of it, conferring to it besides the matter a the very style and frame of wordes, as we haue them now set downe. Reasons. I There are in this Creede certaine words & phrases, which are not to be found in the writings of the Apostles: & namely these; *He descended into hell*: the *Catholike Church*. The latter whereof, no doubt, b first began to be in vse, when after the Apostles daies the Church was dispersed into all quarters of the earth. II. If both matter and wordes had beene from the Apostles, why is not the Creede Canonicall scripture, as well as any other writings? III. The Apostles had a summary collection of the points of Christian Religion which they taught, and also deliuered to others to teach by; consisting of two heads, *faith* and *loue*: as may appeare by Pauls exhortation to Timothy, wishing him *to keepe the patterne of wholesome wordes: which hee had heard of him in faith and loue, which is in Christ Iesus*. Now the Creede consistes not of two heades but of one, namely of faith onely and not of loue also. Wherefore I rather thinke, that it is called the Apostles Creede, because it doth summarily containe the chiefe and principall pointes of religion, handled and propounded in the doctrine of the Apostles: and because the points of the Creede are conformable and agreeable to their doctrine and writings.

a Ruffin. in expos. Symb. & Hieron. ad Pam.

b Paciano epist. 1. ad Sympr.

2. Tim. 1. 13.

And thus much of the title. Now let vs heare what the Creede is. It is a summe of thinges to be beleeued concerning GOD & concerning the Church, gathered forth of the Scriptures. For the opening of this description: first I say, it is a summe of thinges to be beleeued, or an abridgement, drawne by the practise of teaching both in

the new and old Teſtament to abridge & contract ſummarily the religion of their time. This the Prophets vſed. For when they had made their ſermons to the people they did abridge them and penned thē briefely: ſetting them in ſome open place, that all the people might read the ſame. So the Lord bad Habakuk *to write the viſion which he ſaw, and to make it plaine vpon tables, that he may runne that readeth it*. And in the new teſtament the Apoſtles did abridge thoſe doctrines, which otherwiſe they did handle at large, as may appeare in the place of Timothie afore named. Now the reaſon why both in the old and new teſtament the doctrine of religiō was abridged, is that the vnderſtanding of the ſimple, as alſo their memories might bee hereby helped, and they better inabled to iudge of the truth, and to diſcerne the ſame from falſhood. And for this end the Apoſtles Creede beeing a ſummary collection of things to be beleeued, was gathered briefly out of the word of GOD for the helping of memory and vnderſtanding of men. I adde that this creede is concerning God and the church. For in theſe two pointes conſiſteth the whole ſumme thereof. Laſtly, I ſay, that it is gathered forth of the Scripture, to make a difference betweene it and other writings, and to ſhew the authority of it; which I will further declare on this manner.

Hab. 2. 2.

2. Tim. 1. 13.

d Aug. ſerm. 119. de temp. Caſſian l. 6 de incar. dom.

There be two kind of writings in which the doctrine of the church is handled, and they are either *Diuine* or *Eccleſiaſticall*. Diuine, are the bookes of the olde and newe Teſtament, penned either by Prophets or Apoſtles. And theſe are not onely the pure *word of God*, but alſo the *ſcripture of God*: becauſe not only the matter of them, but the whole diſpoſition therof with the ſtyle and the phraſe was ſet down by the immediat inſpiration of the holy Ghoſt. And the authority of theſe bookes is *diuine*, that is, abſolute and ſoueraigne, and they are, of ſufficient credit in & by themſelues needing not the teſtimony of any creature: not ſubiect to the cenſure either of men or Angels, binding the conſciences of all men at all times, and beeing the onely foundation of faith, and the rule & canon of all truth.

Eccleſiaſticall writings, are all other ordinarie writings of the church conſenting with Scriptures. Theſe may bee called the *word* or *truth of God*, ſo farre forth as their matter or ſubſtance is conſenting with the written word of God: but they cannot be called the Scripture of God, becauſe the ſtyle and phraſe of them was ſet down according to the pleaſure of man, and therfore they are in ſuch ſort the word of God, as that alſo they are the word of mē. And their authoritie in defining of truth and falſhood in matters of religion is not ſoueraigne, but ſubordinate to the former: and it doth not ſtand in the authority and pleaſures of men and councels, but in the conſent which they haue with the Scriptures.

Eccleſiaſticall writings are either generall, particular, or proper. *Generall*, are the creedes and confeſſions of the church diſperſed ouer the whole world, and among the reſt the *Creede of the Apoſtles*, made either by the Apoſtles themſelues, or by their hearers and diſciples, Apoſtolicall men deliuered to the church, and conueied from hand to hand to our times. Particular writings are the confeſſions of particular churches. Proper writings are the bookes and confeſſions of priuate men. Now betweene theſe we muſt make difference. For the generall Creede of the Apoſtles, (other vniuerſall creedes in this caſe not excepted) though it be of leſſe authority then Scripture; yet hath it more authoritie then the particular and priuate writings of Churches and men. For it hath beene receiued and approued by vniuerſall conſent of the catholike church in all ages, and ſo were neuer theſe: in it the meaning and doctrine cannot be changed by the authority of the whole catholike church: and if either the order of the doctrine or the wordes whereby it is expreſſed, ſhould vpon ſome occaſion bee changed, a particular church of any countrey can not doe it, without catholike conſent of the whole church: yet particular writings and confeſſions made by ſome ſpeciall churches may be altered in the words and in the points of doctrine by the ſame churches without offence to the catholike church. Laſtly it is receiued as a rule of faith among all churches to try doctrines and interpretations of Scriptures by, not becauſe it is a rule of it ſelfe, for that the Scripture is alone; but becauſe it borroweth his authority from Scripture with which it agreeth. And this honour no other writings of men can haue.

Here ſome may demand the number of Creedes. *Anſ.* I ſay but one creede, as there is but one faith: and if it bee alleadged that

that we haue many Creedes, as beſides this of the Apoſtles, the Nicene creede, and Athanaſius creede, &c. I anſwere, the ſeuerall creedes and confeſſions of Churches containe not ſeuerall faithes and religions, but one and the ſame: and this called the Apoſtles creed is moſt antient, and principal: al the reſt are not new creeds in ſubſtance, but in ſome points penned more largely for the expoſition of it, that men might better auoid the hereſies of their times.

Further, it may be demaunded, in what forme this creede was penned? *Anſ.* In the forme of an anſwer to a queſtion. The reaſon is this. In the Primitiue Church, when any man was turned from Gentiliſme to the faith of Chriſt, and was to be baptized, this a queſtion was asked him, What beleeueſt thou? then hee anſwered according to the forme of the creede, *I beleeue in God, &c.* And this manner of queſtioning was vſed euen from the time of the Apoſtles. When the Eunuch was conuerted by Philip, he ſaid, What doth let mee to bee baptized? Philip ſaide, *If thou doſt beeleeue with all thine heart, thou maiſt.* Then he anſwered, *I beleeue that Ieſus Chriſt is the ſonne of God.* By this it appeares, that although all men, for the moſt part, amongſt vs can ſay this creede, yet not one of a thouſand can tell the ancient and firſt vſe of it: for commonly at this day of the ſimpler ſort it is ſaide for a prayer, being indeede no prayer: and when it is vſed ſo, men make it no better then a charme.

a Cyrill. Catec. 1. Myſtag. Tertul. de reſurrect. Ongen. hom. 5. in Num.

Act. 8. 38.

Before wee come to handle the particular points of the creede, it is very requiſite that wee ſhould make an entrance thereto by deſcribing the nature, properties, and kinds of faith, the confeſſion and ground whereof is ſet forth in the creede. Faith therefore is a gift of God, whereby we giue aſſent or credence to Gods word. For there is a neceſſarie relation betweene faith and Gods word. The common propertie of faith is noted by the author of the Hebrewes, when he ſaith, *Faith is the ground of things hoped for*: and, *the demonſtration of things that are not ſeene*. For all this may bee vnderſtood, not onely of iuſtifying faith, but alſo of temporarie faith, and the faith of miracles. Where faith is ſaid to bee a *ground*, the meaning is, that though there are many things promiſed by God, which men doe not preſently enioy, but onely hope for: becauſe as yet they are not: yet faith doeth after a ſort giue ſubſiſting or beeing vnto them. Secondly it is an euidence or demonſtration, &c. that is, by beleeuing a man doth make a thinge as it were viſible, beeing otherwiſe inuiſible and abſent.

Heb. 11. 1.

Faith is of two ſorts: either common faith, or the faith of the Elect: as Paule ſaith, he is an Apoſtle according *to the faith of Gods elect*: which is alſo called *faith without hypocriſie*. The common faith is that, which both the elect and reprobate haue, and it is threefold. The firſt is *hiſtoricall faith*, which is, when a man doth beleeue the outward letter and hiſtorie of the word. It hath two parts; knowledge of Gods word, and an aſſent vnto the ſame knowledge: and it is to be found in the deuill and his angels. So Saint Iames ſaith, *the deuills beleeue and tremble*. Some will ſay, what a faith haue they? *Anſ.* Such as thereby they vnderſtand both the Law and the Goſpell: beſides they giue aſſent to it to be true: and they doe more yet, in that they tremble and feare. And many a man hath not ſo much. For amongſt vs, there is many a one which hath no knowledge of God at all, more then hee hath learned by the common talke of the world: as namely, that there is a God, and that he is mercifull, &c. and yet this man will ſay, that hee beleeueth with all his heart: but without knowledge it can not bee that any ſhould truly beleeue, and therefore hee deceiueth himſelfe. *Queſt.* But whence haue the deuils hiſtoricall faith? were they illuminated by the light of the ſpirit? *Anſ.* No: but when the Goſpell was preached, they did acknowledge it, and beleeued it to be true, and that by the vertue of the reliques of Gods image, which remained in them ſince their fall. And therefore this their faith doth not ariſe from any ſpeciall illumination by his ſpirit, but they attaine to it euen by the very light of nature, which was left in them from the beginning.

Tit. 1. 1.

Iam. 2. 19.

The ſecond kinde of faith, is *Temporarie faith*, ſo called becauſe it laſteth but for a time and ſeaſon, and commonly not to the ende of a mans life. This kinde of faith is noted vnto vs in the parable of the ſeede, that fell in the ſtonie ground. And there bee two differences or kindes of this faith. The firſt kinde of temporarie faith hath in it three degrees. The firſt is, to knowe the word of God and particularly the Goſpell. The ſecond, to giue an aſſent vnto it. The third, to profeſſe it, but to

goe no further: and all this may bee done without any loue to the worde. This faith hath one degree more then historicall faith. Examples of it wee haue in Simon Magus, Act.8.13. who is said to beleeue, because hee held the doctrine of the Apostle to bee true; and withall professed the same; and in the deuils also, who in some sort confessed, that Christ was the sonne of the most highest, and yet looked for no saluation by him. Mark.5.7. Act.19.15. And this is the common faith that abounds in this land. Men say they beleeue as the prince beleeueth, and if religion change, they will change. For by reason of the authoritie of princes lawes, they are made to learne some little knowledge of the word: they beleeue it to bee good, and they professe it: and thus for the space of thirtie or fortie yeares men heare the word preached, and receiue the Sacraments, beeing for all this as voide of grace as euer they were at the first day: and the reason is, because the doe barely professe it, without either liking or loue of the same. The second kinde of temporarie faith hath in it fiue degrees. For by it first a man knowes the worde. Secondly, hee assenteth vnto it. Thirdly he professeth it. Fourthly, hee reioyceth inwardly in it. Fiftly, hee bringeth foorth some kind of fruit: and yet for al this hath no more in him, but a faith that will faile in the end; because he wanteth the effectuall application of the promise of the Gospell, and is without all manner of sound conuersation. This faith is like corne in the house top, which groweth for a while, but when heate of sommer commeth, it withereth. And this is also set forth vnto vs in the parable of the seede, which fell in stony ground, which is hastie in springing vp: but because of the stones, which will not suffer it to take deepe roote, it withereth. And this is a very common faith in the Church of God: by which many reioyce in the preaching of the worde, and for a time bring foorth some fruites accordingly with shewe of great forwardnesse, yet afterward shake off religion and all. But (some will say) howe can this bee a temporarie faith, seeing it hath such fruits? *Anſ.* Such a kinde of faith is temporarie, because it is grounded on temporarie causes which are three. I. A desire to get knowledge of some strange points of religion. For many a man doeth labour for the fiue former degrees of temporarie faith, onely because hee desires to get more knowledge in Scripture then other men haue. The second cause is a desire of praise among men, which is of that force that it will make a man put on a shewe of all the graces, which God bestoweth vpon his owne children, though otherwise hee want them: and to goe very farre in religion; which appeareth thus. Some there are which seeme very bitterly to weepe for the sinnes of other men, and yet haue neither sorrowe nor touch of conscience for their owne: and the cause hereof is nothing else but pride. For hee that sheds teares for an other mans sinnes, should much more weepe for his owne, if he had grace. Againe, a man for his owne sinnes will pray very slackly and dully, when he prayeth priuately: and yet when he is in the company of others, hee praies very feruently and earnestly. From whence is this difference? surely often it springeth from the pride of heart and from a desire of praise among men. The third cause of temporarie faith is profit, commoditie, the getting of wealth and riches: which are common occasions to moue to chooſe or refuse religion, as the time serueth: but such kinde of beleeuers embrace not the Gospell because it is the Gospell, that is, the glad tidings of saluation; but because it brings wealth, peace, and libertie with it. And these are the three causes of temporary faith.

Luke.8.13.

The third kinde of faith is the faith of Miracles: when a man grounding him'elfe on some speciall promise or reuelation from God, doeth beleeue, that some strange and extraordinarie thing, which he hath desired or foretould, shall come to passe by the worke of God. This must be distinguished from historicall and temporarie faith. For Simon Magus hauing both these kinds of faith, wanted this faith of miracles, and therefore would haue bought the same of the Apostles for mony. Yet we must knowe that this faith of miracles may be in hypocrites, as it was in Iudas, and at the last iudgement it shall bee found to haue beene in the wicked and reprobate; which shall say to Christ, *Lord in thy name we haue prophesied; & cast out deuils, and done many great miracles.* Act.8.19. Math.7.22. 1.Cor.13. 2.

And thus much for the three sortes of common faith: Nowe wee come to true faith, which is called the faith of the elect. It is thus defined: Faith is a supernaturall gift of God in the minde, apprehending the sauing promise with all the promises

miſes that depend on it. Firſt, I ſay, it is a gift of God, Phil. 1. 29. to confute the blinde opinion of our people, that thinke that the faith wherby they are to be ſaued, is bredde and borne with them. I adde that this is a gift ſupernaturall, not onely becauſe it is aboue that corrupt nature in which we are borne, but alſo becauſe it is aboue that pure nature, in which our firſt parentes were created, for in the ſtate of innocency they wanted this faith, neither had they the any need of faith in the ſame GOD as he is Meſſias: but this faith is a new grace of GOD added to regeneration after the fall, and firſt preſcribed and taught in the couenant of grace. And by this one thing, faith differeth from the reſt of the giftes of GOD, as the feare of GOD, the loue of GOD, the loue of our brethren, &c. for theſe were in mans nature before the fall, and after it, when it pleaſeth God to call vs, they are but renewed; but iuſtifying faith admittes noe renewing. For the firſt ingrafting of it into the heart, in the conuerſion of a ſinner after his fall.

The place and ſeate of faith (as I think) is the mind of man, not the will: for it ſtands in a kind of particular knowledge or perſwaſion, and there is no perſwaſion but in the minde. Paul ſaith in deede, that wee beleeue with the heart, Rom. 10. but by the heart he vnderſtandes the ſoule without limitation to any part. Some doe place faith in the minde, and partly in the will, becauſe it hath two parts; knowledge and affiance: but it ſeemes not greatly to ſtand with reaſon, that one particular and ſingle greace ſhould be ſeated in diuerſe partes or faculties of the ſoule.

The forme of faith is to apprehend the promiſe, Gal. 3. 14. *that we might receiue the promiſe of the ſpirit through faith*, and Ioh. 1. 1. 2. *to receiue Chriſt* and to *beleeue*, are put one for another; and to beleeue, is to eate and drinke the bodie and blood of Chriſt: to apperehend properly, is an action of the hand of man, which laies hold of a thing, and puls to himſelfe: and by reſemblance it agrees to faith, which is the hand of the ſoule, receiuing and applying the ſauing promiſe.

The apprehenſion of faith, is not performed by any affection of the will, but by a certaine and particular perſwaſion, whereby a man is reſolued that the promiſe of ſaluation belongs vnto him which perſwation is wrought in the minde by the holy Ghoſt, 1. Cor. 2. 12. And by this, the promiſe which is generall is applyed particularly to one ſubiect.

By this one action, ſauing faith differeth from all other kindes of faith. From hiſtoricall; for it wanteth all apprehenſion, and ſtandeth onely in a generall aſſent. From temporarie faith, which though it make a man to profeſſe the Goſpell and to reioice in the ſame, yet doeth it not thoroughly apply Chriſt with his benefits. For it neuer bringes with it any thorough touch of conſcience or liuely ſenſe of Gods grace in the heart. And the ſame may bee ſaide of the reſt.

The principall and maine obiect of this faith is, the ſauing promiſe. *God ſo loued the world, that hee gaue his onely begotten ſonne, that whoſoeuer beleeues in him ſhall not periſh but haue euerlaſting life.* But ſome will ſay, Chriſt is commonly ſaid to be the obiect of faith. *Anſ.* In effect it is all one to ſay the ſauing promiſe, and Chriſt promiſed, who is the ſubſtance of the couenant. Chriſt then as he is ſet forth vnto vs in the word and Sacraments, is the obiect of faith. And here certaine queſtions offer themſelues to bee skanned.

The firſt, What is that particular thing, which faith apprehendeth? *Anſ.* Faith apprehendeth whole Chriſt God and man. For his Godhead without his manhood, & his manhood without his Godhead doth not reconcile vs to God. Yet this which I ſay muſt bee conceiued with ſome diſtinction according to the difference of his two natures. His Godhead is apprehended not in reſpect of his eſſence or nature, but in reſpect of his efficacie manifeſted in the manhood, whereby the obedience thereof is made meritorious before God: as for his manhood, it is apprehended both in reſpect of the ſubſtance or thing it ſelfe, and alſo in reſpect of the efficacie and benefits thereof.

The ſecond, In what order faith apprehends Chriſt? *Anſw.* Firſt of all it apprehends the very body and blood of Chriſt: & then in the ſecond place the vertue and benefits of his body and blood: as a man that would feele in his body the vertue of meate and drinke, muſt firſt of all receiue the ſubſtance thereof.

To goe forwarde. Beſides this maine promiſe, which concernes righteouſneſſe and life euerlaſting in Chriſt, there be other particular promiſes touching ſtrength in temptations, comfort in afflictions, and ſuch like, which depend on the former and they

they also are the obiect of iustifying faith: and with the very same faith wee beleeue them, wherewith we beleeue our saluation. Thus Abraham by the same faith wherewith he was iustified, beleeued that hee should haue a sonne in his old age, Rom. 4. 19. 22. And Noe by that faith whereby he was made heire of righteousnesse, beleeued that he and his family should bee preserued in the flood: this conclusion beeing alwayes laid downe, that To whom GOD giues Christ, to them also hee giues all thinges needefull for this life or the life to come, in and by Christ. And hereupon it comes to passe that in our prayers, besides the desire of thinges promised, wee must bring faith whereby wee must be certainely perswaded, that God will graunt vs such things as he hath promised: and this faith is not a new kind or distinct faith from iustifying faith. Thus we see plainely what sauing faith is.

Whereas some are of opinion, that faith is an affiance or confidence, that seemes to
Eph. 3. 12. be otherwise: for it is a fruite of faith, and indeede no man can put any confidence in God, til he be first of al perswaded of Gods mercy in Christ towards him.

Some againe are of minde, that *Loue* is the very nature and forme of faith: but it is otherwise. For as confidence in GOD, so also loue is an effect which proceedeth from faith. 1. Tim. 1. 5. *The ende of the lawe is loue from a pure heart and good conscience and faith vnfained.* And in nature they differ greatly. Christ is the fountaine of the waters of life. Faith in the heart is as the pipes, and leades that *receiue in*, and holde the water and Loue in some part is as the cocke of the conduit, *that lets out* the water to euery commer. The property of the hand is to hold and of it selfe it cannot cutte: yet by a knife or other instrument put into the hand, it cutts: the hand of the soule is faith, and his propertie is to apprehend Christ with all his benefits: and by it selfe it can doe nothing else: yet ioyne loue vnto it, and by loue it will be effectuall in all good
Gal. 5. 6. dutyes.

Now to proceede further: first we are to consider, how faith is wrought: secondly, what bee the differences of it. For the first, faith is wrought in and by the outward ministery of the Gospell, accompanyed by the inward operation of the spirit; and that not suddenly, but by certaine steps and degrees: as nature frameth the bodie of the infant in the mothers wombe, 1. by making the braine and heart, 2. by making veines, sinewes, arteries, bones: 3. by adding flesh to them all. And the whole operation of the spirit standes in two principall actions. First, the enlightning of the minde: the second, the mouing of the will. For the first, the holy Ghost inlightens mens mindes with a further knowledge of the lawe then nature can affoard; and thereby makes them to see the sinnes of their hearts and liues with the ouglinesse thereof, and withall to tremble at the curse of the lawe. Afterward the same spirit opens the eye to vnderstand and consider seriously of righteousnesse and life eternall promised in Christ. This done, then comes the second worke of the holy Ghost, which is the inflaming of the will, that a man hauing considered his fearefull estate by reason of sinne, and the benefit of Christs death, might hunger after Christ; and haue a desire not so much to haue the punishmentes of sinne taken away, as Gods displeasure: and also might enioy the benefits of Christ. And when he hath stirred vp a man to desire reconciliation with GOD in Christ, then withall hee giues him Grace to praye not onely for life eternall, but especially for the free remissi on and pardon of all his sinnes: and then the Lords promise is, *Knocke and it shall be opened. seeke and ye shall* Mat. 7. 7. *finde.* After which hee further sends his spirit into the same heart that desireth reconciliation with God, and remission of sinnes in Christ, and doeth seale vp the same in his heart by a liuely and plentifull assurance thereof.

The differences and degrees of faith are two: I. a weake faith: II. a stronge faith. Concerning the first, this weake faith shewes it selfe by this grace of God namely an vnfained desire, not onely of saluation (for that the wicked and graceless man may haue) but of reconciliation with God in Christ. This is a sure signe of faith in euery touched and humbled heart, and it is peculiar to the elect: and they which haue this, haue in them also the ground and substance of true sauing faith: which afterwardes in time will growe vp to greater strength. Reasons. I. Promise of life euerlasting, is made to the desire of reconciliation, Psal. 10. 17. *Lord thou hast heard the desire of the poore.* Psal. 143. 6. *My soule desireth after thee, as the thirsty land.* Psal. 145. 19. *He will fulfill the desire of them that feare him.* Math. 5. 6. *Blessed are they that hunger and thirst after righteousnesse, for they shall be satisfied.* Reu. 21. 6. *I will giue vnto him which is a thirst, of the wel of the water of life freely*

II. The hungring desire after grace is a sanctified affection: where one affection is sanctified, all are sanctified: where all are sanctified, the whole man is sanctified: and hee that is sanctified, is iustified and beleeues. III. Gods accepts the will and desire to repent and beleeue, for repenting and beleeuing indeed: wherefore this desire of reconciliation (if it be soundly wrought in the heart) is in acceptation with God as true faith indeed. But carnall men will say, If faith, yea true faith shewe it selfe by a desire of reconciliation with God in Christ for all our sinnes, then wee are well inough, though wee liue in our sinnes: for we haue very good desires. *I answer*, that there bee many sundrie fleeting motions and desires to doe good thinges which growe to no issue or head, but in time vanish as they come. Nowe such passions haue no soundnesse in them, & must be distinguished from the desire of reconcilation with God, that comes from a bruised heart, & brings alwaies with it reformation of life: therefore such, whatsoeuer they are that liue after the course of this worlde, and thinke notwithstanding that they haue desires that are good, deceiue themselues.

Now faith is said to be weake, when a man either failes in the knowledge of the gospell: or els hauing knowledge, is weake in grace to apply vnto himselfe the sweet promises thereof. As for example, wee knowe that the Apostles had all true sauing faith (except Iudas) and when our Matth. 16. 16. Sauiour Christ, asked them, whome they thought that he was; Peter in the person of the rest, answered for them all, and said: *Thou art Christ the sonne of the liuing God:* for which our Sauiour commended him, and in him, them all, saying: *Thou art Peter and vpon this rocke,* (that is, vpon Christ, which Peter confessed in the name of the all) *will I build my Church.* And yet about that time we shal finde in the Gospel, that Matth. 8. 26 and 16. 8. they are called men of *litle faith.* Now they failed in knowledge of the death of Christ, and of his passion, and resurrection; and were carried away with a vaine hope of an earthly kingdome. And therefore when our Sauiour shewed them of his going down to Hierusalem and of his sufferings there, Peter a little after his notable confession begunne to rebuke Christ & said, *Master haue pitie on thy selfe, this shall not be vnto thee.* And vntill hee had appeared vnto them after his death, they did not distinctly beleeue his resurrection.

Againe, weake faith though it be ioyned with knowledge, yet it may faile in the applying or in the apprehension and appropriating of Christs benefits to a mans owne selfe. This is to be seene in ordinarie experience. For many a man there is of humble and contrite heart, that serueth God in spirit and trueth, yet is not able to say without great doubtings and wauerings; I knowe and am fully assured that my sinnes are pardoned. Now shall wee say, that all such are without faith? God forbid. Nay, we may resolue our selues, that the true childe of God may haue a hungring desire in his heart after reconciliation with God in Christ for all his sins, with care to keepe a good conscience, and yet be weake sometime in the apprehension of Gods mercie and the assurance of the remission of his owne sinnes.

But if faith faile either in the true knowledge, or in the apprehensio of Gods mercies, how can a mā be saued by it? *Ans.* We must knowe that this weake faith will as truely apprehend Gods mercifull promises for the pardon of sinne, as strong faith, though not so soudly. Euen as a man with a palsie hand can stretch it out as well to receiue a gift at the hand of a king, as hee that is more sound, though it be not so firmely & steadfastly. And Christ saith, that hee will not breake the bruised reed, nor quench the smoking flaxe.

The Church of Rome beares men in hand, that they are good Catholiks, if they beleeue as the church beleeues; though in the meane season they cannot tel what the Church beleeues. And some papists commend this faith by the example of an old deuout father, who beeing tempted of the deuill, and asked, how he beleeued; answered, that he beleeued as the Church beleeued; being againe asked how the Church beleeued, he answered, as I beleeue: whereupon the deuill (as they say) was faine to depart. Well, this fond and ridiculous kind of faith we renounce, as beeing a means to nuzle men in blindnes, superstitiō, & perpetuall ignorance: yet withall we doe not denie but there is an implicite or infolded faith; which is, when a man as yet hauing but some litle portiō of knowledge in the doctrin of the gospel, doth truely perform obedience according to the measure therof, & withall hath care to get more knowledge, & shews good affection to all good meanes whereby it may be increased. In

this

Ioh. 4. 53. & 42. this respect a certaine ruler, who by a miracle wrought vpon his child, was moued to acknowledge Christ for the Messias, & further to submit himselfe to his doctrine, is commended for a beleeuer: and so are in the like case the Samaritans.

And thus much of weake faith: which must be vnderstood to be in a man not all the daies of his life, but while hee is a young babe in Christ. For as it is in the state of the bodie, first wee are babes and growe to greater strength as we growe in yeares; so it is with a christian man. First he is a babe in Christ, hauing weake faith, but after growes from grace to grace, till he come to haue a strong faith: example whereof wee haue in Abraham, who was strong and perfect both in knowledge & apprehension. This strong faith is, when a man is indued with the knowledge of the Gospel and grace to apprehend and apply the righteousnesse of Christ vnto himselfe for the remission of his owne sins: so as he can say distinctly of himselfe and truely that he is fully resolued in his owne conscience, that he is reconciled vnto god in Christ for all his sinnes, and accepted in him to life euerlasting. This degree of faith is proper to him that beginnes to bee a tall man and of ripe yeares in Christ. And it commeth not at the first calling of a man vnto grace. And if any shal thinke that he can haue it at the first, he deceiueth himselfe. For as it it in nature: first we are babes and then as we increase in yeares, so we growe in strength: so it is in the life of a Christian: first ordinarily he hath a weak faith, and after growes from grace to grace, til he come to stronger faith: and at the last he be able to say, he is fully assured in his heart, and conscience of the pardon of his sinnes, and of reconciliation to god in Christ. And this assurance ariseth from many experiences of Gods fauour and loue in the course of his life by manifold preseruations and other blessings, which beeing deeply & duely considered bring a man to bee fully perswaded that God is his God, and God the father his father, & Iesus Christ his redeemer, and the Holy Ghost his sanctifier.

Nowe howesoeuer this faith be strong, yet is it alwaies imperfect, as also our knowledge is; & shall so long as we liue in this world be mingled with contrarie vnbeleefe and sundrie doubtings more or lesse. A great part of men amongest vs, blinded with grosse ignorance, say they haue faith, and yet indeede haue not. For aske them what faith they haue, they will answer, they beleeue that God is their father, and the sonne their redeemer, &c. aske them how long they haue had this faith, they will answer, euer since they could remember: aske them whether they euer doubt of Gods fauour? they will say, they would not once doubt for all the world. But the case of these men is to bee pitied; for howsoeuer they may perswade themselues, yet true it is, that they haue no sound faith at all: for euen stronge faith is assaulted with temptations and doubtings: and God will not haue men perfect in this life, that they may alwaies go out of themselues, & depend wholly on the merit of Christ.

And thus much of these two degrees of faith. Nowe in whomsoeuer it is, whether it be a weake faith, or a strong, it bringeth forth some fruit, as a tree doth in the time of sommer. And a speciall fruite of faith, is this confession of faith. *I beleeue in God &c.* so Paul saith. *With the heart a man may* Ro. 10. 10. *beleeue vnto righteousnesse, and with the mouth man confesseth to saluation.* Confession of faith is when a man in speech and outward profession doeth make manifest his faith for these two causes. I. That with his mouth outwardly hee may glorifie God and do him seruice both in bodie & soule. II. That by the confession of his faith, he may seuer himselfe from all false Christians, from Atheists, hypocrites, and all false seducers whatsoeuer. And as this is the duety of a Christian man, to make profession of his faith; so here in this Creede of the apostles, we haue the right order and forme of making confession set downe, as we shall see in handling the parts thereof.

The Creede therefore sets downe two things concerning faith, namely, the action of faith and his obiect, which also are the partes of the Creede. The action in these wordes, *I beleeue*: the obiect in all the words following, *in God the father almighty maker, &c.* And first let vs begin with the action.

I beleeue in God.) We are taught to say, *I beleeue*, not *wee beleeue*, for two causes. First because (as we touched before) in the Primitiue Church this Creede was made to be an answere to a demaund or question, which was demaunded of euery particular man that was baptized: for they asked him thus; What doest thou beleeue? Then he answered, *I beleeue in God*

also

the father, &c. And thus did euery one of yeares make profeſſion of his faith, and it is likely that Peter alluded hereunto ſaying, *the ſtipulation or anſwere of a good conſcience maketh requeſt to God.* The ſecond cauſe is howeſoeuer wee are to pray one for another, by ſaying *O our Father, &c.* yet when wee come to yeres, we muſt haue a particular faith of our owne: no man can be ſaued by another mans faith, but by his owne, as it is ſaid: *The iuſt ſhal liue by his faith.* But ſome will ſay, this is not true, becauſe children muſt be ſaued by their parents faith: the anſwere is this, the faith of the parent doth bring the child to haue a title or interreſt to the couenant of grace, and to all the benefits of Chriſt: yet doeth it not apply the benefits of Chriſts death, his obedience, his merits, and righteouſneſſe vnto the infant: for this the beleeuer doth onely vnto himſelfe and to no other. Againe ſome may ſay, if children doe not apprehēd Chriſts benefits by their parents faith, how then is Chriſts righteouſnes made theirs and they ſaued? *Anſ.* By the inward working of the holy ghoſt, who is the principall applier of all graces, whereas faith is but the inſtrument. As for the places of ſcripture that mention iuſtification and ſaluation by faith, they are to be reſtrained to men of yeares: whereas infants dying in their infancie, and therefore wanting actual faith which none can haue without actuall knowledge of Gods will and word, are no doubt ſaued by ſome other ſpeciall working of Gods holy ſpirit, not knowne to vs.

1. Pet. 3. 21

Hab. 2. 4.

Furthermore, to beleeue, ſignifieth two things, to conceiue or vnderſtand any thing, and withall to giue aſſent vnto it to be true: and therefore in this place, to beleeue, ſignifieth to know and acknowledge that all the points of religion which followe, are the truth of God. Here therefore wee muſt remember, that this clauſe (*I beleeue*) placed in the beginning of the Creed, muſt be particularly applyed to all and euery article following. For ſo the caſe ſtandes, that if faith faile in one maine point, it faileth a man in all: and therefore faith is ſaid to be *wholly copulatiue*. It is not ſufficient to holde one article, but he that will hold any of them for his good, muſt hold them all: and he which holdes them all in ſhewe of wordes, if he ouerturne but one of them in deede, he ouerturnes them all.

Fides eſt tota copulatiua.

Againe, *to beleeue* is one thing, and *to beleeue in this or that* is another thing: and it containeth in it three points or actions of a beleeuer. I. To knowe a thing. II. To acknowledge the ſame. III. To put truſt and confidence in it. And in this order muſt theſe three actions of faith bee applyed to euery article following which concerneth any of the perſons in Trinitie. And this muſt be marked as a matter of ſpeciall moment. For alwaies by adding them to the wordes following, wee doe apply the article vnto our ſelues in a very comfortable manner. As I beleeue in the father, and doe beleeue that he is my father: and therefore I put my whole truſt in him, and ſo of the reſt.

Nowe wee come to the obiect of generall faith, which is either God or the Church in handling of both which, I will obſerue this order. I. I will ſpeake of the meaning of euery article. II. Of the duties which wee ought to learne thereby. III. And laſtly, of the conſolations which may bee gathered thence. Concerning GOD, three thinges are to bee conſidered. And firſt by reaſon of manifolde doubtings that riſe in our mindes, it may bee demaunded, whether there be a GOD? many reaſons might bee vſed to reſolue thoſe that haue ſcruple of conſcience: otherwaies wee are bound to beleeue that there is a God without all doubting. As for the Atheiſts which confidently auouch there is no GOD, by Gods law they ought to die the death: nay, the earth is too good for ſuch to dwell on. Malefactours, as theeues & rebels, for their offences haue their rewarde of death: but the offence of thoſe, which denie that there is a God, is greater: and therefore deſerues a moſt cruell death.

The ſecond point followeth, namely what God is? *Anſw.* Moſes deſiring to ſee Gods face, was not permitted but to ſee his hinder parts: and therefore no man can be able to deſcribe God by his nature, but by his effectes and properties, on this or ſuch like manner: *God is an eſſence ſpirituall, ſimple, infinite, moſt holy.* I ſay firſt of all, that God is an eſſence, to ſhew that he is a thing abſolutely ſubſiſting in himſelfe, and by himſelfe, not receiuing his beeing from any other. And herein hee differeth from all creatures whatſoeuer, which haue ſubſiſting and beeing from him alone. Againe, I ſay hee is an eſſence ſpirituall, becauſe he is not any kinde of body, neither hath hee the partes of the bodies of men or other creatures, but is in nature a ſpirit

Exod. 33.

inuiſible,

inuisible, not subiect to any mans senses. I adde also, that hee is a simple essence, because his nature admits no maner of composition of matter or forme or parts. The creatures are compounded of diuers parts, and of varietie of nature, but there is no such things in God: for whatsoeuer thing he is, he is the same by one and the same singular and indiuisible essence. Furthermore he is infinite, and that diuers waies: infinite in time, without any beginning and without end: infinite in place; because he is euery where and excluded no where, within all places, and forth of all places. Lastly he is most holy, that is, of infinite wisdom, mercie, loue, goodnes, &c. and he alone is rightly tearmed most holy, because holines is of the very nature of God himselfe: whereas among the most excellent creatures it is otherwise. For the creature it selfe is one thing and the holines of the creature an other thing. Thus wee see what God is, and to this effect God describes him selfe to be *Iehouah Elohim*: and *Paul* describes him to bee a King *euerlasting, immortall inuisible, and onely wise, to whom is due all honour and glorie for euer.*

Exod 3. 6.14.

1. Tim. 1. 17.

The third point is, touching the number of Gods, namely whether there be more Gods then one or no. *Anſ.* There is not, neither can there be any more Gods then one. Which point the Creede auoucheth, in saying, *I beleeue in God*, not *in Gods:* and yet more plainely the Nicene Creede and the Creede of Athanasius, both of the explaining the wordes of the Apostles Creede in this maner, *I beleeue in one God.* Howsoeuer some in former times haue erroniously held, that two Gods were the beginning of all things, one of good things, the other of euill things: others, that there was one God in the old testamet, an other in the new: others againe, namely the *Valentinians*, that there were thirtie couple of Gods: and the heathen people (as *Augustine* recordeth) worshipped thirtie thousand gods; yet we that are members of Gods Church, must hold and beleeue one God alone, and no more, Deut. 4.39. *Vnderstand this day and consider in thine heart, that Iehouah hee is God in heauen aboue and vpon the earth beneath: there is none other.* Eph. 4. 6. *One God, one faith, one baptisme.* If it be alleadged that the Scripture mentioneth many Gods because a Magistrates are called Gods, b Moses is called Aarons God, c the deuil and all idols are called Gods. The answer is this: They are not properly or by nature gods, for in that respect there is onely one God: but they are so tearmed in other respects. Magistrates are gods, because they be Vicegerents placed in the roome of the true God, to gouerne their subiects: Moses is Aarons god, because he was in the roome of God to reueale his will to Aaron: the deuill is a god, because the hearts of the wicked would giue the honour vnto him, which is peculiar to the euerliuing God: idols are called gods, because they are such in mens conceits & opinions who esteeme of them as gods. Therefore Paul saith, *an idol is nothing in the world*, that is nothing in nature subsisting, or nothing in respect of the diuinitie ascribed vnto it.

a Psal. 82. 6, b Exod 4.16. c 1. Cor. 4.4.

1. Cor. 8.4.

To proceed forward: to beleeue in this one God, is in effect thus much: I. To know and acknowledge him as he hath reuealed himselfe in his word: II. To beleeue him to bee my God: III. From mine heart to put all mine affiance in him. To this purpose Christ saith, *This is eternall life to know thee the onely God, and whom thou hast sent Iesus Christ.* Now the knowledge here meant, is not a bare or generall knowledge, for that the diuells haue, but a more special knowledge whereby I know God not onely to be God, but also to be my God, and thereupon do put my confidence in him.

Ion. 17.3.

And thus much of the meaning of the first words. *I beleeue in God, &c.* Now follow the duties which may bee gathered hence. First of all, if wee are bound to beleeue in God, then wee are also bound to take notice of our naturall vnbeleefe, whereby wee distrust God, to checke our selues for it, and to striue against it. Thus dealt the father of the childe that had a dumbe spirit, *Lord* (saith hee) *I beleeue, Lord help mine vnbeleefe.* And Dauid, *why art thou cast downe my soule? and why art thou so disquieted in me? wait on God.* And that which our Sauiour Christ said once to Peter, men should daily speake to themselues: *O thou of little faith, why hast thou doubted?* But some may say wherein stands our vnbeleefe? *Anſ.* It stands in two things: I. In distrusting the goodnes of God, that is in giuing too little or no affiance to him: or in putting affiance in the creature. For the first, few men will abide to be told of their distrust in God: but indeede it is a common and rife corruption: and though they sooth themselues neuer so, yet their vsuall dealings proclaime their vnbeleefe. Goe

Mark. 9.24

Psal. 42.

through

through all places, it ſhall be found that ſcarſe one of a thouſand in his dealings makes conſcience of a lie: a great part of men gets their wealth by fraud and oppreſſion and all kinde of vniuſt and vnmercifull dealing. What is the cauſe that they can doe ſo? Alas, alas, if there be any faith, it is pinned vp in ſome by-corner of the heart, & vnbeleefe beares ſway as the lord of the houſe. Againe, if a man had as much wealth as the world comes to, he could find in his heart to wiſh for another, and if he had two worlds, he could be caſting for the third, if it might be compaſſed: the reaſon hereof is, becauſe men haue not learned to make God their portion, and to ſtay their affections on him: which if they could doe, a meane portion in temporall bleſſings would be enough. Indeed theſe and ſuch like perſons will in no wiſe yeeld that they doe diſtruſt the Lord, vnleſſe at ſome time they be touched in conſcience with a ſenſe and feeling of their ſinnes, and be throughly humbled for the ſame: but the truth is, that diſtruſt of gods goodnes is a generall & a mother ſin, the ground of all other ſinnes, & the very firſt & principall ſinne in Adams fall. And for the ſecond part of vnbeleefe, which is an affiance in the creatures, read the whole booke of God, and we ſhall find it a common and vſuall ſinne in all ſortes of men, ſome putting their truſt in riches, ſome in ſtrength, ſome in pleaſures, ſome placing their felicity in one ſinne, ſome in another. When king Aſa was ſick, he put his whole truſt in the Phiſitians, & not in the Lord. And in our daies the common practiſe is, when croſſes and calamities fal, then there is trotting out to that wiſe man, to this cũning woman, to this ſorcerer, to that wizzard, that is, from God to the deuill, and their counſell is receiued and practiſed without any bones making. And this ſhewes the bitter roote of vnbeleefe, and confidence in vaine creatures; let men ſmooth it ouer with goodly tearmes as long as they will. In a worde, there is no man in the world, be he called or not called, if he looke narrowly vnto himſelfe, he ſhall finde his heart almoſt filled with manifold doubtings and diſtruſtings, whereby he ſhall feele himſelfe euen carried away from beleeuing in God. Therefore the dutie of euery man is, that will truely ſay that he beleeues in God, to labour to ſee his owne vnbeleefe & the fruits thereof in his life. As for ſuch as ſay they haue no vnbeleefe, nor feele none; more pitifull is their caſe. For ſo much the greater is their vnbeleefe.

2. Chro. 16 12.

Secondly, conſidering that we profeſſe our ſelues to beleeue in God, we muſt euery one of vs learne to knowe God. As Paul ſaith, *Howe can they beleeue in him, of whom they haue not heard? and how can they heare without a preacher?* therefore none can beleeue in God but he muſt firſt of all heare and be taught by the miniſterie of the word to know God aright. Let this be remembred of young and old. It is not the pattering ouer of the beleefe for a prayer, that will make a man a good beleeuer, but God muſt be knowne of vs and acknowledged as he hath reuealed himſelfe partly in his worde and partly in his creatures. Blinde ignorance and the right vſe of the Apoſtles Creede will neuer ſtand togither. Therefore it ſtandes men in hand to labour and take paines to get knowledge in religion, that knowing God aright, they may come ſtedfaſtly to beleeue in him, and truly make confeſſion of their faith.

Ro. 10.14.

Thirdly, becauſe we beleeue in God, therefore another dutie is, to denie our ſelues vtterly, and to become nothing in our ſelues. Our Sauiour Chriſt requires of vs to become as little children, if we would beleeue. The beggar depends not on the relieſe of others, till he finde nothing at home: and till our hearts be purged of ſelfe loue and pride, wee cannot depend on the fauour and goodneſſe of God. Therefore he that would truſt in God, muſt firſt of all be abaſed and confounded in himſelfe, and in regard of himſelfe be out of all hope of attaining to the leaſt ſparke of the grace of God.

Fourthly, in that we *beleeue in God*, and therefore put our whole truſt and aſſurance in him: we are taught, that euery mã muſt commit his body, his ſoule, goods, life, yea all that he hath into the hands of God, and to his cuſtodie. So Paul ſaith, *I am not aſhamed of my ſufferings, for I knowe whom I haue beleeued, and am perſwaded that he is able to keepe that which I haue cõmitted vnto him againſt that day*. A worthy ſaying: for what is the thing which Paul committed vnto the Lord? it was his own ſoule and the eternall ſaluation thereof. But what mooues him to truſt God? ſurely his perſwaſion, whereby he knew that God would keepe it. And Peter ſaith: *Let them that ſuffer according to the will of God*

2. Tim. 1. 12.

1. Pet. 4. 19.

God, commit their soules to him in well doing as vnto a faithfull creatour. Looke as one friend laieth downe a thing to be kept of another: so must a man giue that hee hath to the custodie of God. Few or none can practise this, and therefore when any euill befals them either in bodie or in goods, or any other way whatsoeuer, then they presently shew themselues rather beasts then men in impatience. For in prosperitie they had no care to put their trust in God, and therefore in aduersitie when crosses come, they are void of comfort. But when a man hath grace to beleeue, and trust in God, hee commits all into Gods handes: and though all the world should perish, yet he would not be dismaied. And vndoubtedly if a man will be thankefull for the preseruation of his goods, or of his life, hee must shewe the same by committing all he hath into Gods hands, and suffer himselfe to be ruled by him.

Now followes the consolations & comforts which Gods Church and children reape hereby. He that beleeues in God, and takes God for his God, may assure himselfe of saluation, and of a happie deliuerance in all dangers and necessities. When God threatned a plague vpon Israell for their idolatrie, good king Iosiah humbled himselfe before the Lord his God: and hee was safe all his daies. And so king Hezekiah, when Senacherib the king of Ashur offered to inuade Iudah, trusted likewise in the Lord, and praied vnto him, and was deliuered, Whereby we see, if a man puts his whole trust in God, he shall haue securitie and quietnes, as Iehosaphat said to the men of Iudah. And our Sauiour Christ when hee was vpon the crosse, and felt the whole burden of the terrible wrath of God vpon him, cried, *My God, my God, why hast thou forsaken mee?* And it appeareth in the epistle to the Hebrewes, that Christ *was heard in that hee feared:* whereby we are giuen to vnderstand, that they shall neuer bee vtterly forsaken that take God for their God. And king Dauid hauing experience of this, vseth most excellent speeches for this ende, to shew that the ground of his comfort was, that God was his God. And it is said that Daniell had no manner of hurt in the Lyons denne; because he trusted in the Lord his God. And contrariwise, such as distrust God are subiect to all miseries and iudgements. The Israelites in the wildernesse *beleeued not God, and trusted not in his helpe, therefore God was angrie, and his fire was kindled in Iacob, and wrath came vpon Israell.*

2. Chr. 34. 27.
2. Chr. 32.
2. Chr. 20. 20.
Hebr. 5. 7.
Psal. 22.
Dan. 6. 23.
Psal. 78. 21. 22.

God, the Father almightie.) Some haue thought that these wordes are to be coupled to the former without distinction, as if the title of God had beene proper to the first person the father, and not common to the rest: and thus haue some heretickes thought. But indeede there must a pause or distinction bee made, that the name or title of God may bee set in the fore front, as common to all the three persons following. For that is the very intent of the order of his Creede, to teach vs to beleeue in one God, who is distinct into three subsistances or persons called the Father, the Sonne, and the holy Ghost. And here offers it selfe to be considered euen one of the greatest mysteries of our religion: namely, that God is the Father, the Sonne, and the holy Ghost: and again, that the Father, the Sonne, and the holy Ghost are one and the same God. Some at the first may possibly say, that this cannot stand, because it is against all reason that one should bee three, or three one. The answere is, that indeed if one and the same respect be kept it is not possible, but in diuers considerations and respects it may. And thus the father, the Sonne, and the holy Ghost are three, namely in person; and againe, they three are one, not in person but in nature. By nature is meant, a thing subsisting by it selfe, that is common to many: as the substance of man consisting of bodie and soule common to all men, which wee call the *humanitie* of a man, is the nature of man. By person is meant, a thing or essence subsisting by it selfe, not common to many, but incommunicable: as among men, these particulars, Peter, Iohn, Paul, are called persons. And so in the mysterie of the trinitie, the diuine nature is the Godhead it selfe simply and absolutely considered; and a person is that which subsisteth in this Godhead, as the Father, the Sonne, and the holy Ghost. Or againe, a person is one and the same Godhead not absolutely considered, but in relation, and as it were restrained by personall or characteristicall properties: as the godhead or God begetting is the Father, God againe considered not simply but so far forth as hee is begotten is the Sonne; and God proceeding of the

the Father, and the Sonne, the holy ghost. And if any man would conceiue in mind rightly the diuine nature, he must conceiue God or the Godhead absolutely: if any of the persons, then he must conceiue the same Godhead relatiuely with personall properties. Thus the Godhead considered with the proprietie of fatherhood or begetting is the father: and conceiuing the same Godhead with the proprietie of generation, wee conceiue the sonne, and the godhead with the proprietie of proceeding, wee conceiue the holy Ghost. Neither must it seeme strange to any that wee vse the names of nature and person, to set foorth this mysterie by: for they haue beene taken vp by common consent in the Primitiue Church, and that vpon waightie consideration to manifest the truth, and to stoppe the mouthes of heretickes: and they are not vsed against the proper sense of the scriptures, nay they are therein a contained. Thus wee see howe it comes to passe that the three things signified by these names, Father, Sonne, and holy Ghost, are each of them one and the same God. And this mysterie may well bee conceiued by a comparison borrowed from light. The light of the sunne, the light of the moone, and the light of the aire, for nature and substance are one and the same light: and yet they are three distinct lights. The light of the sunne beeing of it selfe and from none, the light of the moone from the sunne, and the light of the aire from them both. So the diuine nature is one, and the persons are three, subsisting after a diuers manner in one and the same nature.

a Heb. 1. 3. Col. 2. 9.

And for the further clearing of this point, wee must yet further marke and remember two things: namely, the vnion & the distinction of the persons. The vnion is whereby three persons are one not simply, but one in nature, that is, coessentiall, or consubstantiall; hauing all one Godhead. For the Father is God, the sonne is God, and the holy Ghost is God: nowe there are not three distinct Gods, but one God, because there is one God and no more in nature; considering that the thing which is infinite is but one and is not subiect to multiplication: and the Father is this one God, as also the sonne and the holy Ghost. And as these three persons are in nature, so whatsoeuer agrees to God simply considered, agrees to them al three. They are all coequall and coeternall: all most wise, iust, mercifull, omnipotent, by one and the same wisdome, iustice, mercie, power. And because they haue all one Godhead, therefore they are not onely on with another, but also each in other, the Father in the sonne, and the sonne in the Father, and the holy Ghost in them both. And wee must not imagine that these three are one God, as though the father had one part of the Godhead, the sonne another part, and the holy Ghost a third. For that is most false, because the infinite and the most simple godhead is not subiect to composition or diuision: but euery person is whole God, subsisting not in a part, but in the whole godhead: and the whole entire godhead is communicated from the father to the son, and from both father and sonne to the holy Ghost. But some may yet say, that this doctrine seems to be impossible; because three creatures, as for example, Peter, Paul, Timothy be three persons, and so remaining, cannot haue one and the same nature, that is, the same body, & the same soule. *Ans.* Three or moe men may haue the same nature b in kind, but the truth is, they cannot possibly haue a nature which shall be one and the same c in number, in them all three. For a man is a substance created and finite, and the bodies of men are quantities, and therfore diuisible and separable one from another. Hereupon it comes, that the persons of men are not onely distinguished by proprieties, but also diuided and sundered one frō another. And though Peter, Paul, Timothy haue all one common and vniuersal forme, yet they three are not on mā but three mē. Now it is otherwise with the diuine nature or godhead which is vncreated and infinite, and therfore admits neither composition nor diuision, but a distinction without any seperation: so as the three persons subsisting in it, shall not be three Gods but one and the same God.

b Specie.

c Numero.

Yet further some will obiect, that it is truely said of the Father, that hee is God, but the same godhead is not in the sonne, nor in the holy Ghost; for the sonne & the holy ghost haue their beginning from the father. *Ans.* The sonne and the holy Ghost haue not a beginning of their nature or of their godhead from the father, but of their person onely: the person of the sonne is from the father; and the person of the holy ghost is both from the father and from the sonne: but the Godhead of all three persons is vncreate and vnbegotten, and

proceeding from none. Yet ſome may ſay, both the ſonne and the holy Ghoſt haue receiued from the father all their attributes, as wiſedome, knowledge, power, &c. Nowe he that receiueth any thing frō another, is in that reſpect inferiour to him that giueth it: and therefore the ſonne and the holy Ghoſt are not God as he is. *Anſ.* We muſt knowe, that, which the ſonne receiueth of the Father, he receiueth it by nature, and not by grace: and he receiueth not a part, but all that the father hath, ſauing the perſonall proprietie. And the holy Ghoſt receiueth from the father and the ſonne by nature, and not by grace: & therfore though both the ſonne and the holy Ghoſt receiue from the Father, yet they are not inferiour to him, but equall with him. And thus much is both neceſſarie and profitable to be learned of the vnion between the three perſons in Trinitie, wherby they beeing three haue all one and the ſame Godhead.

The ſecond point to be conſidered is, that though theſe three haue but one godhead, and all make but one God, yet they are diſtinguiſhed one from another: for the father is the father, and not the ſonne or the holy Ghoſt: the ſonne is the ſonne, and not the father nor the holy Ghoſt: and the holy Ghoſt is the holy Ghoſt not the father nor the ſonne. This diſtinction of the perſons is notably ſet foorth vnto vs in the baptiſme of our Sauiour Chriſt: where it is ſaid, that *when Ieſus was baptized he came out of the water:* there is the ſecond perſone: and the holy Ghoſt deſcended vpō him in the forme of a doue; there is the third perſon: and the father the firſt perſon pronounced from heauen, that hee was his onely beloued ſonne in whom he was well pleaſed. And we muſt conceiue this diſtinction in ſuch manner, as though theſe three, Father, Son, and holy Ghoſt, were three names of one God. For the three perſons doe not in name or worde, but really in trueth diſtinctly ſubſiſt in the ſame diuine nature. Neither muſt we imagine that the three perſons are three formes or differences of one God as ſome heretickes haue dreamed, who taught that the father alone is God, and that he is called a father in one reſpect, the ſonne in another, and the holy Ghoſt in a third. For this were nothing elſe but to make the perſonall proprieties to be nothing but imaginarie accidents, which indeed, or at the leaſt in mans conceit, might come and goe, and be either in the perſons or forth of them. For the perſonall relations though in [a] minde they may be diſtinguiſhed from the diuine eſſence, yet [b] indeed they are one with it. But ſome will ſay, if they make this diſtinction, there is rather a quaternity then a Trinity: for the Godhead is one, the father another, the ſonne a third, and the holy Ghoſt a fourth. Thus ſome heretikes haue obiected againſt the diſtinction of the Trinity: but it is vntrue which they ſay. For the Godhead muſt not be ſeuered from the father, nor from the Sonne, nor from the holy Ghoſt: for the Father is God or the whole godhead, ſo alſo is the ſonne and the holy Ghoſt: and the godhead likewiſe is in euery one of theſe three perſons, and euery one of them ſubſiſting in the Godhead, muſt be conceiued to be in them all, and not as a fourth thing out of them. And therefore we muſt ſtill maintaine, that theſe three perſons are diſtinguiſhed and not deuided, as three men are deuided in beeing and ſubſtance: for this diuiſion cannot be in them; becauſe all three haue one diuine nature and one Godhead. This is the myſtery of all myſteries to be receiued of vs all, namely, the Trinitie of the perſons in the vnity of the Godhead. This forme of doctrine muſt bee retained and holden for theſe cauſes: I. Becauſe by it we are able to diſtinguiſh the true God from all falſe gods and Idols. II. Becauſe among all other pointes of religion this is one of the chiefeſt, beeing the very foundation thereof. For it is not ſufficient for vs to know GOD as we can conceiue of him in our owne imagination: but we muſt knowe him as he hath reuealed himſelfe in his worde. And it is not ſufficient to ſaluation to beleeue in GOD confuſedly, but we muſt beleeue in one GOD diſtinct into three perſons, the Father, the Sonne, and the holy Ghoſt: yea and more then this, we muſt hold and beleeue that GOD the father is our father, the Sonne our redeemer, the holy Ghoſt our ſanctifier and comforter. Well then, if we muſt in this manner beleeue in God, then we muſt alſo know him: for we can haue no faith in the thing which is vtterly vnknowne. Wherfore if we would beleeue in the father, ſonne, or holy Ghoſt, we muſt know them in part, Iohn, 17. *This is life eternall to know thee the onely God, and whō thou haſt ſent Ieſus Chriſt.* Iohn, 14. 17.

Mat. 3. 16. 17.

[a] πρὸς λογον.

[b] τῇ οὐσίᾳ.

The

world can not receiue the ſpirit of trueth becauſe it hath neither ſeene him nor knowne him. 1. Ioh. 2. 23. *Whoſoeuer denieth the ſon hath not the father.* Thirdly, this doctrine directs vs in worſhipping God aright: for vnity in trinity and trinity in vnity is to be worſhipped; one God muſt be worſhipped in the father, in the ſonne, and in the holy Ghoſt: and if we worſhip God the father without the ſonne and the holy Ghoſt; or if we worſhip the ſonne without the father and the holy Ghoſt: & the holy Ghoſt without the father and the ſonne, we worſhippe nothing but an idol. Againe, if wee worſhip the three perſons not as one God, but as three gods, then likewiſe we make three idols.

Note further, that of all the three perſons, the firſt perſon the father is ſet in the firſt place, and deſcribed to vs by three thinges. I. by his title that he *is a father*. II. by his attribute that he is *Almighty*. III. by his effect, that he *is maker of heauen and earth*: of theſe in order as they lie in the Creede. And firſt of the title (*Father*) It may ſeeme that he hath ſome prerogatiue ouer the Sonne and the holy Ghoſt, becauſe he is ſet before them: but wee muſt know, that he is ſet before them neither in regard of time, nor of dignity, for therein all three are equal; but in regard of order onely. The Father is the firſt, the Sonne the ſecond, and the holy Ghoſt the third: as may appeare by this ſimilitude. If three Emperours equall in dignity ſhould meete all in one place, being equall alſo in power and maieſty, if all three ſhould ſit downe, though one bee no better then another, yet one of them muſt needes ſit downe the firſt, and another in the ſecond place, and then the third: but yet we cannot ſay, that he which ſate downe firſt is the chiefeſt. And ſo it is in the Trinity, though none be greater or aboue another, yet the father is in the firſt place, not becauſe he is before the ſonne, or the holy Ghoſt in dignity or honour, but becauſe he is the fountaine of the deity, the ſonne being from him, & the holy Ghoſt from them both.

The meaning. Nowe let vs come to the title of the firſt perſon. The name *Father* in Scriptures is aſcribed either to God taken indefinitely, and ſo by conſequent to all the three perſons in trinity: or particularly to the firſt perſon alone. For the firſt, God is a father properly and principally, according to the ſaying of Chriſt, *Call no man father vpon earth, for there is but one your father which is in heauen*: that is, principally: whereas earthly parents, whom we are commaunded to worſhip and honour are but certaine images or reſemblances of our heauenly father, hauing this bleſſing, that they are fathers from him. And hereupon this title agrees to men, not ſimply, but ſo farre forth as God honoureth them with fatherhood in calling them to be fathers. whereas God himſelfe receiues this honour frō none. God is tearmed a father in reſpect both of nature and grace. He is a father in regard of nature, becauſe he created and gouerneth all things. In this regard he is called the *father of ſpirits*, and [b] Adam is called the Sonne of God. He is a father in reſpect of grace, becauſe we are regenerate by him, and accepted to be his ſonnes by adoption through the merit of Chriſt. And in this reſpect the ſecond perſon as well as the firſt is called [c] a Father, and ſaid to haue an offſpring[d] or ſeede & children. But when the name of father is giuē to the firſt perſon, it is done vpō a ſpecial conſideration, becauſe he is a father by nature to the ſecond perſon begetting him of his owne ſubſtance before all worldes. By this it appeares, that out of the title of the firſt perſon, wee may fetch a diſcription thereof on this manner. The Father is the firſt perſon in Trinity, begetting the ſon. Nowe to be begette is the perſonall propriety whereby he is diſtinguiſhed from the other two. If it bee ſaid that creatures doe beget, and that therefore to beget is not proper to the father: the anſwere is, that in this point there are many differences betweene God the father and all creatures. First the father begets the ſonne before all eternity: and therefore God the father begetting, and the ſonne begotten are equall in time: whereas in earthly generation the father is before the ſonne in time. Secondly, God the father begets his ſonne by communicating to him his whole eſſence or Godhead: which can not bee in earthly parents vnleſſe they ſhould bee aboliſhed and come to nothing. Whereas neuertheleſſe, God the father giuing his whole nature to his ſonne, retaines the ſame ſtill, becauſe it is infinite. Thirdly, the father begets the ſonne in himſelfe and not forth of himſelfe: but in earthly generation the father begetting is foorth of the child, and the child foorth of the father. And

a Heb. 12. 9
b Luk. 3. 38.
c Eſa. 9. 6.
d Eſa 53. 10.
e Eſa. 8. 18.
Mat. 23. 9.

that must not trouble vs which heretickes alleadge against this doctrine, namely, that if the Father who is of one nature with the sonne, did beget the sonne, then he did beget himselfe: for the Godhead of the Father doth not beget either the godhead or the person of the sonne: but the person of the father begets the person of the sonne, both which in one godhead are really distinct.

Thus we see what the father is. Nowe to beleeue in the father, is to bee perswaded, that the first person in Trinity, is the Father of Christ, and in him my Father particularly, and that for this cause I intend and desire for euer to put my trust in him.

Ier.14.19. Math.6.4.

The duties which we may learne hence are manifold. And here we haue occasion offered first of all to consider who is our father by nature. *I shall say to corruption* (saith Iob) *thou art my father: and to the wormie thou art my mother:* seeing God vouchsafeth this great prerogatiue to thē that loue him, that he will be their father: therefore Iob in consideration hereof would haue euery man to haue recourse to his own naturall condition, to see who is his father by nature. Iob saith, corruption is his father: but if we marke well the condition of our nature, we shall further see euery man to be the child of wrath, & that Satan is his father, for so long as a mā walkes in his sinnes (which euery man doth by nature) so long doeth he shewe himselfe to be the liuely childe of the deuill. And thus Christ reasoneth against the Scribes and Pharisees. *Ye are of your father the deuill, and the lusts of your father yee will doe.* And true it is, that no child is so like his father that begot him, as euery man by nature is like the deuill: and the whole tenour and course of his naturall life without grace is a liuely resemblance of the disposition of Satan. Secondly, euery one that beleeues God to bee a father, and in Christ his father, must as a good childe be obedient to his fathers will. So Salomon saith, *A wise sonne maketh a glad Father.* How? by doing his will: and therefore when one told our Sauiour Christ that his mother and brethren stood without, desiring to speake with him, he said, *Whosoeuer shall doe my fathers will which is in heauen, the same is my father, my sister, and mother:* wherein we may note, that hee that will haue God the father to be his father, and Christ Iesus his brother, must doe the will of God the father. And hence God saith, *If I be a master, where is my feare? If I be a father where is my honour?* Where is plainly taught this second duty, that if God bee our father, then as good children we must shewe obedience vnto him: but if we disobey him, then wee must knowe, that that former saying of Christ will bee verified vpon vs: that because men do the lusts of the deuill, therefore they are the children of the deuill. But least this feareful sentence be verified of vs, it is the duty of euery mā that maketh this confessiō, that he beleeues God to be his father, first to labour to know Gods will, and secondly, to perform continuall obedience vnto the same: like vnto a good child that would faine please his father, and therefore is alwaies ready to doe the best he can. And without doubt that man which vnfainedly takes God for his father, is then most grieued, when as by any sinne he displeaseth him, and no other crosse or calamity is so grieuous vnto him. The greatest griefe that the prodigall sonne vpon his repentance had, was that he had offended his father, by sinning against heauen, and against him: the same also must be our griefe: and all our care must be set on this, to consider howe wee may be obedient children to this our louing father. Thirdly, that mā that beleeues God to be his father, must imitate and follow him: for it is the will of God that his childrē should belike vnto himselfe. Now we followe God especially in two things. I. In doing good to them that persecute vs: so saith our Sauiour Christ, *Pray for them that hurt you, that you may bee the children of your father which is in heauen: for he maketh the sunne to rise on the euill and on the good, and sendeth raine on the iust and vniust.* II. Our heauenly father is mercifull: for he is a father of the fatherlesse: & therefore he that will be a sonne of this father, must be mercifull to his poore brethren, as Iob saith of himselfe, *I was the eies to the blinde, and I was the feet vnto the lame, I was a father vnto the poore.* Fourthly, seeing we beleeue God to be our father, we are hereby taught to vse moderate care for the things of this life: for if a man know himselfe to be the childe of God, then hee also knows that God will prouide for him, as we know in a family the father prouideth for all. Now God is a father, and his Church is his family: therefore if thou wilt be a member of Gods Church, and a child of God, thou must cast thy care on

Iob.17.14.

Iob.8.44.

Prou.10.1.

Mat.12.50.

Mal.1.6.

Mat.5.45.

Psal.68.5.

Iob.29. 15.16.

God,

god, & follow the counsel of Christ. *Be not too carefull for your life what yee shall eate, or what ye shall drinke.* And marke his reason drawne from the point which wee haue in hand. *The fowles of the heauen* (saith he) *they neither sow nor reape, nor carrie into barnes: and yet your heauenly father feedeth them: are ye not much better then they?* But alas, the practise of the world is contrarie: for men haue no care for the knowledge of Gods word, nor the meanes of their saluation: all their mindes are set on the things of this life, when as Christ saith, *First seeke the kingdome of heauen, and the righteousnesse thereof, and all these things shall be ministred vnto you.* If you should see a yong man prouide for himselfe, and no man els for him, we should presently say, surely his father is dead: euē so, when a mans care is set wholly both day & night for the things of this life, it argues that God hath either cast him off, or els that he takes him for no father of his. Fifthly, if God be our father, then we must learne to beare any crosse patiently that he shall lay vpō vs, either in bodie or in mind, and alwaies looke for deliuerance from him: for whome the Lord loueth, them he chastiseth: and *if ye endure chastising* (saith the Apostle) *God offereth himselfe vnto you as vnto children*: which may appeare more plainly by this comparison. If two children should fight, and a man comming by, should part them, and after beat the one, and let the other goe free: euery man that seeth this will say, that that child which he beats is his owne sonne. Euen so, when God chastiseth vs, he sheweth himselfe vnto vs as a father, if we submit our selues. Now if our earthly fathers corrected vs and we gaue them reuerence, taking it patiently: should we not much rather be in subiection to the father of spirits that we may liue? Therefore the conclusion is this: If we displease God, be ye sure, he will correct vs; and when his hand is vpon vs wee must not murmure against him, but beare it with a mild spirit: & furthermore when we are vnder the crosse, wee must alwaies looke for deliuerance from this Father onely. If a sonne when he is beaten should flee to his fathers enemies for helpe and counsell: it would argue that he were but a graceless child. Sundrie and diuers calamities and crosses befall men in this life, which they can not brooke: and therefore it is a common practise of many among vs in these daies, when Gods hand is vpon them, to goe for helpe to the deuill; they seeke for counsell at witches and wise men (as I haue said) but let them looke vnto it, for that is the right way to double their miserie, and to shew themselues lewd children. Lastly, if wee confesse and beleeue God to be the father of Christ, and in him our father also; then in regard of our conuersation, we must not frame our selues like vnto the world: but the course of our liues must be in righteousnesse and true holinesse. Paul exhorteth the Corinthiās to separate themselues from Idolaters, alleadging the place out of the olde Testament, where the Lord biddeth the Israelites *to come out from Idolaters, and to touch no vncleane thing*: and the reason followeth out of Ieremie, that if they doe so, *then God will be their Father, and they shall be his children, euen his sonnes and daughters*: which reason Paul vrgeth in the next chapter to this effect: considering we haue these promises, that therefore wee should cleanse our selues from al filthinesse of the flesh and spirit, and grow vp vnto holinesse in the feare of the Lord. Where, if we marke the place diligently, we shall finde this lesson, That euery man who takes God for his father, must not onely in this sinne of Idolatrie, but in all other sinnes separate himselfe, that men by his godly life may know whose childe he is. But some will say, this exhortation is needelesse amongst vs, for we haue no cause to separate our selues from others, because all amongst vs are Christians, all beleeue in God and are baptized, & hope to be saued by Christ. *Ans.* In outward profession, I confesse, we carrie the shew of Christians, but in deede and truth, by our liues and conuersations, very many among vs denie Christ: for in euery place the common practise is, to spend the time in drunkennes and surfetting, in chambering and wantonnesse: yea, great is the companie of those that make a trade of it; take this lewd conuersation from many men, and take away their liues. And on the Lords day it may be seene both publikely and priuately, in houses and in the open streetes, there is such reuel, as though there were no God to serue. In the fixe daies of the weeke, many men walke very painefully in their callings: but when the Lords day commeth, thē euery man takes license to doe what hee will: and because of the Princes laws, men wil come formally to the Church for fashions sake: but in the meane time how many doe nothing

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Math. 6. 26

Heb. 12. 7.

2. Cor. 6. 18.

Isa. 52. 11.

Ier. 31. 1.

2. Cor. 7. 1.

else but scorne, mocke, and deride, and as much as in them lyeth, disgrace both the word and the ministers thereof? so that the common saying is this: oh he is a precise fellow, he goes to heare Sermons, he is too holy for our companie. But it stands men in hand to take out a better lesson, which is, if we will haue God to be our father, we must shew our selues to be the children of God by repentance and newnesse of life: he can not be but a graceless child, that will lead a rebellious life flat against his fathers minde. Let vs then so behaue our selues, that we may honour our father which is in heauen, and not dishonour him in our liues and callings: rather let vs separate our selues from the filthinesse of the flesh, loathing those things which our father loatheth, & flying from those things which our father abhorreth.

And thus much for the duties. Now follow the consolations which arise from this point. But first we are to know that there are three sorts of men in the world. The first are such as will neither heare nor obey the word of God. The second sort are those which heare the word preached vnto them but they will not obey: both these sorts of men are not to looke for any comfort hence. Now there is a third sort of men, which as they heare Gods word: so they make conscience of obeying the same in their liues and callings: and these are they to whom the consolations that arise out of this place, doe rightly belong, and must be applyed.

First therefore, seeing God the father of Christ, and in him the father of all that obey and doe his will, is our father, here note the dignitie and prerogatiue of all true beleeuers: for they are sonnes and daughters of God, as saith S. Iohn. *So many as receiued him, to them he gaue a prerogatiue to be the sonnes of God: euen to them that beleeue in his name.* This priuiledge will appeare the greater if we consider our first estate: for as Abraham saith, *We are but dust and ashes*, and in regard of the depriuation of our natures, we are the children of the deuill: therefore of such rebels to be made the sonnes of God, it is a wonderfull priuiledge and prerogatiue, and no dignitie like vnto it. And to inlarge it further, he that is the sonne of God, is the brother of Christ, and fellow heire with him; and so heire apparent to the kingdome of heauen: and in this respect, is not inferiour to the very angels. This must be laide vp carefully in the hearts of Gods people, to confirme them in their conuersation among the companie of vngodly men in this world.

Iohn. 1. 12.

Gen. 18. 27.

Secondly, if a man doe indeuour himselfe to walke according to Gods word, then the Lord of his mercie will beare with his wants: for as a father spareth his owne sonne, so will God spare them that feare him. Now a father commands his childe to write or to applie his booke: though all things herein be not done according to his minde, yet if he finde a readinesse with a good indeauour, he is content, and falls to praise his childs writing or learning. So God giueth his commandement, and though his seruants faile in obedience; yet if the Lord see their heartie indeauour, and their vnfained willingnesse to obey his will, though with sundry wants, he hath made this promise and will performe it, that as a father spareth his sonne, so will he spare them. If a child be sicke, will the father cast him off? nay, if through the grieuousnes of his sicknes he cannot take the meat that is giuen him, or if he take it, and for faintnesse picke it vp againe, will the father of the child thrust him out of doores? no: but he will rather pitie him. And so when a man doth indeauour himselfe through the whole course of his life to keepe Gods commandements, God will not cast him away though thorough weaknesse he faile in sundrie things and displease God. This prerogatiue cannon: haue, but he that is the child of God: as for others when they sinne, they doe nothing els but draw downe Gods iudgements vpon them, for their deeper condemnation.

Mal. 3. 17. Psal. 103. 13.

Thirdly hence we learne, that the child of God cannot wholly fall away from Gods fauour, I doe not say, that he cannot fall at all: for he may fall away in part, but he cannot wholly. Indeede so oft as he sinnes, he depriues himselfe wholly of Gods fauour as much as in him lyeth: yet God for his part still keepeth the minde and purpose of a father. Dauid loued his sonne Absolon wonderfully, but Absolon like a wicked sonne played a lewd prancke, and would haue thrust his father out of his kingdome: and Dauid although he was sore offended with Absolon, and shewed tokens of his wrath, yet in heart he loued him, and neuer purposed to cast him off. Hereupon when he went against him, he commaunded the captaines to *intreat*

2. Sam. 18. 5. *treat the young man Absolon gently for his sake.* And when he was hanged by the haire of the head in pursuing his father, then David wept and cried, *O my sonne Absolon, my sonne Absolon, would God I had died for thee, Absolon my sonne.* And so it is with God our heauenly Father, when his children sinne against him, and thereby loose his loue and fauour, and fall from grace, he forsakes them: but how farre? Surely he shewes signes of anger for their wickednesse, and yet indeede his loue remains towards them stil: and this is a true conclusion, The grace of God in the adoption of the Elect is vnchangeable, and he that is the childe of God can neuer fall away wholly or finally. On the contrary, that is a bad and comfortlesse opinion of the Church of Rome; which holdeth, that a man may be iustified before God, & yet afterward by a mortall sinne, finally fall from grace and be condemned.

Torren conf. August.

Fourthly, the child of God that takes God the father for his father, may freely come into the presence of God, and haue liberty to pray vnto him. Wee know it is a great priuiledge to come into the chamber of presence before an earthly prince: and few can alwaies haue this prerogatiue though they be great men: yet the kinges owne sonne may haue free entrance, and speake freely vnto the king himselfe, because he is his sonne. Now the children of God haue more prerogatiue then this: for they may come into the presence, not of an earthly king, but of Almighty GOD the King of kinges: & as they are the sons of God in Christ, so in him they may freely speake vnto God their father by praier. And this ouerthrows the doctrine of such as be of the church of Rome, which teach and holde, that a man must come to speake to God by prayer through the intercessiō of Saints: for, say they, the presence of God is so glorious, that we may not be so bold, as of our selues to speake vnto him; but needs must haue the intercession of others.

Lastly, GOD will prouide for all his Church and children all thinges needefull both for their bodies and soules: so our Sauiour Christ bids his disciples take noe thought what they should eate, or what they should drinke, or wherewith they should be cloathed, adding this reason: *for your heauenly Father knoweth all your wāts.* And if we take thought, it must be moderate, and not distrustfull: it is a part of the fathers duty to prouide for his family & children, & not the childrē for the father. Now shal an earthly father haue this care for his children: and shall not our heauenly father much more prouide for those that feare and loue him? Nay marke further, in Gods Church there be many hypocrits which receiue infinite benefits frō God, by reason of his elect children with whom they liue: and wee shall see this to be true, that the wicked man hath euer fared better for the godly mans cause. Sodome and Gomorrha receiued many benefits by reason of righteous Lot: & when the Lord was purposed to destroy Sodō, he was faine to pull Lot forth of the cities: for the text saith the Angell of the Lord *could not do any thing till he was come out of it.* So also in Pauls dangerous voyage towards Rome, al the men in it fared better for Pauls company: for the Lord tolde Paul by an angel, that there should be no losse of any mans life, for *the Lord had giuen to him all that sailed with him.* And vndoubtedly if it were not for some few that feare God, he would powre downe his vengeance vpon many nations and kingdomes, there is such excesse of wickednes in all sorts. Againe, if the Lord doe thus carefully prouide for his children all kind of benefits; what a wonderfull wickednes is this, for men to get their liuing by vngodly meanes; as vsury, carding, dicing, and such like exercises. If a man were perswaded that God were his father, & would prouide sufficiently both for his bodye & soule; so that vsing lawful meanes he should euer haue enough: out of all doubt he would neuer after the fashion of the world vse vnlawful and prophane meanes to get a liuing. But this prooueth, that how soeuer such men say, God is their father, yet indeede they deny him.

Gen. 19. 22

Act. 27. 24

And thus much of this title, *Father*, the first thing whereby the first person is described. Now followeth the second point, namely his attribute of *Omnipotencie*, in the word *Almighty*. And whereas the father is said to be almighty, it is not so to be vnderstood as though the Sonne were not almighty, or the holy Ghost not almighty: for euery property and attribute (saue the personall properties) is common to all the three persons. For as God the father doth impart his Godhead vnto the sonne, and to the holy Ghost, so doth he communicate the properties of the Godhead to them also.

God

God is omnipotent two waies: I. Because he is able to do whatsoeuer he will. II. Because he is able to doe more then he will doe. For the first, that God is able to doe whatsoeuer hee will, Dauid saith, *Our God is in heauen, and he doth whatsoeuer he will*: for there is nothing that can hinder God; but as he willeth, so euery thing is done. Secondly, that God can doe more thē he willeth to be done, it is plain where Iohn Baptist saith: *God is able of these stones to raise vp children vnto Abraham*: for though God can doe thus much, yet he will not doe it. So likewise when Christ was betraied, the Father could haue giuen him more then 12. legions of Angels to haue deliuered him out of their hands, but yet he would not: and the like may be said of many other things. The Father is and was able to haue created an other world, yea a thousand worlds; but he would not, nor will not. And likewise Christ beeing vpon the crosse, was able at their bidding to haue come downe, and saued himselfe from death; but he would not: and therefore this is true, the Lord can do any thing that he willeth to be done actually, yea & more then he will. But some will say, God can not doe some things which man can doe, as God cannot lie, nor denie himselfe: and therefore he is not omnipotent. *Ans.* Although some haue thought that God could doe euen these things, and that he did them not, because he would not: yet we must know and beleeue that God can neither lie, nor denie himselfe: indeed man can doe both, but these and many other such things if God could doe them, he could not be God. God indeede can doe all things which shew forth his glorie and maiestie: but such things as are against his nature he cānot doe: as for example: God can not sinne, and therefore can not lie: and because he can not doe these thinges, for this very cause he is omnipotent: for these and such like, are works of impotencie: which if God could doe, he should euen by his owne word be iudged impotent. Secondly, he can not doe that which implies contradiction: as when a thing is, to make it at the same time to be, and not to bee: as when the Sunne doth shine, to make it at the same instant to shine & not to shine. And therfore false is the doctrine of that Church, which in their Transubstātiation make the body of Christ, (whose essentiall propertie is to be onely in one place at once) to be circumscribed, & not to be circumscribed: to be in one place, & not to be in one place.

Heb. 3. 9.

Tit. 1. 2. 2. Tim. 2. 13.

And thus much for the meaning. Now follow the duties whereunto we are mooued by this doctrine, of *Gods omnipotencie*.

First, whereas God the father is saide to be Almightie, we are taught true humiliation: *Humble your selues vnder the mightie hand of God*, saith Peter: where he giueth an exhortation to humilitie, & alleadgeth the cause, because God is *Almightie*. To make this more plaine. Euery one of vs was borne in sinne, and by nature we are most wretched in our selues: now what an one is God? Surely he is able to do whatsoeuer he will, yea and more then hee will, and is able to destroy such as rebel against him euery moment. Therefore our dutie is, to cast downe our selues for our sinnes in his presence. This true humiliation was that which our Sauiour Christ would haue brought the young man in the Gospell vnto, when he bad him goe sel all that he had and giue to the poore. Therefore whosoeuer thou art, take heede thou must: for if thou runne on in thy wickednes, and still rebell against God, it is a thousand to one at length he will destroy thee. For he is an almightie God, & able to doe whatsoeuer he will: his hand is mightie, it boots not a man to striue with him: for hee was neuer yet ouermastered, and for this cause we must needes cast downe our selues vnder his hand. It is a *fearefull thing* (saith the holy Ghost) *to fall into the hands of the liuing God*: therefore if we would escape his heauie and terrible displeasure, the best way for vs is, to abase our selues, and be ashamed to follow our sinnes. Christ biddeth vs not to feare him that is able to kill the bodie, and can goe no further: *but wee must feare him that is able to cast both bodie and soule into hell fire*. Exampe of this we haue in Dauid, who when he was persecuted by his owne sonne Absolon, he said vnto the Lord, *If hee thus say, I haue no delight in thee, behold here I am, let him doe to me as seemeth good in his eyes*. But some wil say, I will liue a little longer in my sinnes, in lying, pride, Sabboth-breaking, in swearing, dicing, gaming, and wantonnes: for God is mercifull, and in my old age I will repent. *Ans.* Well, soothe not thy selfe: but marke, vsually when God holds backe his hand for a season, hee doth as it were fetch a more mightie blow, for the greater confusion of a rebellious sinner; therefore humble, submit, and cast downe thy selfe before

1. Pet. 5. 6.

Heb. 10. 31.

Matth. 10. 28.

2 Sam. 15. 26.

before God, and doe not ſtriue againſt him: his hand is mighty, and will ouerthrow thee. Though thou hadſt all learning, wiſedome, might, riches, &c. yet (as Chriſt ſaid to the young man) one thing is wanting, that thou ſhouldeſt be humbled; and vntill thou be humbled, nothing is to be looked for but Gods iudgement for ſinne.

Secondly ſeeing God is *Almighty*; wee muſt tremble and feare at all his iudgements, we muſt ſtand in awe, quake, and quiuer at them, as the poore child doth, when hee ſeeth his father come with the rod. Example of this wee haue often in Gods word; as when the ſonnes of Aaron offered ſtrange fire before the Lord, hee ſent fire from heauen, & burned them vp. And though Aaron was very ſorrie for his ſonnes, yet when Moſes told him, that the Lord would be *glorified in all that came neere him*, then the text ſaith *Aaron held his peace*. So alſo we reade that the Apoſtles reprooued Peter, for preaching vnto the Gentiles: but when Peter had expounded the things in order which hee had ſeene, then *they held their peace, and glorified God*. As alſo Dauid ſaith: *I held my tongue, O Lord, becauſe thou diddeſt it*. Iſaiah ſaith, *In hope and ſilence is true fortitude*. If a man be in trouble he muſt hope for deliuerance, and be quiet and patient at Gods iudgements. But the practiſe of the world is flat contrary. For men are ſo farre from trembling at them that they vſe to pray to God that plagues, curſes, and vengeance may light vpon them, and vpon their ſeruants and children. Now the Lord beeing a mighty God, often doth anſwerable bring his iudgements vpon them. Againe, many caried away with impacience, with themſelues hanged or drowned: which euills they thinke ſhal neuer befal them: yet at the length God doth in his iuſtice bring ſuch puniſhments vpon them according as they wiſhed. And (which is more) in all ages there haue bin ſome which haue ſcorned and mocked at Gods iudgements. Hereof we had not far hence a moſt fearfull example. One beeing with his companie in a houſe drinking on the Lords day, whē hee was ready to depart thence there was great lightening and thunder: whereupon his fellow requeſted him to ſtay but the man mocking and ieſting at the thunder & lightning, ſaid (as report was) *I haue nothing but a knaue cooper knocking my hir tubbes*, come what would, hee would goe; and ſo went on his iourney: but before he came halfe a mile from the houſe, the ſame hand of the Lord which before hee had mocked, in a crack of thunder ſtroke him about the girdleſtead that hee fell downe ſtarke dead. Which example is worthy our remembrance, to put vs in mīde of Gods heauy wrath againſt thoſe which ſcorne his iudgements: for our duty is to tremble & feare: & it were greatly to be wiſhed, that we could with open eie beholde the terriblenesſe and fearfulnes of Gods iudgmets: it would make a man to quake and to leaue off ſinne. If a man paſſe by ſome high and daungerous place in the night when he cannot ſee, he is not afraid; but if yee bringe him backe againe in the day, and let him ſee what a ſteepe & dangerous way he came, he will not bee perſwaded to paſſe the ſame way againe for any thing: ſo it is in ſinning: for men liuing in ignorance and blindneſſe, practiſe any wickednesſe, and doe not care for Gods iudgments: but when God of his goodneſſe bringeth them backe, and openeth their eyes to ſee the downefall to the pit of hell, and the iudgements of God due to their ſinnes: then (they ſay) they will neuer ſinne as they haue done, but become new men, and walke in the way to eternall life.

Leu. 10.3.

Act. 11.18.

Pſa. 39.10.

Iſa. 30.

Ann. 1592 in Cambridgeſhire.

Thirdly, we are taught by the Apoſtle Paul, that if we be to doe any duty to our brethren, as to releeue them, we muſt doe it with chearefulnes: for he laboureth to perſwade the Corinthians to chearfull liberality; and the reaſon of his perſwaſion is, *becauſe God is able to make all grace to abound toward them*. Where alſo this duty is taught vs, that ſeeing God is omnipotent, and therfore able to make vs abound, therefore we muſt giue chearefully to our poore brethren which want.

1. Cor. 9. 7. 8.

Fourthly, whereas there are many in euery place, which haue liued long in their ſinnes, euen from their cradle; ſome in wantonnes, ſome in drunkennes, ſome in ſwearing, ſome in idleneſſe, and ſuch like: out of this place to all ſuch there is good leſſon, namely, that euery one of them doe now become new men, and repent of all their ſinnes, for all their life paſt. For marke what Paul ſaith of the Iewes which are cut off from Chriſt the olde vineeare, and haue ſo continued in hardneſſe of heart, and deſperate malice againſt him almoſt 16. hundreth yeares: *if* (ſaith he) *they abide not ſtill in vnbeliefe, they may*

Rō. 11. 23.

be grafted in their oliue againe: and his reaſon is this, *becauſe God is able to graft them in againe*. Euen ſo though wee haue liued many yeares in ſinne, (and ſure it is a dangerous and fearefull caſe for a man to liue 20. 30. or 40. yeares vnder the power of the deuill;) yet we muſt know that if we will now liue a new life, forſake all our ſinnes and turne to God, wee may be receiued to grace, and be made a branch of the true oliue, though wee haue borne the fruites of the wild olive all our life long. But ſome will obiect, that they haue no hope of Gods fauour, becauſe they haue beene ſo grieuous ſinners, and continued in them ſo long. *Anſ.* But know it, whoſoeuer thou art, God is able to graft thee in; and if thou repent, he will receiue thee to his loue and fauour. This muſt be obſerued of all, but eſpecially of ſuch as are old in yeares, and yet remaine ignorant without knowledge, they muſt turne to the Lord by repentance: otherwiſe, if they continue ſtil profane and impenitent, they muſt knowe this, that their damnation comes poſt haſt to meete them, and they to it.

And thus much for the duties. Now follow the conſolatiõs which Gods church reape from this, that God the Father is *Omnipotent*. Firſt, the wonderfull power of God ſerueth to ſtrengthen vs in prayer vnto God: for he that will pray truly, muſt onely pray for thoſe things for which hee hath warrant in Gods word: all our praiers muſt be made in faith, and for a man to pray in faith, it is hard: therefore a ſpeciall meanes to ſtrengthen vs herein, is the mighty power of God. This was the ground and ſtay of the leper whom our Sauiour Chriſt clenſed: *Lord* (ſaith hee) *if thou wilt, thou canſt make me cleane*. And in the Lords prayer, whẽ our Sauiour Chriſt hath taught vs to make ſixe petitions; in the ende he giueth vs a reaſon, or motiue to induce vs to ſtand vpon, & to wait for the benefits before craued, in theſe words: *Thine is the kingdome, thine is the power. &c.* Matth. 8.

Secondly, hence we learne this comfort, that all the gates of hell ſhal neuer be able to preuaile againſt the leaſt member of Chriſt. I doe not ſay, they ſhall neuer bee able to aſſault, or tempt them, for that may be: but they ſhall neuer ouercome them. How (wil ſome ſay) may wee bee reſolued of this? *I anſwer*, By reaſon of faith: for if a Chriſtian man do beleeue that God the Father, and in Chriſt his father, is Almightie, no enemy ſhall euer be able to preuaile againſt him. So S. Iohn reaſoneth: *Little children yee are of God, and haue ouercome them*, that is, al falſe teachers, *becauſe greater is he that is in you*, that is, Chriſt Ieſus by his holy ſpirit, who is God & therfore Almighty, *Then he that is in the world*, that is, the ſpirit of Satan: therefore you heede not to feare. So Dauid compareth himſelfe to a ſilly ſheepe, and ſaith: *Though I ſhould walke through the valley of the ſhadow of death*, that is, as it were in the mouth of the Lyon, *yet I would feare none euill*: why ſo? becauſe the Lord is with him: *thy rodde* (ſaith he) *and thy ſtaffe comfort me*. 1. Ioh. 5. 4. Pſal. 23.

Thus much for the benefits. Now whereas it is ſaide the firſt perſon is a Father, as alſo Almighty, ioyne theſe two together, and hence will ariſe ſingular benefits and inſtructions. Firſt, whereas wee are taught to confeſſe, that the firſt perſon is a Father Almighty, wee, and euery man muſt learne to haue experience in himſelfe, of the mighty power of this almightie Father. Why, will ſome ſay, that is nothing, for the diuell and all the damned ſoules feele the power of the Almighty? True indeede they feele the power of God, namely, as hee is an almighty Iudge condemning them; but they feele not the power of an almighty Father: this is the point whereof we muſt indeauour to haue experience in our ſelues. Paul praieth *that the God of our Lord Ieſus Chriſt the father of glory, would giue vnto the Epheſians the ſpirit of wiſedome, to ſee what is the exceeding greatnes of his power in them which beleeue, according to the working of his mighty power which he wrought in Chriſt*. Which place muſt be conſidered: for here the Apoſtle would haue vs haue ſuch a ſpeciall manifeſtation of Gods power in our ſelues, like to that which hee did once ſhew forth in Chriſt. But how did Chriſt ſee and finde the power of God as hee was man? *Anſw.* Diuers waies: I. on the croſſe hee died the firſt death; which is the ſeperation of bodie and ſoule: and he ſuffered the ſorrows of the ſecond death. For in his ſoule hee bare the whole wrath of God, and all the pangs of hell, and after was buried & laid in the graue, where death triumphed ouer him for the ſpace of three dayes. Now in this extremity God did ſhew his power, in that he raiſed Chriſt from death to life. And looke as his power was manifeſted in Chriſt the head: ſo muſt it be manifeſted in al his members: for euery man hath his Eph. 1. 19.

graue,

graue, which is naturall ſinne and corruption, which wee draw from our firſt parents, and looke as a man lies dead in the graue, and can mooue neither hand nor foote: ſo euery man by nature lieth dead in ſinne. Now as God did ſhew his power in raiſing Chriſt from death: ſo euery one muſt labour to haue this knowledge and experience in himſelfe of the mightie power of God, in raiſing him from the graue of ſinne to newneſſe of life. For thus Paul makes a ſpeciall requeſt, that he might *know Chriſt, and the vertue of his reſurrection*, that is, that hee might feele in himſelfe that power whereby Chriſt was raiſed from death to life, to raiſe him alſo from the bondage of his ſinnes to a new life more and more. Furthermore, when Chriſt was vpon the croſſe, and all the gates of hell were open againſt him, then did he vanquiſh Satan: he bruiſed the ſerpents head, & as Paul ſaith, *he ſpoyled principalities and powers, and made a ſhew of them openly, and hath triumphed ouer them in the croſſe*: he ouercame the deuil and al his angels by the power of his Almightie father, and by his owne power as he is God. And euen ſo muſt Chriſtian men labour to finde the ſame power in themſelues of this almightie Father by which Chriſt did triumph ouer Satan: that by it they may tread him vnder their feet, which men can neuer do by any power in themſelues. Againe, Chriſt praieth that that cup might paſſe from him: and yet he ſaith, *Not my will, but thy will be fulfilled*. For it was neceſſarie that Chriſt ſhould ſuffer. And this requeſt was heard, not becauſe he was freed from death, but becauſe God his father Almightie gaue him power and ſtrength in his manhood to beare the brunt of his indignation. Now looke as this power was effectuall in Chriſt Ieſus the head, to make him able and ſufficient to beare the pangs of hel: ſo the ſame power of God, is in ſome meaſure effectual in all the members of Chriſt, to make them both patient, and of ſufficient ſtrength to beare any affliction, as Saint Paul ſaith: *being ſtrengthened with all might through his glorious power vnto all patience and long ſuffering with ioyfulneſſe*. And this is a notable point which euery one ought to learne: that whereas they confeſſe God to be their Almightie father, they ſhould herewithall labour to feele and haue experience in themſelues, that he is Almightie in the beginning & continuing of grace vnto the, and in giuing them power and patience to ſuffer afflictions. Further, Chriſt Ieſus when the worke of our redemption was accompliſhed, was lifted vp into heauen, & ſet at the right hand of God in heauenly places farre aboue al principalities and powers, &c. euen by the power of his father: well, as this power was made manifeſt in the head; ſo muſt it be in the members thereof. Euery child of God ſhall hereafter ſee and feele in himſelf the ſame power to tranſlate him from this vale of miſerie in this life, to the kingdom of heauen. Wherfore to conclude, we haue great cauſe to be thankefull and to praiſe God for this priuiledge, that he ſheweth his power in his childrē in regenerating thē, in making them die vnto ſinne, & to ſtand againſt the gate of hell, and to ſuffer afflictions patiently: as alſo that hee tranſlates them from death to life. And euery one ſhould ſhew his thankefulnes in labouring to haue experience of this power in himſelfe, as Paul exhorteth vs in his epiſtles to the Coloſſians and Epheſians: yea, read all his epiſtles and wee ſhall finde he mētioneth no point ſo often as this, namely, the mightie power of God, manifeſted firſt in Chriſt, and ſecondly in his members: & *he accounteth all things loſſe that he might know Chriſt, and the vertue of his reſurrection*. This point is the rather to bee marked, becauſe his power in the matter of grace is not to be ſeene with eye; and few there be in reſpect that haue left the vertue thereof in themſelues, for the deuil doth mightily ſhew his contrarie power in the greateſt part of the world in carrying them to ſinne and wickednes.

Phil. 3. 10

Col. 2. 15.

Luk. 22. 42

Coloſſ. 1. 11.

Phil. 3. 10.

Secondly, hence we learne that which Paul teacheth, namely, to know that all things worke togither for the beſt vnto them that loue God. God is Almightie, and therefore able to doe what ſoeuer hee will: he is alſo a father, and therefore is willing to doe that which is for our good. But ſome wil ſay, we are ſubiect to many croſſes, yea to ſin: what? can our ſins turne to our good? *Anſ.* If God almightie be thy father, he will turne thine afflictions, yea thy ſinnes which by nature are euill, beyond all exſpectation vnto thy ſaluation. And thus much God will doe to al ſuch as be obedient vnto him: yet no man muſt hereupon preſume to ſinne.

Rom. 8. 28.

Thirdly, whereas we beleeue that God is a mightie father, it ſerues to confirme Gods children in the promiſes of mercie

reuealed in his word. The chiefeſt whereof is, that if men wil turne from there ſins, and beleeue in Chriſt, they ſhal not periſh but haue life euerlaſting. I know ſome men wil make it an eaſie thing to beleeue eſpecially thoſe which neuer knew what faith meant. But ſuch perſons neede no meanes of confirmation of faith: therefore let all thoſe which haue taſted of the hardnes of attaining vnto it, learne how to eſtabliſh their wauering hearts in the promiſe of God, by the conſideration of theſe two points: God is a father, & therefore he is willing: he is alſo Almightie, and therefore hee is able to performe his promiſe. He that wil be truly reſolued of Gods promiſes, muſt haue both theſe ſetled in his heart, and build on them as on two foundations.

It followeth, *Creator of heauen and earth.* We haue ſpoken of the title of the firſt perſon, & of his attributes: now we come to ſpeake of his effect, namely the Creation: but before we come to it, we are to anſwer a certaine obiection which may be made. At the firſt it may ſeeme ſtrange to ſome, that the worke of creation is aſcribed to the firſt perſon in Trinitie the father: whereas in the Scripture it is common to them all three equally. And firſt that the father is Creatour, is was neuer doubted: as for the ſecond perſon the Sonne, that he is Creatour, it is euident: Ioh. 1. 3. *All things are made by it*, that is, by the Son, who is the ſubſtantiall word of the father, *and without it was made nothing that was made.* And againe it is ſaide, *that God by his* Heb. 1. 2. *Sonne made the world.* As for the holy Ghoſt, the worke of creation is alſo aſcribed vnto him: and therefore Moſes ſaith, *The ſpirit mooued vpon the waters:* and Iob Gen. 1. 2. ſaith, *His ſpirit hath garniſhed the heauens.* How then is this peculiar to the father, being common to all the three perſons in Trinitie? *I anſwer*, The actions of God are twofold: either inward, or outward. The inward actions are thoſe, which one perſon doth exerciſe towards an other: as the father doth beget the ſonne, and this is an inward action peculiar to the father: and all inward actions are proper to the perſons from whome they are. So the Sonne doth receiue the godhead by communication from the Father: and the holy Ghoſt from them both: & theſe are inward actions peculiar to theſe perſons. So likewiſe, for the father to ſend his ſonne, it is an inward action proper to the father, and cannot be communicated to the holy Ghoſt: and the Sonne to be ſent by the father onely is a thing proper to the Sonne, and not common to the father, or to the holy Ghoſt. Now outward actions are the actions of the perſons in the Trinitie to the creatures, as the worke of creation, the worke of preſeruation, and of redemption. Theſe & all ſuch actions are common to all the three perſons: the father createth, the ſonne createth, & the holy Ghoſt createth. and ſo we may ſay of the workes of gouernment, and of redemption, and of all outward actions of the perſons to the creatures. But ſome againe may ſay, how then can the worke of creation, beeing an outward action of God to the creature, be peculiar to the firſt perſon the father? *I anſwer*, The work of creation is not ſo proper to the firſt perſon, as that it cannot alſo be common to the reſt: for all the three perſons ioyntly created al things of nothing; onely they are diſtinguiſhed in the manner of creating. For the father is the cauſe that beginneth the worke, the Sonne puts it in execution, the H. Ghoſt is the finiſher of it. And againe, the father createth by the a Son, and by the H. ghoſt: the Son createth by the holy Ghoſt, and from the Father: the holy Ghoſt createth not by the Father, nor by the Son; but frō the Father and the Sonne. And this is the reaſon why the worke of creation is aſcribed here vnto the Father, becauſe he alōe createth after a peculiar manner, namely by the Sonne and by the holy Ghoſt: but the Sonne and the holy Ghoſt create not by the Father but from him.

Baſil. de ſpirit ſanct. cap. 16. a Coloſſ. 1. 16. Rō. 11. 36.

Thus hauing anſwered the obiection, we come to ſpeake of the Creation it ſelf. In handling whereof, we muſt withal treat of the *Counſell of God*, as beeing the cauſe thereof, and of the Gouernment of the creatures, as beeing a work of God wherby he continues the creation. And the order which I will obſerue, is firſt to ſpeake of the *Counſell of God*, and ſecondly of the Execution of his Counſell, which hath two ſpeciall branches, the firſt the *Creation*, the ſecond the *preſeruation* or *gouernement* of things created.

The Counſell of God, is his eternal and vnchangeable decree, whereby he hath ordained all things either paſt, preſent, or to come, for his owne glorie. Firſt I call it a decree, becauſe God hath in it ſet downe with himſelfe & appointed as ſoueraigne Lord, what ſhal be, what ſhal not be.

be. I adde further, that all things whatsoeuer come vnder the compasse of this decree; as Paul saith. *He worketh al things according to the counsell of his will.* And our Sauiour Christ saith, that a sparrow cannot fall on the ground *without the heauenly father*: yea further, he tels his disciples, that the *very haires of their heads are numbred*, meaning that they are knowne and set downe in the councell of God. And considering that God is King of heauen and earth; & that most wise, yea wisedome it selfe; and most mightie, yea might & power it selfe: it must needes be that he hath determined how all things shall come to passe in his kingdome, with all their circumstances, time, place, causes, &c. in such particular māner, that the very least thing that may be, is not left vnappointed and vndisposed.

Eph. 1. 11.
Math. 10. 29.
ver. 30.

The councel of God hath two properties, *eternitie* and *vnchangeablenes*. It is eternall, because it was set downe by God from everlasting before all times, as Paul saith: God hath chosen the Ephesians to *saluation before all worlds*. And he saith of himselfe, that he was called according to *the purpose of God, which was before all worlds*. Againe, the same counsell once set downe, is vnchangeable. God saith, *I am Iehouah, and I change not. With God* (saith S. Iames) *there in no variableneſse, nor shadow of chaunge*. Now such as God is, such is his decree or counsell. And being vnchangeable, his counsels also are vnchangeable.

Eph. 1. 4.
2. Tim. 1. 9
Mat. 3. 6.
Iam 1. 17.

Gods counsell hath two parts: his Foreknowledge, and his will or pleasure. His foreknowledge, wherby he did foresee all things which were to come. His will, whereby in a generall manner he wills and ordaines whatsoeuer is to come to passe: and therefore such things as God altogither nilleth, can not come to passe. Now these two parts of the counsell of God must be ioyned togither and not seuered. Will without knowledge is impotent, and foreknowledge without will is idle. And therefore such as hold that God doth barely foresee sundrie things to come, no manner of way either willing or decreeing the issue and euent of them, doe bring in little better then Atheisme. For if we say that any thing coms to passe either against Gods will, or God not knowing of it or not regarding it, we shall make him either impotent or careless, and raise the very foundation of Gods prouidence.

And this decree of God must bee conceiued of vs as the most generall cause of all things subsisting: beeing first in order hauing all other causes vnder it, and most principall, ouerruling all, ouerruled by none.

Thus we see what is to be held touching Gods counsel: now for the better cleering of the truth, three obiections of some difficultie are to be answered. First may some man say, if God decree and ordaine all things whatsoeuer, then he decreeth & ordaineth sinne: but God decrees not sin in as much as it is against his will: & therefore he decrees not all things. *Ans.* Wee vse not to say that God doth simply will or decree sinne, but onely in part, adding withall these caueats: I That God willeth and decreeth sinne, not properly as it is sinne, but as it hath in it sundrie regards & respects of goodnesse, so farforth as it is a punishment, or chastisment, or triall, or action, or[a] hath any existence in nature. II. God can so vse euill instruments, that the worke done by them beeing a sinne, shall neuertheles in him be a good worke: because he knowes how to vse euill instruments well. If it be further aleadged, that God willeth no wickednes, Psal. 5. 5. wee must know that Gods will is twofold, generall, and speciall. Generall, whereby God willeth & decreeth that a thing shall be: and by this kind of will he may be said to will sinne; and that without sinne. For though he decree it thus, yet doth he not instill wickednes into the heart of any sinner, and his decree is onely for a most excellent ende. For in regard of God which decreeth it, it[b] is good that there shou'd be euill. To this purpose Augustine saith excellently, *By an vnspeakable manner it comes to passe, that that which is against Gods will, is not without his will.* [c] Now the speciall will of God is that whereby he willeth any thing in such manner, that he approoueth it and delighteth in it. And thus indeed we can not say without blasphemy, that God willeth sinne. Thus then we see in what manner and how farforth God may be said to decree sinne, that is, to will and appoint the permission of it.

a Quatenus habet rationē entis, non quatenus habet rationem defectus.

b Bonum est vt sit malum. Aug. Enchir ad Laur. c. 101.

c Voluntate permissiua vult: approbatiua non vult.

Againe it may be obiected thus. If all things be determined by the vnchangeable decree of God, then all things come to passe by an vnchangeable necessitie: and men in their actions haue no free will at al, nor libertie in doing any thing. *Answ.* This must be learned as a certen rule, that

the neceſſarie decree of God, doth not aboliſh the nature of the ſecond cauſes, and impoſe neceſſitie vpon the wil of man, but onely order and incline it without any conſtraint, to one part. As for example: When a people is gathered togither to heare Gods word, there is none of them but they know that they come thither by Gods prouidence (and in that reſpect neceſſarily) yet before they come, they had al freedome and libertie in themſelues to come or not to come: and Gods eternall counſell did not hinder the libertie of our wills, in comming or not comming, nor take away the ſame: but onely incline and turne them to the choice of one part. Another example hereof we may haue in our Sauiour Chriſt, whoſe ſtate and condition of body, if we regard, he might haue liued longer: yet by the eternall counſel of God he muſt die at that place, at that time, at that houre, where & whē he died. Whereby we may ſee, that Gods counſell doth not hinder the will of man: but onely order and diſpoſe it. Which anſwer beeing well marked, we ſhall ſee theſe two will ſtand togither; the neceſſarie & vnchangeable councell of God, and the free will of man. And againe, that the ſame action may be both neceſſarie and contingent: neceſſarie in regard of the higheſt cauſe, the counſell of God; not neceſſarie but contingent in reſpect of the ſecond cauſes, as among the reſt, the will of man.

Thirdly, ſome will yet obiect againſt this doctrin, that if al things come to paſſe according to Gods vnchangeable decree, then what needs the vſing of any means? what needes the preaching of the word? and receiuing of the Sacraments? what needes any lawes, Princes, Magiſtrates, or gouernment? what needes walking in mens ordinarie callings? all is to no ende: for let men play or worke, ſleepe, or wake; let them doe what they will: all is one: for Gods eternall counſell muſt needes come to paſſe: therefore it may ſeeme in vaine for mē to buſie themſelues about ſuch things. *Anſ.* But we muſt know that as God hath appointed all things to come to paſſe in his eternal & vnchangeable counſel; ſo in the ſame decree, he hath togither ſet downe the meanes and waies whereby he will haue the ſame things brought to paſſe: for theſe two muſt neuer be ſeuered; the thing to be done, and the meanes whereby it is done. Wee may read in the Acts in Pauls dangerous voy-

Act. 27.

age towards Rome, an angel of the Lord told Paul, that God had giuen him al that ſailed with him in the ſhip: now the ſoldiours and marriners hearing this, might reaſon thus with themſelues: Seeing God hath decreed to ſaue vs all, we may doe what we will, there is no danger, for we ſhal all come to lād aliue: but marke what Paul ſaith, *Except theſe abide in the ſhippe, ye can not be ſafe*: where we ſee, that as it was the eternall counſell of God to ſaue Paul, and all that were with him: ſo he decreed to ſaue all by this particular meanes of their aboad in the ſhippe. King Ezechias was reſtored to his health, and receiued from God a promiſe that he ſhould haue 15. yeares added to his daies, and the promiſe was confirmed by ſigne: now, what doth he? caſt off all meanes? no: but as he was preſcribed, ſo he applieth a bunch of drie figges to his ſore, and vſeth ſtill his ordinarie diet. Therefore it is groſſe ignorance & madneſſe in men to reaſon ſo againſt Gods decree; God in his vnchāgable counſell, hath decreed and ſet downe all things how they ſhall be; therefore I wil vſe no meanes, but liue as I liſt: nay rather we muſt ſay the contrarie; becauſe God hath decreed this thing or that to be done: therfore I will vſe the means which God hath appointed to bring the ſame to paſſe.

ver. 31.

2. King. 20.

Now follows the *Creation*, which is nothing els but a worke of the bleſſed Trinitie, forming and framing his creatures which were not before, & that of nothing. The points to be knowne concerning the creation are many. The firſt is, the thing by which God did beginne and finiſh the creation. And we muſt vnderſtand, that at the firſt God made all things, without any inſtrument or meanes, & not as men doe which bring to paſſe their buſines by ſeruants and helps; but onely by his word & commandement: as the Pſalmiſt ſaith, *He commanded, and all things were made.* In the beginning God ſaide, *Let there be light*, and there was light: and by the ſame meanes was the creation of euery creature following. The very power of the word and commaundement of God was ſuch, as by it that thing was made and had a beeing, which before was not. It may be demanded, what word this was by which God is ſaid to make all things. *Anſ.* The word of God in Scripture is taken three waies: for the ſubſtantiall word, for the ſounding or written word, for the operatiue

Pſal. 14. 8, 3.

Gen. 13.

tiue or powerfull word. The ſubſtanciall word, is the ſecond perſon begotten of the ſubſtance of the father. Now howſoeuer it be true, that God the father did create all things by his word, that is, by his Sonne: yet doth it not ſeeme to bee true that by theſe words [*God ſaid, Let there be*, this or that] that the Sonne is meant. For that word which God gaue out in the creation was in time, whereas the Sonne is the word of the Father before all times: and againe, it is a word common to the three perſons equally, whereas the Sonne is the word of the Father onely. Furthermore, it is not like that it was any ſounding word ſtanding of letters and ſyllables, and vttered to the creatures after the vſual manner of men, that was the cauſe of them: it remaines therfore that all things were made by the operatiue word, which is nothing but the pleaſure, will, and appointment of God, and is more powerfull to bring a thing to paſſe then all the meanes in the world beſide. For Gods willing of any thing is his effecting and doing of it. And this is prooued by Dauid, when he ſaith, *He ſpake the word, and they were made: hee commanded, and they were created*. Hence we muſt take out a ſpecial leſſon, needfull to be learned of euery man. Looke what power God vſed and ſhewed in making the creatures whē they were not, the ſame power he both can and will ſhew forth in recreating and redeeming ſinfull men by the pretious blood of Chriſt. By his word he created mans heart when it was not; & he can and wil as eaſily create in vs al new hearts, ſpecially when wee vſe the good meanes appointed for that ende. As, when Chriſt ſaid to dead Lazarus, *Lazarus, come forth*, he aroſe and came forth of his graue, though bound hand and foote: ſo when the Lord ſpeakes to our dead hearts by his word and ſpirit, wee ſhall riſe forth of the graues of our ſinnes and corruptions. In the creation of the great world, God ſaid, Let there be light, and preſently darknes gaue place: and the ſame he can doe to the little world, that is to man. We are by nature darknes, and let God but ſpeake to our blind vnderſtandings, our ignorance ſhall depart, and we ſhall be inlightened with the knowledge of the true God and of his will: as Paul ſaith, *God that commanded the light to ſhine out of darkneſſe, is hee which hath ſhined in our hearts to giue the light of the knowledge of the glorie of God in the face of Ieſus Chriſt.*

Heb. 1, 3.

Pſal. 51, 10

Ioh. 11, 44.

2. Cor. 4. 6.

Secondly, God made all creatures, without motion labour, or defatigation: for his very bidding of the worke to be done, was the doing of it. And this thing no creature can doe, but God onely, though vnto Adam labour was without paine before the fall.

Thirdly, the matter and the firſt beginning of all creatures was nothing, that is, al things were made, when as there was nothing whereof they might bee made, as Paul ſaith, *God calleth thoſe things which be not, as though they were*. And indeede in the firſt creation, all things muſt be made either of the eſſence of God or of nothing: but a creature can not be made of the eſſence of God, for it hath no parts, it is not diuiſible: and therefore God made all things that were made out of himſelfe or his owne eſſence: the concluſion then is, that the framing of the creatures in the beginning, was not of any matter, but of nothing, becauſe before the creation, out of God there was nothing. This muſt teach vs to humble our ſelues. Many there bee that ſtand vpon their anceſtours: but let them here looke whence they came firſt, namely, as Abraham ſaith of himſelfe, *of duſt and aſhes*. And what was this duſt and aſhes made of? ſurely of nothing: wherefore euery mans firſt beginning is of nothing. Well then, ſuch men as are caried away with their pedigree and deſcent, if they looke well vnto it, they ſhal find ſmal cauſe to boaſt or bragge. And this conſideration of our firſt beginning, muſt mooue vs to true humiliation in our ſelues.

Rom. 4. 17.

Fourthly, God in framing his creatures, in the beginning made them good; yea very good. Now the goodnes of the creature is nothing elſe, but the perfect eſtate of the creature, whereby it was conformable to the will and minde of the Creator allowing and approouing of it when hee had made it: for a creature is not firſt good, and then approoued of God: but becauſe it is approoued of God, therefore it is good. But wherein, will ſome ſay, ſtands this goodnes of the creature? *I anſwer*, in three things: I. in the comelineſſe, beautie, and glorie of euery worke in his kind both in forme and conſtitution of the matter. II. In the excellencie of the vertue which God hath giuen to it: for as he hath appointed euery creature for ſome eſpeciall ende, ſo he hath fitted and furniſhed it with ſufficient power and vertue for

the accomplishing of the same ende. III. In the exceeding benefit and profitablenesse that came by them to man, But since the fall of man this goodnesse of the creature is partly corrupted and partly diminished. Therefore when we see any want, defect, or deformity in any of them, wee must haue recourse backe againe to the apostacie of our first parents, and remember our fal in them, and say with a sorrowful heart, this comes to passe by reason of mans most wretched sinne, which hath defiled heauen and earth, & drawne a curse not only vpon himselfe, but vpon the rest of the creatures for his sake, whereby their goodnes is much defaced.

Fifthly, the ende of creation, is the glory of God, as Salomon saith, *God made all things for his owne sake, yea euen the wicked for the day of euill.* And God propounds this principall ende to himselfe, not as though he wanted glory, and would purchase it vnto himselfe by the creation; for he is most glorious in himselfe, and his honour and praise beeing infinite, can neither be increased nor decreased: but rather that he might communicate & make manifest his glory to his creatures, and giue them occasion to magnifie the same. For the reasonable creatures of God beholding his glory in the creatiō, are moued to testifie and declare the same among men.

Prov. 16.4

The sixth shall be touching the time of the beginning of the world, which is betweene fiue thousand and sixe thousand yeares agoe. For Moses hath set downe exactly the computation of time from the making of the world to his owne dayes: and the Prophets after him haue with like diligence set downe the continuāce of the same to the very birth of Christ. But for the exact account of yeares Chronologers are not all of one minde. Some say there be 3929. from the creatiō to Christs birth, as *Beroaldus*: some 3952. as *Hierome* and *Bede*: some 3960. as *Luther* and *Io. Lucidus*: some 3963. as *Melanchthon* in his Chronicle, and *Functius*: some 3970. as *Bullinger* and *Tremellius*: some towards 4000. as *Buntingus*. Now from the birth of Christ to this day are 1592. yeares, & adding these togither, the whole time amoūteth. And God would haue the very time of the beginning of the world to be reuealed, first that it might bee knowne to the church, when the couenant of grace was first giuen by God to man, & when it was afterward renewed, and how Christ came in the fulnesse of time, Gal. 4. secondly that we might know that the world was not made for the eternall & euerliuing God, but for man: thirdly that we might learne not to set our hearts on the world and on the things therein which haue begining & ende, but seeke for things eternall in heauen. And before the time which I haue named began, there was nothing beside God, the world it selfe and all things else were vncreated. Some men vse to obiect and say, what did God al that while before the world was? how did hee imploy himselfe? what was he idle? *Answ.* The Iewes to this badde question make as badde an answere. For they say he was continually occupied in making many little worlds, which he cōtinually destroyed as he made them: because none pleased him till hee made this. But we must rather say, that some things are reuealed which God did thē, as that he decreed what should come to passe when the world was: & that then the blessed persons in Trinitie did take eternall delight each in other. If any man wil needes know more, let him heare what Moses saith, *Secret things belong to the Lord our God, but things reuealed to vs and to our children for euer*: and let them marke what one eluding the question, answered: namely, that God was making hell fire to burne all such curious persons as will needes know more of God then he hath reuealed to them: for where God hath not a mouth to speake, there we must not haue an eare to heare: therfore our duty is, to let such curious questions passe.

Prov. 8.30.

Deu. 29.29

August. lib. 1. confes. c. 12.

Seuenthly, some may aske in what space of time did God make the world? *I answer*, God could haue made the world, and all things in it in one moment: but he began and finished the whole worke in sixe distinct daies. In the first day he made the matter of all things & the light: in the second the heauens: in the third day hee brought the sea into his compasse, & made the drie land appeare, & caused it to bring forth hearbs, plants, & trees: in the fourth he made the Sunne, the Moone, and the Starres in heauen: in the fifth day hee made the fishes of the sea, the foules of the heauen, and euery creeping thing: in the sixth day he made the beasts of the field, and all cattell, and in the ende of the sixth day he made man. Thus in sixe distinct spaces of time, the lord did make al things: and that especially for three causes. I. To teach men that they ought to haue a distinct

Gen. 1.

distinct and serious consideration of euery creature: for if God made the world in a moment, some might haue said, this worke is so mysticall, that noe man can speake of it. But for the preuenting of this cauill, it was his pleasure to make the world and all things therein in sixe daies: and the seuenth day he commanded it to be sanctified by men, that they might distinctly & seriously meditate vpon euery dayes worke of the Creation. II. God made the world, and euery thinge therein in sixe distinct daies, to teach vs, what wōderfull power and liberty he had ouer all his creatures: for he made the light when there was neither Sunne nor Moone, nor starres: to shewe, that in giuing light to the world, he is not bound to the Sunne, to any creature, or to any meanes: for the light was made the first day: but the Sunne, the Moone, and the Starres were not created before the fourth day. Againe, trees and plants were created the third day: but yet the Sunne, Moone, and the Starres, and raine which nourish and make hearbes, trees, and plants to grow, were not created till after the third day: which shews plainly, that God can make trees, plants, and hearbes to growe without the meanes of raine, and without the vertue and operatiō of the Sunne, the Moone, and the Starres. III. He made the world in sixe distinct dayes, and framed all things in this order, to teach vs his wonderfull prouidēce ouer all his creatures: for before man was created he prouided for him a dwelling place, and al things necessarie for his perpetuall preseruation, & perfect happinesse & felicity. So also he created beasts and cattel: but not before he had made hearbs, plāts, and grasse, and all meanes whereby they are preserued. And if God had this care ouer man when as yet he was not: much more will God haue care ouer him nowe when he is, and hath a being in nature.

And thus much concerning the points of doctrinē touching the creation. The duties follow. And first by the worke of creation we may discerne the true Iehouah from all false gods and Idols in the world. This Esaiah maketh plaine, bringing in the Lord reasoning thus: *I am God, and there is none other God besides me.* How is that proued? thus: *I forme the light and create darknesse, I make peace, and create euill: I the Lord doe all these things.* If a man aske thee howe thou knowest the true God from all false gods: thou must answer, by the work of creation: for he alone is the maker of heauen and earth, and all things in them. This property can not agree to any creature, to any man, Saint, or Angel: may, not to all men and all Angels: they cannot giue beeing to a creature which before was nothing. Secondly whereas God the father is creatour of all things, and hath giuen vnto man reason, vnderstanding, & ability more then to other creatures, we are taught to consider and meditate of the worke of Gods creation. This the wise man teacheth vs, saying, *Consider the worke of God.* And indeed it is a speciall duty of euery man which professeth himselfe to bee a member of Gods Church, as he acknowledgeth God to be the Creatour, so to looke vpon his workemanshippe, and view and consider all creatures. A skilfull workeman can haue no greater disgrace, then when hee hath done some famous thing, to haue his friend passe by his worke, & not so much as looke vpon it. If it be demaunded for what ende we must looke vpon the work of Gods creation, I answer, that in it wee may see and discerne Gods power, wisedome, loue, mercie, and prouidence, and al his attributes, and in all things his glory. This is a most necessary duty to be learned of euery man: we thinke nothing too much or too good to bestowe on vaine shewes and playes, idle sports & pastimes, which are the vanities of men, and we doe most willingly behold them: in the meane season vtterly neglecting and contemning the glorious worke of Gods creatiō. Well, the Lord hath appointed his Sabboth to be sanctified not only by the publike ministery of the worde, and by priuate prayer, but also by an especiall consideration and meditation of Gods creatures: and therfore the duty of euery man is this, distinctly and seriously to view and consider the creatures of God; and thereby take occasion to glorifie his name, by ascribing vnto him, the wisedome, glory, power, and omnipotencie that is due vnto him, and appeares in the same.

Esa. 45.6.7.

Eccles. 7. 15.

Thirdly, wee must giue God glorie in all his creatures, because he is the creatour of them al. So in the Reuelation the foure and twenty Elders fall downe before him, and say, *Thou art worthy, O Lord, to receiue glory and honour and power:* giuing this reason, *for thou hast created all things, and for thy wils sake they are and haue bene created.* Read the Psalmes, 147. and 148. both which

Reu. 4. 11.

which tende to this effect, that God muſt be praiſed, becauſe he is the Creatour of all things, to whome all glorie is due. We knowe, that when men behold any curious worke of a cunning and skilful craftsman, ſtraightway they will leaue the worke, and inquire after him that made it, that they may praiſe his skill. The ſame is our dutie in this caſe, when we come abroad, and behold euery where in all the creatures the admirable and vnſpeakeable wiſedome, goodneſſe, and power of God, then we muſt make haſte from the creature, and goe forward to the Creatour, to praiſe and glorifie him: and herein muſt we ſhewe our ſelues to differ from bruite beaſts, in that by the vſe & viewe of Gods creatures, we do returne due glorie, praiſe, and honour vnto the Creatour.

Our fourth dutie is ſet downe by the prophet Amos, who mouing the people to meete God by repentance, addeth a reaſon taken from the creation: *He that formeth the mountaines and createth the windes, which declareth vnto man what is his thought, which maketh the morning darknes, &c. the Lord God of hoaſts is his name.* The meaning of the prophet is this: God is a terrible iudge, and we are as traitours and rebels againſt him: therefore the beſt way that we can take is this: he is comming to iudgement, let vs therefore meet him, and fall downe before him, and humble our ſelues vnder his mightie hand. And the holy Ghoſt by the prophet would moue the people to meete God by ſerious repentance, by a reaſon framed thus: If God who is their iudge, be able to create the windes, and to forme the mountaines, and to make the morning darkeneſſe: then he is alſo able to make an eternall iudgement for their confuſion. And therefore all ſuch as be impenitent ſinners, let them prepare themſelues to turne vnto him: and ſurely if men had grace to lay this to their hearts, they would not liue ſo long in their ſinnes without repentance as they doe: nay rather they would prepare themſelues to meete him in the way before he come to iudgement, becauſe he is a Creator, and therefore able to bring infinite puniſhments vpon them at his pleaſure, and to bring them to nothing, as he made them of nothing. And let them knowe it, whoſoeuer they be that goe forward in their ſinnes, that God the Creatour whenſoeuer he will, can open hell to deuour thē: and that he can ſhew himſelfe as mightie in his iudgement to mens deſtruction, as he was mightie in the beginning in giuing vs a beeing when we were nothing. Wherefore notable is the practiſe of Dauid, who inures himſelfe to the feare of God by the conſideration of his creation, ſaying, *I am fearefully, & wonderfully made, &c.*

Amos. 4. 13.

Pſal. 139. 14.

Laſtly, thoſe that haue beene impenitent ſinners through all their life paſt, muſt not onely learne to repent for their ſinnes; but alſo indeauour to performe obedience vnto Gods word. God is a creatour, and the thing created ſhould in all reſpects be conformable to his will: for Dauid ſaith, *Thine handes haue faſhioned me, and framed me, giue me vnderſtanding therefore that I may learne thy commaundements.* And good reaſon: for there is no man of any trade, but he would faine haue all that he maketh and deuiſeth to be vſed: but yet ſo as the vſe thereof muſt be conformable to the will of the maker. For this cauſe Moſes that faithfull ſeruant of God ſaith, that the people of Iſrael dealt wrōgfully with the Lord: why? *for he hath created them, and proportioned them, hee is their father and he bought them: yet they haue diſhonoured him by corrupting themſelues towards him by their vice.*

Pſal. 119. 73.

All creatures in heauen and in earth doe the will of the Creatour, except man, and the deuill and his angels: for the Sun, the Moone, and the Starres, they keepe that courſe which God hath appointed them: but man though he be bound to do the will of God, becauſe God is his Creatour, yet he rebels againſt him. The potter if in tempering his clay, he cannot make and frame it according to his minde, at length he will daſh it in peeces: ſo God, he createth man, not that he ſhould doe his own will, but Gods will: and therefore the Lord in his wrath will confound him eternally whoſoeuer he be that followeth the luſts of his own wicked heart, and will not be brought to be cōformable to Gods will, but goes on in his rebellion without ſtay. For this cauſe it ſtandes euery man in hand to yeelde himſelfe pliable to Gods will, and to indeauour to obey it by keeping a good conſcience before God and all men, and by walking faithfully in his calling, leaſt the ende be confuſion. If a mā haue a trade and other men come into his ſhoppe, and vſe ſuch tooles and inſtruments as be there to wrong endes, he will in no wiſe brooke it, but take the abuſe in great

great displeasure: now the world is as it were an opened shop in which God hath set forth vnto vs his glorie and maiestie: and the creatures of all kindes be instruments appointed for excellent vses, & specially man for the accomplishment of his will. And therfore when he rebels against the will of God, & by sinne puts the creatures to wrong ends he cannot but most grieuously offend God.

And thus much of the duties. Now in the third place follow the consolations vnto Gods Church and people. First as
1.Pet.4.19 Saint Peter saith; *God is a creatour, yea a faithfull creatour*. The properties of a faithfull creatour are two: I. He will preserue his creature: no man is so tender ouer any worke as he that made it, for hee cannot abide to see it any way abused. God therefore being a faithfull creatour, tenderly loues all his creatures. So Iob reasoneth with God, that he will not cast
Iob. 10. 3. him off, *because he is the worke of his hands.* II. God will beare with his creature to see whether it will be brought to any good end and vse before he will destroy it. And to vse the former comparison: the potter will turne and worke the clay euery way to make a vessell vnto his minde; but if it frame no way, then will he cast it away & dash it against the wall. And so God who created man, still preserueth him, and vseth all meanes to make him conformable to his will, before he cast him off. The Lord did long *striue with* men in the old world, to turne them from their wickednes: but when nothing would serue them, it is said,
Gen. 6.56 *It repented the Lord that he had made man on the earth*. And in like manner, if we which are the creatures of God, shal rebell against this our creator, it may be, he will beare with vs for a time: but if we continue therein, and do not turne to him by repentance, he wil bring vpon vs a finall destruction both in bodie and soule. Yet I say, before he doe this, his manner is to trie all meanes to preserue vs, and turne vs vnto him: and afterward if nothing will serue, then will he shew forth his power in mens confusion: and therefore it stands vs in hand to looke vnto it betime.

Secondly, looke what power the Lord did manifest in the creation of all things, the same power he both can & will make manifest in the redemption of mankinde. In the beginning God made all things by his word; and so likewise he is able still to make by the power of his word, of a wicked man that is dead in sinne, a true & liuely member of Christ: which the prophet Esay signifieth when he saith, *The* Esa.45.12. 13.
Lord that created the heauens & spread them abroad, he that stretcheth forth the earth, & the bodie thereof, &c. I the Lord haue called thee in righteousnesse. This must not encourage euill men in their wickednesse, but it serueth to comfort the people of God cōsidering that the same God which once created them, is also as able to saue them: and will shew himselfe as mightie in their redemption, as he was in their creation of nothing.

And thus much of the creation in generall. Now it followeth that we come to the handling of the parts thereof. For it is not said barely that God is a Creatour; but particularly that he is *a creatour of heauen and earth*: of both which we wil speake in order: and first of the Creation of heauen.

Heauen] in Gods word signifieth all that is aboue the earth: for the aire wherein we breath is called heauen. And according to this acceptation of the word, there are three heauens, as Paul saith, *He was ta-* 2.Cor. 12. 2.
ken vp into the third heauen. The first of these heauens is that space, which is from the earth vpward vnto the firmament, where the stars are. Thus the birds which flie in the aire betweene the earth and the starres, are called *the foules of heauen*: and when God sent the flood to drowne the old world, Moses saith, *the windows of heauen were opened*: meaning, that God powred downe raine from the clouds aboundātly, for the making of a flood to drown the worlde. The second heauen is that which containeth the Sunne, the Moone, and the starres: so Moses saith, that God in the beginning created the Sunne, the Moone, and the starres, and placed them in the *firmament of heauen*. Besides these Gen.1.14.
two heauens, there is a third which is inuisible: and yet it is the worke of Gods hands: and it is that glorious place where Christ euen in his manhood sitteth at the right hand of the Father: and whither the soules of the faithfull departed are carried and placed: and in which at the ende of the world shall all the elect both in body and soule, haue perfect ioy and blisse in the glorious sight and presence of God for euer. But for the better conceiuing the trueth, we are to skanne and consider diligently three questions. First whether this third heauen be a creature, or

for many haue thought it was neuer created, but was eternal with God himselfe; but it is a grosse errour contrarie to Gods worde. For the scripture saith, *Abraham looked for a cittie* (meaning the heauenly Ierusalem, this third heauē) *hauing a foundation whose builder and maker is God.* Further if it be eternall, it must either be a creatour or a creature: but it is no creator, for then it should be God: and therefore it must needes be a creature. But some will say, the Lord is eternal, and this third heauen hath alwaies beene the place of the Lords aboade, and therfore it is also eternall, *Ans.* True it is indeede that God doth shewe his glory and maiesty in the thirde heauen: but yet that cannot possibly containe his Godhead, as Salomon saith: *Behold the heauens, and the heauens of heauens are not able to containe thee.* Wherefore though God doeth manifest his eternall glory in this third heauen, yet doeth it not followe that therefore this place should be eternall: for he needes no habitation to dwel in, he is euery where filling all things with his presence excluded frō no place. The second question is, where this third heauen is? *Ans.* There are some Protestants say, it is euery where: and they holde this opiniō to maintaine the real presence of the Lords body in or about the Sacrament. But if it were euery where, then hell should bee in heauen, which no man will say: but heauen in deede is aboue these visible heauens which we see with our eyes: so the Apostle saith, *Christ ascended on high farre aboue al heauens, &c.* And again it is said of Steuen, that being full of the holy Ghost, *Hee looked vp stedfastly into the heauens, and sawe them open, and the son of man standing at the right hand of GOD.* Thirdly, it may be demaunded, why God created this third heauen? *Ans.* God made it for this cause, that there might be a certaine place wherein he might make manifest his glory and maiestie to his elect angels and men; for the which cause it was created a thousand fold more glorious thē the two former heauens are, and in this respect is called *Paradise*, by reason of the ioy and pleasure arising from Gods glorious presence. And our Sauiour Christ calleth it the *house of God his father*; because into it must be gathered all Gods childrē. It is called the *kingdome of heauen*, because God is the king thereof and ruleth there in perfect glory. True it is, God hath his kingdome here on earth: but hee ruleth not so fully and gloriously here, as he shall in heauen: for this is the kingdome of grace, but that is the kingdome of his glorie, where he so raigneth, that he wil be all in all, first in Christ, and then in the elect both angels and men.

1. King 8. 27.

Eph. 3. 7. 10

Act. 7. 55. 56.

Luk. 23.

Ioh. 14. 2.

Nowe followe the duties whereunto we are mooued principally in consideration of the making of the third heauē. First, if God created it especially for the manifestation of his glory vnto men, that at the ende of the world, by the fruition of Gods most glorious presence, there they might haue perfect ioy and felicity: wee haue occasion here to consider the wonderfull madnesse and forgetfulnesse that raigneth euery where among men; which onely haue regard to the estate of this life, & cast all their care on this worlde, and neuer so much as once dreame of the ioyfull and blessed estate which is prepared for Gods children in the highest heauen. If a man hauing two houses, one but a homely cottage, and the other a princely pallace, should leaue the better & take al the care and paines for the dressing vp of the first, would not euery man say, he were a mad man? yes vndoubtedly. And yet this is the spirituall madnesse that takes place euery where among men: for God hath prepared for vs two houses, one is this our body which wee beare about vs, which is an house of clay, as Iob saith, *We dwell in houses of clay whose foundation is dust, which shall be destroyed before the moth*: and as Peter saith, *a tabernacle or tent*, which wee must shortly take downe; and wherein we abide but as *pilgrimes and strangers*. Againe, the same God of his wonderfull goodnes hath prouided for vs a second house in the third heauen, wherein wee must not abide for a time and so depart: but for euermore enioy the blessed felicity of his glorious presence. For all this marke a spirituall phrensie possessing the mindes of men: for they imploy all their care and industry for the maintaining of this house of clay, whose foundation is but dust: but for the blessed estate of the second house, which is prepared for them in the kingdome of heauen, they haue little regard or care. They will both runne and ride from place to place day and night, both by sea and land: but for what? Is it for the preparing of a mansion place in the heauenly Ierusalem? Nothing lesse, for they will scarse goe out of the doore to vse any meanes whereby they may come vnto it: but all their

Iob. 4. 19.

2. Pet. 1. 14.

2. Pet. 2. 10

their ſtudie is to patch vp the ruines and breaches of their earthly cabbin. Now let all men iudge in their owne conſciences whether as I haue ſaid, this bee not more then ſenſleſſe madneſſe? Againe, the bodie is but a tabernacle wherein we muſt reſt as it were for a night, as a ſtraunger doth in an Inne, & ſo away: but the ſecõd houſe is eternall in the heauens, an euerla-
Math.6.33 ſting ſeate of all felicitie and happineſſe. And therfore our dutie is aboue all things to ſeeke the kingdome of God and his righteouſneſſe, as Chriſt himſelfe biddeth vs. And if the Lord haue there prepared ſuch a place for vs, then we muſt in this world vſe all good meanes: whereby we may be made worthy the fruition of it; & alſo fitte and readie at the daie of death to enter into it: which at the daie of iudgement we ſhall fully poſſeſſe both in ſoule and bodie, and there raigne eternally in all happineſſe with God Almightie our creator, the Father, the Sonne, and the holy Ghoſt. But ſome may ſay, howe ſhall a man ſo prepare himſelfe, that he may be fitte for that place? *Anſwer.* This the holy Ghoſt teacheth vs: for ſpeaking of this heauenly Ieruſalem, he ſaith, *There*
Reu.22. *ſhall enter into it none vncleane thing, neither whatſoeuer worketh abomination or lies.* Then meaning then to make our ſelues fit is, to ſeeke to bee reconciled to God in Chriſt for our ſinnes paſt, and withall to indeauour to haue an aſſurance of the free remiſſion and pardon of them all in the blood of Chriſt. And as touching that part of life which is to come, wee
1.Ioh.3.3. muſt remember what Saint Iohn ſaith. *Euery one that hath this hope purifieth himſelfe*, meaning, that he which hath hope to raigne with Chriſt in heauen, vſeth the meanes whereby he may purifie and keep himſelfe from ſinne, as alſo he ſaith after,
1.Ioh.5. 18. that *hee which is borne of God keepeth himſelfe, and the wicked one toucheth him not.* Signifying, that all ſuch perſons as are truely iuſtified and ſanctified, carrie ſuch a narrow and ſtrait watch ouer the whole courſe of their liues and conuerſations that the deuill can neuer giue them deadly wounds, and wholly ouercome thē. Now the man that is reſolued in his conſcience of the pardon of his ſinne for the time paſt, and hath a ſteadfaſt purpoſe in his heart to keepe himſelfe vpright, and continually to walke in righteouſneſſe and true holineſſe all the daies of his life: this man, I ſay, is prepared and made fitte to to enter into the heauenly Ieruſalem: come death when it will, he is readie. And howſoeuer he muſt not looke for heauen here vpon earth, yet he is as it were in the ſuburbes of this heauenly cittie: and at the ende of this life, the king thereof, the Lord Ieſus will open the gates, and receiue him into his kingdome, for he is alreadie entred into the kingdome of grace. To conclude this point, let euery man in the feare of God, be mooued hereby to ſet his heart to prepare himſelfe; that when God ſhall call him hence, hee may be fitte to enter into that glorie. Secondly, ſeeing God hath prepared the third heauen for vs, it teacheth euery man in this world to be content with the eſtate wherin God hath placed him, whether it be high or lowe, rich or poore: why ſo? becauſe here he is but a pilgrime, and liues in a cottage of clay, and in a tent wherein he muſt abide but a while, as a pilgrime doth, oftentimes carrying his houſe about with him; and we ſhall in better ſort accept the afflictions which God ſendes vs in this life, if we remember that there is prepared for vs a place of ioy, which muſt be our reſting place and perfect felicitie for euermore. This was the practiſe of the children of God, eſpecially of Abraham: for when the Lord called him out of his owne countrie, hee obeyed, *and by faith abode in*
Heb.11.9. 10. *the promiſe land, as in a ſtraunge countrie, as one that dwelt in tents with Iſaac and Iaakob heires with him in the ſame promiſe:* and the reaſon followeth, *for hee looked for a cittie hauing a foundation whoſe builder and maker is God.* They beleeued that theſe thinges which the Lord promiſed, were ſhadowes of better things: and hereon ſtaied themſelues, beeing well content with that eſtate whereto God had called them. So Paul was contented to beare the afflictions which God had laied vpon him, and his reaſon was, *Becauſe* (ſaith he) *we looke not on*
2.Cor.4. end. *things which are ſeene, but on things which are not ſeene: for the thinges which are ſeene are temporall, but the thinges which are not ſeene are eternall.* And in the next chapter: *We knowe* (ſaith he) *that if our earthly*
& ver.1.2. *houſe of this Tabernacle be deſtroyed, we haue a dwelling giuen vs of God, that is, an houſe not made with hands, but eternall in the heauens.* And for this cauſe his deſire was rather to remooue out of this bodie, and to be with the Lord.

And thus much concerning heauen. Nowe followeth the ſecond part of Gods

creation

creation in theſe words.

And earth) Earth ſignifieth the huge maſſe or bodie ſtanding of ſea and land, on which we liue, and all things that be in
Col.1.16. or vpon the earth whatſoeuer: as Paul ſaith, *For by him were created all thinges that are in heauē or in earth, &c.* In other creeds which were made ſince this of the Apoſtles, beeing expoſitions of that; there is added, *maker of all things viſible and inuiſible.* Here we haue occaſion to ſpeake of all creatures, but that were infinite: therefore I will make choice of theſe two, good Angels and men.

I. That Angeles had a beginning it is no queſtion: for Paul ſaith, that by God all thinges were created in heauen and
Col.1.16. earth, things viſible and inuiſible, whether thrones, principalities, or powers. And in reſpect of the creation, angels are
Iob.38.7. called the *ſonnes of God.* But the time and day of their creation cannot be ſet downe further then this, that they were created in the compaſſe of the ſixe daies. For Moſes ſaith, *Thus,* namely in the compaſſe of the firſt ſixe daies, *the heauens and the earth were faſhioned, and all the hoaſt of them:* that is, all varietie of creatures in heauen and earth ſeruing for the beautie and glorie thereof: whereof no doubt the Angels are the principall.

II. Touching the nature of Angels, ſome haue thought that they are nothing but qualities and motions in the mindes of men, as the Sadduces and the Libertines of this time: but the trueth is, that they are ſpirites, that is, ſpirituall and inuiſible ſubſtances created by God, and really ſubſiſting: for the ſcripture aſcribes vnto them ſuch kind of actions which can not be performed by the creatures, ſaue onely ſuch as be ſubſtances: as to ſtand before the throne of God, to behold the face of the Father, to carrie mens ſoules to heauen, yet we muſt not imagine that they are bodily ſubſtances conſiſting of fleſh and bone. And though they tooke vpon them viſible ſhapes and formes, and did eate and drinke in the companie of men, and thereupon are called *Men* in ſcripture:
Luk.24.4. yet they did this by diuine diſpenſatiō for a time, that they might the better performe the actions and buſineſſes among men, to which they were by God appointed. And the bodies of men which they aſſumed, were no parts of their natures vnited to them, as our bodies are to vs; but rather they were as garments are to vs, which they might put off and on at their pleaſure. If any ſhall aske, whence they had theſe bodies, the anſwer is, that either they were created of nothing by the power of God, or framed of ſome other matter ſubſiſting before. If againe it be asked, what became of theſe bodies when they laied them downe, becauſe they vſed them but for a time, the anſwer may be, that if they were made of nothing, they were againe reſolued into nothing: if made of other creatures, that then they were reſolued into the ſame bodies of which they were firſt made, though indeede we can define nothing certainely in this point.

III. Angels are reaſonable creatures of excellent knowledge and vnderſtanding, farre ſurpaſſing all men ſaue Chriſt. Their knowledge is threefold: naturall, reuealed, experimentall. *Naturall*, which they receiued from God in the creation. *Reuealed*, which God makes manifeſt to them in proceſſe of time, whereas before they knewe it not. Thus God reuealed to Gabriell the myſterie of the 70. weekes, Dan.8. and 9. And in the Apocalyps many things are reueale to the angels that they might reueale them to vs, *Experimentall* knowledge, is that which they get by obſeruing the dealing of God in the whole world, but eſpecially in the Church.
Eph.3.10. And thus Paul ſaith, *that to principalities and powers in heauenly places is knowne the manifold wiſedome of God by the Church.*

IV. And as the knowledge, ſo alſo the power of the good angels is exceeding great. They are able to doe more then all men can. Therefore Paul calls them
Pſal.103. 20. *mightie Angels.* 2. Theſſ. 1.7. Yea their power is farre ſuperiour to the power of the wicked angels, who ſince the fall are
Aug.de trin.lib.3. cap.3. vnder them and cannot preuaile againſt them.

V. The place of the aboad of angels, is the higheſt heauen, vnleſſe they be ſent thence by the Lord, to doe ſome thing appointed by him. This our Sauiour Chriſt teacheth when he ſaith, that the angels of little ones doe alreadie behould the face of their father in heauen. And the wicked angels before their fall were placed in heauen, becauſe they were caſt thence.

VI. That there be certaine diſtinctions & diuerſities of angels, it is very likely, becauſe they are called thrones, & principalities, and powers, *Cherubim* and *Seraphim*. But what be the diſtinct degrees

and

and orders of Angels, and whether they are to bee diſtinguiſhed by their natures, giftes, or offices, no man by ſcripture can determine.

VII. The miniſterie of Angels to which the Lord hath ſet them apart, is threefolde, and it reſpecteth either God himſelfe, or his church, or his enemies. The miniſterie which they performe to God, is firſt of all, to adore, praiſe, and glorifie him continually. Thus the Cherubims in Eſaies viſion crie one to another, *Holy, holy, holy is the Lord God of hoaſts: the world is full of his glorie*. And when they were to publiſh the birth of the Meſſias, they begin on this maner, *Glorie to God in the higheſt heauens, peace on earth*. And Iohn in his viſion heard the angels about the throne, crying with a loud voice, *Worthy is the lãbe &c. to receiue power, riches, and ſtrength, wiſedome, and honour, and glorie, and praiſe*. And indeede the higheſt ende of the miniſterie of angels is the manifeſtation of the glorie of God. The ſecond, is to ſtand in Gods preſence, euermore readie to doe his commandemẽts, as Dauid ſaith, *Praiſe the Lord, ye his angels that excell in ſtrength, that doe his commandements in obeying the voice of his word*. And here is a good leſſon for vs. Wee praie daily, that we may do the will of God as the angels in heauen doe it: let vs therefore bee followers of the holy Angels in praiſing God and in doing his commandements as they doe.

The miniſterie of angels concerning the Church, ſtandes in this, that they are miniſtering ſpirits for the good of them which ſhall be heires of ſaluation. The good is threefold; in this life, in the ende of this life, and in the laſt iudgement: againe, the good which they procure to the people of God in this life, is either in reſpect of bodie or ſoule. In reſpect of the body, in that they doe moſt carefully performe all manner of duties which doe neceſſarily tend to preſerue the temporall life of Gods children, euen from the beginning of their daies to the end. Dauid ſaith, that *they pitch their tents about them that feare the Lord*. When Agar was caſt forth of Abrahams family, and wandered in the wilderneſſe, an angell comes vnto her and giues her counſell to returne to her miſtreſſe and humble her ſelfe. When Elias fled from Ieſabel, he was both comforted, directed, and fedde by an angell. And an angel bids the ſame Elias bee of good courage and with out feare to goe to king Achazias & reprooue him. Angels bring Lot and his family out of Sodome and Gomortha, before they burne the cities with fire and brimſtone. When Iakob feared his brother Eſau, he ſawe angels comming vnto him: and he plainely acknowledgeth that they were ſent to be his protectours and his guides in his iourney. Abraham being perſwaded of the aſſiſtance of Gods angels in al his waies, ſaid to his ſeruant, The Lord God of heauen, who tooke me from my fathers houſe, &c. *will ſend his angels before thee*. The wiſe men that came to ſee Chriſt, are admoniſhed by Angels to returne another way: and Ioſeph by the direction of an angel fledde into Egypt, that he might preſerue Chriſt from the hands of the cruel tyrant. The tents of the Iſraelits were garded by angels. The three children are deliuered from the fiery furnace: and Daniel out of the lyons denne by angels. When Chriſt was in heauineſſe they miniſtered vnto him and comforted him: and they brought Peter out of priſon and ſet him at liberty.

Againe the angels procure good vnto the ſoules of the godly, in that they are maintainers & furtherers of the true worſhip of God, & of al good meanes, whereby we attaine to ſaluation. The lawe was deliuered in Mount Sina by angels: and a great part of the reuelation of Iohn. They expound to Daniell the 70. weakes. They inſtruct the Apoſtles touching the returne of Chriſt to the laſt iudgement. An angell forbids Iohn to worſhip him, but to worſhip God the creator of heauen and earth. They fetch the Apoſtles out of priſon & bid them teach in the temple. An Angell brings Philip to the Eunuch that hee may expoũd the ſcriptures to him. Laſtly they reueale the miſteries and the will of God: as to Abraham that he ſhould not kill his ſonne Iſaac, to Mary and Elizabeth the natiuity of Iohn Baptiſt, and of Chriſt our Sauiour, and all this they doe according vnto the will of God, Gal. 1.8. Beſide all this, angels reioyce at the conuerſion of ſinners by the miniſtery of the Goſpell. And for the Churches ſake, they protect not onely particular men, but euen whole nations and kingdomes.

The miniſtery of angels in the ende of this life, is to carry the ſoules of the godly into Abrahams boſome, as they did the ſoule of Lazarus. And in the day of iudgment to gather all the elect that they may come before Chriſt, and enter into eternall fruition

Iſa. 6. 2.
Luk. 2. 14.
Apoc 5. 11
Pſal. 103. 20.
Heb. 1. 14.
Pſal. 54. 8.
Gen. 16. 7.
1. King. 19.
2. King. 1.
Gen. 19.
Gen. 32. 1. 2.
Gen. 24. 7.
Mat. 2. 12, 13.
Exod. 14. 19. & 23. 20.
Dan. 3. and 6.
Math. 4. 11
Act. 12.
Act. 7.
Apoc. 5. 2.
Apoc. 19. 22.
Act. 5. 20.
Luk. 1.
Luk. 15. 7. 10.
Luk. 16.
Mat. 25. 31.

fruition of glorie both in bodie and ſoule.

The third and the laſt part of the miniſterie of Angels, concernes Gods enemies; and it is to execute iudgements on all wicked perſons and impenitent ſinners. Thus all the firſt borne of Egypt are ſlaine by an angell. When Ioſhua was about to ſacke Ierico, an angell appeared vnto him as a captain, with a drawn ſword to fight for Iſraell. When the hoſt of Zenacherib came againſt Iſrael, the angel of the Lord in one night ſlue an hundred eightie & fiue thouſand. Becauſe Herod gaue not glorie vnto God, the angell of the Lord ſmote him, ſo as he was eaten vp of lyce and died.

Exod. 12. Ioſ. 5.

2. King. 19 15.

And thus we ſee what points we are to marke touching the good angels. Nowe followeth the vſe which we are to make in regard of their creation. Firſt wheras they are Gods miniſters to inflict puniſhments vpon the wicked, here is a ſpecial point to be learned of vs; that euery man in the feare of God take heed how he liueth and continueth in his ſins, for the caſe is daungerous conſidering that God hath armies of angels, which ſtand readie euery where to execute Gods heauie iudgements vpon them that liue thus. When the people of Iſrael had ſinned againſt the Lord, Moſes ſaith, *they were naked*, that is open to all the iudgements of God; euen deſtitute of the guard of his good angels. Wretched Balaam that wizzard went to Balaac to curſe the children of Iſrael: and as he went it is ſaid, the Angell of the Lord ſtood in his way with a drawne ſword: and if the aſſe had beene no wiſer then his maſter, the angel had ſlaine him. Whereby it appears, that when wee ruſh on into the practiſe of any ſinne, we doe as much as in vs lieth to cauſe God to ſend downe his iudgements vpon vs for our ſinnes, and that by the miniſterie of his angels. Secondly, wee are taught another leſſon by Chriſt himſelfe: *See* (ſaith hee) *that you deſpiſe not one of theſe little ones*: now marke his reaſon: *for I ſay vnto you, that in heauen their angels doe alwaies behold the face of my father*. By little ones he meaneth young infants which are within the couenant; or others which are like to young infants in ſimplicitie and innocencie of life and humilitie, And Chriſt will not haue them to be deſpiſed. A dutie verie needfull to bee ſtood vpon in theſe times. For nowe a daies if a man carrie but a ſhewe of humilitie, of good conſcience, and of the feare of God, hee is accounted but a ſilly fellowe, hee is hated, mocked, and deſpiſed on euery hand. But this ſhould not be ſo. For him whome God honoureth with the protectiō of his good angels, why ſhould any mortall man deſpiſe? And it ſtands mockers and ſcorners in hand to take heed whome they mocke. For though men for their parts put vp many abuſes and iniuries, yet their angels may take iuſt reuenge by ſmiting them with plagues and puniſhments for their offences.

Math. 18. 10.

Thirdly, ſeeing angels are about vs, & ſerue for the good of men, wee muſt doe whatſoeuer we do in reuerent and ſeemely manner, as Paul giues counſell to the Philippians, *Brethren* (ſaith he) *whatſoeuer things are true, whatſoeuer things are honeſt, iuſt, pure, and pertaine to loue, of good report: if there be any vertue, if there bee any praiſe, thinke on theſe things*: many men doe all their affaires orderly for auoiding ſhame, but we muſt doe the ſame vpon a further ground, namely, becauſe Gods holy Angels waite on vs. And conſidering that men haue care to behaue themſelues well when they are before men, what a ſhame is it for a man to behaue himſelfe vnſeemly either in open or in ſecret, hee then being before the glorious angels. Paul ſaith, *that the woman ought to haue power on her head, becauſe of the Angels*, that is, not only the miniſters of the church, but Gods heauenly angels, which daiely waite vpon his children, and guard them in al their waies.

Phil. 4. 8.

1. Cor. 11. 10.

Fourthly, this muſt teach vs modeſtie, and humilitie: for the angels of God, are verie notable and excellent creatures; and therefore they are called in the Pſalmes *Elohim*, Gods: yet how excellent ſoeuer they be, they abaſe themſelues to become guardians and keepers vnto ſinneful men. Nowe if the Angels doe ſo abaſe themſelues; then much more ought euery man to abaſe and humble himſelfe in modeſtie and humilitie before God: and whatſoeuer our calling is, wee muſt not be puffed vp but be cōtent. This is a neceſſarie dutie for all, but eſpecially for thoſe which are in the ſchooles of the Prophets; whatſoeuer their gifts or birth be, they muſt not thinke themſelues to good for the calling of the miniſterie. And if God haue called vs thereunto, we muſt be content to become ſeruants vnto all in the matter of ſaluatiō: though the men whome we teach be neuer ſo baſe or ſimple; for no mā doth ſo farre excell the baſeſt perſon in the world,

Pſal. 8. 6.

world, as the glorious Angels of God do exceede the moſt excellent man that is; therfore ſeeing they vouchſafe to become ſeruants vnto vs, we muſt not thinke our ſelues too good to ſerue our poore bretliren.

And thus much of the duties. Nowe follow the conſolatiõs that ariſe from this, that God hath giuen his glorious angels to ſerue for the protection and ſafegard of his Church and people. If mens ſpirituall eies were open, they ſhould ſee the deuill and his angels, and all the wicked of this world to fight againſt them: and if there were no means of comfort in this caſe, thẽ our eſtate were moſt miſerable. But mark; as Gods ſeruant hath all theſe wicked ones to be his enemies: ſo he hath garriſons of Angels that pitch their tents about him and defend him from them all. So Dauid ſaith, *He ſhall giue his angels charge ouer thee, and they ſhall keepe thee in all thy waies, that thou dash not thy foote againſt a ſtone:* where the angels of God are compared to nources, which carrie litle childrẽ in their armes, feed them, and are alwaies readie at hand, to ſaue them from fals and many other dãgers. When the king of Syria ſent his horſes and chariots to take Eliſha the Lords propher, becauſe he reuealed his councell to the king of Iſrael: his ſeruant ſawe thẽ round about Dothan where he was, and he cried, *Alas, maſter what ſhal we doe?* then Eliſha anſwered, *Feare not, for they that be with vs, are more then they that be with them:* and he beſought the Lord to open his ſeruants eies that he might ſee & the Lord opened his eies, and he looked, and beholde, the mountaines were full of horſes and chariots of fire round about Eliſha. So likewiſe not many yeares agoe, our land was preſerued from the inuaſion of the Spaniards, whoſe huge Nauie laie vpõ our ſea coaſts: but howe were we deliuered from them: ſurely by no ſtrẽgth nor power, nor cunning of man; but it was the Lord, no boubt, by his angels that did keepe our coaſts, and did ſcatter our enemies, and drowne them. Let enemies rage, and let them doe what they will, if a man keepe himſelfe in the waies which God preſcribeth, he hath Gods angels to guide and perſerue him: which thing muſt mooue men to loue and embrace the true religion, and to conforme themſelues in al good conſcience to the rule of Gods worde. For when a man doth not ſo, all the Angels of God are his enemies; and at all times readie to execute Gods vengeance vpon him: but when men carrie themſelues as dutifull children to God, they haue this prerogatiue, that Gods holy Angels doe watch about them, and defend them day and night from the power of their enemies, euen in common calamities and miſeries. Before God ſendes his iudgementes on Hieruſalem, an angel is ſent to marke them in the foreheades that mourne for the abominations of the people. And this priueledge none can haue, but he whoſe heart is ſprinckled with the blood of Chriſt, and that man ſhal haue it vnto the end

Pſal. 91.

2. King. 16. 17.

Ezech. 9. 4.

Exod. 12. 2. with 1. Cor. 5. 7.

And thus much of the creation of *Angels*. Now it followes to ſpeake of the *creation of Man*: wherein we muſt conſider two things: I. the points of doctrine. II. the vſes. For the points of doctrine. Firſt, Man was created and framed by the hand of God, and made after the image of God: For Moſes brings in the Lord ſpeaking thus, *Let vs make man in our image, &c. in the image of God created he them*, which alſo muſt be vnderſtood of Angels. The image of God is nothing els but a conformitie of man vnto God, whereby man is holy as God is holy: for Paul ſaith, *Put on the new man which after God*, that is, in gods image, *is created in righteouſneſſe and holineſſe*. Nowe I reaſon thus: wherein the renuing of the image of God in man doth ſtand, therein was it at the firſt: but the renuing of Gods image in man doth ſtand in righteouſneſſe and holineſſe: therfore Gods image wherein man was created at the beginning, was a conformitie to God in righteouſneſſe and holynes. Now whether Gods image doth further conſiſt in the ſubſtance of mans bodie and ſoule, or in the faculties of both, the ſcripture ſpeaketh not. This image of God hath two principal parts: I. wiſdome: II. holyneſſe. Concerning wiſedom Paul ſaith, Put ye on the newe man which is *created in holineſſe after the image of him which created him*. This wiſedome conſiſteth in three points: I. in that he knewe God his creator perfectly: for Adam in his innocencie knewe God ſo farre forth as it was conuenient for a creature to knowe his creator. II. He knewe Gods will ſo farre forth as it was conuenient for him, to ſhew his obedience thereunto. III. He knewe the wiſdome and will of his creator touching the particular creatures: for after Adam was created, the Lord brought euery

Gen. 1. 26

Eph. 3. 23.

Col. 3. 10.

creature vnto him, preſenting them vnto him as beeing Lord and king ouer them, that he might giue names vnto them. Whereby it appeares that Adam in his innocencie did knowe the nature of all creatures, and the wiſedome of God in creating them, elſe he could not haue giuē them fitte names: and when God brought Eue vnto Adam, he knewe her at the firſt,

Gen.2.23. and ſaid, *This is nowe bone of my bone, and fleſh of my fleſh, ſhee ſhal be called woman, &c.* The ſecond part of Gods image in man, is holineſſe and righteouſneſſe; which is nothing els but a conformitie of the will and affections, and of the whole diſpoſition of man both in bodie and ſoule, to the will of God his creatour. Yet we muſt remember that Adam in his innocencie had a chāgeable will, ſo as he could either will good or euill: he was created with ſuch libertie of will, as that he could indifferently will either. And we muſt not thinge that the will of the creature was made vnchangeably good for that is peculiar to the wil of God, and hereby is the Creatour diſtinguiſhed from the creature.

And here two things offer themſelues to be conſidered. The firſt, why the man is called the *image of God*, and not the woman? *Anſw.* He is ſo called, not becauſe holineſs and righteouſneſſe is peculiar to him

1.Cor.11.7. which is commō to both: but becauſe god hath placed more outward excellencie & dignity in the perſō of a man thē of a woman. The ſecond, howe Chriſt ſhould bee

Col.1.16. called the *image of God. Anſw.* He is ſo called for two ſpecial cauſes. Firſt becauſe he is of the ſame ſubſtance with the Father; & therfore is his moſt abſolute image, and as

Heb.1.3. the author of the Hebrewes ſaith, *the brightneſſe of his glory, & the ingraued forme of his perſon.* Secondly, becauſe God being inuiſible doeth manifeſt himſelfe in Chriſt, in whom as in a glaſſe we may behold the wiſdome, goodnes, the iuſtice and mercie of God.

The ſecond point to be conſidered in the creation of man is the dignitie of his perſon: for Dauid ſaith, *Thou haſt made mā*

Pſa.8.5. *little inferiour to the Angels, and crowned him with glorie, and worſhip.* This dignitie ſtands in foure points. I. A bleſſed communion with the true God: for Paul ſpeaking of the Gentiles which were not called, ſaith they were *ſtraungers frō the life of*

Eph.4.18. *God.* Where by the contrarie we may gather, that our firſt parents in their innocēcie liued the life of God, which is nothing els but to leade a life here on earth, as that the creature ſhal haue a bleſſed and immediate fellowſhip with God, which ſtandes in this, that before the fall of man, God reuealed himſelfe in a ſpeciall manner vnto him, ſo as his very bodie and ſoule was a temple and dwelling place of the Creator. This fellowſhip betweene God and man in his innocency, was made manifeſt in the familiar conference which God vouchſafed to man: but ſince the fall, this communion is loſt: for man cannot abide the preſence of God. And therefore when Peter had fiſhed all night, and caught nothing,

Luk.5.8. our Sauiour bad him caſt downe his nette to make a draught, who did ſo; but when he ſawe the great multitude of fiſhes that were taken, at this ſight beholding but as it were ſome ſparkes of the glorious maieſtie of God in Chriſt, hee fell downe at his feete, ſaying, *Lord, depart from me for I am a ſinner.* The ſecond point wherein mans dignitie conſiſteth, is, that man was made Lord and king ouer all creatures, as Da-

Pſal.8.6. uid ſaith, *Thou haſt made him to haue dominion in the workes of thy hands*: and therefore God hauing created him in his image, bid-

Gen.1.28. deth him, *rule ouer the fiſhes of the ſea, ouer the foules of the heauen, and ouer euery beaſt that mooueth vpon the earth*: and afterward he brought thē al to him, as to a ſoueraign Lord & king to be named by him: & anſwerably euery creature in his kind gaue reuerence and ſubiection vnto man before his fall, as vnto their lord and king. Where by the way we muſt remember, that when we ſee any creature that is hurtful & noyſome vnto man, & would rather deuoure then obey him; it muſt put vs in minde of our ſin: for by creatiō we were made lords and kings ouer all creatures. & they durſt not but reuerence and obey vs: but the rebellion of man vnto god is the cauſe of the rebelliō of the creatures vnto vs. The third part of mans dignity by creation is, that before his fall hee had a wonderfull beautie and maieſtie aboue all creatures in his bodie: whereupon Dauid ſaith, the

Pſal.8. Lord hath crowned him with *glory and worſhip.* And in the renuing of the Coue-

Pſal.9.2. nant with Noe; God ſaith, *that the dread and feare of man ſhall bee vpon all creatures*: which nowe though it be but ſmall, yet doeth it plainely ſhew what was the glory and maieſtie of mans perſon at the firſt. The fourth dignitie of mans eſtate in innocency is, that his labour was without paine or wearineſſe: if he had neuer fallen

he

he ſhould haue laboured in the garden; but ſo as he ſhould neuer haue bene wearied therewith. For when Adam was fallen, God ſaid, *In the ſweat of thy face ſhalt thou eate thy bread.* Now if the paine in labour come after as a curſe vpon man for his tranſgreſſion, then before his fall man felt no paine in his affaires. And in theſe foure things cõſiſteth mans dignity which he had in the creation.

Now in the third followeth mans calling before his fall; which is twofold: I. particular: II. generall. Mans particular calling was to come into the garden of Eden, to keepe it, and to dreſſe the trees and fruits thereof. This ſhewes vnto vs a good leſſon, that euery man muſt haue a particular calling wherein hee ought to walke: and therefore ſuch as ſpend their time idlely in gaming and vaine delights, haue much to anſwer to God at the day of iudgment. This will not excuſe a man to ſay thē, that he had land & liuing to maintaine himſelfe, and therefore was to liue as he liſte, for euen Adam in his innocencie had all things at his will, and wanted nothing; yet euen then God imployed him in a calling: therefore none muſt be exẽpted, euery man both high and low muſt walke in his proper calling. Adams generall calling, was to worſhip his Creator, to which he was bound by the right of creation, conſidering the morall law was written in his heart by nature. Which is ſignified in the Decalogue; where the Lord requires worſhip and obedience of his people, becauſe he is *Iehouah*, that is, one which hath beeing in himſelfe, and giues beeing to all men by creation. For the better vnderſtanding of this point, we are to conſider three things. I. The place where Adam did worſhippe. II. The time. III. The ſacraments. For the firſt, God euer ſince the beginning had a place where he would be worſhipped, and it is called *Gods houſe*, which then was the garden of Eden. For it was vnto Adam a place appointed by God for his worſhip, as Church-aſſemblies are vnto vs: where alſo the Lord at ſome time did in a ſpeciall manner ſhewe himſelfe vnto his creature. Touching the time of Gods worſhip, it was the ſeauenth daie from the beginning of the creation, the Sabboth day. And here we muſt note that the keeping of the Sabboth is morall. Some indeed doe plead that it is but a ceremonie; yet falſly: for it was ordained before the fall of man, at which time Ceremonies ſignifying ſanctification had no place. Nay marke further: Adam in his innocencie was not clogged with ſinne as wee are; and yet then he had a ſet Sabboth to worſhippe God his creator: and therefore much more neede hath euery one of vs of a Sabboth day, wherein we may ſeuer our ſelues from the workes of our callings, and the workes of ſinne, to the worſhip of God in the exerciſe of religion, and godly meditation of our creation. This point muſt be learned of vs, for when no occaſion is offered of buſineſſe, then men will formally ſeeme to keepe the Sabboth: but if there come occaſion of breaking the Sabboth as traffike, gaming, and vaine ſhewes, then Sabboth farewell, men will haue their pleaſures, let them worſhip God that will. But let vs remember in the feare of God that whoſoeuer continueth in the breach of this lawe being morall, God will no leſſe poure forth his puniſhments vpon them, then for the breach of any other commandement: the conſideration whereof muſt moue euery man to a reuerent ſanctifying of the Lords daie.

Exod. 20. 2

Gen. 2. 8. 15.

Now for Adams Sacraments they were two: the tree of life, and the tree of knoweledge of good and euill: theſe did ſerue to exerciſe Adam in obedience vnto God. The tree of life was to ſignifie aſſurance of life for euer, if he did keepe Gods commandements: the tree of knowledge of good and euil, was a ſacrament to ſhew vnto him, that if he did tranſgreſſe Gods commandements, he ſhould die: and it was ſo called, becauſe it did ſignifie that if hee tranſgreſſed this lawe, he ſhould haue experience both of good & euil in himſelfe.

Now in the fourth place followeth the ende of the creation of man, which is twofold. Firſt, that there might be a creature to whom God might make manifeſt himſelfe, who in a ſpeciall manner ſhould ſet foorth and acknoweledg his wiſdome, goodneſſe, mercie, in the creation of heauen and earth, & of things that are in thē, as alſo his prouidence in gouerning the ſame. Secondly, God hauing decreed to glorifie his name in ſhewing his mercie & iuſtice vpõ his creature, hereupon in time createth men to ſhew his mercie in the ſaluation of ſome, and to ſhewe his iuſtice in the iuſt and deſerued damnation of other ſome. And therefore he hath appointed the creatiõ ſpecially of man, to be a means of manifeſtation and beginning of the execution

ecution of his eternall counsell.

Thus much concerning mans creation in generall. The speciall parts of man are two; bodie, and soule. And the reason why the Lord would haue him stand on these two parts is this: Some creatures made before him were onely bodily; as beastes, fishes, foules: some spirituall, as Angels: now man is both; spirituall in regarde of his soule, corporall and sensible in regarde of his bodie; that nothing might be wanting to the perfection of nature. If it be alleadged that man consists of three parts; body. soule, and spirit; becausse Paul praies that
1. Thess. 5. 23. the Thessalonias may be sanctified in bodie, soule, and spirit: the answere is, that the spirit signifies the minde whereby men conceiue and vnderstand such things as may be vnderstood: and the soule is there taken for the will and affections: and therfore these twaine are not two parts, but onely two distinct faculties of one and the same soule.

The bodie of man at the first was formed by God of clay or of the dust of the earth, not to be the graue of the bodie, as *Plato* said, but to be an excellent and most fitte instrument to put in execution the powers and faculties of the soule. And howsoeuer in it selfe considered, it is mortall; becausse it is compounded of contrary natures called Elements: yet by the appointment & blessing of God in the creation, it became immortall til the fal of man.

As for the soule, it is no accidentarie qualitie, but a spirituall and inuisible essence or nature, subsisting by it selfe.
Zach. 12. Which plainely appears in that the soules of men haue beeing and continuance as well forth of the bodies of men as in the same; and are as wel subiect to torments as the bodie is. And whereas we can and doe put in practise sundry actions of life, sense, motion, vnderstanding, we doe it onely by the power and vertue of the soule.

Hence ariseth the difference betweene the soules of men, & beasts. The soules of men are substances: but the soules of other creatures seeme not to be substances; becausse they haue no beeing out of the bodies in which they are: but rather they are certaine peculiar qualities arising of the matter of the bodie, and vanishing with it.
Gen. 9. 5. And it may be for this cause that the soule of the beast is said to be in the blood whereas the like in not said of the soule of man.

And though mens soules bee spirits as angels are, yet a difference must be made. For angels can not be vnited with bodies so as both shall make one whole and entire person; whereas mens soules may: yea the soule coupled with the bodie is not onely the mouer of the bodie, but the principall cause that makes man to be a man.

The beginning of the soule is not of the essence of God; vnlesse we will make euery mans soule to be God; neither doeth it spring of the soule of the parents, for the soule can no more beget a soule, then an angel can beget angell. And *Adam* is called a liuing soule, and not a quickning soule. And earthly fathers are called the *fathers of our bodies*, and not of our soules. It remaines therefore as beeing most agreeable to the Scriptures, that the soules of men are then created by God of nothing, whē they are infused into the bodie.
1. Cor. 15.
Heb. 12.

And though the soules of men haue a beginning, yet they haue no ende, but are eternall. And when they are said to die, it is not becausse they cease at any time to subsist or haue being in nature, but becausse they cease to bee righteous or to haue fellowship with God.

Whereas our bodies are Gods workemanship, we must glorifie him in our bodies, and all the actions of bodie and soule, our eating and drinking, our liuing and dying, must be referred to his glorie: yea we must not hurt or abuse our bodies, but present them as holy and liuing sacrifices vnto God. And whereas God made vs of the dust of the earth, we are not to glorie and boast our selues, but rather to take occasion to praise the great goodnesse of God, that hath vouchsafed to honour vs being but dust and ashes. And after that man is created, what is his life? alas, it is nothing but a little breath: stoppe his mouth and his nostrils, and he is but a dead man. By this we are put in mind to consider of our fraile and vncerten estate, and to lay aside all confidence in our selues: and for this cause the Prophet Esay teacheth vs to haue no confidence in man, becausse his breath is in his nostrells. Againe, let vs marke the frame and shape of mans bodie. All other creatures goe with their bodies and eies to the ground ward; but man was made to goe vpright; and whereas all other creatures haue but foure muscles to turne their eies round about, man hath a fifth to pull his eies vp to heauen-warde. Columb. 5. c. 9.
1. Cor. 15. 31.
Rom. 12. 1
Esai. 2. 22.
Nowe what doeth this teach vs? surely that howsoeuer we seeke for other things,

yet

yet firſt of all, and aboue all, we ſhould ſeeke for the kingdome of heauen, and the righteouſnes thereof: and that our whole deſire ſhould be ſet to enioy the bleſſed eſtate of Gods children in heauen. Secondly, it teacheth vs in receiuing Gods creatures, to returne thankfulnes vnto God by lifting vp the heart to heauen for the ſame. Theſe are very needefull and profitable leſſons in theſe daies; for moſt men indeed goe vpright: but looke into their liues, and they might as well goe on all foure: for in their conuerſation they ſet their whole hearts vpon the earth, as the beaſt doth, and their eyes vpon the things of this world: hereby they doe abaſe themſelues, and deface their bodies, and beeing men make themſelues as beaſts: we ſhall ſee great numbers of men that runne and ride from place to place, to prouide for the bodie, but to ſeeke the kingdome of heauē where their ſoules ſhould dwell after this life in ioy for euer, they will not ſtirre one foote.

1. Cor. 6. 15. Thirdly, mans bodie by creation, was made a temple framed by Gods owne hands for himſelfe to dwell in; therefore our dutie is to keepe our bodies pure and cleane, and not to ſuffer them to be inſtruments whereby to practiſe the ſinne of the heart. If a man had a faire houſe wherein he muſt entertaine a prince, and ſhould make hereof a ſwineſtie, or a ſtable, would not all men ſay, that he did greatly abuſe both the houſe and the prince? euen ſo mans bodie beeing at the firſt made a pallace for the euerliuing God; if a man ſhall abuſe it by drunkennes, ſwearing, lying, fornication, or any vncleannes, he doth make it in ſtead of a temple for the holy Ghoſt, to be a ſtye or ſtable for the deuill. For the more filthie a mans bodie is, the more fit it is to be a dwelling place for ſin and Satan.

Fourthly, man by creation was made a goodly creature in the bleſſed image of God: but by Adams fal men loſt the ſame, and are now become the deformed children of wrath: our dutie therefore is, to labour to get againe our firſt image, and indeauour our ſelues to become new creatures. If a noble man ſhould ſtaine his blood by treaſon, after his death the poſteritie will neuer be at reſt, till they haue got away that ſpot: Man, by Adams fall, is become a limme of the deuill, a rebell and a traytour againſt Gods maieſtie: and thus is the ſtate of euery one of vs; by nature we are at enmitie with God, and therefore we ought to labour aboue all things in the world, to be reſtored in Chriſt to our firſt eſtate and perfection, that ſo we may become bone of his bone, fleſh of his fleſh, beeing iuſtified and ſanctified by his obedience, death, and paſſion.

Fifthly, man was created that there might be a way prepared, whereby God might ſhew his grace and mercy in the ſaluation of ſome, and his iuſtice in the deſerued damnation of others for their ſinnes: and in the creation of man Gods eternall counſell begins to come into execution. Hereupon it ſtands vs in hand to make conſcience of euery euill way, beeing repentant for all our ſinnes paſt, and hauing a conſtant purpoſe neuer to ſinne more as we haue done, that by our good conuerſation here in this life we may haue aſſurance that we be eternally choſen to ſaluation by the Lord himſelfe.

Laſtly, whereas we haue learned that the ſoule of man is immortall, we are hereby taught to take more care for the ſoule then for the bodie. For it can not be extinguiſhed. When it is condemned, euen then it is alwaies in dying, & can neuer die. But alas, in this point the caſe is flat contrary in the world: for men labour all their liues long to get for the bodie, but for the ſoule they care little or nothing at all: whether it ſinke or ſwimme, goe to heauen or to hell, they reſpect not. This doth appeare to be true, by the practiſe and behauiour of men on the Lords day: for if the number of thoſe which come to heare Gods word, were compared with thoſe which runne about their worldly wealth and pleaſure, I feare me the better ſort would be found to be but a little handfull to a huge heape, or as a droppe to the Ocean ſea, in reſpect of the other. But wilt thou goe a hundred myle for the increaſe of thy wealth, & delight of thy body? then thinke it not much to goe ten thouſand myles (if neede were) to take any paines for the good of thy ſoule, and to get foode for the ſame, it beeing euerlaſting.

And thus much for the duties. Nowe follow the conſolations. Although by reaſon of the fal of man we can haue but little comfort now: yet the creation doth confirme the vnſpeakable prouidence of God ouer his creatures, but eſpecially ouer man, in that the Lord created him the ſixt day: and ſo before he was made prepared for him a Paradiſe for his dwelling place, and all creatures for his vſe and comfort.

And

And if he were thus carefull for vs when we were not, then no doubt he will be much more carefull for vs at this present, in which we liue and haue beeing. Nay, marke further, since the fall man eates & drinkes in quantity a great deale, which in common reason should rather kill him, then turne to the strength & nourishment of his body: yet herein doth the wonderfull power of the Creatour most notablie appeare, who hath made mans stomack as a lymbecke or still to digest all meats that are holesome for his nourishment & preseruation.

And thus much for the Creation. Now in these words, *maker of heauen and earth*] is more to be vnderstood then the worke of creation, namely Gods prouidence in gouerning al things created, as he appointed in his eternall decree: and therfore S. Peter saith *God is a faithfull Creatour*, that is, God did not only make heauen and earth, and so leaue them, as Masons and Carpenters leaue houses when they are built: but by his prouidence doth most wisely gouerne the same. Now therefore let vs come to speake of Gods prouidence. And first of all the question offers it selfe to be considered, Whether there be any prouidence or no? for the minds of men are troubled with many doubtings hereof. And to make the question out of all doubt, I will vse foure arguments to confirme the prouidence of God. The first is the testimony of the Scripture, which ascribeth the event of all particular actions, euen such as are in themselues casuall, as the casting of lots and such like, to the dispostion of God: which very thing also teacheth that euen men themselues, indued with reason & vnderstanding, haue need to be guided in al things and gouerned by God: and it serueth to confute those that deny Gods prouidence. *Why sayest thou, O Iacob, and speakest, O Israel, my way is hidde from the Lord, and my iudgement is past ouer by my God?* The second argument may be taken from the order which appeareth in the whole course of nature. First to begin with families; there is to be seene an eutaxie or seemely order, in which some rule and some obey: and the like is to be found in townes, cities, countries, & kingdoms: yea euen in the whole world: in which all things are so disposed, that one serueth for the good of another. Trees and hearbes, and grasse of the field serue for beasts and cattell, beasts & cattell serue for men: the heauens aboue serue for them which are beneath: and al the creatures which are aboue and beneath serue for God. This argueth that God is most wise and prouident in ordering and disposing all things whatsoeuer. The third argument is taken from the conscience specially of malefactours. Suppose a man that commits a murder so closely that noe man knowes thereof, and that the party himselfe is free from al the danger of the law: yet shall he haue his owne conscience to accuse, vpbraide, and condemne him, yea euen to fright him out of his wit, and to giue him no more rest then he can finde vpon the racke or gybbet. Now this accusation & terrour of conscience, is nothing else but the forerunner of an other most terrible iudgement of God, who is Lord of all creatures and iudge of all men. And this also prooues the prouidence of God. For if the conscience can finde a man out, and laye his faults to his charge, how much more shall God himselfe the creator of the conscience see and consider al his doings? The fourth and last argument is this. The propheſies of things to come should bee vncertaine or false, if God gouerned not the world. But now considering thinges many yeares agoe foretold, come to passe in the same manner as they were foretold by the Prophets & Apostles: hereby we must certainely conclude that there is a prouidence of God whereby all and euery thing is gouerned.

Pro. 16, 33

Pro. 20, 24

Ier. 10, 23. Isa. 40, 27.

Against the prouidence of God sundry things be alleaged. The first and speciall is, that prouidence and disorder, confusion and order cannot stand together. Now in the world there is nothing but disorder and confusion in seditions, treasons, conspiracies, & subuersions of kingdomes: where also sinne and wickednesse preuailes. *Answ.* It is true indeede there hath bin confusion in the world euer since the fall of man and angels; and it ariseth not from God, but from them alone: who as they did at the first transgresse the will of God, so they do what they can to turne all vpside downe. Now then confusion, and disorder is onely in respect of the deuill and his instruments: but in regard of God in the very middest of all confusion there is order to be found, because he can and doth dispose it to the glory of his owne name, and to the good & saluation of his chosen, as also to the confusion of his enemies.

Against

Againe it may be obiected, that with vngodly and wicked men all thinges goe well, and contrariwise with the godly all things goe hardly. For through the world, none are more molested and more vnder outward misery then they: but if there were any prouidence in God, thē it should be otherwise; the godly should flourish, and the wicked perish. *Anſ.* the conſideration of the outward eſtate of men in the world, was to Dauid an occaſion of a ſore temptation. For when he ſaw the wicked to proſper alway, and their riches to encreaſe, he brake forth and ſaid, *Certainly I* Pſa.73.13, 14, ver.17. *haue clenſed my heart in vaine, and waſhed mine hands in innocency.* Now if we would repell this temptation, as Dauid afterward did, then we muſt goe into the Lords ſanctuary with him, & learne to be reſolued in theſe points. I. Though the godly be laden with miſeries, yet euen that, by the eſpeciall prouidence of God, turnes to their great good. For euery man ſince the fall of Adam is ſtained with the lothſome contagion of ſinne. Now the child of God that is truly regenerate, and muſt be fellow heire with Chriſt after this life in the kingdome of glory, muſt in this life be caſt into the Lords furnace, that in the fire of affliction he may more and more be skoured and purified from the corruptiō of his nature, and be eſtranged from the wickednes of the world. II. The proſperous ſucceſſe of the wicked, their ſpoiles, their reuenewes, & all their honour turnes to their greater woe in the ende: as doth appeare in Iobs hiſtory, and in the examples of the Chaldeans, of Dauids enemies, and of Diues and Lazarus.

Thirdly, it may be obiected, that many things come to paſſe by chance, and therfore not by Gods prouidence: becauſe chance and prouidence can not ſtand togither. *Anſ.* We muſt diſtinguiſh betwene *chance* and *meere chance*. Chance is, when any thing comes to paſſe, the cauſe thereof being vnknowne not ſimply but in reſpect of man: and therefore in regarde of men which know not the reaſō of things, we may ſay there is chance: and ſo the ſpirit of God ſpeaketh. *Time and chance* Eccle.9.11. *commeth to them all.* And againe, *By chance* Luk.10.31. *there came downe a prieſt the ſame way:* Now this kinde of chance is not againſt the prouidence of God, but is ordered by it. For things which in regard of men are caſuall, are certainly knowne and determined by God. *Meere chance* is, when things are ſaide or thought to come to paſſe without any cauſe at all. But that muſt be abhorred of vs as ouerturning the prouidence of God.

Thus ſeeing it is plaine that there is a prouidence, let vs in the next place ſee what it is. Prouidence is a moſt free and powerfull action of God, whereby he hath care ouer all things that are.

Prouidence hath two partes; *knowledge* and *gouernment*. Gods knowledge is whereby all thinges from the greateſt to the leaſt are manifeſt before him at all times. As Dauid ſaith, *His eies will conſider: his eye liddes will trie the Children of men.* Pſal. 11.4. And againe, *He abaſeth himſelfe to behold the thinges that are in the heauen and the earth.* Pſa.113.6. And the Prophet Hanani ſaide to Aſa, *The eyes of the Lord beholde all the earth.* 2.Chr.16.9. And Saint James ſaith, *From the beginning of the world GOD knoweth all his workes.* Act.15.18 This point hath a double vſe. Firſt as Saint Peter ſaith, it muſt moue vs to eſchewe euill and doe good: Why? *Becauſe*, ſaith he, *the eyes of the Lord are vpon the iuſt, and his countenance againſt euill doers.* 1.Pet.3.12. Secondly it muſt comfort all thoſe that labour to keepe a good conſcience. For the eyes of GOD behold all the earth *to ſhewe himſelfe ſtronge with them that are of perfect heart towardes him.* 2.Chr.16.9.

Gouernment is the ſecond part of Gods prouidence, whereby hee ordereth all things and directeth them to good ends. And it muſt be extended to the very leaſt thing that is in heauen or earth, as to the *ſparrowes*, and to oxen, and *the haire of* Mat.6.26. *our heads.* Deut.15.4. And here wee muſt conſider Mat.10.10 two things, the manner of gouernment, and the meanes.

The manner of gouernment is diuers, according as things are good or euill. A good thing is that which is approoued of God. As firſt of all the *ſubſtances* of all creatures; euen of the deuils themſelues: in whom whatſoeuer is remaining ſince their creation is in it ſelfe good. Secondly, the *quantities, qualities, motions, actions,* and *inclinations* of the creatures in themſelues conſidered withall their euents are good. Againe, good is either naturall or morall. *Naturall*, which is created by God for the lawfull vſe of man. *Morall*, which is agreeable to the eternal and vnchangeable wiſedome of God, reuealed in the morall law.

Now God gouerneth all good things

two

two waies. Firſt by *ſuſtaining* and preſeruing them that they decay not: ſecondly by *mooning* them that they may attaine to the particular endes for which they were ſeuerally ordained. For the qualities and vertues which were placed in the Sunne, Moone, ſtarres, trees, plants, ſeedes, &c. would lie dead in them and be vnprofitable, vnles they were not onely preſerued, but alſo ſtirred vp and quickned by the power of God ſo oft as he imploies them to any vſe.

Euill is the deſtruction of nature: and it is taken for ſinne, or for the puniſhment of ſinne. Now ſinne is gouerned of God by two actions: the firſt is an *operatiue permiſſion*. I ſo call it, becauſe God partly permitteth ſinne, and partly worketh in it. For ſinne as it is commonly taken hath two parts; the ſubiect or matter, and the forme of ſinne: the ſubiect of ſinne is a certaine qualitie or action; the forme is the anomie or tranſgreſſion of Gods law. The firſt is good in it ſelfe and euery *qualitie* or *action* ſo farre forth as it is a qualitie or action is exiſting in nature, and hath God to bee the author of it. Therefore ſinne though it be ſufficiently euil to eternall damnation, yet can it not be ſaid to be abſolutely euill as God is abſolutely good, becauſe the ſubiect of it is good, and therefore it hath in it reſpects and regards of goodnes. In reſpect of the ſecond, that is, the breach of the lawe it ſelfe, God neither willeth, nor appointeth, nor commandeth, nor cauſeth, nor helpeth ſinne; but forbiddeth, condemneth, and puniſheth it: yet ſo, as withall he willingly permitteth it to be done by others, as men and wicked angels, they beeing the ſole authors and cauſes of it. And this permiſſion by God is vpon a good end: becauſe thereby he manifeſteth his iuſtice and mercie. Thus it appeares that in originall ſinne, the naturall inclination of the minde, will, and affections in it ſelfe conſidered, is from God, and the ataxie or corruption of the inclination in no wiſe from him, but only permitted: againe that in actual ſinne the motion of the bodie or minde is from God, but the euilneſſe and diſorder of the motion is not from him, but freely permitted to be done by others. As for example in the act of murder, the actions of mooning the whole bodie, of ſtirring the ſeueral ioynts, and the fetching of the blow whereby the man is ſlaine, is from God: for *in him wee liue, moone, and haue our beeing*: but the diſpoſing and applying of all theſe actions to this ende, that our neighbours life may be taken away, & we thereby take reueng vpon him, is not from God, but from the wicked will of man and the deuill.

Act. 17. 28.

Gods ſecond action in the gouernment of ſinne, is after the iuſt permiſſion of it, partly, to *reſtraine* it more or leſſe according to his good will and pleaſure, and partly to *diſpoſe* and turne it againſt the nature thereof to the glorie of his owne name, to the puniſhment of his enemies, and to the correcting and chaſtiſment of his elect.

As for the ſecond kind of euill, called the puniſhment of ſinne, it is the execution of iuſtice, and hath God to be the author of it. And in this reſpect Eſai ſaith, that *God createth euill*: and Amos, *That there is no euill in the cittie which God hath not done*. And God as a moſt iuſt iudge may puniſh ſinne by ſinne himſelfe in the meane ſeaſon free from all ſinne. And thus the places muſt bee vnderſtoode in which it is ſaid, that God *giueth Kings in his wrath, hardeneth the heart, blindeth the eyes, mingleth the ſpirit of errours, giueth vp men to a reprobate ſenſe, ſends ſtrange illuſions to beleeue lies, ſends euill ſpirits giuing them commandement to hurt, and leaue to deceiue, &c.*

Iſa. 45. 7. Amos 3. Neh. 9. 37. Exod. 4. & 7. Iſa. 19. 14. Rom. 1. 28. 2. Theſſ. 2. 11. 1. King. 22 32.

Thus hauing ſeene in what manner God gouerneth al things, let vs now come to the meanes of gouernment. Sometimes God worketh without meanes, thus hee created all things in the beginning; and he made trees and plants to grow and flouriſh without the heate of the ſun or raine: ſometimes hee gouernes according to the vſuall courſe and order of nature, as when he preſerues our liues by meat and drinke: yet ſo, as hee can and doth moſt freely order all things by meanes either aboue nature or againſt nature, as it ſhall ſeeme good vnto him. As when hee cauſed the ſunne to ſtand in the firmament, and to go backe in Achaz diall: when he cauſed the fire not to burne the three children: when he kept backe dew and raine three yeares in Iſraell, when hee made waters to flow out of the rocke: when he cauſed Elias cloake to deuide the waters of Iorden: when he cauſed yron to ſwimme: when he preſerued Ionas aliue three daies and 3. nights in the whalls bellie: when he cured diſeaſes, by the ſtrength of nature incurable, as the leproſie of Naaman, the iſſue of blood, and blindneſſe, &c.

Ioſ. 10. Iſa. 38. Dan. 3. 1. King. 18 Exod. 17. 2. King. 2. 2. King. 6. Ionas. 2. 2. King. 5. Math. 9. Ioh. 9.

Among

Among all the meanes which God vseth, the speciall are the reasonable creatures, which are no passiue instruments, as the toole in the hand of the workman, but actiue: because as they are mooued by God, so againe beeing indued with will and reason, they moue themselues. And such instruments, are either good or euill, Euil, as wicked men and angels. And these he vseth to do his good will and pleasure, euen then when they doe least of all obey him. And considering that the sinning instrument which is mooued by God, doth also moue it selfe freely without any constraint on Gods part: God himselfe is free from all blame, when the instrument is blame-worthy. In directing the instrument, God sinneth not: the action indeede is of him, but the defect of the action from the instrument: which beeing corrupt, can it selfe doe nothing but that which is corrupt: God in the meane season by it brining that to passe which is very good. The whole cause of sinne is in Satan and in vs: as for God, he puts no wickednes into vs, but the euil which he finds in vs he moues, that is, orders and gouernes, and bends it by his infinite wisdome, when & in what manner it pleaseth him, to the glory of his name, the euill instrument not knowing so much, nay intending a farre other ende. As in the mill the horse blindfolded goes forward, and perceiues nothing but that he is in the ordinary way, whereas the miller himselfe whips him and stirres him forward for an other ende, namely for the grinding of corne. And this is that which we must hold touching Gods prouidence ouer wicked men and angels: and it stands with the tenour of the whole Bible. Iosephs brethren sold him into Egypt very wickedly, euen in the testimony of their owne consciences: yet Ioseph hauing respect to the counsell and worke of God, which he performed by his brethrē, saith that the *Lord sent him thither*. And the Church of Ierusalem saith, that Herod & Pontius Pilate did nothing in the death of Christ but that which *the hand & counsell of God had determined to be done*: because though they wickedly intended nothing but to shew their malice and hatred in the death of Christ: yet God propounding a further matter by them then euer they, dreamed of, shewed forth his endles mercy to man in the worke of redemption. On this manner must al the places of scripture be vnderstood, in which it is said, that God *gaue the wiues* of Dauid to Absolon, that God *mooued Dauid* to number the people; that he *commanded Shemei to raile* on Dauid; that the Medes and Persians are his *sanctified ones*: that the reuolt of the ten tribes was done by God, &c. By all these examples it appeares, that we must not seuer Gods permission fro his wil or decree, & that we must put difference betweene the euil worke of man, & the good worke of God which hee doth by man: and the whole matter may yet be more clearely perceiued by this comparison: A theefe at the day of assise is condemned, and the magistrate appoints him to bee executed; the hangman owing a grudge to the malefactour, vseth him hardly and prolongeth his punishment longer then he should. Now the magistrate and the hangman do both one & the same worke, yet the hangman for his part is a murderer, the magistrate in the meane season no murderer, but a iust iudge putting iustice in execution by the hangman: so God though he vse euill instruments, yet is he free from the euill of the instruments.

1. Sam. 12. 11. 2. Sam. 24. 1. 2. Sam. 16. 11. Isa. 10. 5. & 23. 6. 2. Chr. 11. 4.

And further we must here marke the difference which must bee made in Gods vsing of al kinds of instruments. When he vseth good creatures, as angels, he worketh his will not onely by them but also in thē: because he inspires them and guides them by his spirit, so as they shall will, and doe that which he willeth and intendeth. As for euill instruments, he worketh by them onely, and not in them: because he holdes backe his grace from them and leaues thē to themselues, to put in practise the corruption of their owne hearts.

Thus much of the parts of Gods prouidence: now to follow the kinds thereof. Gods prouidence is either generall or speciall. *Generall*, is that which extends it selfe to the whole world and all things indifferently, euen to the deuils themselues. By this prouidence God continues and maintaines the order which he set in nature in the creation, and he preserues the life, substance, and the being of all and euery creature in his kinde.

Act. 17. 28 Heb. 1. 3. Iob. 37. & 38. Psal. 104.

Gen. 45.

Act. 4. 28.

The *speciall* prouidence is that, which God showeth and exerciseth towards his Church and chosen people, in gathering and guiding them, and in preseruing them by his mighty power against the gates of hell. And therfore Gods Church here vpō earth is called the kingdome of grace, in which he shewes not only a general pow-

Isa. 43. 1. Zach. 2. 8.

er

er ouer his creatures, but withall the ſpeciall operation of his ſpirit in bowing and bending the hearts of men to his will.

Thus much concerning the doctrine of Gods prouidence. Now followes the duties. Firſt, ſeeing there is a prouidence of God ouer euery thing that is, we are hereby taught to take good heed of the tranſgreſſion of the leaſt of Gods commandements. If men were perſwaded that the Prince had an eye euery where, doubtleſſe many ſubiects in England would walke more obediently to the lawes of the land then they do: and durſt in no wiſe worke ſuch villanies as are daily practiſed. Well, howſoeuer it is with earthly princes, yet this all-ſeeing preſence is leaſt wanting in God: he hath an eye euery where: whereſoeuer thou art, there God beholdeth thee, as Dauid ſaith, *God looked downe from heauen vpon the children of men, to ſee if there were any that would vnderſtand and ſeeke God.* Therefore except thou be brutiſh and paſt ſhame, take heed of ſinne. If men had but a ſparke of grace, the conſideration of this would make them loath the practiſe of any euill worke. Eliah ſaith to Ahab, *As the Lord God of Iſrael liueth before whome I ſtand, there ſhall be neither dewe nor raine theſe three yeares.* Where the Prophet confirmeth his ſpeach with an oath, ſaying, *As the Lord of hoſts liueth it ſhall be ſo.* And leaſt Ahab ſhould thinke he made no cõſcience what he ſaid, he addeth this clauſe, that he ſtood in the preſence of God. As if he ſhould ſay: howſoeuer thou thinkeſt of me, yet as it ſtands me in hand, ſo doe I make conſcience of my word: for I ſtand in the preſence of God, and therfore know it, as the Lord liueth there ſhall be no raine nor dew theſe three yeares. So Cornelius hauing an eye to Gods prouidence, doth mooue himſelfe, and all his houſhold to a ſolemne hearing of the word of God deliuered by the mouth of Peter, ſaying, that *they were all preſent before God, to heare all things commanded of him.* As theſe men had regard to Gods prouidence, ſo we likewiſe muſt behaue our ſelues reuerently, making conſcience of our behauiour both in words and workes: becauſe whereſoeuer we be, we are in the preſence of God. Secondly, if there be a prouidence of God ouer euery thing, then we muſt learne contentation of minde in euery eſtate; yea, in aduerſitie vnder the croſſe when all goes againſt vs we muſt be content, becauſe Gods prouidence hath ſo appointed. So Dauid in the greateſt of his griefes was dumbe and ſpake nothing; his reaſon was, becauſe *thou Lord didſt it.* And when Shemei curſed Dauid, Abiſha would haue had the king to haue giuen him leaue to haue ſlaine him: but Dauid would not ſuffer it, but ſaide, *Hee curſeth euen becauſe the Lord hath bidden him curſe Dauid: who dare then ſay, Wherefore haſt thou done ſo?* In whoſe example we may ſee a patterne of quietneſſe of minde. When a croſſe cõmeth it is a hard thing to be patient; but wee muſt drawe our ſelues thereunto by conſideration of Gods eſpeciall prouidence. Thirdly, when outward meanes of preſeruation in this life doe abound, as health, wealth, honour, riches, peace, and pleaſure, then we muſt remember to bee thankefull; becauſe theſe things alwaies come by the prouidence of God. Thus Iob was thankfull both in proſperitie and aduerſitie: *The Lord, ſaith he, gaue, and the Lord taketh away, bleſſed bee the name of the Lord.* Indeede to be patient in euery eſtate and thankfull to God, is a very hard matter: yet will it be more eaſie, if we learne in all things that befall vs in this life, neuer to ſeuer the conſideration of the things that come to paſſe from Gods prouidence. For as the bodie and the ſoule of man (though wee ſee onely the bodie) are alwaies together, as long as a man liueth: ſo is Gods prouidence ioyned with the thing done: wherefore as we looke on the thing done, ſo wee muſt alſo in it, labour to ſee and acknowledge the good pleaſure and appointment of God. As for example: a mans houſe is ſet on fire, and all his goods conſumed; this very ſight woulde make him at his wits end: but now as he beholds this euent with one eye, ſo with the other eye he muſt at that very inſtant looke vpon Gods bleſſed prouidence. When a man beholds and feeles the loſſe of his friends, hee can not but grieue thereat, vnleſſe hee bee more ſenſles then ſtocke or ſtone: yet that he may not be ouerwhelmed with griefe, he muſt euer with one eye looke at the pleaſure of God herein. This will bee an eſpeciall meanes to ſtay the rage of any headſtrong affection in all our afflictions. In the world the manner of men is, if health, wealth, and eaſe aboũd to thinke all is well: but if croſſes come, as loſſe of friends, and loſſe of goods, then men crie out, as beeing ſtraught of their witts: the reaſon is, becauſe they looke onely

Pſal. 53. 2.

2. King. 17. 1.

Act. 10. 33

Pſal. 39. 9.

2. Sam. 16. 10.

Iob. 1. 21.

onely at the outward meanes, and tie Gods prouidence to them; not being able to see any goodnesse or prouidence of God out of ordinary meanes. Againe, when a man is stored with riches, honour wealth, and prosperity, he must not barely looke on them, but behold withall Gods goodnesse, and blessing in them: for if that be wanting, all the riches in the world are nothing. Likewise in receiuing thy meate and drinke, thou must looke further into the blessing of God vpon it: which if it be away, thy meate and thy drinke can no more nourish thee then the stone in the wall. And the same must we doe in euery busines of our callings: which if men could learne to practise, they would not so much trust to the meanes, as honour, wealth, fauour, &c. But rather to God himselfe. The Lord by the Prophet Habaccuc reproueth the Chaldeans for offering *sacrifices vnto their nets*; which sinne they committed, because they looked onely vpon outward things: and like moles had no power to see further into them, and to behold the worke of God in all their proceedings. And this is the very cause why we are vnthankfull for Gods benefits: for though we behold the bare creatures, yet are we so poreblind that we can not discerne any blessing and prouidence of God in them. Therefore let vs learne to looke vpon both ioyntly together, and so shall we be thankfull vnto God in prosperity, and patient in aduersity with Iob and Dauid. This lesson Paul learned; *I can be abased* (saith he) *And I can abound euery where, in all things I am instructed, both to be full and to be hungrie: and to abound, and to be in want.*

Hab. 1.

Phil 4.12. 13.

Fourthly, seeing Gods prouidence disposeth all things, we are taught to gather obseruations of the same, in things both past, and present that we may learne thereby to be armed against the time to come. Thus Dauid when hee was to encounter with Goliah, gathered hope and confidence to himselfe for the time to come, by the obseruatiō of Gods prouidence in the time past: for, saith he, *when I kept my Fathers sheepe, I slue a Lyon and a Beare that deuoured the flocke: now the Lord that deliuered me out of the paw of the Lion, and out of the paw of the Beare, he will deliuer me out of the hand of this Philistim.*

1.Sa.17.37

Fifthly, because Gods prouidence disposeth all things, when wee make lawfull promises to doe any thing, we must put in, or at the least conceiue this condition [*if the Lord wil:*] for S. Iames saith, that we ought to say, *If the Lord wil, and if wee liue, we will doe this or that.* This also was Dauids practise: for to all the congregation of Israell he saide, *If it seeme good to you, and if it proceede from the Lord our God, wee will send to and fro.*

Iam. 4. 15.

2.Sam.13. 2.

Sixtly, seeing Gods prouidence is manifest in ordinary meanes, it behoooueth euery man in his calling to vse them carefully: and when ordinary meanes be at hand, we must not looke for any helpe without them, though the Lord be able to doe what he will without meanes. Ioab when many Aramites came against him, he heartned his souldiers though they were but few in number, bidding them *be strong and valiant for their people, and for the cities of their God, and then let the Lord doe that which is good in his eyes.* And our Sauiour Christ auoucheth it to bee flat tempting of God for him to leape downe from the pinacle of the Temple to the ground, whereas there was an ordinary way at hand to discend by staires. Hence it appeares that such persons, as will vse noe means wherby they may come to repent and beleeue, doe indeede no more repent and beleeue, then they can be able to liue which neither eate nor drinke.

2.Sam.10. 12.

Mat.4.6.

And thus much of the duties. Now follow the consolations. First this very point of Gods speciall prouidence is a great comfort to Gods Church: for the Lord moderateth the rage of the deuill and wicked men, that they shall not hurt the people of God. Dauid saith, *The Lord is at my right hand, therefore I shall not slide.* And When Iosephs brethren were afraide because they had sold him into Egypt, hee comforteth them saying, *that it was GOD that sent him before them for their preseruation.* So king Dauid when his souldiours were purposed to stone him to death, hee was in great sorrow; but it is said, *he comforted himselfe in the Lord his God.* Where we may see, that a man which hath grace to beleeue in God, and relye on his prouidence in all his afflictions and extremities, shall haue wonderfull peace and consolation.

Psal.16.8.

Gen.45.7.

1.Sam.30. 6.

Before we can proceede to the articles which follow, it is requisite that we should intreat of one of the greatest workes of Gods prouidence that can be; because the opening of it giueth light to all that insueth. And this worke is a *Preparation* of

such meanes whereby God will manifest his iustice and mercie. It hath two parts, the iust permission of the fall of man, and the giuing of the Couenant of grace. For so Paul teacheth when he saith, *That God shut vp all vnder vnbeleefe, that hee might haue mercie vpon all.* And againe, *The scripture hath concluded all vnder sinne, that the promise by the faith of Christ Iesus should bee giuen to them that beleeue.*

Rom.11 32. Gal.3.22

Touching the first, that we might rightly conceiue of mans fall, wee are to search out the nature and parts of sinne. Sinne is any thing whatsoeuer is against the will and word of God: as S. Iohn saith, *Sinne is the transgression of the law.* And this definition Paul confirmeth when he saith, that *by the Law comes the knowledge of sinne:* and, *Where no Law is there is no transgression*: and, *Sinne is not imputed where there is no law.*

1.Ioh 3.4. Rom.3 20 & 4.15.& 5.13.

In sinne we must consider three things: the *fault*, the *guilt*, the *punishment*. The *fault* is the anomie or the inobedience it selfe, and it comprehends nôt onely huge and notorious offences, as idolatrie, blasphemie, theft, treason, adulterie, and all other crimes that the world cries shame on: but euery disordered thought, affection, inclination: yea, euery defect of that which the law requireth.

The *guilt* of sinne is, whereby a man is guiltie before God, that is, bound & made subiect to punishment. And here two questions must bee skanned: where man is bound? and by what? For the first, Man is bound in conscience. And hereupon the conscience of euery sinner sits within his heart as a little iudge to tell him that he is bound before God to punishment. For the second, it is the order of diuine iustice set downe by God which binds the conscience of the sinner before God: for he is Creator and Lord, and man is a creature, and therefore must either obey his will and commandement, or suffer punishment. Now then by vertue of Gods lawe, cõscience binds ouer the creature to beare a punishment for his offence done against God: yea it tells him, that he is in danger to be iudged and condemned for it. And therefore the conscience is as it were the Lords Sergeant to informe the sinner of the bond and obligation whereby he alwaies stands bound before God.

The third thing which followeth sinne is *punishment*, and that is death. So Paul saith, *The stipend of sinne is death*: where, by death we must vnderstãd a double death, both of body and soule. The death of the body is a separation of the body from the soule. The second death is a separation of the whole man, but especially of the soule frõ the glorious presence of God. I say not simply frõ the presence of God, for God is euery where: but onely from the ioyfull presence of Gods glory. Nowe these two deaths are the stipends or allowance of sinne: and the least sinne which a man cõmitteth, doth deserue these two punishments. For in euery sinne the infinite iustice of God is violated: for which cause there must needes be inflicted an infinite punishment, that there may bee a proportion betweene the punishment and the offence. And therefore that distinction of sinne which Papists make, namely, that some are in themselues veniall, and some mortall, is false, and hereby confuted: otherwise in respect of the diuers estate and condition of men, sinnes are either venial or mortall. Veniall they are to the elect, whose sinnes are pardonable in Christ: but to the reprobate all sinnes are mortall.

Rom.6.23.

Neuertheless we hold not all sinnes equall, but that they are greater or lesse according to the diuersitie of obiects and other circumstances.

Thus much of sinne in generall: now we come to the parts of it. The first sinne of all that euer was in man, is the sinne of Adam, which was his disobedience in eating the forbidden fruit. In hãdling wherof sundrie points are to be opened, but let vs begin with the causes thereof. Rom.5.5.

The outward efficient cause was the deuill. And though he be not named by Moses in the historie of the fall, yet that is not to trouble vs: for wee must not conceiue otherwise of the serpent, then of the instrument and mouth of the deuill. For it is not likely that it being a bruit creature should be able to reason and determine of good and euill, of truth and falshood. Now in this temptation the deuill shewes his malice and his fraud. His malice, in that, whereas hee can not ouerturne God himselfe, yet hee labours to disturbe the order which hee hath set downe in the creation, and especially the image of God in the most excellent creatures on earth, that they may bee in the same miserable condition with himselfe. His fraud, first in that hee beginnes his temptation with the woman being the weaker person, & not with the man, which course he still continues:

(a) Exod. 22.18 witch named in feminine gender Mechasheppha.

as may appeare by this, that (a) more women are intangled with witchcraft and sorcerie then men. Secondly he shewes his fraud, in that he proceeds very slily & intangles Eve by certaine steppes and degrees. For first by mouing a question, he drawes her to listen vnto him, and to reason with him of Gods commandement. Secondly, he brings her to looke vpon the tree, and wishly to view the beautie of the fruite. Thirdly, he makes her go doubt of the absolute truth of Gods word and promise, and to beleeue his contrarie lies. Fourthly, hauing blinded her minde with his false perswasion, shee desires and lusts after the forbidden fruite, and thereupon takes it, eates it, & giues it to her husband.

The inward cause, was the will of our first parents, euen in the testimony of their owne consciences as Salomon saith, *This haue I found that God made man righteous, but they haue found many inuentions*. But it may be obiected, that if Adam were created good, he could not be the cause of his owne fal, because a good tree cannot bring forth euill fruit. *Anſ.* Freedome of will is fourefold: I. Freedome to euill alone. this is onely in wicked men and angels. and is indeede a bondage: the second is freedom to good alone, and that is in God and the good Angels by Gods grace: the third is freedome to good in part, ioyned with some want of libertie by reason of sinne: and this is in the regenerate in this life: the fourth is freedome either to good or to euil indifferently. And this was in Adam before his fall, who though he had no inclination to sinne, but onely to that which was acceptable to God: yet was he not bound by any necessitie, but had his libertie freely to choose or refuse either good or euill. And this is euident by the very tenour of Gods commandement in which he forbids Adam to eat the forbidden fruit: and therby shewing that he being created righteous and not prone to sinne, had power to keepe or not to keepe the commandement: though since the fall both he and we after him cannot but sin. Wherefore Adam beeing allured by Satan, of his owne free accord changed himselfe and fell from God. Now then, as the good tree changed from good to euill brings forth euill fruit: so Adam by his owne inward and free motion changing from good to euill.

Eccl. 7.31.

As for God, he is not to be reputed as an author or cause any way of this sinne, For he created Adam and Eve righteous, indued them with righteous wills: and he told them what he would exact at their hands and what they could performe: yea he added threatnings, that with the feare of daunger he might terrifie them from sinne. Some may say, whereas God foresaw that Adam would abuse the liberty of his will, why would hee not preuent it? *Anſ.* There is a double grace, a the one to be able to will and doe that which is good, the other to bee able to persuere in willing and doing the same. Now God gaue the first to Adam, & not the second. And he is not to be blamed of vs, though he confirmed him not with new grace, for he is debter to no man to giue him so much as the least grace; wheras he had alreadie giuen a plentifull measure thereof to him. And God did hold backe to conferre any further grace vpon iust cause. I. It was his pleasure that this fact should be an occasion or way to exercise his mercie in the sauing of the Elect, and his iustice in the deserued condemnaton of impenitēt sinners. And vnlesse Adam had fallen for himselfe and others, there should haue beene found no miserie in men, on whom God might take pittie in his Sonne, nor wickednesse which he might condemne; and therefore neither manifestation of iustice, nor mercie. II. It was the will of God in part to forsake Adam, to make manifest the weaknesse that is in the most excellent creatures, without the speciall and continuall assistance of God. III. There is a double libertie of will, one is to will good or euill: this belongs to the creature in this world, & therefore Adam receued it. The other, is to will good alone. This he wanted, because it is reserued to the life to come. And though hee knew no cause of this dealing of God, yet is it one steppe to the feare of God for vs to hold that good and righteous which he appointeth or willeth: and not to square the workes and iudgements of God by our crooked reason. And yet to come to reason it selfe. Who can here complaine of God? Can the deuill? but God did not cause him to tempt or deceiue our first parents? Can Adam and Eve? but they fell freely without any motion or instigation from God, and their owne consciences accused them for it. Can the posteritie of Adam? but the Elect receiue more in Christ then they lost in Adam: and the reprobate, ouerwhelmed with the burden of their

a Dedit Adamo posse perseuerare si veller, nō, & posse & velle.

their owne sinnes, & thereupon receiuing nothing but due and deserued damnation can not finde fault. But some may further replie and say, he that foreseeth an euill and doth not preuent it, is a cause of it: but God did foresee the fall of man, and did not preuent it. *Ans.* The rule is generally true in man, that the foreseer of an euill not preuenting it, is in some sort a doer of it: for it is the sentence of the law of God, to which man was bound from the first creation. But God is aboue all his lawes and not bound to them: he is an absolute lord and law-giuer; and therefore his actions are not within the compasse of morall lawes, as mens are. Whereupon it followes, that though he did foresee mans defection, yet is he free from all blame in not preuenting it. For with him there be good causes of permitting euill.

And though God be no cause of mans fall, yet must we not imagine that it came to passe by chance or fortune, wheras the least things that are, come to passe with Gods prouidence. Neither was it by any bare permissiō without his decree & will: for that is to make an idle prouidence: neither did it happen against the wil of God: he vtterly nilling it: for then it could not haue bin, vnles we denie God to be omnipotent. It remaines therefore that this fall did so proceede of the voluntarie motion of Adam, as that God did in part ordaine & will the permitting of it, not as it was a sinne against his commandement, but as it was further in the counsell of God a way to execute his iustice and mercie. Against this which I say, diuers things are obiected. First, that if Adā did that which God in any respect willed, then he did not sin at all. *Ans.* He that willeth, and doth that which God willeth, for all that sinnes; vnles he wil it in the same manner with God & for the same ende. Now in the permitting of this fact, God intended the manifesting of this glorie: but our first parents intending no such thing, sought not onely to be like but also to be equall with God. Secondly, it is alleadged that Adam could not but fal necessarily, if God did decree it. *Ans.* Adams fall that came not to passe without Gods decree, and therfore in that respect was necessarie; was neuertheles in repect of Adams freewill contingent and not necessarie: Gods decree not taking away the freedome of will but onely ordering it. Lastly, it is alleadged that Gods will is the cause of Adams wil, and Adams will the cause of his fall, and that therefore Gods wil shall be the cause of the fall. *Ans.* It must be grāted that Gods will is a moouing cause of the wills of euill men; yet marke how: not as they are *euill wills* simply, but as they are *wills*: & therefore when God inclines the euill will of his creature to his good purpose, he is nothing at al intangled with defect or euill of his will.

Aug. Ench. ad Laur. c. 99.

Touching the time of the fall the receiued opinion in former ages hath beene, that our first parents fell the same day in which they were created, and therefore *Augustine* writes that they stood but sixe houres. And though we can not determine of the certen time, yet in all likelihoode was it very short. For Moses presently after that he had set downe the creation of mā, without the interpositiō of any thing else, comes immediatly to the fall. And considering the nature of the deuill is without ceasing to shew his malice, no doubt he tooke the first occasiō that possibly might be had to bring man to the same damnation with himselfe. And our Iohn. 8. Sauiour Christ saith, that the deuill was a man-slayer from the beginning, namely from the beginning not of the creation of the world, or of time, but of man. And Eve Gen. 3. 2. saith, *We shall eate of the fruit of the trees of the garden*, it may be, insinuating that as yet she had not eaten whē the deuil tempted her.

Touching the greatnesse of mans fall, some haue made a small matter of it, because it was the eating of an apple or some such fruit. But we must not measure the greatnes or the smalnes of a sinne by the obiect or matter whereabout it is occupied, but by the commandement of God, and by the disobedience or offence of his infinite maiestie. And that this fact of Adā and Eve was no small fault, but a notorious crime and Apostasie in which they withdraw thēselues frō vnder the power of God, nay reiect and denie him, will euidently appeare if we take a view of all the particular sinnes that be contained in it. The first is vnbeleefe, in that they doubted and distrusted of the truth of Gods word which he spake to them. The second is contempt of God, in that they beleeued the lies of the deuill rather then him. For when God saith, *In the day that ye shall eate thereof, ye shall die the death*, it is as nothing with Eve: but when the deuill comes and saith, *Ye shall not die at all*, that shee takes hold on. The third, is pride Gen. 3. 4.

and

and ambition. For they did eate the forbidden fruite that they might bee *as gods*, Gen. 3.5. namely as the Father, the Sonne, the holy Ghost. The fourth, is vnthankfulnes. God had made them excellent creatures in his owne image. that is nothing with them to be like vnto him, vnlesse they may be equal with him. The fifth is curiosity whereby they affected greater wisedome then God had giuen them in creation, and a greater measure of knowledge then God had reuealed to thē. The sixth is reprochfull blasphemy, in that they subscribe to the saying of the deuill, in which he charged God with lying and enuie. The seauenth is murder. For by this meanes they bereaue themselues and their posteritie of the fellowship and graces of Gods spirit, and bring vpon their own heads the eternall wrath of God. The eight is discontētation, in that they sought for an higher condition then that was, in which GOD had placed them. In a word, in this one single fact is compriſed the breach of the whole law of God. And we should often thinke vpon this, that we may learne to wonder at the iust iudgements of God in punishing this fall, and his vnspeakable goodnesse in receiuing men to mercy after the same.

And here we must not omit to remember the largenesse of Adams fall. Sinnes are either personall or generall. Personall are such, as are peculiar to one or some fewe persons and make them alone guilty. Generall, that is common to all men: and such is Adams fall. It is a sinne not onely of the person of one man, but of the whole nature of man. And Adam must be considered not as a priuate man, but as a roote or head bearing in it all mankind; or as a publike person representing all his posterity, and therefore when he sinned, all his posterity sinned with him; as in a Parliament whatsoeuer is done by the burgesse of the shiere, is done by euery person in the shiere. As Paul saith, *By one* Rom. 5.12. *man sinne entred into the world, and so death went ouer all for as much as all haue sinned.* And here lies the difference betweene Adames fall and the sinnes of men, as Cains murder, which makes not the posterity of Cain guilty, because he was neuer appointed by God to be the roote of his posterity, as Adam was: and therefore his sinne is personall, whereas Adams is not. Yet this which I say, must not bee vnderstood of all the sinnes of Adam, but onely of the first.

From the fall of Adam, springeth *originall sinne*, so commonly called not onely as a fruite thereof, but also as a iust punishment of it. And after the foresaide fall, it is in Adam and his posteritie, as the mother and roote of al other sinne: yet with this distinction, that actuall sinne was first in Adam, and then came originall; but in vs first is originall sinne, and then after followes actuall.

Originall sinne is tearmed diuersly in Scriptures, as the *flesh*, the *old man*, because it is in vs before grace: *concupiscence*, sinne that is readie to cōpasse vs about, the *sinning* sinne: and it is tearmed *originall*, because it hath bin in mans nature euer since the fall, and because it is in euery man at the very instant of his conception and birth, as Dauid plainely saith, *Behold I was* Psal. 51.5. *borne in iniquity and in sinne hath my mother conceiued me*: not meaning properly his parents sinne (for he was borne in lawfull marriage) but his owne hereditary sinne. whereof he was guilty in his mothers wombe. Heb. 12.1. Rom. 7.19.

But let vs a little search the nature of it. Considering it hath place in man, it must be either the substance of body or soule, or the faculties of the substance, or the corruption of the faculties. Now it can not be the substance of man corrupted: for then our Sauiour Christ in taking our nature vpon him, should also take vpon him our sinnes, and by that meanes should as well haue neede of a redeemer as other men: and againe the soules of men should not be immortall. Neither is it any one or all the faculties of man. For euery one of them as namely the vnderstanding, will, affections, and all other powers of body or soule were in man from the first creation; whereas sinne was not before the fall. Wherefore it remaines that *original sinne* is nothing els but a disorder or euill disposition in al the faculties and inclinations of man, whereby they are al carried inordinately against the law of God.

The subiect or place of this sinne, is not any part of man, but the whole body and soule. For first of all, the naturall appetite to meate and drinke, and the power of nourishing is greatly corrupted as appeares by diseases, aches, surfets, but specially by the abuse of meat and drinke. Secondly, the outward senses are as corrupt, and that made Dauid to pray that God *would turne his eyes from beholding of vani-* Psal. 119. *tie:*

tie: and Saint Iohn to ſay, *Whatſoeuer is in*
1.Ioh.2.16. *the world is the luſt of the fleſh, the luſt of the eie, and the pride of life.* Thirdly, touching the vnderſtanding, the ſpirit of God ſaith, that the *frame of the heart of man is onely euill continually*: ſo as we are *not able of our*
Gen.6.5. and 8.21. *ſelues to thinke a good thought.* And there-
2.Cor.3.5. fore withall, the will of man and his affections are anſwerably corrupt; and hereupon the doctrine of Chriſt is, that we muſt renounce our owne wills. Laſtly, all mans ſtrength in good thinges is nothing out of Chriſt.

The propagation of this ſinne, is the deriuing of it from Adam to all his poſterity, whereby it runneth as a leproſie ouer all mankinde. But in what manner this propagation is made, it is hard to define. The common opinion of diuines is, that it may be done two waies. The firſt is this. God when he created Adam in the beginning, ſet downe this appointment and order touching the eſtate of mā, that whatſoeuer Adam receiued of God, hee ſhould receiue it not only for himſelfe, but for his poſterity, and whatſoeuer grace of God he loſt, he ſhould looſe not onely to himſelfe, but to all his poſterity. And hereupon Adam when he ſinned, hee depriued firſt of al himſelfe & then ſecondly al his poſteritie of the Image of God; becauſe all mankinde was in his loynes when he ſinned. Now then vpon the former appointment when the ſoules of men are created & placed in the body, God forſakes them, not in reſpect of the ſubſtance of the ſoule or the faculties, but onely in reſpect of his owne image, whereof the ſoules are depriued; after which follows the defect or wāt of righteouſnes, which is originall ſinne. And God in depriuing man of that which Adam loſt, is not therefore to be thought to be the author or maintainer of ſinne, but a iuſt iudge. For this depriuation of the image of God, ſo farre forth as it is inflicted by him vpon mankind, it muſt be cōceiued as a deſerued puniſhment for the
Rom.5.12. ſinne of Adam & all men in him, which puniſhment they pulled vpon themſelues. The ſecond way is, that the corruption of nature is deriued from the parents in generation by the body; for as ſweete oyle powred into a fuſty veſſell, looſeth his purenes & is infected by the veſſell: ſo the ſoule created good, & put into the corrupt body, receiues contagion thence. And this cōiunction of the pure ſoule with the corrupt body, is not againſt the goodnes of God; becauſe it is a iuſt puniſhment of the ſinne of all men in Adam. It may be this which hath beene ſaid will not ſatisfie the minds of all: yet if any will be curious to ſearch further into this point, let thē know that there is an other matter which more concernes them to looke vnto. When a mans houſe is on fire, there is no time then to inquire how and which way & whence the fire came, but our dutie is with al ſpeed and expedition to vſe all good meanes to ſtay it. And ſo conſidering that our whole natures are really infected and poiſoned with the loathſome contagion of originall ſinne, which is a weight ſufficient to preſſe downe the ſoule to the gulfe of hell, it ſtands vs in hand a thouſand fold more to vſe the meanes wherby it may be taken away, then to diſpute how it came.

Some may allcadge againſt the propagation of ſinne, that holy parēts beget holy childrē, which are void of original ſin, becauſe it ſtands not with reaſon, that parents ſhould conuey that to their children which they thēſelues wāt, namly the *guilt* and the *puniſhment* & the *fault* of ſinne in part. *Anſ.* I. Men are not in this life perfectly holy. For ſanctificatiō is but in part, and therfore they can not poſſibly beget children pure from all ſinne. Secondly, parents beget children as they *are men*, & not as they are *holy men*; & by generation they deriue vnto their childrē nature with the corruption thereof, & not grace which is aboue nature, Take any corne, yea the fineſt wheat that euer was, winow it as cleane as poſſibly may be: afterward ſow it, weede it alſo when it is ſowen, reape it in due time, and carrie it to the barne; whē it is threſht, you ſhal finde as much chaffe in it as euer was before, and why? becauſe God hath ſet this order in the creatiō that it ſhal ſpring & grow ſo oft as it is ſowed with the ſtalke, eare, blade, and al: ſo likewiſe though the parēts be neuer ſo holy, the children as they come of them are cōceiued and borne wholly corrupt, becauſe God tooke his order in the creation, that whatſoeuer euill Adam procured, he ſhould bring it not onely on himſelfe, but vpon al his poſteritie: by vertue of which decree, the propagation of ſinne is continued without any interruption, though parents themſelues be borne anew by the ſpirit of God.

And here we muſt not omit to ſpeake of the quantitie or greatneſſe of originall ſinne for the opening whereof we muſt conſi-

conſider three points. The firſt, that originall ſinne is not diuers, but one and the ſame in kinde in euery man, as the generall and common nature of man is one & the ſame in all men. The ſecond, that this ſin is not in ſome men more, in ſome men leſſe, but in euery man equally, as all men do equally from Adam participate the nature of man, and are equally the children of wrath. Some, it may be will ſay, that this cā not be true, becauſe ſome men are of better natures then others are: ſome of diſpoſition cruell and ſeuere, ſome againe gentle and milde: ſome very licentious and diſordered, ſome very ciuil. *Anſw.* The differences that bee in men wanting the feare of God, ariſe not of this that they haue more or leſſe originall corruption, but of the reſtraint and limitation of mans corruption. For in ſome God bridleth ſinne more then in others, and in them is found ciuility: and againe in ſome leſſe, & in ſuch the rebellion of nature breakes forth vnto all miſdemeanour. And indeed if God ſhould not keepe the vntoward diſpoſition of men within compaſſe, otherwhiles more, otherwhiles leſſe, as it ſhall ſeeme good vnto his maieſty; impietie, cruelty, iniuſtice, and al manner of ſins would breake out into ſuch a meaſure that there ſhould be no quiet liuing for men in the world, and no place for Gods church. And thus it is manifeſt that although all men be not equall in the practiſe of wickedneſſe, yet that is no hinderance but they may bee equall in the corruption of nature itſelfe. The third point is, that originall ſinne is ſo huge & large euery way, that it may truely be tearmed the roote or ſeede not of ſome few ſins, but of all ſinns whatſoeuer, euen of the very ſinne againſt the holy Ghoſt. We muſt not imagine it to be an inclination or proneneſſe to one or two faults, but a proneneſſe to all and euery ſinne that is practiſed in the world; and that in all perſons young and olde, high and low, male and female. It is a moſt horrible villany for a man to kill his father or mother, or his childe: yet ſome there be that doe ſo: at the hearing whereof we vſe to wonder, and to teſtifie our diſlike by ſaying, that the doers thereof were wicked and deuilliſh perſons, and it is truely ſaid. Neuertheleſſe we muſt vnderſtand, that although wee abſtaine from ſuch heinous practiſes, yet the very roote of ſuch ſinnes, that is, a diſpoſition vnto them, is found in vs alſo. Iulian the Apoſtata both liuing and dying blaſphemed Chriſt. Herod and Pontius Pilate and the wicked Iewes crucified him, & Iudas betrayed him. Men vſe to ſay that if Chriſt were now aliue, they would not doe ſo for al the world. But let vs better conſider of the matter. The ſame naturall corruption of heart that was in them, is alſo in vs, wee being the childrē of Adam as well as they: and by force of this corruption, if Chriſt were now liuing on earth, thou wouldſt if like occaſion were offered, either doe as Iudas did in betraying him, or as Pilate did, deliuer him to be crucified, or as the ſouldiers, thruſt him through with their ſpeares, or as Iulian, pierce him with al maner of blaſphemies, if God withheld his graces from thee, & leaue thee to thy ſelfe. In a word, let men conceiue in minde the moſt notorious treſpaſſe that can be, though they do it not, nor intēd to do it, & neuer do it: yet the matter, beginning, and ſeed thereof is in themſelues. This made Ieremie ſay, *The heart of man is deceitful & wicked aboue all things, who can know it?* It is like a huge ſea, the banks whereof cannot be ſeene, nor the bottome ſearched. In cōmon experience wee ſee it come to paſſe, that men, Proteſtans to day, to morrowe Papiſts, of Chriſtians, heretickes; nowe friendes, but preſently after foes; this day honeſt and ciuill men, the next day cruell murderers. Nowe what is the cauſe of this difference ſurely the hidden corruption of the heart, that will thruſt a man forward to any ſinne when occaſion is offered. This point muſt be remembred & often thought vpon. Ier. 17. 9.

Frō *Original ſin* ſpringeth *actual*, which is nothing els but the frute of the corrupt heart, either in thought, word, or deede.

Thus much touching mans fall into ſinne by Gods iuſt permiſſion. Nowe followes the good vſe which we muſt make thereof. Firſt by this we learne to acknowledge and bewaile our owne frailty. For Adam in his innocency beeing created perfectly righteous, whē he was once tēpted by the deuill fel away from God: what ſhal we doe then in the like caſe which are by nature ſolde vnder ſinne, and in our ſelues a thouſand times weaker then Adā was? Many men there be that mingle thēſelues withall companies, tell them of the danger thereof, they will preſently reply that they haue ſuch a ſtrong faith that no badde company can hurt them. But alas, ſilly people, Sathan bewitcheth them,

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and makes them to beleeue falshood to be trueth: they knowe not their miserable estate. If Adam, saith Bernard, had a downfall in Paradise, what shal we doe that are cast forth to the dunghil? Let vs therefore often come to a serious consideration of our owne weakenesse, and followe withall the practise of Dauid, who beeing priue to himselfe touching his owne corruptiõ, prayeth to God in this manner, *Knit my heart to thee, O Lord, that I may feare thy name.* Secondly, we learn hereby absolutely to submit our selues to the authority of God, and simply to resolue our selues, that whatsoeuer he commands is right & iust, though the reason of it be not knowne to vs. For Eue condescended to listen to the speech of the serpent, and without any calling shee reasoned with it of a most waighty matter, and that in the absence of Adam her head and husband, namely of the trueth and glory of God: and hereby was brought to doubt of Gods word, and so ouerturned. Thirdly, if all men by Adams fall be shutte vp vnder damnation, there is no cause why any of vs should stand vpon his birth, riches, wisdome, learning, or any other such gifts of God: there is nothing in vs that is more able to couer our vilenesse and nakednesse, then figtree leaues were able to couer the offence of Adam from Gods eies. We are vnder the wrath of God by nature, & cãnot attaine to euerlasting life of our selues. Wherfore it doth stand euery one of vs in hand to abase our selues vnder the mighty hand of God, in that we are become by our sinnes the very baseſt of all the creatures vpon earth, yea vtterly to dispaire in respect of our selues, and with bleeding hearts to bewaile our owne cases. There is no daunger in this: it is the very way to grace: none can be a liuely member of Christ till his conscience condemne him, & make him quite out of heart in respect of himselfe. And the want of this is the cause why so few perceiue any sweetnesse or comfort in the gospel: and why it is so little loued and embraced now a dayes. Lastly, if all mankinde be shutte vp vnder vnbeleefe, the duty of euery man is, to labour in vsing all good meanes wherby we may be deliuered from this bondage, and to pray to God with Dauid, *Create in me a cleane heart, O God, and renewe a right spirit within me.* And crie out with Paul, *O wretched man that I am, who shall deliuer mee from this body of death?* And wee must neuer be at rest till we haue some assurance in conscience that in Christ we haue freedome from this bondage, and can with the Colossians giue thankes that wee are deliuered from the power of darknesse, and translated into the kingdome of Christ. This should be the affection of euery man; becauſe the spirituall thraldome vnder sinne is of all miseries most loathsome and burdensome. And in this respect the day of death should be vnto vs most welcome, becauſe it doth vnlooſe vs from this miserable estate, in which wee doe almost nothing but displeaſe GOD. For this is the greatest griefe that can bee to such as are indeed the children of God, by their sinnes to offend their mercifull father. As for those which feele not the weight of their naturall guiltinesse & corruption, but lie slumbering in the security of their owne hearts, they are therefore the more miserable, in that beeing plunged in the gulfe of all misery, yet they feele no misery.

Psal. 86. 11

Col. 1. 13.

Thus much of the permission of the fall of man. Nowe we come to the Couenant of grace. Which it nothing elſe but a compact made betweene God and man touching reconciliation and life euerlasting by Christ. This couenant was first of all reuealed & deliuered to our first parents in the garden of Eden, immediatly after their fall by GOD himselfe, in these words, *The seede of the woman shall bruiſe the serpents head*, and afterward it was continued and renued with a part of Adams prosperity, as with Abraham, Isaac, Iacob Dauid, &c. but it was most fully reuealed and accomplished at the comming of Christ.

Gen. 3. 15.

In the Couenant I will consider two things; the parties reconciled betweene whom the couenant is made, & the foundation thereof. The parties are God and man. God is the principal, and he promiseth righteousnesse and life eternall in Christ: Man againe bindes himselfe by Gods grace to beleeue and to rest vpon the promise. Here it may be demaunded why man is more in the couenant then Angels. *Anſ.* The will of God in this point is not reuealed vnlesse it be becauſe angels fell of themselues, not moued by any other: but man did fall by them. Againe, it may be asked, whether all mankind were euer in the couenant or no? *Anſ.* Wee can not say that al and euery man hath beene and now is in the couenant, but onely that little

Psal. 51. 10.

Rom. 7. 24.

litle part of mākind which in al ages hath bin the Church of God, and hath by faith
Gal.3.22. embraced the couenant: as Paul plainely auoucheth, *The scripture* (saith he) *hath concluded al vnder sinne: that the promise of the faith of Iesus Christ should be giuen* [not vn-
Heb.11.6. to all men] *but to them that beleeue.* Without faith no man can please God; & therfore God makes no couenant of reconciliation without faith. Againe since the beginning of the world there hath beene alwaies a distinction betweene man & man. This appeares in the very tenour of the words of the couenant made with our first parents, where God saith he wil put *difference betweene the seede of the woman and the seed of the Serpent*: meaning by the seed of the woman, Christ withall the elect, whome the Father hath giuen vnto him. who shal bruise the serpents head, & tread
Rō.16.20. Sathan vnder their feete. And by the seede of the Serpent hee meaneth wicked men that liue and die in their sinnes, as S. Iohn
1.Ioh.3.8. saith, *He that committeth sinne is of the deuill.* And according to this distinction in
Gen.6.3. times following was Abell receiued into the couenant, & Cain reiected: some were the sonnes of God in the daies of Noe, some the sonnes of men: In Abrahams family, Ismaell is cast out, and the couenant
Gen.17.21 established in Isaac: Iacob is loued, Esau is
Rom.6. hated. And this distinction in the families of Abraham, Isaac, & Iacob, Paul approoueth when he maketh some to be the children of the flesh, and some other the children of the promise. And again, the Iewes a people of God in the couenant, the Gētiles no people. For Paul makes it a priuiledge of the Iewes to haue the adoption, and couenants; and the seruice of God, &
Rom.9.3 4 the promises belonging vnto them; whereas he saith of the Ephesians that they were alients from the common wealth of Israel, and were *straungers from the couenants of*
Eph.2.12. *promise, and had no hope, and were without Christ, & without God in the world.* And the same may bee saide of the whole body of the Gentiles excepting here and there a man, who were conuerted and became Proselytes. And this is manifest in that they wanted the word and the sacraments and teachers. And this saying of the Pro-
Rom.9.24 phet Ose, *I will call them my people which were not my people: and her beloued which was not beloued*, is alleadged by Paul to prooue the calling of the Gentiles. Some doe alleadge to the contrary, that when the Couenant was made with our first parents, it was also in them made with all mankinde, not one man excepted: & that the distinction and difference betweene man and man ariseth of their vnbeleefe and contēpt of the couenant afterward. *Ans.* Indeed in the estate of innocency, Adam by creation receiued grace for himselfe and his posterity: and in his fall he transgressed not onely for himselfe but for all his posterity: but in receiuing of the couenant of grace it cannot bee prooued that he receiued it for himselfe and for al mankinde: nay the distinction betweene the seede of the woman and the seede of the serpent, mentioned in the very first giuing of the couenāt, shewes the contrary; for if after the fall, all and euery part of mankind were receiued into the couenant: then all men without restraint should be the seede of the womā, bruising the serpents head, & the serpent should haue no seede at all. And againe, al men cannot be charged with vnbeleefe & contempt in respect of the Euangelicall couenant, but onely such persons as haue knowne it, or at the least heard of it. And therfore sundry heads of the nations may be charged with vnbeliefe, as Cain, Cham, Iaphet, Ammon, Moab, Ismael, Esau, Madian, for they beeing neere to the fathers heard the promises concerning Christ, offered sacrifices, & obserued externall rites of the Church, but afterward fell away frō the sincere worship of the true God to idolatry and all manner of wickednesse, & became enemies of God and his people. But wee plainely deny, that there was or could be the like vnbeleefe and contempt of Gods grace in their posterity, which for the most part neuer so much as heard of any couenant; their ancestours indeauouring alwaies to bury and extinguish the memory of that which they hated. It is obiected againe, that the Couenant was made with Abraham and with all mankind after him, *Because* (saith the Lord) *thou hast obeyed my voice, in thy seede shall all* Gen.18.18
the nations of the earth be blessed. Answer, Paul giues a double answer, first that the place must be vnderstood of many natiōs: secondly, that it must bee vnderstood not of all nations in all ages, but of all nations of the last age of the world. For saith
he, *The scripture foreseeing that God would* Gal.3.8.
iustifie the Gentiles through faith, preached before the Gospell vnto Abraham, saying, in thee shall all the nations bee blessed. Well, to conclude this point, in the making of the couenant there must,

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be a mutual consent of the parties on both sides, and beside the promise on Gods part, there must be also a restipulation on mans part; otherwise the couenant is not made. Nowe then, it must needes followe that al vnbeleeuers contemning grace offered in Christ are out of the Couenant, as also such as neuer heard of it; for where there is no knowledge, there is no consent; and before the comming of Christ, the greatest part of the world neuer knew the Messias, nor heard of the Couenant, as Paul saith to the learned Athenians, *The time of this ignorance, God regarded not, but nowe he admonisheth all men euery where to repent.* Act.17.30.

The foundation and ground worke of the couenant is Christ Iesus the Mediatour, in whom all the promises of God are yea and amen, and therefore hee is called the *angell of the couenant*, and the *couenant of the people* to be made with all nations in the last age. Malac.3.1. Esa.49.8. Nowe then that we may proceede at large to opē the substance of the Couenant, wee are in the next place to come to that part of the Creede which concernes the second person in Trinitie, set downe in these wordes. *And in Iesus Christ his only sonne, &c.* from which words to the very ende of the Creede, such points onely are laide downe as doe notably vnfold the benefits and the matter of the couenant. Nowe the second person is described to vs by three things; first his titles; secondly, his incarnatiō, thirdly, his two-fold estate. His titles are in number foure. *I. Iesus. II. Christ. III. his onely sonne. IV. our Lord.* His incarnation and his twofold estate are set downe afterward.

To come to his titles, the first is *Iesus*, to which if we adde the clause, *I beleeue*, on this manner, *I beleeue in Iesus, &c.* the article which we nowe haue in hand wil appeare to be most excellent; because it hath most notable promises annexed to it. Whē Peter confessed Christ to be the sonne of the liuing God, he answered, *vpon this rock wil I build my Church, and the gates of hell shall not preuaile against it.* Mat.16.18 And againe, *Hee that confesseth that Christ is the Son of God, God dwelleth in him and he in God.* 1.Ioh.4.15 And againe, *To him giue all the prophets witnesse that through his name all that beleeue in him shall receiue remission of sinnes.* Act.10.43 Paul saith, *Beleeue in the Lord Iesus and thou shalt bee saued and all thy houshold.* Act.16.31. Thus then the confession in which we acknowledge that we beleeue in Iesus Christ, hath a promise of fellowship with God and of life euerlasting. But it may be obiected, that euery spirit (as Saint Iohn saith) which confesseth *that Iesus Christ is come in the flesh is of God.* 1.Ioh.4.2. Nowe the deuill and all his angels & vnbeleeuers doe thus much: therefore why may not they also haue the benefit of this confession? *Ans.* By *spirit* in that place is neither meant angels nor men, nor any creature, but the doctrine which teacheth that Iesus Christ is come in the flesh; & it is of God, because it is holy and diuine, & hath God to be the author of it. As for the deuill and his angels they can indeed confesse that Christ the sonne of GOD was made man, and a wicked man may teach the same; but vnto the confession whereunto is annexed a promise of eternall life, is required true faith, whereby we doe not onely knowe and acknowledge this or that to be true in Christ, but also rest vpon him: which neither Satan nor wicked men can doe. And therefore by this confession the Church of God is distinguished from all other companies of men in the worlde which beleeueth not; as Panyms, Hereticks, Atheists. Turkes, Iewes, and all other infidels.

This name *Iesus*, was giuen to the son of God by the Father, and brought from heauen by an angel vnto Ioseph and Marie; and on the day when he was to be circumcised as the maner was, this name was giuen vnto him by his parents, as they were commaunded from the Lord by the angel Gabriel. And therefore the name was not giuen by chance, or by the alone will of the Parents, but by the most wise appointment of God himselfe. Mat.1.22. Luk.1.31.

The name in hebrewe is *Iehoscua*, & it is chāged by the Grecians into *Iesus* which signifieth a *Sauiour*. And it may be called the proper name of Christ, signifying his office and both his natures, because he is both a perfect and absolute Sauiour, as also the alone Sauiour of man, because the worke of saluation is wholly and onely wrought by him, and noe part thereof is reserued to any creature in heauen or in earth. As Peter saith, *For among men there is no other name giuen vnder heauen wherby we may be saued but by the name of Iesus.* Act.4.12. And the author to the Hebrewes saith, *That he is able perfectly to saue them that come vnto God by him, seeing he euer liueth to make intercession for them.* Heb.7.25. If any shal obiect, that the promises of saluation are made to them which keepe the commandements

dements: the anſwer is, that the law of god doth exact moſt abſolute and perfect obedience, which can be found in no man but in Chriſt, who neuer ſinned and therfore it is not giuen vnto vs now that wee might by our ſelues fulfil it, and worke out our owne ſaluatiō. but that being codēned by it, we might wholly depend on Chriſt for eternal life. If any further alleadge, that
1. Tim. 4. 8 ſuch as walke according to the commandements of God, though their obedience be imperfect, yet they haue the promiſes of this life and of the life to come. The anſwer is, that they haue ſo indeed, yet not for their workes, but according to their works which are the fruites of their faith, whereby they are ioyned to Chriſt, for whoſe merits onely they ſtand righteous, and are acceptable before God. And
1. Pet. 3. 21 whereas it is ſaid by Peter, *that baptiſme ſaueth vs* his meaning is not to ſignifie that there is any vertue in the water to waſh away our ſins and to ſanctifie vs, but that it ſerues viſibly to repreſent and confirme vnto vs the inward waſhing of our ſoules by the blood of Chriſt. It may further bee ſaid, that others haue beene Sauiours beſide Chriſt as Ioſuah the ſonne of Nun, who for that cauſe is called by the ſame name with Chriſt. *Anſ.* Ioſua after the
Heb. 4. 8 death of Moſes was appointed by God to be a guide to the children of Iſrael, which might defend them from their enemies & bring them to the land of Canaan: but this deliuerance was onely temporall, and that onely of one people. Now the ſonne of God is called Ieſus, not becauſe he deliuereth the people of the Iewes onely, or becauſe he ſaueth the bodies of men onely, but becauſe he ſaueth both body and ſoule, not onely of the Iewes but alſo of the Gentiles, from hell, death, and damnation. And whereas prophets and miniſters of the worde are called Sauiours; it is becauſe they are the inſtruments of God to publiſh the doctrine of ſaluation which is powerfull in mens hearts, not by any vertue of theirs but only by the operati-
Obed. v. 21 on of the ſpirit of Chriſt. Laſtly, it may
1. Tim. 4. 16. be obiected that the father and the holy Ghoſt are Sauiours, and therefore not onely the ſonne. *Anſw.* True it is, that in the worke of ſaluation all the three perſons muſt be ioyned togither, and in no wiſe to be ſeuered: the Father ſaueth, the Sonne ſaueth, the holy Ghoſt saueth: yet muſt we diſtinguiſh them in the manner of ſauing: the Father ſaueth by the Sonne; the Sonne ſaueth by paying the ranſome & price of our ſaluation; the holy Ghoſt ſaueth by a particular applying of the ranſome vnto men. Nowe therefore whereas the ſonne paies the price of our redemption and not the father or the Holy Ghoſt, therefore in this ſpeciall reſpect he is called in Scriptures and intituled by the name of Ieſus, and none but he.

By this which hath beene ſaid, the Papiſts are faultie two waies. Firſt, that they giue too much to the name of Ieſus: for they write in plaine tearmes, that the bare name it ſelfe beeing vſed hath great pow- Thymh. de demon thel. 567. 569.
er and doth driue away deuils, though the parties that vſe it be void of good affection: whereas indeed it hath noe more vertue then other titles of God or Chriſt. Secondly, they are faulty that they giue too little to the thinge ſignified. For Chriſt muſt either be our alone and whole Sauiour or no Sauiour. Now they make him but halfe a Sauiour, and they ioyne others with him as partners in the work of ſaluation, whē they teach, that with Chriſts merits muſt be ioyned our workes of grace in the matter of iuſtification: & with Chriſts ſatisfaction for the wrath of God, our ſatisfaction for the temporall puniſhment; and when they adde to Chriſts interceſſion, the interceſſion & patronage of Saints, Officium B. Mariæ reform. a pio. 5. Pontif.
eſpecially of the virgin Marie, whom they call the Queene of heauen, the mother of mercy, withall requeſting her, that by the authority of a mother ſhee would command her ſonne. If this doctrine of theirs may ſtand, Chriſt cannot be the only Sauiour of mankind, but euery man in part ſhall be Ieſus to himſelfe.

But let vs goe on yet further to ſearch the ſpeciall reaſon of the name, which is notably ſet down by the Angel. *Thou ſhalt* (ſaith he) *call his name Ieſus, for he ſhall ſaue* Mat. 1. 21. *his people from their ſinnes.* In which words we may conſider three points, I. Whome the ſonne of God ſhall ſaue. II. By what? III. From what? For the firſt, he ſhall ſaue his people, that is, the elect of the Iewes & Gentiles; and therefore hee is called the *Sauiour of his bodie.* We muſt not here imagine that Chriſt is a Sauiour of all and Eph. 5. 23.
euery man, for if that were true, then Chriſt ſhould make ſatisfaction to Gods iuſtice for all and euery mans ſinnes: and Gods iuſtice beeing fully ſatisfied hee could not in iuſtice condemne any man: nay, all men ſhould bee bleſſed becauſe ſatis-

ſatisfaction for ſinne and the pardon of ſinne depend one vpon another inſeparably. Againe, if Chriſt be an effectuall Sauiour of all and euery particular man, why is any man condemned? It will be ſaid, becauſe they will not beleeue; belike then mans will muſt ouerrule Gods wil, whereas the common rule of diuines is, that the firſt cauſe ordereth the ſecond.

Actus primæ cauſæ ordinat actum ſecundæ cauſæ.

The meanes of ſaluation by Chriſt are two; his merit, and his efficacie. His merit, in that by his obedience to the lawe and by his paſſion, he made a ſatisfaction for our ſins freed vs, from death, and reconciled vs vnto God. Some may obiect, that the obedience and the paſſion of Chriſt being long agoe ended, can not be able to ſaue vs now: becauſe that which he did 1600. yeares agoe may ſeeme to be vaniſhed and come to nothing at this day. *Anſ.* If Chriſts obedience be conſidered as an action, and his paſſion as a bare ſuffering, they are both ended long agoe: yet the value and price of them before God is euerlaſting: as in Adams fall the action of eating the forbidden fruite is ended, but the *guilt* of his tranſgreſſion goes al ouer mākinde, & continues ſtil euen to this houre, and ſhall doe to the end of the worlde in thoſe which ſhall be borne hereafter. The efficacie of Chriſt is, in that he giues his ſpirit to mortifie the corruption of our natures, that we may die vnto ſinne and liue to righteouſneſſe, and haue true comfort in terrous of conſcience and in the pangs of death.

The euils from which we are ſaued are our owne ſinnes, in that Chriſt freeth vs from the guilte and the puniſhment and fault of them all, when we beleeue.

Thus much for the meaning of this title Ieſus. Now followe the vſes which ariſe of it. Firſt of all, whereas we are taught to make confeſſion that the ſonne of God is Ieſus, that is, a Sauiour; hence it muſt needs followe that we are loſt in our ſelues. And indeed before we can truely ackowledge that Chriſt is our Sauiour, this confeſſion muſt needes goe before, that we are in truth, and therewithall doe feele our ſelues to be miſerable ſinners vnder the wrath of God, vtterly loſt in regard of our ſelues: *for Chriſt came to ſaue that which was loſt.* And when he talked with the woman of Canaan, he checked her and ſaid, he was not ſent, but *to the loſt ſheepe of the houſe of Iſrael.* Chriſt Ieſus came, to poure oile into our woundes: Chriſt came to ſet them at libertie which are in priſon: and to place them in freedome that are in bondage. Now a man cannot poure oile into a wound before there be a wound, or before it be opened and we feele the ſmart of it. And how can we be ſet at libertie by Chriſt, except we feele our ſelues to be in bondage, vnder hell, death, and damnation? When the Diſciples of Chriſt were vpon the ſea in a great tempeſt, they cried, *Maſter, ſaue vs, we periſh.* So no man can heartily ſay, I beleeue Ieſus Chriſt to be my Sauiour, before he feele, that in himſelfe he is vtterly loſt and caſt away without his helpe. But after that wee perceiue our ſelues to be in danger and to be ouerwhelmed in the ſea of the wrath of God, then we crie out with the Diſciples, Lord Ieſus ſaue vs, we periſh. Many proteſtants in theſe daies holde Chriſt to bee their Sauiour, but it is onely formally frō the teeth ourward and no further: for they were neuer touched with the ſenſe of their ſpirituall miſerie that they might ſay with Daniel, *Shame and confuſion belongeth vnto vs:* and with the Publicane, *I am a ſinner, Lord be merciſull to me.* And therefore the concluſiō is this, that if we wil haue Chriſt to bee our Sauiour, wee muſt firſt beleeue that in our ſelues we are vtterly loſt; and ſo muſt that place bee vnderſtood where Chriſt ſaith, he is not ſent, but to the loſt ſheepe of the houſe of Iſrael; that is, to thoſe which in their owne ſenſe and feeling are loſt in themſelues.

Math. 8. 25.

Secondly, if Chriſt be a Sauiour, then we muſt ackowledge him to be ſo. But howe ſhall we doe this? *I anſwer,* Thus, A man is taken to bee a skilfull Phiſition by this, that many patients come vnto him and ſeeke for helpe at his hands. And ſo ſhould it be with Chriſt. But alas, the caſe is otherwiſe. Euery mā can talke of Chriſt, but fewe acknowledge him to be a Sauiour, by ſeeking to him for their ſaluation, becauſe they iudge themſelues righteous, and feele not themſelues to ſtand in neede of the helpe of Chriſt. Nay which is more, If a man be knowne that can cure ſtrange diſeaſes, men will ſeeke to him by ſea and land, and ſell both goods and lands to get helpe at his hands. Euen ſo, if men were perſwaded that Chriſt were a perfect Sauiour, and that they were ſicke and vtterly vnable to be ſaued without him, they would neuer reſt nor be in quiet but ſeeke vnto him for his helpe, and crie with Dauid, *O Lord, ſay vnto my ſoule that thou art*

Math. 18. 11.

Math. 15. 24.

Pſa. 35. 3.

my

my ſaluation. The woman that was diſeaſed with an iſſue of bloode, came behind our Sauiour Chriſt, and when ſhee had but touched him, ſhee was healed. In the ſame manner, if we ſhall ſeeke to come to Chriſt, and doe but touch his pretious bodie and blood by the hand of faith, the iſſues & the bleeding wounds of our ſoules ſhall be dried vp. When a man that had beene ſicke eight and thirtie yeares was come to the poole of Bethesda, he was fain to lie there vncured; becauſe whē the angel troubled the water euermore ſome ſtept before him: but if we will ſeeke to Chriſt for the ſaluation of our ſoules, no man ſhal preuent vs or ſteppe before vs. And if wee find our ſelues to be ſo ladē with the burden of our ſinnes that we cannot drawe neere vnto him, let vs then doe as the palſie man did: he got foure men to carrie him on their ſhoulders to the place where Chriſt was: and when they could not by reaſon of the preſſe of the people enter into the houſe, they opened the roofe and let him down in his bed by cords to Chriſt that he might be healed. And ſo let vs vſe the helpe of ſuch as be godly, that by their inſtructions and conſolations they may as it were put to their ſhoulders, and by their praiers as with cordes bring vs to Chriſt, that we way receiue eternal ſaluation, being otherwiſe dead in ſinne and ſubiect to damnation.

Math. 9. 20

Iob. 5. 7.

Mark. 2. 4.

Laſtly, whereas Ioſeph and Marie gaue this name not at their owne pleaſure, but at the appointment of God himſelfe; this miniſters a good inſtruction to al parentes touching the naming of their children whē they are baptized, that they are with care and deliberation to giue conuenient names vnto them, which may put them in mind of duties either to God or men. This is worthy of our obſeruation, for many care not how they name their childrē, yea it is at this day and euer hath beene, that ſome giue ſuch names to them, as that at the very rehearſing thereof laughter enſueth. But this ought not to be ſo; for the name is giuen vnto children at the time of their baptiſme in the preſence of God, of his Church, and angels, euen then when they are to be entred into the Church of God, and that in the name of the Father, the ſonne, and the holy Ghoſt: therefore though we doe not place religion in titles or names, yet neuertheleſſe, a wiſe & godly choice in this matter is to be had, that the names impoſed may be in ſtead of inſtructions and admonitions to the parties named: and for this cauſe in the olde teſtament names are giuen either by propheticall inſtinct, or according to the euent of things which came to paſſe about the time of the birth of children, or they were borrowed from the holy anceſtors, to put the poſterity in mind to follow their ſteps.

Luk. 1. 5. 9.

And thus much of the duties: Nowe follow the conſolations that Gods church and people reape from this, that the ſonne of God is our Sauiour. When as all mankinde was included vnder ſinne and condemnation, then the Lord had mercie vpon vs, and gaue vnto man the couenant of grace in which he promiſed that his own ſonne ſhould be our redeemer. This is a great and vnſpeakable comfort, as may appeare in that the angels ſo greatly reioyced herein when Chriſt was borne, *Behold* ſay they, *I bring you tidings of great ioy that ſhall be to all the people*, that is, *that vnto you is borne in the cittie of Dauid a Sauiour which is Chriſt the Lord*. Now if they reioyce thus exceedingly at Chriſts birth, who was not their Sauiour, becauſe they ſtood not in neede to be redeemed: then much more ought the Church of God to reioyce herein whome it doth principally concerne: & no maruel, for if we had wanted this bleſſed Sauiour, it had bin better to haue bin a bruit beaſt or any other creature then a man: for the death of a beaſt is the end of his woe, but the death of a mā without a Sauiour is the beginning of endleſſe miſerie. Satan and his angels are fallen and haue no Sauiour, but when man was fallen, God of his mercie dealt not ſo with him, but gaue his owne ſonne to reſtore him to a better eſtate, whereas hee might as iuſtly haue damned all men for the fall of our firſt parents, as hee did the wicked angels for theirs; for God is not boūd to any creature: behold thē a matter of vnſpeakeable ioy: let vs therefore receiue and embrace Chriſt our Sauiour, flie to him for the pardon of all ſinnes, and praiſe his name therefore.

Luk. 2. 10. 11.

Now we come to the ſecond title of the ſon of God, whereby he is tearmed *Chriſt*: which title is as it were the ſurname of the ſecond perſon as ſome doe thinke: yet according to the opinion of ſome others it is no name at al, but onely a meere appellation, as when in the like caſe a particular man is called a Duke or a King. It is al one with *Meſſiah* in hebrew wherwith the redeemer was named in the old Teſtament,

Terml. contra Praeam.

Dan. 9. 25.

and both ſignifie *annointed*.

Among the Iewes before the comming of Chriſt: three eſtates or orders of men were annoynted with oyle: Firſt of all Kings, as Saul, Dauid, and the reſt of the kings of Iuda. Secondly, the prieſts that ſerued in the Tabernacle and temple before the Lord when they were ordained, and as it were, inſtalled into the prieſthood, were annointed with oyle, as firſt of all Aaron and his ſonnes, but afterward the high prieſts alone. Thirdly prophets were thus annointed, as Eliſha.

Now this legall annointing was a type and figure of the annointing of Chriſt: which was not with bodily oile, but by the ſpirit, and it was more excellent then al other annointings were. For Dauid ſaith, he
Pſal. 45.7. was annointed with the oyle of gladneſſe aboue al his fellowes, ſignifiing, that neither king, prieſt, nor prophet, was euer annointed in the ſame manner as he was.

Chriſts annointing is according to both his natures; for in what nature he is a Mediatour, in the ſame he is annointed: but according to both his natures ioyntly he is a Mediatour: the Godhead is no mediatour without the manhood, nor the manhood without the Godhead: & therefore his annointing extendes it ſelfe both to his Godhead and to his manhood.

Chriſts annointing hath two parts, both of them figured by the annointing of the Iewes. The firſt is his conſecration whereby he was ſet apart to doe the office of a Mediatour betweene God and man: and therefore to be a king, a prieſt, a prophet: a king to gather and withall to gouerne his Church and people: a prieſt, to make ſatisfaction and interceſſion for the ſinnes of the elect: a prophet, to reueale & teach his people the will of God his father. And though it be true that Chriſt is ſet apart to the worke of mediation as he is mediatour or as he is man: yet as he is God he doth deſigne and ſet himſelfe apart to the ſame worke. For to deſigne the mediatour is a common action of the three perſons, the Father, the Sonne, and the holy Ghoſt; & yet conſidering the father is firſt in order, and therefore hath the beginning of the action: for this cauſe he is ſaid eſpecially to deſigne, as when S. Iohn ſaith, *Him hath*
Ioh. 6. 27. *God, the father ſealed.*

The ſecond part of Chriſts annointing is the powring out of the fullneſſe of the
Iſa. 61. 1. ſpirit or grace into the manhood of Chriſt: and it was particularly figured by the holie oile. For firſt, that oyle had no man but God alone to be the author of it: ſo the moſt excellent and vnſpeakable graces of the manhood of Chriſt haue their beginning from the Godhead of Chriſt. Againe, though the ſame oile was Exod. 30. moſt pretious, yet was it compounded of earthly ſubſtances, as mirrhe, calamus, and Caſia, & ſuch like; to ſignifie, that the ſpirituall oile of grace wherof the manhood of Chriſt was as it were a veſſell or ſtore-houſe, did not conſiſt of the eſſentiall properties of the godhead, as Eutiches & his followers in theſe daies imagine, but in certaine created gifts and qualities placed in his humane nature: otherwiſe we ſhould not haue any participatiō of them. Thirdly, the ſweete ſauour of the holy oile figured, that the riches of al grace with the effect thereof in the obedience of Chriſt, doth take away the noyſome ſent of our loathſome ſinne; from the noſtrils of god, and withall doth make our perſons and all our actions acceptable vnto him as a ſweete perfume, *as* Paul ſaith *we are vnto* 2. Cor. 2. 16 *God the ſweete ſauour of Chriſt, &c.* And Chriſts death is for this cauſe tearmed a ſacrifice of ſweete ſmelling ſauour.

And we muſt further vnderſtand that theſe gifts of Chriſts manhood are not cōferred in a ſmall ſcantling or meaſure; for Iohn ſaith, *God giueth the ſpirit not by* Ioh. 3. 34. *meaſure*; becauſe the graces which are in Chriſt are farre more both in number and degree, then all men or angels haue or ſhal haue: though the good angels and the Saints of God in heauen are very excellent creatures ſtored with manifold graces and gifts of God. For this cauſe Chriſt is called the *head of man*; becauſe he is euery way the moſt principall and glorious man that euer was. Yet for all this are not the gifts of Chriſts manhood infinite any way; becauſe it is a creature and finite in nature, and therefore not capable of that which is infinite. 1. Cor. 4. 1.

By Chriſts annointing the people of God reape great benefit and comfort, becauſe they are to be partakers thereof. For this cauſe the oyle wherewith he was annointed is called the *oyle of gladneſſe* be- Pſal. 45. 7. cauſe the ſweete ſauour of it gladdeth the harts of all his members, and brings the peace of God which paſſeth all vnderſtāding. The holy oile poured vpon Aarons Pſal. 133. 2 head cāe down to his beard, & to the very skirts of his garments: and it ſignified that the ſpirituall oyle of grace was firſt of all

poured

poured vpon our head Christ Iesus, and from thence consequently deriued to all his members, that by this means he might be not onely annointed himselfe, but also our annointer.

Now the benefits which we receiue by his annointing are two. The first is, that al the elect when they are called to the profession of the Gospell of Christ, are in and by him set apart and made spirituall kings, priests, and prophets, as S. Iohn saith, *Hee hath made vs kings and priests vnto his father.* And S. Peter out of Ioel, *I will powre (saith the Lord) my spirit vpon all flesh, and your sonnes and daughters shall prophesie,*

Apoc. 1.6.

Act. 2.7.

The second benefit is, that all the faithfull receiue the same oile, that is, the same spirit of God in some little and conuenient measure which he receiued aboue measure, as Saint Iohn saith, *The annointing which ye receiued of him dwelleth in you and teacheth you all things*: where by annointing is meant the holy Ghost. And hence it is, that men are called *Christians* of the name of Christ, that is, annointed with the same oyle wherewith Christ was annointed. And the holy oyle might not be giuen to a straunger, to signifie, that to haue the spirit of Christ, and to bee guided by it, is peculiar to them that are Christs. Nowe then let vs al lay these things to our hearts and extoll the vnspeakeable goodnesse of God that hath aduanced vs to the dignitie of kings, priests, prophets, before him, and hath giuen his spirit vnto vs to inable vs to be so indeed.

1. Ioh. 2. 27. Psal. 105. 25.

Exod. 30. 33.

Nowe followe the duties which are to bee learned hence. And first, whereas all Christians receiue annointing from the holy one Christ Iesus, to become prophets in a sort, wee must doe our indeauours, that the worde of God may dwell plentifully in vs, and for that cause wee must search the scriptures, euen as hunters seeke for the game, and as men seeke for gold in the very mines of the earth. There is nothing more vnbeseeming a man, then grosse ignorance a Christian. Therefore the author of the epistle to the Hebrewes reproues them, that whereas for the time they ought to haue bin teachers, they had neede againe to be taught the first principles of the word of God.

1. Ioh. 2. 20. Dan. 9. 24. Ioh. 5. 39 τὰς γραφάς. Heb. 4. 12.

Againe, that portion of knowledge which wee haue receiued of God, is further to be applied to the benefit and good of others: this is that most pretious baulme that on our parts should neuer be wanting

Psal. 141. 5

to the heads of men. And here euery man that is set ouer others must remember within the compasse of his calling and charge to instruct those that be vnder him so farre forth as possibly he can. Gouernours of families must teach their children and seruants & their whole household the doctrine of true religion, that they may knowe the true God and walke in all his waies in doing righteousnesse and iudgement. If housholders would make conscience of this their dutie, and in some sort and measure prepare their families against they come to the publike congregation, the ministers of the gospell with greater comfort and farre more ease should performe their dutie: and see farre more fruite of their ministerie then nowe they doe. But whereas they neglect their dutie, falsly perswading themselues that it doth not belong to them at all to instruct others; it is the cause of ignorance both in townes and families, in masters themselues, in seruants and children and all. Lastly, by this wee are admonished to take all occasions that possibly can bee offered, mutually to edifie each other in knowledge, saying among our selues (as it was foretolde of these times) *Come let vs goe vp to the mountaine of the Lord to the house of the God of Iacob, and he will teach vs his waies, and wee will walke in his paths:* & withal, we should confirm each others, as Christ saith to Peter, *When thou art conuerted confirme thy brethren*; and be readie at all times to rēder an account of our faith and religion euen before our enemies, whē we are iustly called so to doe.

Isa. 2. 3.

Luk. 22. 32.

Secondly, because wee are set apart in Christ, to become Spirituall priests vnto God, we must therefore offer spirituall sacrifices acceptable vnto him: and they be in number seauen. The first is an affiance whereby wee rest vpon God, as Dauid saith, *Offer the sacrifice of righteousnesse and trust in the Lord.* The second is wholly to subiect our selues to the ministerie of the Gospell, that we may be changed and cōuerted by it, as Paul saith, *That he ministereth the gospell to the Gentiles, that the offering vp of them might bee acceptable, beeing sanctified by the holy Ghost.* The third is, all manner of praiers and supplications made vnto God, *Let my praier*, saith Dauid, *be directed in thy sight as incense, and the lifting vp of my hands as an euening sacrifice.* The fourth is prasing and thanksgiuing vnto God. *Let vs by him offer the sacrifice of*

Psal. 4. 5.

Rom. 15. 16.

Psal. 141. 2

Heb. 13. 15.

praise alwaies to God, that is, the fruit of the lips which confesse his name. And in the reuelation the golden vials full of odours are the prayers of the Saints. The fift is the releife of our poore brethren according to our ability, as Paul saith, *I was euen filled after that I had receiued of Epaphroditus that which came from you, an odour that smelleth sweete, a sacrifice pleasant and acceptable to God.* The sixth is the deniall of our selues with a contrite and broken heart. The seauenth is, to resigne our selues, bodies & soules wholly to the seruice of god: *Set your selues* (saith Paul) *to God, as they that are aliue from the dead: and your members as weapons of righteousnesse vnto God.* In which wordes he alludes to the manner of the old testamēt: when a man offered any sacrifice for himselfe, he brought the beast into the temple or tabernacle and set it before the altar, in token that he did resigne it vnto God: and so we for our parts must not giue our bodies and soules to become the instruments of sinne and Satan, but we must haue them alwaies in readinesse, freely presenting them vnto God that he may haue the whole dispositiō of them according to his good pleasure, to the honour and glory of his name. Againe in the whole burnt offering all was consumed & turned to smoake, no man hauing benefit of it, to signifie, that wee must giue our selues not in part but wholly to the seruice of God, euen to death if neede be. If this be so, miserable is the practise of such that giue vp their bodies and soules to liue in licentious wantonnesse, in the pleasures of their beastly sinnes, in idlenesse. For they offer themselues a sacrifice, not to God, but to the deuill.

Rom. 5. 8. Phil. 4. 18. Psal. 51. 19. Rom. 6. 13.

Thirdly, considering we are annointed to be spirituall kings euen in this life, wee must walke worthy so great a calling. That this may be so first of all such as are gouernours set ouer others, must rule not according to their wills and pleasures, but in the Lord: withall, doing homage to their head and king Christ Iesus himselfe. Secondly, we must euery one of vs rule & beare sway euen as kings ouer our owne thoughts, wils, affections ouer-mastering them as much as we possibly can by Gods word and spirit: withall, maintaining and proclaiming continuall warre against our corrupt natures, the deuill, and the world. And truely hee which can beare rule ouer his owne heart, is a right king indeed: and hauing receiued some measure of grace to raigne ouer himselfe in this life, he shall raigne for euer with Christ in the life to come. As for such as are carried away with the swing of their corruptiōs, hauing blindnes and ignorance to raigne in their mindes, rebellion in their wils and affections, loosenesse in their whole liues, they may carrie the outward forme and shewe of Christians as long as they will, but indeede they are no spiritual kings but very bondmen: the strong man Sathan keepes as yet the hold of their hearts, and as Lord and king holds vp his scepter there.

Lastly, seeing Christ is annointed with the most pretious baulme that euer was, & that for our sakes, he must be sweet and sauourie vnto vs, and all other things must be as vnsauoury drosse & dung in regard of him. We must in this case indeauour to say as the spouse of Christ doth: *Because of the sauour of the good ointments, thy name is an ointment poured out: therefore the virgins loue thee.* O that we could *sauour in the feare of God*, that we might feele *how all his garments smell of mirrhe, aloes, and cassia, comming forth of his iuory pallaces vnto vs.*

Cant. 1. 3. Isai. 11. 3. Psal. 45. 8.

And becaus̄e the holy ointment of Christ is poured forth vpon all his members to make them sauourie and sweete in the presence of God, let vs make conscience of al manner of sin, least by the poisō and stinke thereof we infect not only our selues, but all the creatures of God which we vse, yea heauen & earth it selfe. It stāds not with equitie that after we haue bene embaulmed and sweetned by the pretious merits of Christ that wee should make our selues two-footed swine, to returne to the mire of our old sinnes.

The coupling and combining of these two former titles togither, containes the principall question of the whole Bible which is, whether Iesus the sonne of Marie be Christ or no; as S. Iohn saith, *These things are written, that ye might beleeue that Iesus is the Christ the sonne of God, and that in beleeuing ye might haue life euerlasting.* This conclusiō was denied by the Iewes, but auouched & cōfirmed both by Christ and by his Apostles: and their principall argumēt was framed thus. He which hath the true notes of Christ is the Messias or Christ indeed: but Iesus the sonne of Marie hath the true notes of Christ: therfore Iesus is Christ. The proposition is opened at large in the prophesies of the olde testament: the assumption is confirmed in the writings of the newe testament: and the

Ioh. 20. 31. Act. 18. 5.

the principall reasons of the confirmation are couched in the articles which coeerne the second person. The conclusion followes, and is set downe as I haue said, in the knitting togither of the titles, Iesus and Christ.

Thus much of the second title, nowe followes the third, *his onely Sonne*; that is, the onely sonne of the first person the father. In this title we must consider two things: the first, that he is the sonne of god: the second, that he is the onely sonne of God. Touching the first, Christ is called the sonne of God because he was begotten of the father. Now for the opening of this eternall generation, we must consider three pointes: the thing begotten, the manner of begetting, & the time. For the thing it selfe, it is Christ; who must be considered two waies, as he is a sonne, and as he is God. As he is a sonne, he is not of himselfe but the sonne of the father begotten of him: neuertheless as he is God, he is of himselfe, neither begottē nor proceeding; for the essence or godhead of the father is of it selfe without all beginning; but the godhead of the sonne is one and the same with the godhead of the father: because by what Godhead the father is God, by the same and no other the sonne is God: therfore the sonne, as he is God, he is God of himselfe without beginning euen as the father. Whereupon it follows, that the son is begotten of the father as he is a sonne, but not as he is God.

Non αὐτόθεος tamē ἀυτοθεος.

The manner of this generation is this. The sonne is begotten of the substance of the father not by any *fluxe*, as when water is deriued from the head of the spring to the chanell: nor by *decision*, as whē a thing is cut in peeces: nor by *propagation*, as whē a graft is transplanted into a new stocke: but by an vnspeakable *communication* of the whole essence or Godhead from the father to the sonne; in receuing whereof the sonne doth no more diminish the maiestie or godhead of the father, then the light of one candle doth the light of the other from which it is taken, Whereupon the Councill of Nicene hath said wel that *the sonne is of the father as light of light not proceeding but begotten*.

The time of this generation hath neither beginning middle or ende: & therfore it is eternall before all worlds: & it is a thing to be wōdered at, that the father begetting, & the sonne begotten are coeternall, and therefore equal in time. Wisdom in the Prouerbes (which with one consent of all diuines is said to be Christ) affirmeth that she was before the world was created, that is, from eternitie: for before the world was made there was nothing but eternitie. But it may be alleaged to the contrarie, that the saing of the father, *This day haue I begotten thee*, is expounded by Paul of the time of Christs resurrection. *Ans.* We must distinguish betwene generation it selfe, and the manifestation of it: and of the second must the place be vnderstood, which was indeed accomplished at the time of Christs resurrection in which hee was mightily declared to be the sonne of God, and though this be so, yet the generation it selfe may be eternall. If any man alleadge further that the person which begetteth must needs goe before the person begottē the answere is, that there is a double priority; one of *order* the other of *time*: now in the generation of creatures there is prioritie both of order and time; but in the generation of the second person in trinity, there is prioritie of order alone: the father beeing first the sonne second, without prioritie of time: because they both in that respect are equall, and neither is before or after other: because the beeing or subsisting of the persons is not measured by time.

Pro. 8. 24.
Psal. 2. 7.
Act. 13. 30. 33.
Rom. 1. 4.

Hence it followeth necessarily that Iesus Christ is true God: and the whole tenour of the Scriptures confirme it sufficiently: I. He is made equall to GOD the Father, who *beeing in the forme of GOD thought it no robbery to be equall with GOD*: againe, *All things that the father hath are mine*. The children of Israel are said to haue tempted Iehouah: & Paul saith, that he whome they tempted was Christ. Iehouah founded the earth, and the same is said of Christ. II. Christ the sonne of God is by name called God; *Iesus Christ is very God and life eternall*. III. The properties of the godhead are ascribed vnto him. He is eternall because he was then when there was no creature, *In the beginning was the Word*; and *before Abraham was I am*. He is omnipresent, *where two or three are gathered togither in my name, there am I in the middest amongest them*. Lastly, he is omnipotent, *Whatsoeuer things the Father doeth, the same doth the sonne also*. IV. The workes of creation and preseruation are as well ascribed to the sonne as the father. By him the father made the worlde, and he beareth vp all things by his mighty

Phil 2. 6
Ioh. 16. 15
Num. 14. 26. 27.
1. Cor. 10. 9
Psalm. 102. 14.
with Ioh. 1. 1.
1. Ioh. 5. 20
Ioh. 1. 1. & 8. 58.
Math. 18. 20. & 26.
Ioh. 5. 17.

power: and miracles, which are workes either about or against the order of nature peculiar to God, were done by Christ. V. Diuine worship is giuen to him: for he is adored, inuocated, and beleeued in, as god the father. To him is giuen a *name at which* Phil. 2. 10. *euery knee doth bowe, of things in heauen, and things in earth, and things vnder the earth.*

As for the reasons which be alleadged to the contrarie, they are of no moment. *I. Obiect.* The word of God cannot be God; the sonne is the word of the father: therefore he is not God, *Ans.* The word is taken two waies: first for a *sounding word*, standing of letters and syllables vttered eyther by God or by the creatures: now on this maner Christ is not the word of God. Secondly, there is a *substantial word*, which is of the substance of him whose word it is. And thus Christ is the word of God the father. And he is so termed, I. in respect of the father: for as reason and speech hath his beginning from the minde, without any passion in the mind, so hath he beginning from the father. And as the speech is in the mind and the mind in the speech, so the father is in the sonne, & the sonne in the father. II. In respect of all creatures. The father doth all things by the sonne: by whose powerfull word the world was made, is now preserued, and shall be abolished. III. In respect of the Church. For the father by him speakes vnto vs both in the outward ministery of the word, and by the inward operation of the spirit: and againe we by him speake to the father.

Ioh. 1. 1. Heb. 1. 2. Ioh. 1. 25. 2. Cor. 13. 3. Ioh. 17.

II. It may be obiected thus, God hath no beginning from any other, Christ hath beginning from the father: therefore he is not God. *Answ.* Christ must be considered both in regard of his Godhead, and in regard of his person: in regard of his Godhead he came not of any but is of himselfe, as well as the father is: yet in regard of his person he is from the father, who is a beginning to the rest of the persons, both in respect of order (for the scripture saith not the holy Ghost, the Sonne, the Father: but the Father, the sonne, the holy Ghost) as also in respect of the communication of the Godhead. And whereas it is said that God is of himselfe, if the name of God be taken for the Godhead it selfe absolutely considered, it is true: but if it be taken for any particular person in the Godhead, it is false. *III. Obiect.* None is greater then God: but the father is greater then Christ, for so he saith, *The father is greater then I.* *Answ.*

Math. 28. Principium ordinis & originis.

Ioh. 14.

Christ there speakes of himselfe as he was a man abased in the forme of a seruant: in which respect he is lesse then the father, who was neuer incarnate & abased in our nature. And though Christ in respect of his nature assumed to be inferiour to the father, yet doth it not hinder but that he may be equall to him, as he is the second person in trinitie, or as he is God by one and the same godhead with the Father. *IV. Obiect.* He that is made of God, this or that, is not God: but Christ is made of God, as Paul saith, *Christ is made vnto vs wisedome, righteousnesse, &c.* *Ans.* Christ is said to be made, not because there was any beginning of his godhead, or any change or alteration in his person: but because in the eternall counsell of the father, he was set apart before all times to execute the office of a Mediatour, & was withall in time called, and as it were consecrated and ordained thereunto in his baptisme: he is made therefore in respect of his office, but not in respect of his person, or nature. *V. Ob.* God hath no head, Christ hath an head, as Paul saith, *God is Christs head.* *Ans.* God, that is, the father, is head of Christ, not as he is God simply, but as he is *god incarnate*, or made manifest in the flesh, and in respect of the office to which he willingly abased himselfe. *VI. Obiect.* He which giues vp his kingdome is not God. Christ giues vp his kingdome. *Then*, saith Paul, *shall be the ende, when he hath deliuered vp his kingdome to God euen the Father.* *Ans.* Christ is king two wayes, as he is God, and as he is Mediatour: as he is God, he raignes eternally with the father and the holy ghost: but as he is Mediatour, in the end of the world when all the company of the elect, are gathered, his kingdome shall cease not simply but in respect of the outward maner of administration: for the execution of ciuill and Ecclesiasticall functions shall cease. And whereas in the same place, it is said that Christ shall be subiect vnto God eternally after the end, it must be vnderstood partly in regard of the assumed mahood, partly in respect of his mysticall bodye the Church most neerely ioyned vnto him in heauen. *VII. Obiect.* The first borne of euery creature, and of many brethren, is a creature and not God: but Christ is the first borne of euery creature, and of many brethren. *Answ.* He is called the first borne by resemblance or allusion to the first borne in the old testament: for as they were principall heires hauing double

2 Cor. 1. 30.

1. Cor. 11. 3.

1. Cor. 15. 24.

vers. 28.

Rom. 8. 29. Col. 1. 15.

Gen. 49. 3. Deut. 21. 17.

ble portions allowed them; and the chiefe or gouernours of the familie: ſo Chriſt is made heire of the world, and the head of Gods familie which is his Church elected and adopted in him. And againe he is called the firſt borne of euery creature, becauſe he was begotten of the ſubſtance of his father before any creature was made, and therfore it is not here ſaid that he was firſt created, but firſt begotten.

By the reaſons which haue bin alleadged, as alſo by the inſufficiencie of the contrarie arguments, it is more then manifeſt againſt all heretikes that Chriſt is very God. Yet to ſtoppe the mouths of all Atheiſts, and to ſatisfie al wauering & doubting minds, I will adde one reaſon further. The Goſpell of S. Iohn was chiefly penned for this ende, to prooue the Deitie of Chriſt: and among other arguments alleadged, this is one, that Chriſt gaue a reſolute and a conſtant teſtimonie of himſelfe, that he was the ſonne of God, and very God. Now if any man ſhall ſay, that ſundrie perſons ſince the beginning of the word haue taken vpon them and that falſly, to bee Gods: I anſwer, that neuer any creature tooke this title and honour vpon him to be called *God*, but the fearefull iudgements of God were vpon him for it. In the eſtate of mans innocencie the deuill told our firſt parents that by eating the fruit of the tree of knowledge of good and euill, they ſhould be as Gods knowing good and euill: now, they beleeued him, and affected diuine honour: but what came of it? ſurely Adam with all his poſteritie is ſhut vp for this very cauſe vnder eternall damnation. Herod likewiſe araied in royal apparel, and ſitting on the iudgement ſeat, made an oration to the men of Tyre, and Sidon, who gaue a ſhout, ſaying, *The voyce of God, and not of man.* Nowe becauſe hee tooke the glorie of God to himſelfe, and did not returne it to him to whome it was due, immediatly the angell of the Lord ſmote him. And to, if Chriſt had bin but a meere man, and not very God, as hee auouched, vndoubtedly the hand of God would haue been vpon him likewiſe for his confuſion: but when hee ſuffered for vs, and bare the puniſhment due for our ſinnes, he muſt triuphed. And the iudgements of God were vpon Herod, Pontius Pilate, Caiphas, & vpon all thoſe that were enemies to him, & to his Church afterward, and that partly in life and partly in death. Wherefore conſidering God can not abide that his glorie ſhould bee giuen to any creature, & ſeeing for that cauſe he takes reuenge on al thoſe that exalt themſelues to be gods, it remaines that the teſtimonie which Chriſt gaue of himſelfe that he was God, is vnfallibly true and without all queſtion to be beleeued of vs. And to conclude. I would haue all the deuills in hel with the curſed order of Lucians, Porphyrians, and Atheiſts what ſoeuer to anſwer this one point, howe it could come to paſſe, that Chriſt by publiſhing the doctrine of the Goſpel, that is as contrarie to mans reaſon, will, and affection, as water to fire, ſhould winne almoſt the whole world to become his diſciples, and to giue their liues for him, vnleſſe he were God in deede, as he profeſſed himſelfe to be?

There be ſundrie ſpecial reaſons wherefore it was neceſſarie that Chriſt ſhould be God. I. There is none which can be a Sauiour of bodie and ſoule but God. *I euen I am the Lord, and beſides me there is no Sauiour.* Iſa. 43. 11. And, *I am the Lord the God from the land of Egypt, and thou ſhalt knowe no God but me: for there is no Sauiour beſide me.* Oſe. 13. 4. II. There muſt bee a proportion betweene the ſinne of man and the puniſhment of ſinne: now the ſinne of man in reſpect of the offence of the maieſtie of God is infinite, in that he is infinitely diſpleaſed with man for the breach of his law: therefore the puniſhment of ſinne muſt be infinite: and hence it followeth, that he which ſuffereth the puniſhment beeing man, muſt withall be God, that the manhood by the power of the Godhead may be ſupported, that in ſuffering it may vanquiſh death, and make a ſufficient ſatisfaction. III. He that muſt bee a Sauiour, muſt bee able firſt to deliuer men from the bondage of their ſpirituall enemie, namely ſinne and Satan: ſecondly to reſtore the image of God loſt by the fall of Adam, and to conferre righteouſneſſe and life euerlaſting: thirdly, to defend them from hel, death, damnatō the fleſh the deuil, the world: fourthly, to giue them full redemption from all their miſeries both in bodie and ſoule, and to place them in eternal happines: al which none can doe, but he which is very God. IV. It was the pleaſure of God, to ſhewe his incomprehenſible goodnes in this, that his grace ſhould not onely be equal to our ſinne, but alſo by many degrees go beyond it. And therefore the firſt Adam being but a meere man, the ſecond Adam muſt be both God and man: that as the ſecond was more excellent then the firſt, ſo our comfort might bee greater in our

power: and miracles, which are workes either there about or againſt the order of nature peculiar to God, were done by Chriſt. V. Diuine worſhip is giuen to him: for he is adored, inuocated, and beleeued in, as god the father. To him is giuen a *name at which euery knee doth bowe, of things in heauen, and things in earth, and things vnder the earth.* Phil. 2, 10.

As for the reaſons which be alleadged to the contrarie, they are of no moment. *I. Obiect.* The word of God cannot be God; the ſonne is the word of the father: therefore he is not God, *Anſ.* The word is taken two waies: firſt for a *ſounding word*, ſtading of letters and ſyllables vttered eyther by God or by the creatures: now on this maner Chriſt is not the word of God. Secōdly, there is a *ſubſtantial word*, which is of the ſubſtance of him whoſe word it is. And thus Chriſt is the word of God the father. And he is ſo tearmed, I. in reſpect of the father: for as reaſon and ſpeech hath his beginning from the minde, without any paſſion in the mind, ſo hath he beginning from the father. And as the ſpeech is in the mind and the mind in the ſpeech, ſo the father is in the ſonne, & the ſonne in the father. II. In reſpect of all creatures. The father doth althings by the ſonne: by whoſe powerfull word the world was made, is now preſerued, and ſhall be abolished. III. In reſpect of the Church. For the father by him ſpeakes vnto vs both in the outward miniſtery of the word, and by the inward operation of the ſpirit: and againe we by him ſpeake to the father. Ioh. 1. 1. Heb. 1. 3. Ioh. 1. 25. 2. Cor. 13. 3. Ioh. 17.

II. It may be obiected thus, God hath no beginning from any other; Chriſt hath beginning from the father: therefore he is not God. *Anſ.* Chriſt muſt be conſidered both in regard of his Godhead, and in regard of his perſon: in regard of his Godhead he came not of any but is of himſelfe, as well as the father is: yet in regard of his perſon he is from the father, who is a beginning to the reſt of the perſons, both in reſpect of order (for the ſcripture ſaith not; the holy Ghoſt, the Sonne, the Father: but the Father, the ſonne, the holy Ghoſt) as alſo in reſpect of the communication of the Godhead. And whereas it is ſaid that God is of himſelfe, if the name of God be taken for the Godhead it ſelfe abſolutely conſidered, it is true: but if it be taken for any particular perſon in the Godhead, it is falſe. *III. Obiect.* None is greater the God: but the father is greater then Chriſt, for ſo he ſaith, *The father is greater then I.* *Anſw.* Chriſt there ſpeakes of himſelfe as he was a man abaſed in the forme of a ſeruant: in which reſpect he is leſſe then the father, who was neuer incarnate & abaſed in our nature. And though Chriſt in reſpect of his nature aſſumed to be inferiour to the father, yet doth it not hinder but that he may be equall to him, as he is the ſecond perſon in trinitie, or as he is God by one and the ſame godhead with the Father. *IV. Obiect.* He that is made of God, this or that, is not God: but Chriſt is made of God, as Paul ſaith, *Chriſt is made vnto vs wiſedome, righteouſneſſe, &c.* *Anſ.* Chriſt is ſaid to be made, not becauſe there was any beginning of his godhead, or any change or alteration in his perſon: but becauſe in the eternall counſell of the father, he was ſet apart before all times to execute the office of a Mediatour, & was withall in time called, and as it were conſecrated and ordained thereunto in his baptiſme: he is made therefore in reſpect of his office, but not in reſpect of his perſon, or nature. *V. Ob.* God hath no head, Chriſt hath an head, as Paul ſaith, *God is Chriſts head.* *Anſ.* God, that is, the father, is head of Chriſt, not as he is God ſimply, but as he is *god incarnate*, or made manifeſt in the fleſh, and in reſpect of the office to which he willingly abaſed himſelfe. *VI. Obiect.* He which giues vp his kingdome is not God, Chriſt giues vp his kingdome. *Then*, ſaith Paul, *ſhall be the ende, when he hath deliuered vp his kingdome to God euen the Father.* *Anſ.* Chriſt is king two wayes, as he is God, and as he is Mediatour: as he is God, he raignes eternally with the father and the holy ghoſt: but as he is Mediatour, in the end of the world when all the company of the elect, are gathered, his kingdome ſhall ceaſe not ſimply but in reſpect of the outward maner of adminiſtration: for the execution of ciuill and Eccleſiaſticall functions ſhall ceaſe. And whereas in the ſame place, it is ſaid that Chriſt ſhall be ſubiect vnto God eternally after the end, it muſt be vnderſtood partly in regard of the aſſumed māhood, partly in reſpect of his myſticall bodye the Church moſt neerely ioyned vnto him in heauen. *VII. Obiect.* The firſt borne of euery creature, and of many brethren, is a creature and not God: but Chriſt is the firſt borne of euery creature, and of many brethren. *Anſw.* He is called the firſt borne by reſemblance or alluſion to the firſt borne in the old teſtament: for as they were principall heires hauing double Ioh. 14. 1. Cor. 11. 3. 1. Cor. 15. 24. verſ. 28. Rom. 8. 29 Col. 1. 15. Gen. 49. 3. Deut. 21. 17.

Math. 28. Principium ordinis & originis.

ble portions allowed them; and the chiefe or gouernours of the familie: so Christ is made heire of the world, and the head of Gods familie which is his Church elected and adopted in him. And againe hee is called the first borne of euery creature, because he was begotten of the substance of his father before any creature was made, and therfore it is not here said that he was first created, but first begotten.

By the reasons which haue bin alleadged, as also by the insufficiencie of the contrarie arguments, it is more then manifest against all heretikes that Christ is very God. Yet to stoppe the mouths of all Atheists, and to satisfie al wauering & doubting minds, I will adde one reason further. The Gospell of S. Iohn was chiefly penned for this ende, to proove the Deitie of Christ: and among other arguments alleadged, this is one, that Christ gaue a resolute and a constant testimonie of himselfe, that he was the sonne of God, and very God. Now if any man shall say, that sundrie persons since the beginning of the word haue taken vpon them and that falsly, to bee Gods: I answer, that neuer any creature tooke this title and honour vpon him to be called *God*, but the fearefull iudgements of God were vpon him for it. In the estate of mans innocencie the deuill told our first parents that by eating the fruit of the tree of knowledge of good and euill, they should be as Gods knowing good and euill: now, they beleeued him, and affected diuine honour: but what came of it? surely Adam with all his posteritie is shut vp for this very cause vnder eternall damnation. Herod likewise araied in royal apparel, and sitting on the iudgement seat, made an oration to the men of Tyre, and Sidon, who gaue a shout, saying, *The voyce of God, and not of man.* Nowe because hee tooke the glorie of God to himselfe, and did not returne it to him to whome it was due, immediatly the angell of the Lord smote him. And so, if Christ had bin but a meere man, and not very God, as hee auouched, vndoubtedly the hand of God would haue been vpon him likewise for his confusion: but when hee suffered for vs, and bare the punishment due for our sinnes, he must triuphed. And the iudgements of God were vpon Herod, Pontius Pilate, Caiphas, & vpon all those that were enemies to him, & to his Church afterward, and that partly in life and partly in death. Wherefore considering God can not abide that his glorie should bee giuen to any creature: & seeing for that cause he takes reuenge on al those that exalt themselues to be gods, it remaines that the testimonie which Christ gaue of himselfe that he was God, is vnfallibly true and without all question to be beleeued of vs. And to conclude: I would haue all the deuils in hel with the curfed order of Lucians, Porphyrians, and Atheists what soeuer to answer this one point, howe it could come to passe, that Christ by publishing the doctrine of the Gospel, that is as contrarie to mans reason, will, and affection, as water to fire, should winne almost the whole world to become his disciples, and to giue their liues for him, vnlesse he were God in deede, as he professed himselfe to be?

There be sundrie special reasons wherefore it was necessarie that Christ should be God. I. There is none which can be a Sauiour of bodie and soule but God. *I euen I am the Lord, and beside me there is no Sauiour.* Isa. 43. 11. And, *I am the Lord the God from the land of Egypt, and thou shalt knowe no God but me: for there is no Sauiour beside me.* Ose. 13. 4. II. There must bee a proportion betweene the sinne of man and the punishment of sinne: now the sinne of man in respect of the offence of the maiestie of God is infinite, in that he is infinitely displeased with man for the breach of his law: therefore the punishment of sinne must be infinitie: and hence it followeth, that he which suffereth the punishment being man, must withall be God, that the manhood by the power of the Godhead may be supported, that in suffering it may vanquish death, and make a sufficient satisfaction. III. He that must bee a Sauiour, must bee able first to deliuer men from the bondage of their spirituall enemie, namely sinne and Satan: secondly to restore the image of God lost by the fall of Adam, and to conferre righteousnesse and life euerlasting: thirdly, to defend them from hel, death, damnation, the flesh, the deuil, the world: fourthly, to giue them full redemption from all their miseries both in bodie and soule, and to place them in eternal happines: al which none can doe, but he which is very God. IV. It was the pleasure of God, to shewe his incomprehensible goodnes in this, that his grace should not onely be equal to our sinne, but also by many degrees go beyond it. And therefore the first Adam being but a meere man, the second Adam must be both God and man: that as the second was more excellent then the first, so our comfort might bee greater in our

redemption by the second, then our miserie and discomfort was by the fall of the first.

Hitherto we haue shewed that Christ is the sonne of God: now let vs come to the second point, namely that hee is the *onely Sonne of God*. And he is so tearmed because hee is the sonne of the father, in a speciall manner, so as nothing can be the sonne of
Iob 1. God as he is. Angels indeede are tearmed the sonnes of God, but that is onely in respect of their creation: and al that beleeue in Christ are sonnes of God by adoption, beeing receiued into the familie of God which is his church by the merit of Christ, whereas by nature they were the children of warth. Christ also as he is man (I say not his manhood which is a nature and no person) is the sonne of God by the grace of personall vnion, and not by nature or adoption. Lastly Christ as he is the second person in trinitie, the eternall word of the father, coeternall and consubstantiall with him, is also the sonne of God. But howe? neither by creation, nor adoption, nor by the vertue of personall vnion, but by nature; as hee was begotten of the very substance of the father before all worlds: and
Ioh.1.18. Rom.8.32 therefore hee is called the *proper* and *onely begotten* sonne of God. It may be obiected on this manner. If the father beget the sonne, he doth it either willingly or against his will: if willingly, then the sonne is begotten by the free wil of the father, and no sonne by nature. *Ans.* The father did communicate to the sonne his whole godhead *willingly* without constraint, yet not by his will; and therefore hee is the sonne of the father by nature, *not by will*. It may be further saide, that if Christ be the son of God by nature, as hee is the essentiall word of the father, and by personall vnion as he is man, then is he not one but two sonnes. *Ans.* As he is but one person, so is he but one sonne: yet not in one but in two respects: two respects make not two things, whereas one and the same thing not altered but stil remaining one may admit sundrie respects.

Thus much of the meaning of the third title: now follow the comforts which may be gathered hence. Whereas Christ Iesus is the sonne of God, it serues as meanes to make miserable and wretched sinners that are by nature the children of wrath and damnation, to be the sonnes of God by adoption: as S. Iohn testifieth. Nowe what a benefit is this to bee the childe of God, no tongue can expresse. Christ saith, Ioh. 1.12.
Blessed are the peacemakers: but why are Math.5.9.
they blessed? *for*, saith he, *they shall bee called the sonnes of God*. Whereby he testifieth that the right of adoption is a most excellent priuiledge; and not without cause. For he which is the childe of God, is spiritually allied to Christ, and to all the Saints and seruants of God both in heauen and earth, hauing his own redeemer for his elder brother, and all his members as his brethren and sisters; yea if we be Gods adopted children, wee are also heires, euen heires of God, and heires annexed with Rom.8.17.
Christ. Well, how great soeuer this prerogatiue is, yet few there be that rightly way it and consider of it. Children of noble men and Princes heires are had in accoũt and reputation of all men, they are the very speech and wonder of the world. But it is a matter of no account to bee the sonne of God and fellow-heire with Christ. The deerest seruants of God haue beene esteemed but as the offscouring of the world. And no maruaile, for they which are after the flesh, sauour the things of the flesh. Fewe men haue their vnderstandings inlightened to discerne of such spirituall things as these are, and therefore are they little or nothing regarded. A blind man neuer seeing the sunne, is not brought to wonder at it: and earthly minded men neither seeing nor feeling what an excellent thing it is to be the child of God, can not be brought to seeke after it. But let all such as feare God enter into a serious consideration of the vnspeakeable goodnesse of God, comforting themselues in this, that God the father hath vouchsafed by his owne sonne to make them of the vassals of Satan, to be his owne deere children.

Now follow the duties which are two. First, wee beleeue that Iesus Christ who was to bee the Sauiour of mankind, must needes be God: what is the reason hereof? surely because no creature, no not all the creatures in heauen and earth were able to saue on man: so vile, wretched, and miserable is our estate by Adams fall. And therefore the sonne of God himselfe pitied our estate, and beeing king of heauen and earth, was faine to come from heauen, and lay downe his crowne and become a seruant, and taking vpon him our nature, was also faine to take vpon him our case and condition, and suffer death for our sinnes, which otherwise euery one of vs should haue suffered both in bodie and

soule

ſoule world without ende. To make this more plaine, let vs ſuppoſe that ſome one hath cõmitted an offence againſt a prince; and the treſpaſſe to be ſo grieuous that no man can appeaſe the kings wrath, ſaue onely the kings onely ſonne; and which is more, the kings ſonne himſelfe cannot releaſe him, vnleſſe he ſuffer the puniſhment for him in his owne perſon, which is due vnto the malefactour. Now what is to be thought of this mans eſtate? ſurely al men will ſay that hee is in a moſt miſerable taking, and that his treſpaſſe is notorious: and ſo it is with euery one of vs by nature, whatſoeuer wee are. No man could ſaue our ſoules, no not all the angels in heauen, vnleſſe the king of heauen and earth the onely ſonne of God had come downe frõ heauen and ſuffered for vs, bearing our puniſhment. Nowe the conſideration of this muſt humble vs and make vs to caſt downe our ſelues vnder the hand of God for our ſinnes, and pray continually that the Lord would ſende ſome Moſes or other which might ſmite the rockes of our hearts, that ſome teares of ſorrow and repentance might guſh out for this our wofull miſerie.

Secondly, whereas God the father of Chriſt gaue his onely ſonne to be our Sauiour, as we muſt be thankfull to God for all things, ſo eſpecially for this great and vnſpeakable benefit. Common bleſſings of God, as meate, drinke, health, wealth, and libertie, muſt at all times mooue vs to be thankfull; but this, that Chriſt Ieſus the onely ſonne of God, redeemed vs beeing vtterly loſt, this I ſay, muſt bee the maine point of all our thankfulneſſe: but alas, mens hearts are ſo frozen in the dregges of their ſinnes, that this dutie comes little in practiſe now adaies. When our Sauiour Chriſt clenſed tenne lepers, there was but one of them that returned to giue him thanks: and this is as true in the leproſie of the ſoule, for though ſaluation by Chriſt be offered vnto vs dayly by Gods miniſters, yet not one of ten, nay ſcarſe one of a thouſand giues praiſe & thanks to God for it, becauſe mẽ take no delight in things which concerne the kingdome of heauen, they thinke not that they haue neede of ſaluation, neither doe they feele any want of a Sauiour. But wee for our parts muſt learne to ſay with Dauid, *What ſhall I render vnto the Lord for all his benefits?* yea we are to practiſe that which Salomon ſaith, *My ſonne giue me thine heart*: for we ſhould giue vnto God both bodie and ſoule in token of our thankfulnes for this wonderful bleſſing that he hath giuen his only ſonne to be our Sauiour; and we are to hold this for truth, that they which are not thankefull for it, let them ſay what they will, they haue no ſoundnes of grace or power of religion at the heart.

Pſal. 116. 12. Prou. 23. 26.

And thus much of the third title. The fourth and laſt title is in theſe words, *our Lord*. Chriſt Ieſus the onely ſonne of God is our Lord three waies: firſt by creation, in that he made vs of nothing, when we were not: ſecondly hee is our Lord in the right of redemption. In former times the cuſtome hath beene when one is taken priſoner in the fielde, hee that paies his ranſome ſhall become alwaies after his Lord: ſo Chriſt when we were bondſlaues vnder hell, death, and condemnation, paied the ranſome of our redemption, and freed vs from the bondage of ſinne and Satan, and therefore in that reſpect he is our Lord. Thirdly, he is the head of the Church (as the husband is the wiues head) to rule and gouerne the ſame by his word and ſpirit. And therefore in that reſpect alſo Chriſt is our Lord.

And thus much for the meaning. Now follow the duties. And firſt of all, if Chriſt bee our Soueraigne Lord, wee muſt performe abſolute obedience vnto him, that is, whatſoeuer he commands vs, that muſt we doe. And I ſay, abſolute obedience, becauſe Magiſtrates, Maſters, Rulers, and fathers may command, and muſt be obeyed, yet not ſimply, but ſo farre forth as that which they command doth agree with the word and commandement of God; but Chriſts will and word is righteouſneſſe it ſelfe, and therefore it is a rule and direction of all our actions whatſoeuer: and for this cauſe hee muſt be abſolutely obeyed. Thus he requires the obedience of the morall law: but why? becauſe *he is the Lord our God*. And in Malachie hee ſaith, *If I bee your Lord, where is my feare?* And againe, wee muſt reſigne both bodie and ſoule, heart, minde, will, affections, and the courſe of our whole liues to be ruled by the will of Chriſt. He is Lord not onely of the bodie, but of the ſpirit and ſoule of man: he muſt therefore haue homage of both. As we adore him by the knee of the bodie, ſo muſt the thoughts and the affections of our hearts haue their knees alſo to worſhip him, and to ſhewe their ſubiection to his commandements. As for

Exod. 20. Mal. 1. 6.

for such as doe hold him for their Lord in word, but in the meane season wil not indeauour to shew their loyaltie in all manner of obedience, they are indeede no better then starke rebels: Secondly, when by the hand of Christ straunge iudgments shall come to passe, as it is vsuall in all places continually; we must stay our selues without murmuring or finding fault, because he is an absolute Lord ouer all his creatures; all things are in his hands, and he may doe with his owne whatsoeuer he will; and therefore we must rather feare and tremble whensoeuer we see or heare of them: so Dauid saith, *I was dumbe and opened not my mouth, because thou diddest it.* Psl.119. 120. And againe, *My flesh trembleth for feare of thee, and I am afraid of thy iudgements.* Thirdly, before we vse any of Gods creatures or ordinances, we must sanctifie them by the direction of his word and by prayer: the reason is this, because he is Lord ouer all, and therefore from his word we must fetch direction to teach vs whether we may vse them or not, & when and how they are to be vsed: & secondly we must pray to him that he would giue vs libertie and grace to vse them aright in holy manner. Also we are so to vse the creatures and ordinances of God, as being alwaies readie to giue an account of our doings at the day of iudgement: for wee vse that which is the Lords, not our owne; wee are but stewards ouer them, and we must come to a reckoning for the stewardship. Hast thou learning? then imploy it to the glorie of God, and the good of the Church: boast not of it as though it were thine owne. Hast thou any other gift or blessing of God, be it wisdome, strength, riches, honour, fauour, or whatsoeuer? then looke thou vse it so, as thou maist be alwaies ready to make a good account thereof vnto Christ. Lastly, euery one must in such manner lead his life in this world, that at the day of death he may with cheerefullnes surrender and giue vp his soule into the hands of his Lord, and say with Steuen, *Lord Iesus receiue my soule.* Act.7. For consider this with thy selfe, that thy soule is none of thine owne, but his who hath bought it with a price, and therefore thou must so order and keepe it as that thou maist in good manner restore it into the hands of God at the ende of thy life. If a man should borrow a thing of his neighbour, & afterward hurt it and make a spoile of it, hee would bee ashamed to bring it againe to the owner in that manner, and if he doe, the owner himselfe will not receiue it. Vngodly men in this life doe so staine their soules with sinne, that they can neuer be able willingly to giue them vp into the hands of God at the day of death: and if they would, yet God accepts them not, but casts them quite away. We must therefore labour so to liue in the world, that with a ioyful heart at the day of death we may commend our soules into the hands of our Lord Christ Iesus, who gaue them vnto vs. This is a hard thing to be done, and he that will doe it truly, must first bee assured of the pardon of his owne sinnes, which a man can neuer haue without true and vnfained faith and repentance: wherfore while we haue time, let vs purge and clense our soules and bodies, that they may come home againe to God in good plight.

1.Cor 10. 26.

And here all gouernours must bee put in mind that they haue an higher Lord, that they may not oppresse or deale hardly with their inferiours. This is Pauls reason, *Ye masters*, saith he, *doe the same things vnto your seruants, putting away threatning: and know that euen your master is also in heauen, neither is there respect of persons with him.* Eph.6.9. Inferiours againe must remember to submit themselues to the authoritie of their gouernours, especially of magistrats. For they are set ouer vs by our soueraigne Lord and king Christ Iesus: as Paul saith, *Let euery soule be subiect to the higher powers. For there is no power but of God, and the powers that be ordained are of God.* Rom.13.1. Eph.6.5. And againe, *Seruants be obedient to your masters according to the flesh, with feare and trembling, in singlenes of your hearts, as vnto Christ.*

The comfort which Gods Church may reape hence, is very great: for if Christ bee the Lord of lords, and our Lord especially whom he hath created and redeemed, we neede not to feare what the deuill or wicked men can doe vnto vs. If Christ be on our side, who can be against vs? we neede not feare them that can destroy the bodie and doe no more: but we must cast our feare on him that is Lord of body & soule, and can cast both to hell. Math.10. 28.

Thus much of the forth title. Now follows Christs incarnatiō, in these words, *Conceiued by the holy Ghost, borne of the virgin Marie.* And they containe in thē one of the most principall poins of the doctrine of godlinesse as Paul saith, *Without controuersie great is the mystery of godlinesse,* 1.Tim.3. 16. *which*

which is, God is made manifeſt in the fleſh, iuſtified in the ſpirit, &c. And that wee may proceede in order, in handling them, I will firſt ſpeake of the Incarnation generally, and then after come to the parts thereof. In generall wee are to propound fiue queſtions, the anſwering whereof will be very needefull to the better vnderſtanding of the doctrine following.

The firſt queſtion is, Who was incarnate, or, made man? *Anſ.* The ſecond perſon in Trinitie, the ſonne of God alone, as it is ſet down in this firſt article according to the Scripture. S. Iohn ſaith, *The* Word
Ioh. 1. 14. *was made fleſh:* and the Angel ſaith, *The holy one which ſhall be borne of thee, ſhal be called*
Luk. 1. 35. *the ſonne of the moſt high.* And Paul ſaith, *That Chriſt Ieſus our Lord was made*
Rom. 1. 3. *of the ſeede of Abraham according to the fleſh.* And there bee ſundrie reaſons, why the ſecond perſon ſhould rather be incarnate then any other. I. By whom the father created all things, and man eſpecially; by him man beeing fallen is to be redeemed, and as I may ſay recreated: now man was at the firſt created of the father by the ſon: and therefore to bee redeemed by him. II. It was moſt conuenient, that he which is the eſſentiall imagè of the father, ſhould take mans nature that he might reſtore the
Heb. 1. 3. Coloſ. 1. 15. image of God loſt and defaced in man, but the ſecond perſon is the eſſentiall image of the father, and therefore he alone muſt take mans nature. III. It was requiſite that that perſon which was by nature the ſonne of God, ſhould be made the ſonne of mā, that we which are the ſonnes of men, yea the ſonnes of wrath, ſhould againe by grace bee made the ſonnes of God: now the ſecond perſon alone is the ſonne of God by nature, not the Father, nor the holy Ghoſt.

As for the Father, hee could not be incarnate. For to take fleſh is to be ſent of an other, but the Father can not be ſent of any perſon, becauſe hee is from none. Againe, if the Father were incarnate, hee ſhould be father to him which is by nature God, and the ſonne of a creature, namely the virgine Marie, which things can not well ſtand.

And the holy Ghoſt could not be incarnate: for then there ſhould bee more ſonnes then one in the Trinitie, namely the ſecond perſon the ſonne of the father, and the third perſon the holy Ghoſt, the ſonne of the virgin Marie.

It may be obiected to the contrarie on this manner: The whole diuine eſſence is incarnate, euery perſon in Trinitie is the whole diuine eſſence therefore euery perſon is incarnate. *Anſ.* The whole Godhead indeede is incarnate, yet not as it is *abſolutely* conſidered, but ſo farre forth as it is reſtrained and limited to the perſon of the ſonne; and to ſpeake properly, the Godhead it ſelfe is not incarnate, but the very perſon of the ſonne ſubſiſting in the godhead. And though all the perſons be one and the ſame eſſence, yet doe they really differ each from other in regard of the peculiar manner of ſubſiſting: and therefore mans nature may bee aſſumed of the ſecond perſon, and be not aſſumed either of the Father or of the holy Ghoſt; as in the like caſe the ſoule of man is wholly in the head & wholly in the feete, yea wholly in euery part: and yet the ſoule can not bee ſaid to vſe reaſon in the feete or in any other part, but onely in the head.

Againe it may be alleadged, that the incarnation beeing an outward action of God to the creature, is not proper to the ſonne. For the rule is, that al outward actions of God are common to al the perſons in Trinitie equally. *Anſwer.* [a] The incarnation ſtands of two actions, the firſt is the framing and creating of that manhoode which was to be aſſumed by the Sonne, or Word of the Father: and this action is common to all the three perſons equally: the ſecond is the limiting or the receiuing of it into the vnitie of any perſon, and in reſpect of this action, the worke of incarnation is peculiar to the Sonne. To this purpoſe Auguſtine ſpeaketh, *That creature* (ſaith he) *which the Virgin conceiued & brought forth, though it appertaine to the perſon of the ſonne alone, yet was it made by the whole Trinitie*: as when three men weaue one and the ſame garment, and the ſecond onely weares it.

[a] Inchoatiue cōmunis, terminatiue noniſ ſcholaſtici.

Aug. in Ench. ad Laur. c. 38.

The ſecond queſtion is, What manner of man the ſonne of God was made? *Anſw.* He was made a proper or *particular* man, and a *perfect* or a very man. I ſay that he was a particular mā, to ſhew that he tooke not vnto him the generall forme or *idea* of mans nature conceiued onely in minde, nor the common nature of man as it is exiſting in euery man: but the whole nature of man, that is, both a bodie and a reaſonable ſoule, exiſting in one [b] particular ſubiect. I ſay further that he was and is a true and perfect man, beeing in euery thing that concernes mans nature like to Adam, Abraham,

[b] In vno individuo.

Abraham, Dauid, and all other men, saue ing onely in sinne. For first of all hee had the substance of a true bodie and of a reasonable soule: secondly, the properties of bodie and soule: in the bodie length, breadth, thicknesse, circumscription, &c. in the soule, the faculties of vnderstanding both simple and compound: will, affections, as loue, hatred, desire, ioy, feare, &c. the powers also of hearing, feeling, seeing, smelling, tasting, mooving, growing, eating, digesting, sleeping, &c. Thirdly, hee tooke vnto him the infirmities of mās nature, which are certaine naturall defects or passions in bodie or minde, as to be hungrie, thirstie, wearie, sadde and sorrowfull, b ignorant of some things, angrie, to increase in stature, and wisdome, and knowledge, &c. yet this which I say must be vnderstood with two caueats. The first is, that infirmities be either certain vnblameable passions, or else such defects as are sinnes in themselues: now Christ takes the first onely, and not the second. Secondly, infirmities be either general, or personall; generall, which appertaine to the whole nature of man, and are to be found in euery man that comes of Adā: as to be borne vnlearned, and subiect to naturall affections, as sorrow, anger, &c. Personall, are such as appertain to some particular men, and not to all, and arise of some priuate causes and particular iudgements of God, as to be born a foole, to be sick of an ague, consumption, dropsie, plurisie, & such like diseases. Now the first sort bee in Christ, & not the second: for as hee tooke not the person of any man, but only mans nature, so was it sufficient for him to take vnto him the infirmities of mans nature, though he tooke not the priuate infirmities of any mans person. And the reason why Christ would put on not onely the substance and faculties of a true man, but also his infirmities, was; that hee might shew himselfe to be very man indeed, also that he might suffer for vs both in bodie and soule, and that he might giue vs an example of patience in bearing al manner of euil for Gods glorie and the good of our neighbour.

b Ignorātia meræ privationis non præsupp. dispositionis.

Now the things which may be alleadged to the contrarie for the infringing of the truth of Christs manhood, are of no moment. As first, because Christ appeared in the forme of a man in the old testament, beeing no man: therefore he did so at his comming in the new testament: but the reason is not like. For Christ in the old testament as the angel of his father in some speciall affaires, tooke vnto him the bodie of a man for some space of time: but hee did not receiue it into the vnitie of his person, but laid it downe when the businesse which hee enterprised with men was ended. Now in the fulnesse of time he came from heauen, as the angel of the couenant, and for that cause he was to vnite into his owne person the nature of man, which thing was neuer done before. And when as Paul saith, that Christ *came in the similitude of sinnefull flesh*, his meaning is not to signifie, that he was a man onely in resemblance and shew; but to testifie, that beeing a true man which was indeede void of sinne, he was content to abase himselfe to that condition in which he became like to a miserable sinner in bearing the punishment for our sinne. For Paul doth not say that hee tooke vpon him the similitude of flesh simply as it is flesh, but of the flesh of sinne or sinnefull flesh.

Gen. 18, 19 & 33.

Rom. 8, 3.

The third question is, why the sonne of God must become man? *Ans.* There be sundrie reasons of this point, and the most principall are these. First of all it is a thing that greatly stands with the iustice of God, that in that nature in which God was offended, in the same should a satisfaction be made to God for sinne: now sinne was committed in mans nature: Adam sinned first and in him all his posteritie: therefore it was necessarie that in mans nature there should bee a satisfaction made to Gods iustice, and for this cause the sonne of God must needes abase himselfe and become man for our sakes. Secondly, by the right of creation euery man is bound in conscience to fulfill euen the very rigour and extremitie of the morall lawe. But considering man is now fallen from his first estate and condition, therefore it was requisite that the Sonne of God should become man, that in mans nature hee might fulfill all righteousnes which the law doth exact at our hands. Thirdly, hee that is our redeemer must die for our sinnes; for there is no remissiō of sinnes without shedding of blood: but Christ as hee is God cannot die. For no passion can befall the Godhead. Therefore it was needefull that he should become man, that in mans nature he might die and fully satisfie Gods iustice for mans offence. Lastly he that must make reconciliation betweene God and man, must be such an one as may make request or speake both to God and man.

For

For a Mediatour is as it were a middle perſon making interceſſion between two other perſons, the one offended the other offending. Therefore it is neceſſary that Chriſt ſhould not onely be God, to ſpeake vnto the father for vs and to preſent our prayers vnto him; but alſo man, that God might ſpeake to vs, and we to GOD by Chriſt. For howſoeuer before the fall, man could ſpeake to God euen face to face, yet ſince the fall, ſuch feare poſſeſſeth mans corrupt nature, that he can not abide the preſence of God, but flyeth from it.

Now whereas I ſay, that it was neceſſarie that the Sonne of God for the cauſes before alleadged muſt become man; the neceſſity muſt be vnderſtood in reſpect of Gods will, and not in reſpect of his abſolute power. For if it had ſo pleaſed God he was able to haue laid down an other kind of way of mans redemption, then by the incarnation of the ſonne of God: and he appointed no other way, becauſe he wold not.

Auguſt de Agone Chriſt.

Thus much of the Incarnation in generall. Now follow the dutes which ariſe of it. And firſt we are taught hereby to come to Chriſt by faith, and withall our hearts to cleaue vnto him. Great is the deadneſſe and ſluggiſhneſſe of mans nature: for skarſe one of a thouſand care for him, or ſeeke vnto him for righteouſneſſe & life euerlaſting. But we ſhould excite our ſelues euery way to draw neare to him as much as poſſible we may: for when he was incarnate, he came neare vnto vs by taking our nature vpon him, that we again whatſoeuer we are, might come neare vnto him by taking vnto vs his *Diuine nature*. Againe, when Chriſt was incarnate, he was made bone of our bone, and fleſh of our fleſh; and therefore proportionally wee muſt labour to become bone of his bone, and fleſh of his fleſh: which we ſhall be, when we are myſtically vnited vnto him by faith, and borne anewe by his ſpirit. Moreouer Chriſt by his incarnation came downe from Heauen to vs, that we beeing partakers of his grace might aſcende vp to Heauen by him. And thus we ſee how the meditation of Chriſts incarnation ſhould be a ſpurre to pricke vs forward ſtill more and more to come to Chriſt.

Secondly, Chriſts incarnation muſt be a patterne vnto vs of a moſt wonderfull and ſtrange humility. For as paul ſaith, Phil. 2.6.7. *Being in the forme of God and thinking it no robbery to be equall with GOD, made himſelfe of no reputation: and tooke on him the forme of a ſeruant: and humbled himſelfe and became obedient to death, euen to the death of the croſſe.* Yea ſo farre forth hee abaſed himſelfe, that (as Dauid ſaith) he *was a worme and no man*. Pſal. 22. And this teacheth vs to lay aſide all ſelfe-loue & pride of heart, and to practiſe the duties of humility, as the Apoſtle exhorts the Philippians in the ſame place, and that ſhall we doe when we beginne to caſt off that high opinion which euery man by nature conceiueth of himſelfe and become vile and baſe in our owne eyes. Secure & drowſie Proteſtants thinke themſelues bleſſed, and ſay in their hearts as the angel of the church of Laodicea ſaid, *I am rich and increaſed with goods and haue neede of nothing*; whereas indeede they are moſt miſerable and wretched, & poore, and naked, and blind. Rev. 3.17. And the ſame fond opiniō poſſeſſeth the mindes of our ignorant people, who chant it in the very ſame tune, ſaying, that God loues them, and that they loue God with all their hearts, & their neighbours as themſelues; that they haue perfect faith in Chriſt and euer had, not once ſo much as doubting of their ſaluation; that all is well with them, and that they are paſt all daunger whatſoeuer, in the matter of their ſaluation, and therefore neede not take ſo much care for it. Thus ye may ſee how men are commonly carried away with vaine and fond conceits of their owne excellency. And truely ſo long as this ouerweening of our owne righteouſneſſe raignes in our hearts, let preachers ſpeake and ſay what they will, we can neuer become followers of Chriſt in the practiſe of humility. Some will ſay peraduenture, that they neuer had any ſuch opinion of their own righteouſnes; but I anſwere againe, that their was neuer yet any man deſcending of Adam, ſaue Chriſt, but he had this proud phantaſie ruling & raigning in him, til ſuch time as God gaue grace to change and alter his heart: and this inward pride the leſſe wee diſcerne it, the more it is, and the more we diſcerne it the leſſe it is. Therefore though as yet thou ſee it not in thy ſelfe, yet labour both to ſee and to feele it, and to ſtriue againſt it, caſting downe thy ſelfe for thy owne miſery after Chriſts owne example, who beeing God abaſed himſelfe to the condition of a miſerable man. For thou ſhalt neuer be filled with the good things of God, till thou be emptied of ſelfe-loue

and selfe-liking. For this cause let vs purge and empty our selues of all conceit of our owne righteousnesse that God may fil our hearts with his grace.

Furthermore, the incarnation of Christ is the ground and foundation of all our comfort, as the names of Christ seruing to expresse the same doe testifie. Iaakob in his last Testamēt saith, that *the scepter shal not depart from Iudah till Shilo*, that is, *the Messias come*. Now the name *Shilo* signifieth the tunicle or skinne that lappeth the infant in the mothers wombe, called by the Physitians *the secundine*: & by a kind of figure it is put for the son of God in the wombe of the Virgin, made man. And Iob to comfort himselfe in his affliction saith, I *know that my redeemer liueth*. Nowe the word which he vseth to signifie his redeemer by, is very emphatical, for it signifieth a kinsman neere allied vnto him of his owne flesh that will restore him to life. And the Lord by the Prophet Esai calleth Christ *Immanuel*, that is, *God with vs*: which name importeth very much, namely, that whereas by nature wee haue lost our fellowship with GOD, because our sinnes are a wall of partition seuering vs from him: yet neuertheless the same is restored to all that beleeue by the Mediatour Christ Iesus: because his diuine nature is coupled to mans nature, and so the word is made flesh. And this strait coniunction of two natures into one person, ioynes God to men, and men to God: yea by Christ we are brought to God and haue free accesse vnto him, and againe in him we apprehend God and are made one with him.

Gen.49.10

P. Galatin. de occultis cathol. veritat. l.4.c.4

Goel.

Isa.59.2.

Col.1.21.

And further whereas Christ beside our nature tooke our infirmities also, it is a wonderfull comfort to Gods church: for it shewes, that hee is not onely a Sauiour, but also a very compassionate and pitiful Sauiour. As the holy Ghost saith, *In all things it became Christ to bee like vnto his brethren, that he might be mercifull and a faithful high Priest in things concerning God*. Let a man be sicke of a grieuous disease, & let a friend come that hath beene trouled with the very same disease, he will presently shew more compassion then twentie others: and so Christ hauing felt in his owne soule and body the anguish and the manifold perplexities that we feele in our temptations and afflictions, hath his bowels as it were yearning towardes vs, euermore beeing prest and ready to releeue vs in all our miseries. In the dayes of his flesh, he wept ouer Hierusalem when hee sawe it a farre off, because shee continued in her olde sinnes, and did not knowe the time of her visitation: and no doubt, though now hee bee exalted in glory in Heauen, yet his compassion to his poore members vpon earth is noe whit diminished.

Heb.2.17.

Nowe we come to speake of the Incarnation more particularly: and the Creede yet further expresseth it by two parts; the first is the conception of Christ in these words, *Conceiued by the holy Ghost*: the second is his birth, in the words following, *Borne of the virgin Mary*.

The conception of Christ is set downe with his efficient cause, the holy Ghost, as the Angel said to Ioseph, Feare not to take Marie for thy wife, *for that which is conceiued in her is of the holy Ghost*. Here it may be demaunded why the conception of Christ should bee ascribed to the Holy Ghost alone, which is common to all the persons in Trinity, as all other such actions are. *Ans.* It is not done to exclude the Father or the Sonne himselfe from this worke; but to signifie that it comes of the free gift and grace of God (which commonly is tearmed by the holy Ghost) that the manhood of Christ beeing but a creature, should bee aduanced to this dignity, that it should become a part of the Sonne of God. And againe, the holy Ghost is the author of this conception in a special maner: for the father and the sonne did cause it by the holy Ghost from them both immediatly.

Mat.1.20.

1. August. ench.c.37. 39.

2.

In the conception of Christ wee must obserue and consider three things. The framing of the manhood, the sanctifying of it, and the personall vnion of the manhood with the Godhead. And howsoeuer I distinguish these three for orders sake, yet must we know and remember, that they are all wrought at one and the same instant of time. For when the holy Ghost frames and sanctifies the manhood in the wombe of the Virgin; at the very same moment it is receiued into the vnity of the second person.

In the framing of Christs mahood two things must be considered, the *matter* and the *manner*. The matter of his body was the very flesh and blood of the virgin Marie; otherwise he could not haue beene the sonne of Dauid, of Abraham, and Adam according to the flesh. As for his soule,

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it was not deriued from the ſoule of the virgin Marie as a part thereof, but it was made as the ſoules of al other men be, that is, of nothing, by the very power of God, and placed in the bodie: both of them from the firſt moment of their beeing, hauing their ſubſiſtance in the perſon of the ſonne. And here we muſt take heede of two opinions: the firſt is of the Anabaptiſts, which hold, that the fleſh of Chriſt came downe from heauen, and paſſed through the virgin Marie as through a pipe, without taking any ſubſtance from her: the places which they alleadge for the purpoſe are manifeſtly abuſed. For whereas Chriſt ſaith of himſelfe that he *deſcended from heauē*, his ſpeech muſt be vnderſtood in reſpect of his Godhead, which may be ſaid in ſome ſort to deſcend, in that it was made manifeſt in the manhood here vpon earth. And whereas Paul calleth him *heauenly and the Lord from heauen*, it is not in reſpect of the ſubſtance of his bodie, but in reſpect of his glorious qualities which he receiued after this reſurrection. The other opinion is of the Papiſts, that hold the bread in the ſacrament to be turned ſubſtantially into the bodie of Chriſt: which thing if it be true, then the bodie of Chriſt is made of bread kneaded and tempered by the hand of the baker, and not of the ſubſtance of the virgin Marie.

Ioh. 3. 13.

2. Cor. 15.

As for the manner of the making and framing of the humane nature of Chriſt, it was miraculous; not by generation according to the ordinarie courſe of nature, but by an extraordinarie operation of the holy Ghoſt aboue nature: and for this cauſe, it is not within the compaſſe of mans reaſon either to conceiue or to expreſſe the manner and order of this conceptiō. The Angel aſcribes two actions to the holy Ghoſt in this great worke; the one to come vpon the virgin Marie, the other, to *ouerſhadow her*: by the firſt is ſignified the extraordinarie worke of the holy Ghoſt in faſhioning the humane nature of Chriſt, for ſo much the phraſe [a] elſwhere importeth. The ſecond ſignifieth, that the holy Ghoſt did as it were [b] caſt a cloud ouer her, to teach vs, that wee ſhould not ſearch ouermuch into the myſterie of the Incarnation.

Luk. 1. 35.

a Iud. 14. 6

b Act. 1. 8. Luk. 24. 49

It may be obiected againſt this which hath bin ſaid, that if Chriſt be in this manner conceiued by the holy Ghoſt, then the holy Ghoſt ſhall be father to Chriſt, and Chriſt his ſonne. *Anſw.* The reaſon is not good. For hee that is a father is not abare efficient cauſe, but one which in the effecting of any thing conferres the matter vnto it from himſelfe, whereof it ſhall bee made. Now the holy Ghoſt did not miniſter any matter vnto Chriſt from his own ſubſtance. but did only as it were, take the maſſe and lumpe of mans nature from the bodie of the virgin Marie, and without ordinarie generation made it the bodie of Chriſt: as Baſil ſaith, *Chriſt was conceiued not of the ſubſtance, but of the power, not by any generation, but by the appointment and benediction of the holy Ghoſt.* Serm. de S. natiuit.

The ſecond point in the conception, is the ſanctifying of that maſſe or lumpe which was to bee the manhood of Chriſt. And that was done vpon ſpeciall cauſe: firſt, that it might be ioyned to the perſon of the Sonne. which could not haue bin if it had bin defiled with ſinne. Secondly, Chriſt was a Sauiour as hee is both God and man: now then beeing man, if he had beene ſinneful himſelfe, he could not haue ſaued others, but ſhold haue ſtood in need of a Sauiour himſelfe.

This ſanctification hath two parts: the firſt is, the ſtay and ſtoppage of the propagation of originall ſinne, and of the guilt of Adams ſinne; which was on this manner. God in the beginning ſet downe this order touching man, that what euil or defect ſoeuer hee brought vpon himſelfe, he ſhould deriue the ſame to euery one of his poſteritie begotten of him: and hereupon when any father begets his child, he is in the roome of Adam, and conueies vnto it beſide the nature of man the very guilt and corruption of nature. Now for the preuenting of this euill in Chriſt, God in great wiſdom appointed that he ſhould be conceiued by the holy Ghoſt without any manner of generation by man. And by this meanes hee takes ſubſtance from the Virgin without the guilt and corruption of the ſubſtance. But it may further bee obiected thus. All that be in Adam haue ſinned in him: but Chriſt was in Adam as he is man: therefore hee ſinned in him. *Anſw.* The propoſition is falſe, vnleſſe it be expounded on this manner: All that were in Adam haue ſinned in him ſo be it they come of him by generation. Paul ſaith not, out of one man, but, *by one man ſinne entred into the world*, to ſhew, that man propagates his corruption to no more then hee begets. Againe, Chriſt is in Adam not ſimply as other men are, but in Rom. 5. 12.

some part: namely in respect of substance which he tooke from him, and not in respect of the propagation of the substance by ordinary generation: other men are Both *from Adam* and *by Adam*. But Christ is from him alone and not by him as a begetter or procreant cause. The second part of sanctification is the infusion of al pureness and holiness into the manhood of Christ, so farre forth as was meete for the nature of a redeemer.

The duties to be learned hence are these. First, whereas Christ was sanctified in the wombe of the virgin Mary, wee likewise must labour to be sanctified in our selues, following the commandement of GOD,

1. Ioh. 3. 3. *Be ye holy as I am holy.* Saint Iohn saith, that *he which hath hope to be* with Christ in glory in heauen, *purifieth himselfe euen as he is pure*: no doubt setting before himselfe the example of Christ as a patterne to follow in all his wayes. And because our hearts are as it were seas of corruptions, wee must dayly clense our selues of them by little and little, following the practise of the poore begger that is alwaies peecing and mending, and day by day puls away some ragges and puts better cloath in the roome. And if wee shall continually indeauour our selues to cast off the remnants of corruption that hang so fast on, and make a supply thereof by some newe portions of Gods heauenly grace; wee shall be vessels of honour sanctified and meete for the Lord, and prepared vnto euery good worke. Christ could not haue beene a fitte Sauiour for vs, vnlesse he had first of all beene sanctified, neither can we be fit members vnto him, vnlesse we bee purged of our sinnes and in some measure truly sanctified.

The comfort which Gods people may reape of the sanctification of Christs mahood is great. For why was he sanctified? surely if we marke it well, we shall finde it was for the good and benefit of his Elect. For Adam and Christ be two rootes as hath beene shewed. Adam by creation first receiued Gods image, and after lost the same for himselfe and his posterity. Now Christ to remooue the sinne of man is made the second Adam, and the roote and very head of all the Elect. His manhood was filled with holines aboue measure: that from thence as from a storehouse it might be deriued to all his members. And therefore by his most holy conception, our sinfull birth and conception is sanctified, and his holines serues as a couer to hide our manifold corruptions frō the eyes of God. Yea it serues as a buckler to award the temptations of the deuill: for when he shall say to our heartes on this manner; no vncleane thing can enter into the kingdome of heauen; but thou by reason of the remnants of originall sinne art vncleane: therefore thou canst not enter into the kingdome of heauen: we returne our answer, saying, that Christs righteousnes is our righteousnesse, seruing to make vs stand without blame or spot before GOD. And as Iacob put on Esaus garments that he might get his fathers blessing: so if by faith we doe put on the white garment of righteousnesse of our elder brother Christ Iesus, and present our selues in it vnto our heauenly Father, wee shall obtaine his blessing which is eternall happinesse.

Now remaines the third and last part of the conception, which is the Vnion of the Godhead and the manhood: concerning which, many points are particularly to be handled. The first is, what kind of Vnion this is? *Ans.* In the Trinity there be two sorts of vnions: vnion in nature, and vnion in person. Vnion in nature is, when two or moe things are ioyned and vnited into one nature, as the Father, the Sonne, the holy Ghost beeing and remaining three distinct persons, are one and the same in nature or Godhead. Vnion in person is, when two things are in that maner vnited, that they make but one person or subsistance: as a bodie created by God and a reasonable soule ioyned both togither make one particular man, as *Peter, Paul, Iohn*, &c. And this second, is the vnion whereof we intreat in this place: by which the second person in Trinity the sonne of God did vnite vnto himselfe the humane nature, that is, the body and soule of man: so as the Godhead of the Sonne and the manhood concurring togither made but one person.

The second point is, In what thing this vnion doth consist. *Ans.* It consists in this, that the second person the sonne of God doth assume vnto it a manhood in such order, that it beeing voide of all personall beeing in it selfe, doth wholy and onely subsist in the same persō. As the plant called *Misell* or *Misselto* hauing no roote of his owne, but growes and liues in the stocke or body of the Oke or some other tree: so the humane nature hauing noe Viscus Matthiol.

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proper ſubſtance, is, as it were, ingrafted into the perſon of the ſonne, and is wholly ſupported & ſuſtained by it ſo as it ſhould not be at all, if it were not ſuſtained in that manner. And for the better vnderſtanding of this point, wee muſt conſider, that there be foure degrees of the preſence of God in his creatures. The firſt is his generall preſence, and it may be called *the preſence of his prouidence*, whereby he preſerueth the ſubſtances of all creatures, and giueth vnto them to liue, moue, and haue beeing: and this extendeth it ſelfe to all creatures good and bad. The ſecond degree is the *preſence of grace*, wherby he doth not onely preſerue the ſubſtances of all his creatures but alſo giueth grace vnto it: and this agreeth to the church and people of God vpon earth. The third degree is the *perſence of glory*, peculiar to the Saints and Angels in heauen: and this ſtands in three things, for God not onely preſerues their ſubſtances, and giues them plentie of his grace, but alſo admits them into his glorious preſence, ſo as they may behold his maieſtie face to face. The fourth and laſt is that, whereby the Godhead of the ſonne is preſent and dwells with and in the manhood, giuing vnto it in ſome part his own ſubſiſtance. Whereby it comes to paſſe that this manhood is proper to the ſonne, and can not be the manhood of the Father, or of the holy Ghoſt, or of any creature whatſoeuer. And this is a thing ſo admirable and ſo vnſpeakable, that among all the works of God there can not be found an other example hereof in all the world.

Act. 17. 28

Hence it followes neceſſarily, that the manhood of Chriſt conſiſting of bodie & reaſonable ſoule, is *a nature* onely and not *a perſon*: becauſe it doth not ſubſiſt alone as other men, Peter, Paul, Iohn doe; but wholly depends on the perſon of the word into the vnitie wherof it is receiued.

The third point is, in what order the diuine and humane nature of Chriſt are vnited together. *Anſ.* The common conſent of Diuines is, that, albeit all the parts of the manhood and the godhead of Chriſt be vnited at one inſtant: yet in reſpect of order he vnites vnto himſelfe firſt and immediately the ſoule, and by the ſoule the bodie. And it ſeemes vnneere that God beeing a moſt ſimple eſſence ſhould immediatly be ioyned to a compound bodie: and therefore it may well be ſaid that hee is vnited vnto it by the more ſimple part of man, which is the ſoule. Againe the manhood of Chriſt is firſt & immediately ioyned to the perſon of the ſonne himſelfe, and by the perſon to the godhead of the ſonne.

Damaſc. l. 3 c. 6. Cypr. in ſymb.

The fourth point is, whether there remaine any difference or diuerſitie of the two natures after that the vnion is made. *Anſ.* The two natures concurring make not the perſon of the ſonne to be compounded properly, but onely by analogie for bodie and ſoule make one man, ſo God and man make one Chriſt: neither are they turned one into an other, the Godhead into the manhood or the manhood into the Godhead, as water was turned into wine at Cana in Galile: neither are they confuſed and mingled togither as meates in the ſtomacke: but they now are, and ſo remaine without compoſitiō, conuerſion, or confuſion, really diſtinct and that in three reſpects. Firſt in regard of eſſence. For the godhead of Chriſt is the godhead and cannot be the manhood: & againe, the manhood of Chriſt is the manhood and not the godhead. Secondly, they are diſtinguiſhed in proprieties: the godhead is moſt wiſe, iuſt, mercifull, omnipotent: yea wiſdome, iuſtice, mercie, and power it ſelfe: and ſo is not the manhood, neither can it be. Againe, Chriſt as he is God hath his will eternall, and vncreated, which is all one with the will of the father and the holy Ghoſt. And as he is man he hath an other wil created in time, and placed in his reaſonable ſoule: and this Chriſt ſignifieth when he ſaith, *Not my will, but thy will be done*. Thirdly, they are diſtinct in their actions or operations; which though they goe togither inſeparably in the work of redemptiō; yet they muſt in no wiſe be cōfoūded but diſtinguiſhed as the natures. theſelues are. Chriſt ſaith of himſelf, *I haue power to lay downe my life, and I haue power to take it vp againe*: and hereby he ſhewes the diſtinction of operations in his two natures. For to lay downe his life is an action of the manhood, becauſe the Godhead can not die: and to take it vp againe is the worke of the Godhead alone, which reunites the ſoule to the bodie after death.

Ioh. 10. 18

The fifth and laſt point is, What ariſeth of this vnion? *Anſ.* By reaſon of this hypoſtaticall vnion, though the godhead receiue nothing from the manhood, yet the manhood it ſelfe, which is aſſumed, is thereby perfected and enriched with vn-

ſpeakable dignitie. For firſt of al it is exalted aboue all creatures whatſoeuer, euen angels themſelues, in that it hath ſubſiſtāce in the ſecond perſon in Trinitie. Secondly, together with the godhead of the ſonne, it is adored and worſhiped with diuine honour, as in like caſe the honour done to the King himſelfe, redounds to the crowne on his head. Thirdly by reaſon of this vnion, the godhead of Chriſt works al things in the matter of our redemption, and by the manhood. And hereupon the fleſh of Chriſt though it profit nothing of it ſelfe, yet by the vertue which it receiueth from that perſō to which it is ioyned, it is *quickning fleſh* and the *bread of life*.

Againe from this vnion of two natures into one perſō, ariſeth a kind of ſpeech or phraſe peculiar to the Scriptures, called the *communication of proprieties*, whē the propertie of one nature is attributed to the whole perſon or to the other nature, as when Paul ſaith, that *God ſhed his bloode*, Act.20.28. that the *Lord of glorie was crucified*. And 1.Col.2.8. when Chriſt ſaith, that he talking with Ni- Ioh.3.13. chodemus *was then in heauen*.

The vſe of the perſonall vnion is threefold. Firſt it ſerues to ſhew the hainouſnes of our ſinnes, and the greatneſſe of our miſery. For it had not beene poſſible to make a ſatisfactiō to Gods iuſtice in mans nature for the leaſt offence, vnles the ſame nature had firſt of al beene nearely ioyned to the Godhead of the Sonne; that thereby it might bee ſo farre forth ſupported and ſuſtained that it might ouercome the wrath of God. Secondly it ſets forth vnto vs the endleſſe loue of God to man. For whereas by reaſon of Adams fall we were become the vileſt of all creatures, except the deuill and his angels: by his myſticall coniunction, our nature is exalted to ſuch an eſtate and condition as is farre aboue al creatures euen the Angels themſelues. Thirdly it is as it were the key of all our comfort: for all ſound comfort ſtands in happineſſe, all happineſſe is in fellowſhip with God, all fellowſhip with God is by Chriſt, who for this cauſe being very God, became very man, that he might reconcile man to God, and God to man.

Thus much of the conception of Chriſt: now followes his birth: whereby in the ordinary time of trauell according to the courſe of nature he was brought forth in- Luk.2.6. to the world by the virgin Mary. And it was the will of God, that Chriſt ſhould not onely be conceiued, but alſo borne, and that after the manner of men, that he might be knowne to be very man indeed. In the birth we may conſider foure things; the time, the place, the manner, the manifeſtation of it.

The time, was in *the laſt dayes*, toward Iſa.2. the end of the 70. weekes of Daniel, which Dan.9.24. are to be accounted from the ende of the captiuity of Babylon, and make in all 490 yeares: or more plainely 3900 yeares & more from the beginning of the world, Gal.4.4. and as Paul ſaith, *in the fulneſſe of time*. And the Euangeliſts haue noted of purpoſe the time to haue beene when Auguſtus Cæſar taxed the Iewes and all nations vnder Luk.2.1. his dominions; to ſignifie that Chriſt was borne at the very time foretold by Iacob, when the crowne and ſcepter was taken from Iuda: and withall, to ſhew that his kingdome was not of this world. And it was the good pleaſure of God that Chriſt ſhould not be borne either later or ſooner, but ſo many ages from the beginning of the world. And this conſideration of the very time it ſelfe ſerues greatly for the confirmation of our faith. For thus may we reaſon with our ſelues: If GOD who in the beginning made a promiſe to our firſt parents concerning the ſeede of the Woman, deferred it almoſt 4000. yeares, and yet at length accompliſhed the ſame to the very full: then no doubt God hauing promiſed the reſurrectiou of the dead and life euerlaſting, will in his good time bring them to paſſe, though as yet we ſee them not. And thus by the accompliſhment of all things paſt, ſhould wee confirme our hope concerning things to come.

The place was not at Hieruſalem nor Nazareth, nor any other citie, but onely a village of Iuda called *Bethleem*, that the propheſie of Micheas might be fulfilled. *Thou Bethlehem Ephrata art little to be amōg the thouſands of Iuda, yet out of thee ſhall he come forth vnto me, that ſhal be ruler in Iſrael*. And here we may obſerue a memorable example of Gods prouidence which ouerruleth the proceedings of cruell tyrants, to the accompliſhing of his own wil, they themſelues for their parts intending nothing leſſe. Auguſtus not ſo much as dreaming of the birth of the Meſſias, gaue commandement that euery man ſhould goe to his owne cittie to be taxed: & hereupon Ioſeph and Mary take their iourney from Nazareth to Bethlehē: which iourney God himſelfe appointed and diſpo-

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fed to this ende, that the Messias might be borne in the place which he preordained and foretold by his prophets.

The manner of Christs birth was very base and poore: for the place where he was borne was a stable, and the cradle where he lay was a cratch. And hee willingly tooke vpon him this powerty for sundry causes. I. That the scripture might be fulfilled, which saith, that he should bee Psal 22.6. *the shame and contempt of the people*: & that Isa 53.2. he shall grow vp *as a root out of a dry ground and haue neither forme nor beauty*. II. That he might afterward from this base condition be exalted euen in his manhood to that rich and glorious estate in which hee should manifest himselfe to bee Lord of heauen and earth. III. He was borne in exceeding powerty that hee might shame the wise men of this world, who exceedingly esteeme of their riches, power, and glorie, perswading themselues that without such means nothing can be done. And yet for all this they cannot so much as reconcile one man to God by al their might and wealth; whereas Christ himselfe hath done the same both in powerty and weaknesse; and can enlarge and preserue his kingdome without earthly helpes. When he hung vpon the crosse the Souldiers stript him of his garments; & beeing naked he brought that to passe which all the Monarchs of the earth in all their royalties could neuer haue performed. And whether Christ lie in the manger betwene the Oxe and the Asse, or in the pallace of the king, it matters not in regarde of our saluatiō. IV. He came in this manner that there might be a difference betweene his first comming in the flesh and his last cōming to iudgement. In the first hee came onely for this ende, not to make any outward alteratiōs in the world, but to chāge the conscience and to put in execution the worke of our spirituall redemption: & therefore hee hath reserued the ouerturning of all earthly estates with the manifestation of his owne glory to the latter. V. Lastly he was borne in a poore estate that he might procure true riches for vs in heauen: and withall sanctifie vnto vs our powerty vpon earth. As Paul saith *Ye know the grace of our Lord Iesus Christ, that hee* 2. Cor. 8. 9. *being rich for your sakes became poore, that ye through his powerty might be made rich*. Hee was content to lie in the manger that we might rest in heauen.

This serues to teach vs to be content to beare any meane condition that the Lord shall send vpon vs: for this is the very estate of the sonne of God himselfe. And if for our cause he did not refuse the basest condition that euer was, why should wee murmure at the same? for what is the best of vs but miserable sinners, and therefore vtterly vnworthie either to goe or lie vpon the bare earth? and though we fare & lie better then our Lord himselfe, yet such is our daintinesse, we are not pleased therwith: whereas he for his part disdained not the manger of the Oxe. And if the Lord of heauen and earth comming into the world finde so little entertainment or fauour, we for our parts beeing his members, should willingly perpare our selues to take as harde measure at the hands of men.

The last point is the manifestation of Luk. 2. Christs birth that it might be knowne to the world. Where consider two circumstances, the first, to whome? namely to poore sheapheards tending their flockes by night, and not to great or mightie men, louers of this world, nor to the priestes as Ierusalem contemners of Gods grace; and that for two causes: one, because the shepheards were the fittest persons to publish the same at Bethlehem: the other, it was Gods pleasure to manifest that in the birth of Christ which Paul saith, *Not many wise* 1. Cor. 1. 27. *men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the worlde to confound the wise*. The second is, by whom: by the Angels of the Lord appearing in great glory vnto the shepheards. For the priests of Ierusalē & the rulers of the Synagogues, to whom this office did belong, held their peace: being blinded in their manifold errours and wicked waies.

The duties to be learned of the birth of Christ are these. First we are admonished hereby to magnifie and praise the name of God, saying with Mary, *My soule doeth magnifie the Lord, and my spirit reioyceth in God my Sauiour*. And with Zacharie, *Blessed be the Lord God of Israel for he hath visited and redeemed his people*. And with the Angels of heauen, *Glory to God in the highest heauens*. For in this birth is made manifest the wisedome, the trueth, the iustice & mercy, and goodnesse of God towardes vs, more then euer it was before: yea as Christ God and man, is more excellent then the first Adam created according to Gods owne image: and as the spiri-

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tuall life is better then the naturall life, and as the eternall and moſt holy marriage of Chriſt the husband and his ſpouſe the Church ariſing as it were out of the blood that trickled out of his ſide; is more wonderfull then the creation of Eue of the rib of Adam: laſtly, as it is a farre greater matter by death to ouercome death, & to turne it into eternal life, then to command that to exiſt & be which was not before: ſo is the worke of redemption begunne in the birth of Chriſt more vnſpeakeable & admirable then the firſt creation of man. Herevpon not 6 cherubims as in the viſiõ of Iſaiah, not 24. elders as in the Apocalyps, but a great multitude of angels like armies were heard to praiſe GOD at the birth of Chriſt, and no doubt the like ſight was not ſeene ſince the beginning of the world. And the angels by their example put vs in minde to conſider right of this benefit, and to praiſe God for it. But alas, this practiſe is very rare in this fruitleſſe and barren age of the world: where ſinne and iniquity abounds, as may be ſeene by experience; for by an olde cuſtome we retaine ſtill in the Church the feaſt of the nativity of Chriſt, ſo cõmonly called: which neuertheleſſe is not ſpent in praiſing the name of God who hath ſent his ſonne from his owne boſome to be our redeemer, but contrariwiſe in riſling, dicing, carding, masking, mumming, and in all licentious liberty for the moſt part, as though it were ſome heathen feaſt of Ceres or Bacchus.

Secondly, Chriſt was conceiued and borne in bodily manner, that there might be a ſpirituall conception and birth of him in our hearts, as Paul ſaith; *My little children of whom I trauell till Chriſt be formed in you*: and that is, when we are made newe creatures by Chriſt, and performe obedience to our creator. When the people ſaid to Chriſt that his mother and his brethren ſought him, he anſwered, *He that doeth the will of God, is my brother, my ſiſter, and mother*. Therefore let vs goe with the ſhepheards to Bethlehem, and finding our bleſſed Sauiour ſwadled and lying in the cratch, let vs bring him thẽce & make our owne hearts to be his cradle: that we may be able to ſay that wee liue not, but Chriſt liues in vs: and let vs preſent vnto him our ſelues, our bodies, and ſoules, as the beſt golde, mirrhe, and frankincenſe that may be: and thus conceiuing him by faith, he remaining without chaunge, we ſhall be changed into him, & made bone of his bone, and fleſh of his fleſh. The world, I know, neuer ſo much as dreameth of this kinde of conception and birth; For as Dauid ſaith, *Men trauell with wickednes, conceiue miſchiefe, and bring forth a lie*. And S. Iames ſaith, *Men are drawne away by their owne concupiſcence, which when it hath conceiued bringeth forth ſinne*. And theſe are the ougly and monſtrous births of theſe dayes. But let vs, I pray you, contrariwiſe waile & mourne for the barrenneſſe of our hearts that doe ſo little conceiue the grace of Chriſt in heart, & bring it forth in action. The mother of Chriſt vndoubtedly was a bleſſed woman: but if ſhe had not as well conceiued Chriſt in her heart, as ſhee did in her wombe, ſhee had not beene ſaued, and no more can we vnleſſe we do the ſame.

The birth of Chriſt to them that haue touched hearts, is the comfort of comforts and the ſweeteſt baulme of conſolation that euer was. Behold ſay the angels to the ſhepheards, *I bring tidings of great ioy that ſhall be to all people*: but wherein ſtands the ioy? they adde further, *vnto you this day is borne in the citty of Dauid a Sauiour, which is Chriſt the Lord*. And no maruell: for in that birth is manifeſted the good will of God to man, and by it we haue peace, firſt with God, ſecondly with our ſelues in cõſcience, thirdly with the good Angels of God, fourthly with our enemies, laſtly with all the Creatures. For this cauſe the Angels ſang, *Peace on earth good will towards men*.

In the laſt place the Creede notes vnto vs the parent or mother of Chriſt, the *virgin Marie*. And here at the very firſt it may be demanded, how he could haue either father or mother; becauſe hee was figured by Melchiſedech who had neither father nor mother. *Anſw.* Melchiſedech is ſaid to be without father and mother, not becauſe he had none at all. For according to the auncient and receiued opinion, it is very likely that he was Sem the ſonne of Noe: but becauſe where he is mentioned vnder this name of Melchiſedech in the 14. chapter of Geneſis, there is no mentiõ made of Father or Mother; and ſo Chriſt in ſome ſort is without father or Mother: *as he* is man he hath no father, *as he* is God he hath no mother. And whereas Chriſt is called the Sonne of Ioſeph, it was not becauſe he was begotten of him, but becauſe Ioſeph was his reputed father; or, which

Pſal. 7. 14. Iam. 1. 14.

Luk. 2. 10.

Heb. 7. 3.

Hier. epiſt. ad Euag.

Mat. 13. 55. Ioh. 1. 45. & 6. 42. Luk. 4. 22.

Gal. 4. 19.

Mark. 3. 35.

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is more, becauſe he was a legall father, namely according to the Iewes lawes: in that (as ſundrie diuines thinke) he was the next of his kinne. and therfore to ſucceed him as his lawfull heire.

Mary became the mother of Chriſt by a kind of calling thereto, which was by an extraordinarie meſſage of an angell concerning the conception & birth of Chriſt in and by her: to which calling and meſſage ſhee condeſcended, ſaying, *Behalde the handmaid of the Lord, be it vnto me according to thy worde*. And hereupon ſhee conceiued by the holy Ghoſt. This being ſo, it is more then ſenſleſſe folly to turne the ſalutation of the angell, *Haile freely beloued, &c.* into a praier. For it is as much as if we ſhould ſtill call her to become a mother of Chriſt.

And ſhe muſt be helde to be the mother of whole Chriſt God and man: and therefore the ancient Church hath called her the *mother of God*, yet not the mother of the godhead.

Furthermore the mother of Chriſt is deſcribed by her qualitie; *a vergin*, and by her name *Marie*. Shee was a virgin, firſt that Chriſt might be conceiued without ſinne and be a perfect Sauiour: ſecondly, that the ſaying of the prophet Eſay might be fulfilled, *Behold a virgin ſhall conceiue & beare a ſonne*: according as it was foretolde by God in the firſt giuing of the promiſe, the *ſeede of the woman*, not the ſeede of the man, ſhall bruiſe the Serpents head. Now the Iewes to elude the moſt pregnant teſtimonie of the prophet, ſay, that *Alma* ſignifies not a virgin, but a yong woman which hath knowne a man. But this is indeed a forgerie. For Eſay there ſpeakes of an extraordinarie worke of God aboue nature, whereas for a woman hauing knowne man to conceiue, is no wonder. And the word *Alma*, through the whole bible is taken for a virgin, as by a particular ſearch wil appeare.

Eſai. 7. 22

Gen. 24. Exod. 2.

As Marie conceiued a virgin, ſo it may be well thought that ſhee continued a virgin to the ende, though we make it no article of our faith. When Chriſt was vpon the croſſe, he commended his mother to the cuſtodie of Iohn; which probably argueth that ſhee had no child to whoſe care and keeping ſhe might be commended. And though Chriſt be called her firſt borne, yet doth it not follow that ſhee had any child after him, for as that is called laſt after which there is none, ſo that is called the firſt before which there was none. And as for Ioſeph, when he was eſpouſed to Marie, he was a man of eighte yeares olde.

Ioh. 19. 27.

Epiph. l. 2 to 1.

And here we haue occaſion to praiſe the wiſdome of God, in the forming of man. The firſt man Adā was borne of no man; but immediately created of God: the ſecond, that is Eve, is formed not of a woman, but of a man alone: the third and all after, begotten both of woman and man: the fourth, that is, Chriſt, God and man, not of no man as Adam, not of no woman as Eue; not of man and woman as we: but after a new manner, of a woman without a man he is conceiued and borne.

And hereupon our dutie is not to deſpiſe, but highly to reuerence the virgin Marie, as being the mother of the ſonne of God, [a] a propheteſſe vpō earth, a Saint in heauen. And we doe willingly condeſcend to giue her honour three waies, firſt by thanksgiuing to God for her, ſecondly by a reuerent eſtimation of her, thirdly by imitation of her excellent vertues, yet farre be it from vs to adore her with diuine honour, by praier to call vpon her, as though ſhee knewe our hears, and heard our requeſts, and to place her in heauen as a Queene aboue the ſonne of God.

[a] Luk. 1. 48

The name of the mother of Chriſt is added, to ſhew that he came of the linage of Dauid, and that therefore he was the true Meſſias before ſpoken of. It may be obiected, that both Matthew and Luke ſets downe the genealogie of Ioſeph, of whome Chriſt was not. *Anſw.* Matthew ſets downe in deede in Chriſts genealogie, the natural deſcent of Ioſeph, the husband of Mary, hauing Iaakob for his natural father: but Luke taking another courſe, propounds the naturall deſcent of Marie the mother of Chriſt: and when he ſaith that Ioſeph was the ſonne of Eli, he means of a legall ſonne. For ſonnes and daughters in law, are called ſonnes & daughters to their fathers and mothers in lawe. Mary her ſelfe and not Ioſeph beeing the naturall daughter of Eli. And whereas Luke doth not plainely ſay, that Marie was the daughter of Eli, but puts Ioſeph the ſonne in law in her roome, the reaſō hereof may be, becauſe it was the manner of the Iewes to account & continue their genealogies in the male and not in the female ſext, the man being the head of the familie, and not the woman. And though Ruth, and Rahab, and other women be mentioned by Matthew,

Aphric. apud Euſeb. Damaſ. lib. 4. c. 15.

Matthew, yet that is onely by the way: for they make no degrees herein. Againe it may be further demanded, howe Christ could come of Dauid by Salomon, as Mathew saith, and by Nathan as Luke saith; they twaine beeing two distinct sonnes of Dauid. *Ans.* By vertue of the law, whereby the brother was bound to raise vp seed to his brother, there was a bouble descent in vse among the Iewes, the one was natural, Deut. 25. the other legall. Naturall, when one man descēding of another by generatiō, as the child from the natural father. Legal, when a man not begotten of another, yet did succeede him in his inhabitance; and thus Salathiel is the naturall sonne of Neri, and the legall sonne of Iechonias. Nowe Saint Mat. 1. 12. & Luk. 3. 27. Luke sets downe the naturall descent of Christ from Dauid by Nathan, and Saint Matthew the other descēt, which is legal, by Salomon; whome Christ succeeded in the right of the kingdome, beeing borne the king of the Iewes: none that could possibly be named, hauing more right to it then he.

By this descent of Christ we haue occasion to consider, that Christ was euen in his birth the most excellent and notable man that euer was, descending of the eternall father as he is the sonne of God, and as he is man, descending of the Patriarks, and of the renowmed kings of Iuda. And this his nobilitie he conuaies in part to his members, in that he makes them the sonns of God, a royal priesthood, and a peculiar people to himselfe: inriching them also with the reuenewes of the whole world, & with title and right to the kingdome of glorie in heauen, and their inheritance.

And withall, Christ beeing the liuely patterne of true nobilitie, by his example men of blood are taught not to stand so much on their pedigree, and their aunce-stors, as though nobility stood in this, that man descends of man: but to labour with all that they may be the sonnes & daughters of God by regeneration in Christ. This indeed is the ornament of the blood, the best part in the noble mans skutchin, and the finest floure in his garland. And though a man be neuer so noble or great an estate, yet if he be not a repentant sinner, he is base and vile, and his nobilitie stinkes in the nosthrils of God. Christ in his genealogy doth not so much as vouchsafe to name those his ancestors that ruled wickedly: and hereupon Saint Matthewe omitteth three kings of Iudah, Achaziah, Ioas, and Amaziah: whereas neuertheless hainous offendours that repented are mētioned, as Ruth, and Thamar, and Bathshabe.

Thus much of the Incarnatiō of Christ: nowe followeth the third and last point which is to be considered in the description of Christ, namely, the estate of Christ after his birth, which is two-fold, the estate of humiliation and the estate of exaltation.

The estate of humiliation, is the condition of Christ the Mediatour, in which he abased himselfe euen to the death of the crosse, that by that meanes he might performe the office of a priest in making satisfaction to the iustice of his father.

This estate agrees to the whole person of Christ according to both natures. For first of all his manhood was abased and hūbled, in that it was made subiect to the infirmities of mans nature, as also to the miseries and punishments which were due vnto man for sinne. Secondly, his Godhead was abased; not as it is considered in it selfe. For so it admits no alteration or change But in respect of the flesh or manhood assumed; vnder the which as vnder a vaile, the godhead lay hidde from the first moment of the Incarnation to the time of his resurrection, without any great manifestation of his power and maiestie therein.

The order of these two estates must be marked. First is the estate of humiliation, and then in the second place followes the estate of exaltatiō. As Christ saith of him selfe, *O fooles, and slowe of heart to beleeue, &c. ought not Christ to haue suffered these things and to enter into his glorie?* Luk. 24. 26 And here we for our parts must learne a lesson. The same which was true in Christ the head, must be verified in all his members; they must all haue their twofold estate: first in this life the estate of humiliation: secondly after this life the estate of glorie. And as Christ first entred into the state of his humiliation, and then into glory: so it is with his members, first they must be abased in this life, and secondly exalted in the world to come. He that wil raigne with Christ & be exalted, must first suffer with him, & be humbled: he that wil weare the crowne of glory, must weare first a crowne of thornes; they that wil haue all teares wiped from their eies, must here first in this life shedde them. Reu. 15. 3. And the children of God before they can sing the song of Moses,

ſes, and of the ſeruants of God, and of the lambe, muſt firſt ſwimme through the ſea of burning glaſſe: whereby it is ſignified, that thoſe which after this life would ſing ſongs of praiſes to Chriſt, muſt in this life be caſt into a ſea of miſerie. And if this be true, then wee may here learne, that it is a wretched caſe for a man in this life to haue perpetuall eaſe, reſt and quietneſſe both in bodie and ſoule, goods, and good name: for wee ſee by Chriſts example, that thorough aduerſitie we muſt come to happines: and if a man would haue reſt & peace in the life to come, then in this life he muſt looke for trouble, perſecution, & ſorrow. Indeede in the iudgement of the worlde, they are bleſſed that alwaies liue at reſt; but before God they are moſt miſerable, and (as oxen which are made fatte in the beſt paſture) ready for the ſlaughter houſe euery day. Secõdly, here is an excellent cõſolatiõ for thoſe which profeſſe the goſpel of Chriſt; in the time of trouble & perſecutiõ they muſt reioyce, becauſe the ſtate of humiliatiõ in this life is a ſigne that they ar in the plaine and right way to ſaluation & glorie. A man is to take his iourney into a farre countrie, and inquiring for the way it is told him that there are many plaine waies; but the ſtraight and right way is by woods, and hils, and mountaines, & great dangers: nowe when he is trauelling, and comes into thoſe places, he gathereth certainely that hee is in the right way: ſo the child of God that is going to the kingdom of heauen, though there be many waies to walke in, yet hee knowes that there is but one right way; which is very ſtraight and narrowe, full of trouble, ſorrowe and perſecution: full of all manner of croſſes and afflictions: and when in this life he is perſecuted and afflicted for good cauſes, whether in bodie or in minde, if he be content to beare his croſſe, it argueth plainly that he is in the right way vnto ſaluation: for *through many afflictions we muſt enter into the kingdome of heauen.* Act 14.22.

The humiliation of Chriſt is firſt of all ſet downe in the Creede generally, and ſecondly by his parts or degrees. Generally, in theſe words, *Suffered vnder Pontius Pilate.* Where we muſt conſider two things; the Paſſion it ſelfe, and vnder whome it was. For the firſt, that wee may the better conceiue the paſſion in his owne nature, ſeauen ſpeciall points muſt bee opened. I. The cauſe efficient. The principall cauſe of the paſſion, as it is the price of our redemption, was the decree and prouidence of God; as Peter ſaith expreſſly that Chriſt was deliuered by the determinate counſell and foreknowledge of God. The impulſiue cauſe that mooued God to work our ſaluation by this means, was nothing in man (for all mankind was ſhutte vp vnder vnbeleefe, and therefore vnable to procure the leaſt fauour at gods hands) but the will and good pleaſure of God within himſelfe. The inſtruments which the Lord vſed in this buſineſſe, were the wicked Iewes and Gentiles, and the deuill himſelfe, by whome he brought to paſſe the moſt admirable worke of redemption, euen then when they according to their kinde did nothing els but practiſe wickedneſſe and malice againſt Chriſt. II. The matter of the paſſion, is the whole malediction or curſe of the Lawe, containing in it all manner of aduerſities and miſeries both of bodie and minde. All which may bee reduced to three heads; the temptations of Chriſt, his ignominies and ſlaunders, his manifold ſorrowes, and griefes, eſpecially thoſe which ſtand in the apprehenſion of the vnſupportable wrath of God. III. The forme of the paſſion, is that excellent and meritorious ſatisfaction which in ſuffering, Chriſt made vnto his father for mans ſinne. We doe not rightly conſider of the paſſion, if we conceiue it to be a bare and naked ſuffering of puniſhment, but withall we muſt conceiue it as a propitiation or a meanes ſatisfactorie to Gods iuſtice. The paſſion conſidered as a paſſion, miniſters no comfort: but all our ioy and reioycing ſtandes in this, that by faith we apprehend it as it is a ſatisfactiõ or a meanes of reconciliation for our offẽces. In this very point ſtands the dignity of the paſſion, whereby it differs from all other ſufferings of men whatſoeuer. Therefore moſt damnable and wicked is the opinion of the Papiſts, who beſides the alone paſſion of Chriſt maintaine works of ſatisfaction partly of their own, & partly of the Saints departed: which they adde to the paſſion as an appendance thereof. IV. The end of the paſſion is, that God might bring to paſſe a worke in which he might more fully manifeſt his iuſtice and mercie, then hee did in the creation, and that is the reconciliation betweene God and man. And here remember with the paſſiõ to ioyne the actiue obedience of Chriſt in fulfilling the lawe; for Chriſt in ſuffe- Act. 2. 23.

ring

ring obeyed, & in obeying ſuffered. And they muſt bee ioyntly conceiued togither for this cauſe. In reconciliation with God, two things are required: the remooving of ſinne in regard of the guilt, of the fault, and the puniſhment, and the conferring or giuing of righteouſneſſe. Now the paſſion of Chriſt conſidered apart from his legall obedience, onely takes away the guilt & puniſhment, frees man from death, and makes him of a ſinner to be no ſinner: and that hee may bee fully reconciled to God, and accepted as righteous to life euerlaſting, the legall obedience of Chriſt muſt alſo be imputed. And therefore in the Scriptures, where all our redemption is aſcribed to the death and paſſion of Chriſt, this very obedience which ſtandes in the perfect loue of God and man muſt be included and not excluded. V. The time of the paſſion was from the very birth of Chriſt to his reſurrection; yet ſo, as the beginnings onely of his ſufferings were in the courſe of his life, and the accõpliſhment thereof to the very full vpon the croſſe. VI. The perſon that ſuffered was the ſonne of God himſelfe: cõcerning whome in this caſe two queſtions muſt be reſolued. The firſt, how can it ſtand with Gods iuſtice to lay puniſhment vpon the moſt righteous man that euer was, and that for grieuous ſinners: conſidering that tyrants themſelues will not doe ſo. *Anſwer.* In the paſſion, Chriſt muſt not be conſidered as a priuate perſon: for then it could not ſtand with equity that he ſhold be plagued & puniſhed for our offences; but as one in the eternal coũſell of God ſet apart to bee a publike *ſuretie* or *pledge* for vs, to ſuffer & perform thoſe things which wee in our owne perſons ſhould haue ſuffered and performed. For this cauſe God the father is ſaid to giue his ſonne vnto vs, and the ſonne againe to giue his life for his friendes. The ſecond queſtion is, howe by the ſhort and temporarie death of the ſon of God, any man can poſſibly be freed frõ eternal death and damnatiõ, which is due vnto him for the leaſt ſinne. *Anſw.* When we ſay that the ſonne of God ſuffered, it muſt bee vnderſtood with diſtinction of the natures of Chriſt not in reſpect of the Godhead, but in reſpect of the aſſumed mãhood: yet neuertheles the paſſion is to be aſcribed to the whole perſon of Chriſt God and man: and from the dignitie of the perſon which ſuffered, ariſeth the dignitie and excellencie of the paſſion, whereby it is made in value and price, to counteruaile euerlaſting damnation. For when as the ſonne of God ſuffered the curſe for a ſhort time, it is more then if all men and angels had ſuffered the ſame for euer. VII. The difference of the paſſion of Chriſt, & the ſufferings of Martyrs: and that ſtandes in two things. Firſt Chriſts paſſion was a curſed puniſhment; the ſufferings of the Martyres are no curſes, but either chaſtiſments or trials. Secondly, the paſſion of Chriſt is meritorious for vs euen before God, becauſe hee became our Mediatour and ſuretie in the couenant of grace, but the ſufferings of Martyrs are not of value to merit for vs at Gods hand; becauſe in ſuffering they were but priuate men, and therefore they nothing appertaine to vs. By this it appeares that the Treaſurie of the Church of Rome, which is as it were a common cheſt containing the ouerplus of the merits of Saints, mingled with the merits of Chriſt, kept and diſpoſed by the Pope himſelfe, is nothing els but a ſenſleſſe dotage of mans braine. And whereas they ſay that Chriſt by his death did merit that Saints might merit both for themſelues & others, it is as much as if they ſhould ſay, the ſonne of God became Ieſus, to make euery one of vs Ieſus. And it is a manifeſt vntrueth which they ſay. For the very mãhood of Chriſt conſidered apart from the god-head, cãnot merit properly: conſidering whatſoeuer it is, hath, or doeth; it is, hath, and doth the ſame, wholly and onely by grace: whereas therefore Chriſt meriteth for vs, it is by reaſon hee is both God and man in one perſon. For this cauſe it is not poſſible that one *meere man* ſhould merit for another.

1. Non peccator.

2. Iuſtus.

Heb. 7. 22.

Ioh. 3. 16. & 15. 13.

The vſe of the paſſion followeth. It is the manner of Friers and Ieſuits in the Church of Rome to vſe the conſideration of the paſſion of Chriſt, as a meanes to ſtir vp compaſſion in themſelues, partly towards Chriſt, who ſuffered grieuous torments, and partly towards the Virgin Marie, who for the torments of her deere ſonne was exceedingly troubled; & withall to kindle in their hearts an indignation towards the Iews that put Chriſt to death. But indeede this kind of vſe is meere humane, and may in like manner be made by reading of any humane hiſtorie. But the proper and the ſpeciall vſe of the paſſion indeed is this: firſt of all we muſt ſet it before our eies as a looking glaſſe, in which we may cleerely behold the horribleneſſe

Lud. Gen.

of

of our sinnes, that could not be pardoned without the passion of the sonne of God; and the vnspeakble loue of Christ, that died for vs, and therefore loued his owne enemies more then his owne selfe; & lastly our endlesse peace with God and happinesse: in that, considering the person of our redeemer, who suffered the pangs of hell, we may after a sort finde our paradise euen in the middest of hell.

Secondly, the meditation of Christs passion serues as a most worthy means to begin and to confirme grace, specially when it is mingled with faith; & that two waies. For first, it serues to breed in our hearts a godly sorrow for our sinnes past, when we doe seriously with our selues consider, that our owne sinnes were the cause of all the paines and sorrowes and calamities which he suffered in life and death. When any Leu.4.4. 29. man had sinned vnder the law, he brought vnto the temple or tabernacle some kinde of beast for an offering, according as he was prescribed, laying his hand vpon the head of it, and afterward slaying it before the Lord. Now by the ceremony of laying on the hand he testified that he for his part had deserued death, and not the beast; and that it beeing slaine and sacrificed, was a signe vnto him of the sacrifice of Christ offered vpon the crosse for his sinnes. And hereby we are taught, that so oft as we remember the passion of Christ, we should lay our hands as it were vpon our own heads, vtterly accusing and condemning our selues, euermore keeping this in our hearts, that Christ suffered not for himselfe, but for our offences, which were the proper cause of al his woe and misery. And as Christs passion was grieuous and bitter vnto him, so should our sinnes likewise be grieuous and bitter vnto vs: let vs alwaies remember this; otherwise we shall neuer reape any sound benefit by the passion of Christ.

Againe, the passion of Christ is a notable means to stirre vp in our hearts a purpose and a care to reforme our selues, and liue in holinesse and newnesse of life; on this manner. Hath the sonne of God so mercifully dealt with me, as to suffer the curse of the whole lawe for my manifolde iniquities, and to deliuer me from iust and deserued damnation? yea, no doubt, he hath, I am resolued of it: if I should goe on in mine old course, I should be the most ingratefull of all creatures to this my louing Sauiour: I will therefore by his grace returne and reforme my life. And in this very point of reformation, the passion of Christ is set before vs as a most liuely patterne and example to follow. *For as much* (saith S. Peter) *as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, which is, that he which hath suffered in the flesh, hath ceased from sin.* Where he teacheth, that there must be in vs a spirituall passion answerable to the passion of Christ. For as his enemies did lade him 1.Pet. 4.1. with miseries euen to the death of the crosse; so should we lade our owne flesh, that is, the corruption of our natures, with al such meanes as may subdue & weaken, crucifie and kill it. To the doing of this, three things especially are required. First, wee must consider that the corruption of our rebellious natures is like the great and mightie Goliah, and the grace of God which we receiue like young & little Dauid: and therefore if we desire that grace should preuaile against corruption, wee must disarme the strong man and strippe him of all his weapons: which is done, by giuing all the members of our bodies to be instrumerits of the seruice of God in righteousnesse and holinesse. Secondly we must indeauour to keepe in the corruption of nature as it were choking and smothering it in the heart; that by it neither the world nor the deuill preuaile against vs. And this must be done by hauing a narrow regard vnto al the powers & faculties of bodie and soule, setting a watch before our eies, eares, lips, & all other parts of the body, that are in any action the instrumēts of the soule; & aboue all, as Salomon saith, Psal.119. 37. *by countergarding the heart with all diligence.* By the outward senses of the bodie, Iob. 31.1. as through open windowes the deuil Prou.4.23 creepes into the heart; and therefore our dutie is, to stoppe all such waies of entrance. Thirdly, when originall corruptiō begins to rebell either in the minde, wil, or any of the affections, then must we drawe out the sworde of the spirit which is the word of God, and incounter with that hydeous gyant, laying load vpon him by the iudgements and threatnings of the law, & as it were beating him downe with clubs, as Paul speaketh. And if it fall out that cō- 1.Cor.9. 17. cupiscence begin to cōceiue & bring forth any sinne, we must cruise it in the head, and dash it against the ground, as a bird in the shell, least it grow vp to our vtter confusion. These are the duties which wee should learne by the passion of Christ.

But lamentable are our daies, in which all for the most part goes contrary: for commonly men are so farre from killing and subduing the rebellion of the natural concupiscence, that all their studie and care is, how they may feede and cherish it, and make it stronger then the mightie Goliah. But let vs for our parts be conformable to Christ in his passion, suffering in our flesh as he suffered in body and soule for vs. And let vs dayly more and more by the hand of faith, apprehend and apply to our hearts and consciences the passion of Christ, that it may as a fretting corasiue eat out the poison of our sinfull natures and consume it.

Now followeth the second point concerning the passion of Christ, which is, vnder whom he suffered, namely vnder *Pontius Pilate*.. And Christ may be sayd to suffer vnder him in two respects. First, because he was then the president of Iurie. Luk.3.1. For a little before the birth of Christ the kingdome of the Iewes was taken away by the Romane Emperour, and reduced into a Prouince, and *Pontius Pilate* was placed ouer the Iewes, not as king, but as the Romane Emperours deputie. And this circumstance is noted in the historie of the Gospell, and here specified in the *Creede*, to shewe that the Messias was exhibited in the time foretold by the Pro- Gen 49.10 phets. Iacob foretold that *Shilo* must be borne after the scepter is remooued from Iudah, Esaiah saith, that the familie of *Isai* Isai.11.1. shall be worne as it were to the roote before Christ as a braunch shall spring out of it Againe, Christ suffered vnder *Pontius Pilate* as he was a iudge: whereby we are giuen to vnderstand of a wonder, namely, that Christ the sonne of God, King of heauen and earth, was arraigned at the barre of an earthly iudge, and there condemned. For thus much the wordes in meaning import, that *Pontius Pilate* sate as iudge vpon Christ to examine him, to arraigne him, and giue sentence against him. Wherefore before we come to speake of the degrees of the Passion of Christ, we must needes intreat of his *arraignment* vpon earth. In handling whereof we must generally consider these points. First that when he was arraigned before *Pilate* he Heb.7.22. was not as a priuate man, but as a *pledge* and *suretie* that stood in the place & stead Isa.52.4. of vs miserable sinners, as the Prophet Esaiah saith, *He bare our infirmities, and carried our sorrowes*: and withall in him was mankind arraigned before God. Secondly, this arraignmēt was made not priuately in a corner, but openly in the publike court, & that in a great feast of the Iewes, as it were in the hearing of the whole world, Thirdly, though Pilate in citing, examining, and condemning Christ, intended not to worke any part of mans redemption, yet was this wholly set downe, in the counsell and good pleasure of God, in whose roome Pilate sate, and whose iudgement he exercised. 2.Chr.19.6

The generall vse of Christs arraignmēt is twofold. First, it is a terrour to all impenitent sinners: for there is no freedome or protection from the iudgement of God, but by the arraignment of Christ: and therefore such as in this life receiue not him by faith, must at the ende of this world be brought out to the most terrible barre of the last iudgement, there to bee arraigned before the King of heauen and earth. And marke the equity hereof. Christ himselfe could not haue beene our Sauiour and redeemer, vnlesse hee had beene brought out to the barre of an earthly iudge, and arraigned as a guilty malefactour: and there is no man vpon earth that liues and dies out of Christ, but hee must whether he will or no, holde vp his hand at the barre of the great Iudge of all mankind, where he shall see hel vnderneath him burning red hot, and opening it selfe wide to swallow him vp: and on the right hand of God standing all the Prophets, Apostles, and Saints of God giuing iudgement against him: on the left hand, the deuill and all his angels accusing him; and within him a guilty conscience condemning him. And thus one day shal the arraignment of those persons be, that with full purpose of heart cleaue not to Christ; & yet alas, huge and infinit is the number of those which make more account of transitorie and earthly matters, euen of their pigs with the *Gaderens*, then of him and his benefits: & such persons should rather be pitied then despised of vs all, considering their estate is such, that euery day they are going as traitours pinnioned to their owne iudgemēt, that they may go thence to eternall execution.

Secondly, Christs arraignment is a cōfort to the godly. For he was arraigned before Pilate, that al such as truely beleeue in him, might not bee arraigned before God at the day of the last iudgement: he

hee was accused before an earthly iudge, that they might be cleared and excused before the heauenly iudge: lastly, he was here condemned on earth, that we might receiue the sentence of absolution, and be eternally saued in heauen.

The arraignment of Christ hath three parts: his apprehension, his accusation, his condemnation. In the apprehension wee must consider two things: the dealing of Christ, and the dealing of Iudas and the Iewes. The dealing and proceeding of Christ was this: when he saw that the time of his apprehension and death was neere, hee solemnely prepared himselfe therto. And his example must teach euery one of vs, who knowe not the shortnesse of our daies, euery houre to prepare our selues against the day of death, that then we may be found readie of the Lord. What? shall the sonne of God himselfe make preparation to his owne death, and shall not wee most miserable sinners doe the same, who stand in neede of a thousand preparations more then he? wherefore let vs continually think with our selues that euery preset day is the last day of our life, that so we may addresse our selues to death againe the next day.

The first thing which Christ doeth in this preparation, is to make choice of the place, in which he was to be apprehended, as will appeare by conferring the Euangelists together. S. Matthew saith, *Hee went to the place called Gethsemane:* Saint Luke saith, *he went to the mount of Oliues as he was accustomed.* And that we might not imagine that Christ did this that he might escape and hide himselfe from the Iewes. S. Iohn saith, *that Iudas which betraied him knewe the place, because oftentimes he resorted thither with his Disciples:* whereas if he had feared apprehension he would haue rather gone aside to some other secret and vnwonted place. This then is the first point to be considered, that Christ knowing the time of his owne death to bee at hand, doeth willingly of his owne accord resort to such a place in which his enemies in all likelihood might easily finde him, & haue fitte opportunitie to attach him. For if he should haue still remained in Hierusalem, the Scribes and Pharises durst not haue enterprised his apprehēsion, because of the people whome they feared: but out of the cittie in the garden all occasion of feare is cutte off. By this it is manifest, that Christ yeelded himselfe to death willingly, and not of constraint: and vnlesse his sufferings had bin voluntarie on his part, they could neuer haue bin a satisfaction to Gods iustice for our sinnes. Here a question offereth it selfe to bee considered, whether man may lawefully flie in daunger and persecution, seeing Christ himselfe doth not. *Ans.* When good meanes of flying and iust occasion is offered, it is lawefull to flie. When the Iewes sought to kill Paul at Damascus, the Disciples tooke him by night, and put him through the wall, and let him downe in a basket to escape their handes. When Moses was called by God to deliuer the Israelites, after he had slaine the Egyptian, & the fact was known, and Pharao sought to kill him for it, he fled to the land of Madian. And our Sauiour Christ sundry times when he was to be stoned, and other waies hurt by the Iewes, withdrewe himselfe from among them. It is lawfull then to flie in persecution, these caueats obserued. First, if a man finde not himselfe sufficiently strengthened to beare the crosse. Secondly his departure must be agreeable to the generall calling of a Christian, seruing to the glory of God, and the good of his brethren, and the hurt of none. Thirdly there must be freedome at the least for a time from the bond of a mans particular calling. If he be a magistrate, hee must be freed from ruling: if a Minister, from preaching and teaching, other waies he may not flie. And in this respect Christ, who did withdrawe himselfe at other times, would not flie at this time; because the houre of his suffering was come, wherein he intended most willingly to submit himselfe to the good pleasure and will of his father.

Mat. 26, 36
Luk. 22, 39
Ioh. 18, 2.
Ioh. 18, 4.

The second part of the preparation, is the praier which Christ made vnto his father in the garden. And herein his example doeth teach vs earnestly to pray vnto God against the daunger of imminent death, and the temptations which are to come. And if Christ, who was without sinne, and had the spirit aboue measure had neede to pray, then much more haue we need to be watchfull in al kind of praiers, who are laden with the burthen of sin, and compassed about with manifold impediments and dangerous enemies.

In this praier sundry points worthy our marking are to be considered. The first, who praied? *Answ.* Christ the Sonne of God: but still wee must remember the distinction of natures and of their operati-

ons in one and the same Christ; he praieth not in his godhead, but according to his manhood. The second is, for whome he praith. *Answ*. Some haue thought that this and all other his praiers were made for his mysticall bodie the Church; but the truth is, he now praies for himselfe, yet not as he was God, for the godhead feeles no want; but as he was a man abased in the forme of a seruant; and that for two causes. First, in that he was a man, he was a creature, and in that respect was to performe homage to God the creator. Secondly, as he was man, he put on the infirmities of our nature, and thereupon praied that he might haue strength and power in his manhood to support him in bearing the whole brunt of the passion to come.

The third point is, to whome he praied? *Anſ*. To the father: neither must this trouble vs, as though Christ in praying to the father, should pray to himselfe, because he is one and the same God with him. For though in essence they admitte no distinction, yet in person or in the proper maner of subsisting they doe. The father is one person, the sonne another: therfore as the father saying from heauen, *This is my welbeloued sonne* spake not to himselfe, but to the Sonne: so, againe the sonne when he praieth, he praies not to himself but to the father.

In personis non est, aliud & aliud: est tamen alius & alius.

The fourth point, what was the particular cause of his praier. *Anſ*. His agonie in which his soule was heauie vnto death; not because he feared bodily death, but because the malediction of the lawe, euen the very heate of the furie and indignation of God was poured forth vpon him, wherewith he was affected and troubled, as if it had beene defiled with the sinnes of the whole world. And this appeares, first by the words whereby the Euãgelists expresse the agonie of Christ, which signifie exceeding great sorrow & griefe: secondly his dolefull complaint to his Disciples in the garden, *My soule is heauie vnto the death*: thirdly, by his feruent praier thrice repeated, full of dolefull passions: fourthly by the comming of an angel to comfort him: fifthly, by his bloodie sweat, the like whereof was neuer heard. And herein lies the difference betweene Christs agonie, & the death of Martyrs: he put on the guilt of all our sinnes, they in death are freed from the same: he was left to himselfe void of comfort, they in the middest of their afflictions feele the vnspeakable comfort of the holy Ghost: and therefore we neede not maruell why Christ should pray against death, which neuertheless his mẽbers haue receiued and borne most ioyfully. Againe, this most bitter agonie of Christ is the ground of all our reioycing, and the cause why Paul bids all the faithful in the person of the Philippians, to reioyce alwaies in the Lord, and againe to reioyce. And here we are further taught, that when wee are plunged into a sea of most grieuous afflictions, and ouerwhelmed with the gulfes of most dreadfull temptations, euen then, then I say, wee should not be discouraged, but lift vp our hearts by feruent praier to God. Thus did Christ when in the garden he was about to drinke the cuppe of the wrath of God, and to sucke vp the very dregs of it: and Dauid saith, that *out of the deepes* he called on the name of the Lord and was heard. Pſal. 130.1

The fifth point, what is the matter and forme of this praier. *Answ*. Christ praies to be deliuered from the death and passion which was to come, saying on this manner, *Father, let this cup passe from me*: yet with two clauses added thereto, *If it be possible*, and, *Not my will, but thy will be done*. But it may be demaunded, how it could be, that Christ knowing that it was his fathers wil and Counsel that he should suffer death for man, and also comming into the world for that ende, should make such a request to his Father, without sinne. *Answ*. The request proceeds onely of a weakenesse or infirmitie in Christs manhood without sinne, which appeareth thus. We must still consider that when he made this praier to his Father, the whole wrath of God, and the very dolours and pangs of hell seazed vpon him: whereby the senses and powers of his mind were astonished, & wholly bent to releeue nature in this agonie. For as when the heart is smitten with griefe, all the blood in the bodie flowes thither to comfort it: so whem Christ was in this astonishment, the vnderstanding and memorie, and all the parts of his humane nature (as it were for a time suspending their owne proper actions) concurred to sustaine and support the spirit and life of Christ, as much as possibly might be. Nowe Christ being in the middest of this perplexed estate, praieth on this manner. *Father if it be possible let this cuppe passe*. And these words proceede non from

Math. 26. 37. ἀδημονεῖν.

from any sinne or disobedience to his fa-
Ioh.12.27 thers will, but onely from a meere per-
turbation of minde, caused onely by an outward meanes, namely the apprehension of Gods anger; which neither blinded his vnderstãding nor tooke away his memory so as he forgot his fathers will, but onely stopped and stayed the act of reasoning and remembring for a little time: euen as in the most perfect clocke that is the motion may be stayed by the ayre, or by mans hand, or by some outward cause without any defect or breach, made in any part of it. It may be obiected that Christs will is flatte contrary to the will of his father. *Ans.* Christs will as he is man and the will of his father in this agony, were not contrary, but onely diuers, and that without any contradictiõ or contrariety. Now a man may will a diuers thing from that which God willeth, & that without sinne. Paul desired to preach the word of God
Act.16.6,7 in *Asia* and *Bythynia*, but he was hindred by the spirit. For all this, there is no contrariety betweene Paul and the spirit of God; but in the shewe of discord great consent. For that which Paul willeth well, the spirit of God willeth not, by a better will: though the reason hereof be secret, and the reason of Pauls will manifest. Againe the minister in charity reputing the whole congregation to be elect, in holy manner seeketh and willeth the saluation of euery one, which neuertheles the Lord in his eternall counsell willeth not. Now betweene both these wils there may be & is a difference without contrariety. For one good thing as it is good may differ from another; but it cannot be contrary vnto it. It may further be alleadged, that in this praier there seemes to be a combate and fight in the minde, will, and affections of Christ, and therefore sinne. *Ans.* There be three kinds of combates: the one betweene reason and appetite, and this fight is alwaies sinnefull, and was not in Christ: the second is betweene the flesh and the spirit, and this may be in Gods child who is but in part regenerate; but it did not befall Christ who was perfectly holy. The third is the combate of diuers desires, vpõ sundry respects drawing a man to and fro. This may be in mans nature without fault: and was in Christ, in whom the desire of doing his fathers will strouing & strugling with another desire; whereby nature seekes to preserue it selfe, caused him to in this manner.

The sixth point is, in what manner Christ prayed. *Answ.* He prayed to his father partly kneeling, partly lying on his face, and that with strong cries and teares, sweating water and blood. and all this he did for our sinnes. Here then behold the agony of Christ as a cleere christall, in which we may fully see the exceeding greatnes of our sinnes, as also the hardnes of our hearts. Wee goe vaunting with our heads to heauen as though it were nothing to sinne against God, whereas the horror of the wrath of God for our rebellions, brought down euen the son of God himselfe, and laid him groueling vpon the earth. And we cannot so much almost as shed one teare for our iniquities, whereas he sweats blood for vs. Oh let vs therefore learne to abase our selues, and to carrie about vs contrite & bleeding hearts, & bee confoũded in our selues for our sins past.

The last point is the euent of the prayer, which is to be heard, as the authour of the Hebrewes saith, *Christ Iesus in the daies of the flesh, did offer vp vnto his Father prayers, and supplications, with strong cries and teares, vnto him that was able to saue him: & was also heard in that thing which he feared.* Heb.5.7. But some will say, how was Christ heard, seeing he suffered death & bare the pangs of hell, and the full wrath of God? if hee had beene heard he should haue beene deliuered from all this. *Answ.* We must know that God heares our prayers two waies: I. When he directly graunts our request. II. When knowing what is good for vs he giues not vs our requests directly, but a thing answerable thereunto. And thus was Christ heard: for he was not deliuered from suffering; but yet hee had strength and power giuen him, whereby his manhood was made able to beare the brunt of Gods wrath. And in the same maner God heareth the prayers of his seruants vpon earth. Paul prayed to be deliuered from the angel Satan that buffeted him: but the Lord answered that it should not so be, because his graee whereby hee was inabled to resist his temptation was sufficient: and Paul finding the fruit of his 2.Cor.12.9. prayers on this manner, protests hereupõ that he will reioyce in his infirmities. Others pray for tẽporall blessings, as health, life, liberty, &c. which not withstanding God holds backe, and giues in stead therof spirituall graces, patience, faith, contẽtation of mind. *Augustine* saith. God heares not our prayers alwaies according to our wils Audit ad salutem: nõ audit ad voluntatem.

wils & desires, but according as the things asked shall be for our saluation. He is like the Physitian, who goes on to launch the wound and heares not the patient though he crie neuer so, till the cure be ended.

Now followeth the second thing to be considered in Christs apprehension, namly the dealing of the Iewes: wherein we must consider foure things: I. how they consult together concerning Christs apprehension. II. how they came to the place and mette him. III. how they laide hands on him. IV. how they bound him and tooke him away. For the first, before they enterprised this matter, they did wisely and warily laie their heads togither, to consult of the time & place: & also of the manner of apprehending him. So S. Matthewe saith, *There assembled togither the chiefe priests, and the Scribes, and the Elders of the people into the hall of the chiefe Priest called Caiphas: and consulted how they might take Iesus by subtiltie.* Whence wee learne two good instructions: first, the Iewes hauing a quarrell against Christ, could neuer be at rest till they had his blood: and therfore they consult howe they might take him; but God did so order the matter, and dispose of their purposes and consultations, that euen thereby he did confound them and their whole nation. For by reason of this hainous sinne against Christ, came the iust wrath of God vpon them, & so remaineth vnto this day. Whereby we see, that the Lord will ouerthrowe such in their own wisdome, that wil be wise without the direction of gods word, & against Christ. And thus it was with Achitophel, who for wisedome was as the Oracle of God: yet because he rebelled against the Lords annointed, God confounded him in his owne wisdome. For when his counsell which he gaue against Dauid was not followed, he thought himselfe despised as the text saith, *and sadled his asse, & arose & went home into his cittie, and put his household in order and hanged himselfe*: and in this action he shewed himselfe more senseless then a bruit beast. And in our dayes the Leaguers that haue bound themselues by oath to roote out the Church of God; by his most wonderfull prouidence turne their swords against themselues and destroy each other. Therefore if we would be wise, we must learn to be wise in Christ: for else our counsell will be our own confusion. Secondly, hence we learne, that if any shall liue in stubbernesse, and rebellion against Christ, the Lord will so carrie and order those men, or that people, that in the end they shall be the very causes of their owne perdition. This we see most plainely in the example of these Iewes: for they euermore enuyed Christ, and nowe they goe on to take counsell against him; but God so disposed thereof, that euen by this meanes they brought destruction vpon themselues and their countrie. This must teach thee to take heed how thou liuest in thy sinnes: for if thou doe so, the Lord hath many waies to worke thy confusion: as, thy conscience to condemne thee; thy friends to forsake thee; the deuil and his angels to torment and molest thee; and his creatures to annoy thee. Yea, the Lord can leaue all these, and make thine owne selfe to be the direct meanes of working thine own confusion both in bodie and soule eternally: and that euen then when thou art most warie & wise in thine owne behalfe: and this is the reward of all those that walke on in their euill wayes without any true conuersion.

Mat. 26. 3. 4. 5.

2. Sam. 17. 23.

Hauing consulted, in the next place they come to the garde, where Christ was to be apprehended. And here wee are to consider who they were that came, namely the Scribes & Pharisies, the high Priests and their seruants; a band of Souldiers, & the seruants of Pontius Pilate, and the Elders of the Iewes: all which came with one consent to the place where Christ was, that they might attach him. Where we learne a good lesson, that all sorts of wicked men disagreeing among themselues, can agree against Christ. The Scribes and Pharisies were two cōtrary sects, & at discord one with another in matters of religion: & Iudas was one of Christs disciples: the Elders differed from them all: the souldiers were Gentiles: all these were at variance among themselues, and could not one brooke another. So also we reade that Herod & Pontius Pilate were not friends: but at the same time when Christ was apprehended, Pilate sent him to Herod, and they were made friends. Now as these wicked men did all conspire against Christ; so doe the wicked ones of this world in all countries and kingdomes band themselues against the Church of Christ at this day. And howsoeuer such bee at discord among themselues, yet they doe all ioyne hand in hand to persecute Christ in his members. And the reason is plaine; because Christ and his religion is as flatte opposite

Mat. 26. 47. Ioh. 18. 3.

Luk. 23. 12.

to

to the corrupt diſpoſition of all men, as light is to darknes.

Againe, whereas we ſee ſo many ſorts of men ſo amiably conſenting to take Chriſt: we may note how all men naturally doe hate and abhorre him, and his religion. And looke as then it was with Chriſt, ſo hath it bin with al his members, & wil bee to the end of the world. They are accounted as the offſcouring of the world, men not worthy to liue on the face of the earth: as Chriſt told his Diſciples, ſaying, *Ye ſhall be hated of all nations for my names ſake.* Mat. 24.9.

Let vs alſo marke how all theſe came furniſhed to apprehend Chriſt: the text ſaith, *They came with clubs and ſtaues as vnto a theefe.* Luk. 22.52. All the whole nation of the Iewes knew right wel that Chriſt was no man of violence, but meeke and lowly: and yet they came armed to apprehend him; as though he had bin ſome mighty potẽtate that would not haue bin apprehended, but haue reſiſted them. Where we ſee the propertie of an euill conſcience, which is to feare where there is no cauſe at al. This cauſeth ſome to be afraid of their owne ſhadowes: and if they ſee but a worme peepe out of the ground, they are at their wits ende: and as Salomon ſaith, *The wicked flee when none purſueth them.* Prou. 28.1

After that they are now come to Chriſt, we are to cõſider two things in their meetings: I. Chriſts communication with them. II. The treaſon of Iudas. Concerning their conference, it is ſaide, *Ieſus knowing all things that ſhould come vnto him, went forth, and ſaid vnto them, Whome ſeeke ye?* they anſwered him, *Ieſus of Nazareth: Ieſus anſwered, I am he.* Now ſo ſoone as he had ſaid, *I am he*, the ſtouteſt of them fell to the ground, as beeing aſtoniſhed at the maieſtie of his word. Where note, that the word of God is a word of power. The ſame power was in his word when he raiſed vp Lazarus: for when he had lien in the graue, and had entred into ſome degree of corruption, he did no more, but ſaid, *Lazarus come forth*; and he that was dead came forth. And hence we may alſo marke what a wonderfull might & power is in the word preached: for it is the very word of Chriſt, and therfore beeing preached by his miniſters lawfully called by him thereunto; hath the ſame power and force in it which Chriſt himſelfe ſhewed whẽ he ſpake on earth. It is the ſauour of life vnto life to ſaue thoſe that heare it: or the ſauour of death vnto death. It is like to a vapour or perfume in the aire. which in ſome mens noſtrils is ſauorie and pleaſant, and doth reuiue them; and others againe it ſtriketh dead. And therefore euery one that either now, or heretofore hath heard this word preached, ſhall finde it to be vnto them either a word of power to ſaue their ſoules, or through their corruption the miniſterie of death and condemnation. Againe, if a word ſpoken by Chriſt, beeing in a baſe or low eſtate, be able to ouerthrow his enimies, then at the laſt day when he ſhall come in glorie, and power, and maieſtie to iudge both the quike and the dead; what power ſhal his words haue, *Goe you curſed of my father into euerlaſting fire which was perpared for the deuil and his angels?* The conſideration of this, that the word of Chriſt ſhall euen be as powerfull at that day, muſt be a motiue to euery one of vs to cauſe vs to come vnto him: and while we haue time in theſe daies of grace and mercie to ſeeke to be reconciled vnto him for all our ſinnes, leaſt at the laſt day we heare that dreadfull voyce of Chriſt ſounding againſt vs *Go ye curſed into euerlaſting fire, &c.*

1. Cor. 2. 16.

Ioh. 18.4. 5.6.

And thus much for the communication. Now followeth Iudas his treaſon: wherein we are to obſerue theſe things: I. the qualities & conditions of the man that did the treaſon. He was by calling a diſciple choſen to be an Apoſtle. which is the chiefeſt in Eccleſiaſticall callings: and among the diſciples he was in ſome accoũt becauſe he was as it were a ſteward in Chriſts familie, and bare the bagge: but yet he was a traytour, and did more againſt Chriſt thẽ al the Iewes did. For he brought them to the place where they might apprehend him: and when they were come did point him out vnto them, and deliuered him into their hands: nay he gaue them a ſigne and token, ſaying, *Whome I kiſſe, he it is: take him and lead him away warily.* Here we ſee the cauſe why Chriſt called Iudas a deuill: for he ſaid, *Haue I not choſen you twelue, and one of you is a deuill?* He became to be a deuill and a traytor by nouriſhing a wicked and a couetous heart. And here we are taught that the miniſters of the word if they make no conſcience of ſinne, by the iuſt iudgement of God doe prooue deuils incarnate: this example of Iudas doth manifeſt the ſame: & the reaſõ is plaine, for the more knowledge a man hath, the more wicked he is if he wat grace. They are like in this caſe vnto a man that

Mark. 14. 44.

Ioh. 6.70.

hath

wils & desires, but according as the things asked shall be for our saluation. He is like the Physitian, who goes on to launch the wound and heares not the patient though he crie neuer so, till the cure be ended.

Now followeth the second thing to be considered in Christs apprehension, namly the dealing of the Iewes: wherein we must consider foure things: I. how they consult together concerning Christs apprehension. II. how they came to the place and mette him. III. how they laide hands on him. IV. how they bound him and tooke him away. For the first, before they enterprised this matter, they did wisely and warily laie their heads togither, to consult of the time & place: & also of the manner of apprehending him. So S. Matthewe saith, *There assembled togither the chiefe priests, and the Scribes, and the Elders of the poople into the hall of the chiefe Priest called Caiphas: and consulted how they might take Iesus by subtiltie.* Whence wee learne two good instructions: first, the Iewes hauing a quarrell against Christ, could neuer be at rest till they had his blood: and therfore they consult howe they might take him; but God did so order the matter, and dispose of their purposes and consultations, that euen thereby he did confound them and their whole nation. For by reason of this hainous sinne against Christ, came the iust wrath of God vpon them, & so remaineth vnto this day. Whereby we see, that the Lord will ouerthrowe such in their own wisdome, that wil be wise without the direction of gods word, & against Christ. And thus it was with Achitophel, who for wisedome was as the Oracle of God: yet because he rebelled against the Lords annointed, God confounded him in his owne wisdome. For when his counsell which he gaue against Dauid was not followed, he thought himselfe despised as the text saith, *and sadled his asse, & arose & went home into his cittie, and put his houshold in order and hanged himselfe*: and in this action he shewed himselfe more senseless then a bruit beast. And in our dayes the Leaguers that haue bound themselues by oath to roote out the Church of God; by his most wonderfull prouidence turne their swords against themselues and destroy each other. Therefore if we would be wise, we must learn to be wise in Christ: for else our counsell will be our own confusion. Secondly, hence we learne, that if any shall liue in stubbernesse, and rebellion against Christ, the Lord will so carrie and order those men, or that people, that in the end they shall be the very causes of their owne perdition. This we see most plainely in the example of these Iewes: for they euermore enuyed Christ, and nowe they goe on to take counsell against him; but God so disposed thereof, that euen by this meanes they brought destruction vpon themselues and their countrie. This must teach thee to take heed how thou liuest in thy sinnes: for if thou doe so, the Lord hath many waies to worke thy confusion: as, thy conscience to condemne thee; thy friends to forsake thee; the deuil and his angels to torment and molest thee; and his creatures to annoy thee. Yea, the Lord can leaue all these, and make thine owne selfe to be the direct meanes of working thine own confusion both in bodie and soule eternally: and that euen then when thou art most warie & wise in thine owne behalfe: and this is the reward of all those that walke on in their euill wayes without any true conuersion.

Mat. 26. 3, 4. 5.

2. Sam. 17. 23.

Hauing consulted, in the next place they come to the gardē, where Christ was to be apprehended. And here wee are to consider who they were that came, namely the Scribes & Pharisies, the high Priests and their seruants; a band of Souldiers, & the seruants of Pontius Pilate, and the Elders of the Iewes: all which came with one consent to the place where Christ was, that they might attach him. Where we learne a good lesson, that all sorts of wicked men disagreeing among thēselues, can agree against Christ. The Scribes and Pharisies were two cōtrary sects, & at discord one with another in matters of religion: & Iudas was one of Christs disciples: the Elders differed from them all: the souldiers were Gentiles: all these were at variance among themselues, and could not one brooke another. So also we reade that Herod & Pontius Pilate were not friends: but at the same time when Christ was apprehended, Pilate sent him to Herod, and they were made friends. Now as these wicked men did all conspire against Christ; so doe the wicked ones of this world in all countries and kingdomes band thēselues against the Church of Christ at this day. And howsoeuer such bee at discord among themselues, yet they doe all ioyne hand in hand to persecute Christ in his mēbers. And the reason is plaine; because Christ and his religion is as flatte opposite

Mat. 26. 47. Ioh. 18. 3. Luk. 23. 12

to

to the corrupt diſpoſition of all men, as light is to darknes.

Againe, whereas we ſee ſo many ſorts of men ſo amiably conſenting to take Chriſt: we may note how all men naturally doe hate and abhorre him, and his religion. And looke as then it was with Chriſt, ſo hath it bin with al his members, & wil bee to the end of the world. They are accounted as the offcouring of the world, men not worthy to liue on the face of the earth: as Chriſt told his Diſciples, ſaying, *Ye ſhall be hated of all nations for my names ſake.* Mat. 24.9.

Let vs alſo marke how all theſe came furniſhed to apprehend Chriſt: the text ſaith, *They came with clubs and ſtaues as vnto a theefe.* Luk. 22.52. All the whole nation of the Iewes knew right wel that Chriſt was no man of violence, but meeke and lowly: and yet they came armed to apprehend him; as though he had bin ſome mighty potẽtate that would not haue bin apprehended, but haue reſiſted them. Where we ſee the propertie of an euill conſcience, which is to feare where there is no cauſe at al. This cauſeth ſome to be afraid of their owne ſhadowes: and if they ſee but a worme peepe out of the ground, they are at their wits ende: and as Salomon ſaith, *The wicked flee when none purſueth them.* Prou. 28.1

After that they are now come to Chriſt, we are to cõſider two things in their meetings: I. Chriſts communication with them. II. The treaſon of Iudas. Concerning their conference, it is ſaide, *Ieſus knowing all things that ſhould come vnto him, went forth, and ſaid vnto them, Whoome ſeeke ye?* they anſwered him, *Ieſus of Nazareth: Ieſus anſwered, I am he.* Now ſo ſoone as he had ſaid, *I am he*, the ſtouteſt of them fell to the ground, as beeing aſtoniſhed at the maieſtie of his word. Where note, that the word of God is a word of power. The ſame power was in his word when he raiſed vp Lazarus: for when he had lien in the graue, and had entred into ſome degrees of corruption, he did no more, but ſaid, *Lazarus come forth*; and he that was dead came forth. And hence we may alſo marke what a wonderfull might & power is in the word preached: for it is the very word of Chriſt, and therfore beeing preached by his miniſters lawfully called by him thereunto; hath the ſame power and force in it which Chriſt himſelfe ſhewed whẽ he ſpake on earth. It is the ſauour of life vnto life to ſaue thoſe that heare it: or the ſauour of death vnto death. It is like to a vapour or perfume in the aire, which in ſome mens noſtrils is ſauorie and pleaſant, and doth reuiue them; and others againe it ſtriketh dead. And therefore euery one that either now, or heretofore hath heard this word preached, ſhall finde it to be vnto them either a word of power to ſaue their ſoules, or through their corruption the miniſterie of death and condemnation. Againe, if a word ſpoken by Chriſt, beeing in a baſe or low eſtate, be able to ouerthrow his enimies, then at the laſt day when he ſhall come in glorie, and power, and maieſtie to iudge both the quike and the dead; what power ſhal his words haue, *Goe you curſed of my father into euerlaſting fire which was perpared for the deuil and his angels?* The conſideration of this, that the word of Chriſt ſhall euen be as powerfull at that day, muſt be a motiue to euery one of vs to cauſe vs to come vnto him: and while we haue time in theſe daies of grace and mercie to ſeeke to be reconciled vnto him for all our ſinnes, leaſt at the laſt day we heare that dreadfull voyce of Chriſt ſounding againſt vs *Go ye curſed into euerlaſting fire, &c.*

1. Cor. 2. 16.

Ioh. 18.4. 5.6.

And thus much for the communication. Now followeth Iudas his treaſon: wherein we are to obſerue theſe things: I. the qualities & conditions of the man that did the treaſon. He was by calling a diſciple choſen to be an Apoſtle, which is the chiefeſt in Eccleſiaſticall callings: and among the diſciples he was in ſome accoũt, becauſe he was as it were a ſteward in Chriſts familie, and bare the bagge: but yet he was a traytour, and did more againſt Chriſt thẽ al the Iewes did. For he brought them to the place where they might apprehend him: and when they were come did point him out vnto them, and deliuered him into their hands: nay he gaue them a ſigne and token, ſaying, *Whoome I kiſſe, he it is: take him and lead him away warily.* Here we ſee the cauſe why Chriſt called Iudas a deuill: for he ſaid, *Haue I not choſen you twelue, and one of you is a deuill?* He became to be a deuill and a traytor by nouriſhing a wicked and a couetous heart. And here we are taught that the miniſters of the word, if they make no conſcience of ſinne, by the iuſt iudgement of God doe prooue deuils incarnate: this example of Iudas doth manifeſt the ſame: & the reaſõ is plaine, for the more knowledge a man hath, the more wicked he is if he wat grace. They are like in this caſe vnto a man that

Mark. 14. 44.

Ioh. 6.70.

hath

hath meat and drinke enough, but no ſtomacke to digeſt meate: whereby the more he eateth, the more it turneth to his hurt. This I ſpeake not to deface the callings of miniſters; but that thoſe which preach Gods word, ſhould not doe it with impenitent hearts, liuing in their owne ſinnes. For it is a feareful thing for a man to ſpeak vnto the people, of the pardon of their ſinne, and yet himſelfe not to apprehend the ſame by faith. A lumpe of waxe if you keepe it from heate, or from the fire, it keeps his owne forme ſtill, but if it be held to the fire, it melts and runnes abroad: ſo miniſters who by reaſon of their callings come neare God, if they be lumps of iniquitie and liue in their ſinnes, they ſhall finde that the corruptions of their hearts will melt abroad as waxe at the fire. And therefore euery one that is deſigned to this calling, muſt firſt purge himſelfe of his owne ſinnes, or els Gods iudgments ſhall fal vpō him, as they did on Iudas that betraied Chriſt.

Ier. 15.19

Iſa.6.5. &A.10.28.

Secondly, let vs conſider what mooued Iudas to betray his maſter: namely, the deſire of wealth & gaine: & this couetouſnes, which is an inſatiable deſire of money, is the roote of all ſinne: not that all ſinnes came of it, but becauſe where it is, there all other ſinnes are preſerued, and doe get ſtrength. The deſire of thirtie peeces of ſiluer cauſed Iudas to make an agreement with the Iewes to betray his maſter. Some man will happily ſay, that this practiſe of Iudas was very ſtrange, and that no man now liuing would doe the like for any money. *Anſ.* Iudas is dead indeede, but his practiſe is yet aliue: for in the high and waightie calling of the miniſterie, he that hath charge of ſoules, and either can not teach and feede his flocke, or els wil not, though he betray not Chriſt in his own perſon, yet he betraies the mēbers of Chriſt vnto the deuill. If a nource ſhould take a mans child to bring vp, and yet ſeldome or neuer giue it milke; in ſo much that the child pineth away for very hunger: is not ſhee the very cauſe of the death of it? yes verily. And ſo it is with him that taketh vpon him the charge of Gods people, and neuer feedes them with the milke of Gods word, or els ſo ſeldome that their ſoules doe famiſh: he is the murtherer of them, and hath betraied them into the hands of their enemies: & ſhalbe condemned for them as a traitour vnto God vnleſſe hee repent. Beſides, thoſe that liue by traffique in buying and ſelling, make gaine by lying, ſwearing, & breaking the Lords Sabboth: and they alſo are very Iudaſſes: for they choppe away their ſoules with the deuill for a little gaine. And more lamentable is their caſe, becauſe it is hard to find one of an hundred in the world that makes conſcience of a lie, or of any bad dealing; if any gaine at all may come thereby. Men vſe to crie out on Iudas for betraying Chriſt and they doe well; yet they themſelues for a little worldly pelfe betray their owne ſoules. If ſuch would not be counted Iudaſſes, they muſt leaue off to ſinne and keepe a good conſcience in Gods worſhip, and the works of their callings.

1. Tim. 6. 10.

Thirdly, let vs conſider what courſe Iudas tooke in betraying Chriſt: he was very ſubmiſſe, ſaying, *Haile, Maſter, and kiſſed him*. Why did he ſo? herein he plaied the moſt palpable hypocrite: for hauing gotten a peece of money, he thought that neither Chriſt, nor any of his fellow diſciples ſhould haue knowne of it, (though Chriſt knew it well enough) and therefore he comes in this manner to him, thinking that Chriſt would haue conueied himſelfe from amongſt them at the very pinch, as he had done ſomtimes before. And this practiſe alſo of Iudas is common in the world: Iudas an enemie vnto Chriſt ſpeaks him faire, and ſalutes him: and ſo doe moſt of our ſecure and drowſie proteſtants in England: they ſalute Chriſt, both by hearing his word & receiuing his ſacraments: and as the Prophet ſaith, *They honour God with their lipps, but their hearts are farre from him*. We may ſee daily experience of this: euery man will ſay, Lord, Lord, but in their liues and conuerſations, few there be that denie him not, both in the duties which they owe vnto God, as alſo in their duties towards their brethrē. Many come to heare gods word becauſe they are compelled by the Magiſtrates laws: but when they are come, they worſhip not God in their hearts, which is plainly ſeene by the breach of Gods holy Sabboth in euery place: & that they make more account of a meſſe of pottage with Eſau, then of their birth-right: and of thirtie peeces of ſiluer, then of Chriſt himſelfe.

The third point to be handed in Chriſts apprehenſion is, that they lay hold on him: wherein we muſt conſider two things. I. the reſiſtance made by Chriſts diſciples. II. their flight. For the firſt, Chriſts diſciples

ples reſiſted, and ſpecially Peter drawing his ſword, ſtroke one of the high prieſts
Math.26.3 ſeruants, and cut off his eare. This fact our Sauiour Chriſt reprooues: and that for theſe cauſes: 1. becauſe his diſciples were priuate men: and they that came to apprehend them were magiſtrates. Secondly, he was to worke the worke of mans redemption: now Peter by this fact did what he could to hinder him. And from this practiſe of Peter we may learne, that nothing in the world is ſo hard to a man, as to take vp his croſſe & follow Chriſt. One would thinke it ſhould be a hard matter for him to encounter with his enemies, eſpecially they beeing ſtronger then he: but Peter ſtoutly reſiſting makes nothing of it: whereas a little before when Chriſt tolde him and the reſt concerning his paſſion, they were ſo heauie with griefe that they could not hold vp their heads: ſo hard a thing it is to beare the croſſe; & for this very cauſe afterward whē Chriſt reprooued him for ſtriking, both he and all the reſt of the diſciples fled away. Secondly, Peter in al mans reaſon was to be commended, becauſe he ſtrake in the defēce of his maſter; but Chriſt reprooues him for it. Whence we learne, that if a man be zealous for Chriſt, he muſt be zealous within the cōpaſſe of his calling: & not be zealous firſt, and then looke for a calling, but firſt looke for a calling, and then be zealous. Which thing if Peter had marked, he had not dealt ſo raſhly; for beeing without the compaſſe of his calling he could not but doe amiſſe. Here it may be demanded, whether Chriſt and his religion may not be maintained by the ſword? *I anſwer*, that the Magiſtrate, which is the vicegerent of the Lord, is the keeper of both tables: and therefore is to maintaine religion with the ſword: and ſo may put to death Atheiſts, which hold there is no God, of which ſort there are many in theſe dayes: and hereriques, which malitiouſly maintaine, and hold any thing that ouerthrowes the foūdation of religion in the Churches where-
Mar.13.30 of they were members. But ſome obiect, that in the parable of the field, the ſeruants are commanded not to pluck vp the tares from the wheat, but to ſuffer both to grow till harueſt: and that therefore there muſt be no ſeparation of heretiques and true Chriſtians before the laſt day of iudgement. *Anſ.* The ſcope of that place is not to forbid the execution of heretiques; but it ſpeakes onely of the finall ſeparation which muſt be in the ende of the world. For there the maiſter of the familie doth ſignifie God himſelfe, and the field; the Church militant ſpread ouer the face of the whole earth: & by tares is meant not onely heretiques, but alſo all thoſe that are forth of the church: the ſeruants are Gods holy angels, & the harueſt is the laſt iudgment. Here further it may be demanded, who may vſe the ſworde? *Anſ.* All men may vſe the ſword to ſtroke and to kill, into whoſe hands God putteth the ſword. Now God putteth it into the hand firſt and principally of the publike Magiſtrate, who when iuſt occaſion ſerues may draw it out. And againe it is put into a priuate mans hand ſometime. A priuate man when he is aſſailed of his enemie may take the ſword in way of his owne defence, and may kill his enemie therewith (if there be no other helpe) not doing it vpon malice, but becauſe he can no otherwiſe eſcape, and ſaue his owne life: and ſo for want of a Magiſtrate, he is a Magiſtrate vnto himſelfe.

In the flight of the Diſciples we may conſider two things: the time, & the quality of the perſons. The time was at the apprehenſion of our lord and Sauiour. And this came to paſſe not without the ſpeciall prouidence of God: that it might bee knowne, that Chriſt had no helper or fellow in the accompliſhment of the worke of our redemption: and that, whereas we for our ſinnes deſerued to be forſaken of all creatures, he beeing our pledge & ſuretie might bee forſaken for vs. As for the qualitie of the perſons that flye, they were the choſen diſciples of Chriſt, ſuch as had beleeued in him, confeſſed him, and preached in his name. And this ſerueth to teach vs that GOD will other whiles forſake his owne children and ſeruants, and leaue them to themſelues in ſome part, that they may feele their wants and miſeries, and their weakeneſſe in themſelues, and by that meanes be humbled thoroughly, and be touched with an hungring deſire after Chriſt. As a mother ſets downe her child & hides her ſelfe, ſuffering it to crie, fall, and breake the face, not becauſe ſhee hates it, but that ſhee may teach it to depend vpon her, and loue her: ſo God giueth grace to his children, and yet againe ſometime he doth in part withdraw it frō them, & then they faile in their duties ſundrie waies: and this he doth to make them aſhamed of themſelues, and to cauſe them

to

to put al their cõfidence out of themselues in the merits of Christ.

The fourth thing to bee considered in Christs apprehension, is their binding of him. In which action of theirs we are to obserue first of all the circumstance of time, when this binding was. When our Sauiour Christ had said vnto them, *I am he*, they beeing astonished fell to the ground: and withall, when Peter had smittẽ off Malchus eare with his sword, Christ healed the same miraculously. Yet for all this, though they had seene his wonderfull power both in word and deede, they proceede in malice against him; & lay hands on him, and bind him as a malefactour. In this we note what a fearefull sinne hardnesse of heart is: the daunger whereof appeareth in this, that if a man be ouertaken with it, there is nothing that can stay or daunt him in his wicked proceedings: no not the powerfull wordes and deedes of Christ himselfe. And indeede among Gods iudgments there is none more fearfull then this: and yet (how feareful soeuer it bee) it is a rife sinne amongst vs in these our dayes. For it is very euident by common experience, that the more men are taught the doctrine of the law, and of the Gospell, the more hard and senslesse are their hearts: like vnto the stithy; which, the more it is beaten vpon with the yron hãmer, the harder it is. And againe, it is hard to finde men that sorrow for their sinnes, and feele the want of Christ: which argueth the exceeding deadnes of spirit. And let vs be resolued that it is a most terrible iudgment of God, the rather to be feared, because it is like a pleasant sleepe, into which when a man is fallen, he feeles neither paine nor griefe. And therefore wee for our parts must looke vnto it with feare and trembling, least it take such hold of vs that we be past al hope of recouery.

Ioh. 18, 12.

Furthermore, this binding of Christ was prefigured vnto vs in the sacrifices of the old Testament: for the beast that was to be sacrificed, was tied with cordes and bound, and so brought to the altar. And whereas Christ was bound, we must not consider him in his owne person; but as he standing in our roome and stead beares the person of all sinners: and therefore where as he is thus taken captiue by his enemies, to be brought before a mortall iudge, there to be arraigned for vs: hence we learne two good instructions. First, here is a comfort to all the people of God: Christ was boũd by his enemies, that they might be vnlooſed from the bondage of Satan, sinne, and their owne corruptions (vnder which they lie bound by nature) and might haue free liberty in and by him. Secondly al impenitent sinners are taught hereby to reforme and amend their hearts and liues. For what exceeding madnes is this, that they by Christs bonds beeing set at liberty, will yet liue and die in their sinnes, & take pleasure to lie bound hand and foote vnder the power of sinne and Satan. And indeede this sheweth vnto vs the fearefull and dangerous estate of all those that goe on still in their sinnes. For what can the say for themselues at the day of iudgement, when as nowe they haue freedome offered and will not accept of it?

Thus much of Christs apprehension: now followeth the inditement. For they proceede against him iudicially, after the custome of the Iewes. Christs inditement was twofold. One before Caiphas the high priest in the great counsell at Ierusalem; the second before the ciuill Iudge Pontius Pilate, as is plainely set forth by al the Euangelists. And Christs arraignment before Caiphas was a preparation to the second before Pontius Pilate, that the Iewes might throughly proceede against him. In the first we are to consider these pointes: I. The time in which Christ was indited. II. The ende of his inditement. III. The whole tenour and proceeding thereof. For the first: Christ was indited earely in the morning at the breake of the day: for he was apprehended in the night, and with all hast brought into Caiphas hall, where they kept him all night: and at the breake of the day Caiphas the high priest, and the Elders with the Scribes and Pharisies, held a solemne councell against him: and there they receiued accusations and condemned him before morning, at which time they sent him to the common hall, as Saint Matthew saith, *when the morning was come, all the chiefe Priests and Elders of the people tooke counsell against Iesus to put him to death*: and ledde him away bound, and deliuered him to Pontius Pilate. In which action of theirs we are to marke two points. First the diligence of vngodly men and the quickneſse of their nature to practise sinne and wickednes: as it was said of the old Iewes, their feete run to euill, and they make hast to shed blood. When the Israelites would sacrifice to the golden calfe which they had made; it is said,

Mat. 26. 57
Mar. 14. 53
Luk. 22, 66
Ioh. 18. 19.

Mat. 27. 1. 2

Isa. 59. 7.

Exo.32.6. said, *they rose vp earely in the morning*. Hēce it appeares, that if God leaue vs to our selues, we are as ready to practise any mischiefe as the fire is to burne without delay and that with much violence. Now the consideration of this must moue euery one of vs to take heed of all occasions and prouocations to sinne whatsoeuer they be, that the corruption of our nature breake not forth any way. Secondly, in the circumstance of time of this Counsell, we may marke the rashnes of this solemne assemblie in iudiciall proceedings: whereas they examine him both of his doctrine, and also of his Disciples, omitting such circumstances as should haue beene vsed; as the serious examining of witnesses, & the weying of his contrary answers: for he is taken and brought before the Iudge and condemned of the sudden. Now as this was the practise of this Counsell, so on the contrary the common complaint of these times is of the slow dispatch of matters in law, and of the long delay: in so much that some be almost vndone before their suits be ended; whereas iudiciall proceedings were ordained by God, not for mens vndoing, but for the maintaining of the cōmon peace, and libertie, and wealth. And therefore iustice ought to be dispatched with such speed, as men thereby might be furthered, and not hindered.

Math.26.59. Mar.14.55 The end of Christs inditement was directly to kill him, and to put him to death. Here is no indifferent proceeding to bee looked for, but plotting on euery hand for the very blood of Christ. Where note, that in the hearts of all wicked men, there is an ingrafted hatred of Christ, and as it were bred in the bone: and the same affection the world carrieth to the members of Christ. This hatred is manifested in the first giuing of the promise, *I will put enmitie betweene thee and the woman, betweene thy seede and her seede*. It appeares in the hatred that Cain bare to his brother Abel, Ismael towards Isaac, Esau towards Iacob: & the Gentiles that were without the couenant, towards the Church of God at all times. And to come neere to our selues, this ingrafted hatred that is in the heart of the wicked against Christ and his members, is as plentifull, and as euident as euer it was, in these our dayes. For among all men none are more maligned and hated then those that professe Christ: and for none other cause, but because they professe Christ. And hereupon the very profession of religion is laden with nicknames and reprochfull tearmes by all sorts of men.

And thus much of the end and intent of their counsell. The proceeding in iudgment stands in these points. I. They examine Christ. II. They bring witnesses against him. III. They adiure him to tell them who he is: of these in order. First, they examine our Sauiour Christ of his doctrine, suspecting him to be a false prophet: secondarily, of his disciples, as suspecting him seditiously to raise vp a new sect vnto himselfe, to make a faction amongst the Iewes. Now to this examination let vs marke Christs answer, in which he saith nothing at all concerning his disciples: whereas notwithstanding he might haue said, that one of thē betraied him, an other denied him, and the rest fled away: whereby we note, that it is not our dutie at all times, & in all places, to speake of the faults and wants that we know by others. Secondly, the answer which he makes is onely concerning his doctrine: whereby the ministers of God & all men els are taught, that beeing called before their enemies, to giue reason of their doctrine: they are (as Saint Peter saith) *to be alwaies readie to giue an account of the hope that is in them*. And further wee are to consider the wisdome that Christ vseth in answering: for he saith nothing of his doctrine in particular, but saide, *I spake openly in the world, I euer taught in the Synagogue, and in the Temple whither the Iewes resorted: in secret haue I taught nothing: aske them therefore what I said which heard me: behold they can tell you what I saide*. Now the reason why he answered thus sparingly in generall tearmes is; because their examination serued onely to intangle him: and out of his wordes to gather matter of accusation. After whose example we may learne, that beeing called to make answer of our faith and doctrine before our enemies, wee are to doe it so, as thereby we doe not intangle our selues; nor giue any aduantage vnto our enemies: & hereof we haue a notable example in the Apostle Paul, Act.23.6. Againe, in the wordes of Christs answer we must obserue two things. First, that the place where Christ taught was publike. Nowe hence it may be demanded, whether ministers may handle the word of God priuatly or no? *Ans.* The state of Gods Church is two-fold: peaceable or troublesome. In the time of peace ministers must preach the

1.Pet.3.15

Ioh.18.19, 20.

Ioh.18.19.

the word publikely: but in time of perſecution, for the ſafety and preſeruation of the Church of God, they may with good warrant preach priuately: and indeede at ſuch times the aſſemblies of the Church
Act.12.12 make priuate places publike. And hence we learne, that in time of peace, all thoſe that are called to the office of the miniſtery, muſt (if it be poſſible) ſpend their labour publikely, ſo as they may doe moſt good. Secondly whereas Chriſt ſaith, hee preached in their ſynagogues and temple, which at that time were places full of diſorder; inſomuch as he called the temple
Mat.21.13 a *den of theeues*: and the Scribes & Phariſies had corrupted the doctrine of the
Math.15.3. Law, *tranſgreſſing the commandements of God in their owne traditions*: & they taught iuſtification by the workes of the law, as Paul ſaith, *They beeing ignorant of the righteouſnes of God, and going about to ſtabliſh*
Rom.10.3 *their owne righteouſnes which is by workes, and not ſubmitted themſelues to the righteouſnes of God.* Beſides all this, they were looſe and wicked men in their liues and conuerſations: and therefore Chriſt commanded the people that they ſhould obſerue, and doe whatſoeuer the Scribes and
Mat.23. 2,3. Phariſies bid thē, ſitting in Moſes chaire: but after their workes they muſt not doe; becauſe they ſay and doe not. Nowe although theſe corruptions and deformities were in the Iewiſh Church, yet our Sauiour Chriſt made no ſeparation from it, but came & preached both in their temple & ſynagogues, where theſe ſeducers & falſe teachers were. And hence wee gather that the practiſe of al thoſe men in our Church which ſeparate themſelues from all aſſemblies for the wants thereof, holding that our Church is no Church, that the grace which is wrought by the preaching of the word among vs is nothing els but a *ſathanicall illuſion*, that Sacraments are no Sacraments, I ſay, this their practiſe is condemned by our Sauiour Chriſts conuerſing among thē Iewes. For if Chriſt ſhould haue followed their opinion, he ought to haue fled from amongeſt the Iewes, and not ſo much as once to haue come into the temple, or taught in their Synagogues; but contrariwiſe he ioyned himſelfe with them: and therefore we can not in good conſcience diſioyne our ſelues from the Church of England. The ſecond thing to be obſerued in Chriſts anſwer is, that hee referres Caiphas to the iudgement of his hearers, beeing reſolued of the truth of his owne doctrine, though ſundry of them were his vtter enemies. Behold thē a good exāple for all the miniſters of Gods word to follow; teaching them to deliuer Gods word ſo purely and ſincerely, that if they be called into queſtion about the ſame, they may be bold to appeale to the conſciences of their hearers although they be wicked men.

Now after this anſwer, one of the ſer- Ioh.18.22
uants of Caiphas ſmites Chriſt with a rod; in whome the ſaying is verified, *Like maſter, like ſeruant*: that is, if the maiſter bee wicked, ſeruants commonly wil be wicked alſo: if the maſter be an enemy to Chriſt, his ſeruant will bee Chriſts enemy alſo. And this is the cauſe why there are ſo many lewd apprentiſes and ſeruants, becauſe there are ſo many lewd maſters. Many maſters complaine of ſeruāts now a daies; but there is more cauſe why they ſhould complaine of themſelues: for vſually ſeruants will not become obedient to their maſters, till their maſters firſt become obedient vnto Chriſt: therefore let maſters learne to obey God, & then their ſeruants will obey them alſo.

Further, Chriſt beeing ſmitten, makes this anſwer: *If I haue euill ſpoken, beare witneſſe of the euill: but if I haue well ſpoken, why ſmiteſt thou me?* making complaint of an iniury done vnto him. Now hereupon ſcoffing Iulian the Apoſtata ſaith, Chriſt keepes nor his owne lawes, but goeth againſt his owne precept; when as he ſaide, *If one ſtrike thee on the one cheeke, turne to* Mat.5.39.
him the other alſo. But we muſt know, that in theſe words Chriſts meaning is, that a man muſt rather ſuffer a double wrong, then ſeeke a priuate reuenge. And before Chriſt ſpake in his owne defence, which man may lawfully doe, and not ſeeke any reuenge: for it is one thing to defend his owne cauſe, and another to ſeeke reuenge.

Now followes the ſecond point in their proceeding, which is, the producing of falſe witneſſes againſt him; as S. Matthew ſaith, *The whole counſell ſought falſe witneſſe* Mat.26.60
againſt him, and though many came yet found they none: for they could not agree together, becauſe they alleadged falſe things againſt him; which they could not prooue. And thus the members of Chriſt haue oftē ſuch enemies as make no bones ſhamefully to auouch that againſt them, which they cannot be able to iuſtifie. The tenne Tertul.
perſecutions which were in the firſt 300. Apol.con-
yeares after Chriſt, aroſe oftentimes of tra gent.
ſhame-

ſhameleſſe reports that men gaue out, which ſayd that Chriſtians liued on mans fleſh: and therefore ſlew their owne children: 2. that they liued on raw fleſh: 3. that they committed inceſt one with an other in their aſſemblies: 4. that they worſhipped the head of an aſſe: 5. that they worſhipped the Sunne & Moone: 6. that they were traytours and ſought to vndermine the Romane Empire: and laſtly, whereſoeuer was thunder or earthquakes, ſeditions or tumults, or any diſquietnes or trouble, Chriſtians were accuſed as the authors thereof. Such enemies haue they had in all ages: and in theſe our daies the ſame is practiſed, and will be to the worlds end. Now when the firſt witneſſes could not agree among themſelues, then two other falſe witneſſes came forth, which auouched that Chriſt ſaid, *I will deſtroy this Temple made with hands, and within three dayes will build an other made without hands.* Indeede Chriſt ſaid ſome ſuch words: for ſaith he, *Deſtroy this Temple, and within three dayes I will build it vp againe.* But he ſpake this of the temple of his body: whereas they malitiouſly did interpret him to haue ſpoken of the temple in Ieruſalem. And againe they change the words, for Chriſt ſayde, *Deſtroy this temple, &c.* but theſe witneſſes affirme he ſayde, *I will deſtroye this temple made with hands, &c.* And thus they change both words and meaning: and therefore the holy Ghoſt calleth them *falſe witneſſes*. By this we muſt be aduertiſed to take heede how we report mens words: for if we change the meaning, though in part we retaine the words, wee may ſoone become ſlanderers and falſe witneſſes: & as this dutie muſt be performed towards all men, ſo eſpecially towards the miniſters of the Goſpel: and the neglect of this dutie procureth many ſlanders to them in this our Church: whereof indeede the reporters are the cauſe, and not the miniſters themſelues.

Mark. 14. 58.

Ioh. 2. 19. verſ. 21.

Now at this falſe accuſation Chriſt was ſilent, ſo as Caiphas asked him why he anſwered nothing. Herein wee are to conſider many things: 1. Why Chriſt was ſilent. The cauſes be two: firſt he was to ſhew himſelfe a patterne of true humilitie and patience, therefore euen then would he be ſilent when he was moſt falſly accuſed of his aduerſaries. Secondly he is ſilent, that ſtanding before the iudge to be condemned, the ſentence might proceed againſt him, and he might ſuffer the death appointed, which was due vnto vs, and ſo become our redeemer. And in Chriſts example we muſt note that it is a ſpeciall dutie to know when to ſpeake, and when to be ſilent. The ordering of the tongue is a rare gift, and few attaine vnto it. Some will peraduenture aske, what rule wee haue to direct vs herein? *Anſw.* The generall rule for the ordering of the tongue, is the law of God. We are commanded to ſeeke the glorie of God in the firſt table; and in the ſecond the good of our neighbour: when thy ſpeech therefore will ſerue eyther for Gods glory, or the good of thy neighbor, then thou muſt ſpeake: if it ſerue for neither, thē be ſilent. Againe, if thy ſilence be either for Gods glory, or the good of thy neighbour, then be ſilent: if it will not, then ſpeake. And becauſe it is hard for a man to know whē his ſpeech or ſilence will ſerue for theſe two ends: therfore we muſt pray vnto God that he will teach and direct vs herein: as Dauid doth, *Set a watch* (ſaith he) *O Lord, before my mouth, and keepe the doore of my lips*: and againe, *Open thou my lips, O Lord, and my mouth ſhal ſhew forth thy praiſe.*

Pſa. 141. 3.

Pſa. 51. 15.

Thus much for the falſe witneſſes produced. Now followeth the third point, which is, the adiuring of Chriſt: for Caiphas the high prieſt charged him to tell him whether he were the Chriſt the ſonne of God or no. To adiure a mā, is to charge and command him in the name of God to declare a truth, not onely becauſe God is witneſſe thereof, but alſo becauſe he is a iudge to reuenge, if he ſpeak not the truth. Thus Paul adiured the Theſſalonians, charging them in the Lord, that his epiſtle ſhould be read vnto all the brethren the Saints. And the like doth Caiphas to Chriſt. And here is a thing to be wondred at; Caiphas the high prieſt adiureth him in the name of God, who is very God, euen the Sonne of God. And this ſhewes what a ſmal account he made of the name of God; for he did it onely to get aduantage on Chriſts words: and ſo doe many now adaies, who for a little profit or gaine make a matter of nothing to abuſe the name of God a thouſand wayes.

1. Theſſ. 5. 27.

Chriſt beeing thus adiured, though ſilent before, yet now in reuerence to Gods maieſtie, anſwered and ſaid: firſt, *Thou haſt ſaid it:* and in Saint Marke, *I am he.* In this anſwer, appeares the wonderfull prouidence of God. For though Caiphas take hence the occaſion of cōdemning Chriſt, yet hath he withal drawn from him a moſt excel-

Mat. 26. 25. Mar. 14. 62. Ioh. 19. 7.

excellent confession, that he is the Sonne of God, & our alone Sauiour. And by this meanes he proceeds to shut heauen against himselfe, and to open the same for vs.

Thus wee haue ended the first inditement of Christ before Caiphas. Now followeth the second, which was before Pontius Pilate, in the common hall at Ierusalem. The history of it is set downe at large in all the Euangelists. In the second inditement of Christ (that we may referre euery matter to his place) we are to obserue foure things: I. The accusation of Christ before Pilate. II. His examination. III. Pilates pollicie to saue Christ. IV. Pilates absoluing of him; and then the condemnation of Christ in both courts, Ecclesiasticall and Ciuill: of these in order. In Christs accusation, wee must consider many points. The first is, who were his accusers, namely the high Priest, the Scribes, and Pharisies, and Elders of the people, and the common people: all these conspired togither to accuse him. The cause that mooued the Pharisies and Elders of the people hereunto, is noted by Saint Matthew, who saith *of enuie they deliuered him*. Enuie is nothing but a sadnesse in a mans heart, at the prosperitie of his better. And it raigned in the Scribes and Pharisies, and the occasion was this. Christ had taught most heauenly doctrine, and confirmed the same by most wonderful miracles, and did greatly exceede them all, and was in more account among the people: and for this cause the Scribes and Pharisies and high Priests, repined and grudged at him. Now their example serues to admonish vs to take heede of this sinne, as being the mother of many mischiefes. And we must rather follow the example of Moses, who when Ioshua desired him to forbid Eldad and Medad to prophecie, answered, *Enuieſt thou for my sake? yea I would to God all the Lords people were Prophets*. And wee must be of the same mind with Iohn Baptist, who hearing by his disciples that the people left him and followed Christ, said, his ioy was fulfilled, *for Christ must increase, and he must decrease*. And so we must bee glad and content when we see the prosperitie of our neighbours any way. Now the cause why the common people ioine with them was, because the chiefe Priestes and the Scribes and Elders had perswaded thē to a badde conceit of Christ. Hence it appeares that it is most requisite for any people, be they neuer so good, to haue good Magistrates, and godly rulers to gouerne them by wise and godly counsell. The necessitie hereof was well knowne to Iethro Moses father in law, though hee were a heathen man: for hee biddeth Moses to prouide among all the people mē of courage fearing God, men dealing truly, hating couetousnesse, and appoint them to be rulers ouer the people. Teaching vs, that if couetous, malitious, and vngodly men, not fearing God, goe before the people, they also shall in all liklihood be carried into the like sinnes by their example.

The next point concernes the place where they accuse him, which was at the doore of the common Hall: for hauing brought him before the counsell at Ierusalem & there condemned him of blasphemie, afterward they bring him into the common hall where Pilate sate iudge. Yet did they not enter in, but stayed without at the doore, *least they should be defiled*, and be made vnfit to eate the Passeouer. In which practise of theirs, we are to marke an example of most notable both superstition, and most grosse hypocrysie. For they make no bones to accuse & arraigne a mā most iust & innocent, & yet are very strict and curious in an outward ceremonie. And in like maner they make no conscience to giue thirty pieces of siluer to betray Christ: but to cast the same into the treasurie, they make it a great and heinous offence. And for this cause Christ pronoūceth a *woe vnto the Scribes and Pharisies calling them hypocrites: for*, saith he, *you tithe mynt, anyse, and commin, and leaue the weightie matters of the law, as iudgement, and mercie*. And the very same thing we see practised of the Church of Rome at this day, and of sundry Papists that liue amongst vs: they wil not eate flesh in Lent, or vpon any of the popes fasting daies for any things and yet the same men make no conscience of seeking the blood of the Lords annointed, & their dread soueraigne. And in this we see the most palpable, and most grosse hypocrisie of those that be of that church. But shall we thinke that our owne church is free frō such men? no assuredly: for take a view of the profession that is vsed amōg the people of England, and it will appeare that they place their whole religion for the most part in the obseruation of certaine ceremonies. The manner of most men is to come to the place of assemblies, where God is worshipped, and there mumble vp the Lords prayer, the commandements, and

Ioh. 18. 19 Luk. 22. Mat. 27. 2. Mark. 15. 1

Mat. 27. 18

Numb. 11. 26, 27, 28.

Ioh. 3. 29.

Mat. 27. 20

Exo. 18. 21

Ioh. 18. 28

Mat. 27. 6.

Math. 23. 23.

and the beleefe instead of prayers, which beeing done, God is well serued thinke they: whereas in the meane season they neglect to learne and practise such things as are taught them for their saluatiō by the ministers of Gods word. At the feast of Easter, euery man will be full of deuotion and charitie, & come to receiue the Lords supper, as though he were the holiest man in the world; but when the time is past, all generally turne to their old byas againe: and all the yeare after liue as they list, making no conscience of lying, slandering, fraud, and deceit in their affaires among men. But we must know that there is no soundnes of religion, but grosse hypocrisie in all such men: they worship God with their lippes, but there is no power of godlinesse in their hearts.

The third point is, concerning the partie to whome they make this accusation against Christ, namely, not to a Iewe but to a Gentile: for hauing condemned him in their Ecclesiasticall court before Caiphas the high priest, they bring him to Pontius Pilate the deputie of Tyberius Cæsar in Iudea. Where we must obserue the wonderfull prouidence of God, in that not onely the Iewes, but the Gentiles also had a stroke in the arraignment of Christ, that that might bee true which the Apostle saith, *God shut vp all vnder sin, that he might haue mercie vpon all.* Rom. 11. 32.

The fourth point is, the matter of their accusation: they accuse our Sauiour Christ of three things: I. That he seduced the people. II. That hee forbad to pay tribute to Cæsar. III. That he said he was a king. Let vs well consider these accusations, especially the two last, because they are flat contrary both to Christs preaching and to his practise. For when the people would haue made him a King, after he had wrought the miracle of the fiue loaues and two fishes, the text saith *he departed from among them*, vnto a mountaine himselfe alone. Secondly, when tribute was demanded of him for Cæsar, though he were the Kings sonne, and therefore was freed; yet saith he to Peter, *Least we should offend them goe to the sea, and cast in an angle and take the first fish that commeth vp, and when thou hast opened his mouth, thou shalt finde a piece of twentie pence, that take and giue vnto them for thee and me.* And when hee was called to bee a iudge to deuide the inheritance betweene two brethren, he refused to doe it, saying *who made me a iudge betweene you?* Therefore in these two things, they did most falsly accuse him. Wherby we learne, that nothing is so false and vntrue, but the slanderer dare lay it to the charge of the innocent. The tōgues of the slanderers are sharpe swords, and venemous arrowes, to wound their enemies: their throates are open sepulchres, the poyson of aspes is vnder their lippes. If a man speake gratious words his tongue is touched with the fire of Gods spirit: but as S. Iames saith, the tongue of the wicked is fire, yea a world of wickednes, and it is set on fire with the fire of hell: therefore let this example be a caueat to vs all to teach vs to take heede of slandering, for the deuill then speakes by vs, and kindles our tongues with the fire of hell. Luk. 23. 2. Ioh. 6. 15. Math. 17. 27. Psal 140. 4. and 59. Iam. 3. 6.

The fifth point is, the manner of their accusation, which is diligently to be marked: for they doe not onely charge him with a manifest vntruth, but they beseech Pilate to put him to death, crying, **Crucifie him, crucifie him*: insomuch that Pontius Pilate was afraid of them: where we see how these shameles Iewes goe beyond their compasse, and the bounds of all accusers, whose duty is to testifie onely what they know. Now in the matter of this their accusation, appeares their wonderfull inconstancie. For a little before when Christ came to Ierusalem riding vpon an asse, shewing some signes of his kingly authoritie, they cut downe branches from the trees, and strawed them in the way, crying, Hosanna, Blessed is he that commeth in the name of the Lorde: but now they sing an other song, and in stead of Hosanna, they crie, Crucifie him, crucifie him. And the like inconstancie is to be found in the people of these our times. They vse to receiue any religion that is offered vnto them: for in the dayes of King Edward the sixth, the people of England receiued the Gospell of Christ: but shortly after in Queene Maries time, the same people receiued the wretched and abhominable doctrine of the Church of Rome. And not many yeares after when it pleased God to bring againe the light of his glorious Gospell by our gracious Prince, the same people turned from poperie, and embraced the true religion againe. And thus with the Iewes one while they crye Hosanna to Christ, and receiue his Gospel; and shortly after they crie, Crucifie him, crucifie him, by embracing idolatrous poperie. Let vs therefore learne in

* Iniustice. For a blasphemer by their Law should be stoned and not crucified. Math. 27. 22. 23.

the feare of God, by the fickleneſſe of the Iewes, that ſing two contrary ſongs in ſo ſhort a ſpace, to acknowledge our inconſtancie and weakneſſe in the matter of religion: whereby if God leaue vs but a little to our ſelues, wee ſhall ſtraightway forſake Chriſt, his Goſpell, and all.

Thus much of the accuſation. Nowe followeth Chriſts examination before Pontius Pilate: for when the Iewes had thus falſely accuſed him, then Pontius Pilate tooke him and brought him into the common hall, and asked him this queſtiō. *Art thou the King of the Iewes?* Now Chriſt beeing thus examined, made as Paul alſo teſtifieth, a good confeſſion. The ſumme thereof ſtands in foure heads. The firſt is, that he confeſſeth himſelfe to bee a King; not ſuch an one as they accuſed him to be, yet a true king. Whence we may learne diuers inſtructions: firſt that euery Chriſtiā man in the midſt of his miſeries & affliction, hath one that is moſt ſufficient euery way to defend him againſt al his enemies, the world, the fleſh, and the deuill. For this King can doe whatſoeuer he will: & therefore when the legion of deuils would enter into a herd of ſwine, they could not without his leaue. And when the Centurions daughter was dead, he but ſpake the word and ſhe aroſe. And when Lazarus was dead and had lien in the graue foure dayes, he but ſaid, Lazarus come forth, and he came forth bound hand and foote. Yea euen hell and death giue place to his word, and nothing can reſiſt his power. And therefore he that is a true member of Chriſt needes not to feare any enemies be they neuer ſo great or ſo many. And againe, as Chriſt is able, ſo is he ready and willing to ſaue and defend all that beleeue in him. For he it is that gaue his life for his ſubiects, which no King would doe, and ſhedde his blood for their redemption: which he would neuer haue done, if he had not deſired their ſaluation. Secondly, whereas Chriſt is a mighty King, which can doe whatſoeuer he will, let all ſuch among vs that haue hitherto liued in ignorance, and by reaſon of ignorance liue in their ſinnes, at length begin to come vnto him, and do him homage, and with penitent hearts fall downe before him: otherwiſe if they continue in their old rebellions, let them knowe whatſoeuer they be, high or low, that he hath a rod of yron in his hand to bruiſe them in peices; their ſoules ſhall ſmart for it: as both Pilate, Caiphas, and the reſt of the Iewes were with a full cuppe rewarded for crucifying the Lord of life. And if Chriſt can not draw thee in this life from thy crooked wayes, be ſure at the houre of death he will breake thee in peeces like a potters veſſel. This muſt we learne in regard of the firſt point, that he ſaid plainly *Hee was a King.*

2. Tim. 6. 12.

Ioh. 18. 36. 37.

Mat. 8. 32.

Mark. 5. 41.

Ioh. 11. 43.

Pſal. 2. 9. & Reu. 2.

Now followes the ſecond part of his confeſſion, namely, that *his kingdome was not of this world.* Where he ſets downe what kinde of King he is; hee is no earthly king, his kingdome ſtands not in the power of men, nor in earthly and outward gouernment; but his kingdome is ſpirituall, and his gouernment is in the very hearts and conſciences of men. His kingdome is not outwarde to bee ſeene of men, but inward in the heart and ſoule; and therefore it is onely begunne in this life, and is continued and accompliſhed in the world to come in the kingdome of glory: where Chriſt ſhall be all in all in the hearts and conſciences of all the Elect. Nowe then, if this be ſo, howſoeuer Satan haue heretofore raigned in vs, and made our hearts as it were his pallaces; yet now let vs prepare a roome for Chriſt that he may come and dwell in vs: let him rule our hearts, wills, and affections, that they may become cōformable to his will: let vs reſigne our ſelues wholly to be ruled by him, that his ſpirituall kingdome may be in vs. This kingdome in the heart and conſcience is the pearle and hidde treaſure, which when a man findeth, he ſelleth all hee hath and buieth it. Let vs therefore in the feare of God, eſteeme it as the moſt precious thing that may be, and ſo liue in this world, as that Chriſt may rule inwardly in vs, by his word and ſpirit. And againe, ſeeing this regiment of Chriſt is heauenly, and the full manifeſtation of it is reſerued till the life to come: wee muſt therefore vſe this world and all things in it, as honour, wealth, eaſe, and liberty, as though wee vſed them not. As a traueller vſeth his ſtaffe in his iourney; as long as it doth further him, ſo longe he will carry it with him: but when it hinder eth him, then hee caſts it away: ſo muſt wee vſe the things of this life, namely as long as they are helpes to further and make vs fitte for the kingdome of heauen, but if they be any hinderance

Mat. 13. 46

1. Cor. 7. 31

to

to this ſpirituall regiment of Chriſt, wee muſt renounce them and caſt them away, be they neuer ſo pretious to vs.

The third part of Chriſts confeſſion is, concerning the meanes whereby he gouerneth his kingdome: *I came* (ſaith he) *into this world to beare witneſſe of the truth*, that is, to preach the Goſpell and doctrine of ſaluation: and hereby he teacheth that the outward adminiſtration of his kingdome, ſtands ſpecially in the preaching of the word, which is a principall ordinance of his, ſeruing to gather his Church from the beginning of the world to the ende thereof. And for this cauſe he hath in all ages ſet apart choſen miniſters for the publiſhing of the doctrine of the Goſpell. And hence it is manifeſt that the gift of prophecie, is the greateſt gift that God beſtowes on his Church for the building thereof. And therefore it ought to bee moſt highly eſteemed, as a moſt pretious iewell. And for this cauſe alſo the ſchooles of learning are to be reuerenced & maintained, and all other meanes vſed for the furthering of them; becauſe they are vnder God the fountaines and welſprings of this gift of prophecie.

The laſt point is, concerning the ſubiects of Chriſts kingdome, expreſſed in theſe wordes, *They which are of the truth, heare my voyce*. In which he ſets downe the true marke of his ſeruants & ſubiects, that they are hearers of that heauenly and ſauing word which he reueiled from the boſome of his father. It may be alleadged, the moſt wicked men vpon earth, yea the deuils themſelues may be hearers of the truth
Mar. 13. 9. of Chriſt. *Anſ.* There be two kind of hearers: one which heareth onely the outward ſound of the word with his bodily eares, & he hauing eares to heare doth not heare: the ſecond, is he that doth not onely receiue the doctrine that is taught with his eares, but alſo hath his heart opened to feele the power of it, and to obey the ſame in the courſe of his life. This diſtinction is notably ſet forth by Dauid, ſaying, *Sacri-*
Pſal. 40. 6. *fice and burnt offrings thou wouldeſt not haue: but my eares haſt thou pierced*: whereby he inſinuates as it were two kindes of eares: one that is deafe and cannot heare: & thus are the eares of all men by nature in hearing the doctrine of ſaluation: the other is a new eare piereed and bored by the hand of God, which cauſeth a mans heart to heare the ſound & operation of the word, and the life to expreſſe the truth of it. Now the ſubiects of Chriſts kingdome are ſuch, as with the outward hearing of the word, haue an inward hearing of the ſoule, and grace alſo to obey: and therefore all thoſe that make no conſcience of obedience to the word of God preached vnto them, are no leſſe then rebells to Chriſt. We may perſwade our ſelues that we are good ſubiects, becauſe we heare the word and receiue the Sacraments, but if our liues abound with ſinne, and if our hearts be not pierced through by the ſword of Gods ſpirit, whether we be high or low, rich or poore, let vs be what we will be, we are no right ſubiects indeed, but rebels and traytours vnto the euerliuing God. It may be hereafter God will giue further grace; but as yet all impenitent perſons, though liuing in the midſt of Gods Church, are no obedient and faithfull ſubiects: and therefore while we haue time, let vs labour to performe in deede that which wee doe in word profeſſe.

Thus much of the examination and confeſſion of Chriſt. Now followeth the third point concerning the pollicie which Pilate vſed to ſaue Chriſt: and they are three. Firſt, when he heard that Chriſt was of Galile, hee tooke occaſion to ſend him Luk 23. 7. to Herod, thinking thereby to ſhift his hands of him, and not to ſhed his blood. In which pollicie, though hee ſeeme vnwilling to put Chriſt to death, yet herein he is a moſt vniuſt iudge: for hauing giuen teſtimonie of Chriſt, that he is innocent, he ought to haue acquitted him, and not haue ſent him to Herod for further iudgemẽt. In Herods dealing with Chriſt, wee may obſerue theſe points. The firſt, that he is wonderfully glad of his cõming. Why ſo? the text ſaith, becauſe *he was deſi-* Luk. 23. 8. *rous to ſee him of a long ſeaſon, becauſe he had heard many things of him, and truſted to haue ſeene ſome ſigne done by him*. Here marke how he reioyced, not in Chriſt becauſe he was Chriſt, that is, his Meſſias and redeemer, but becauſe hee wrought miracles, ſignes, & wonders. And ſo it is among vs at this day: it is a rare thing to finde a man that loueth Chriſt, becauſe he is Chriſt: ſome loue Chriſt for honour, ſome for wealth, and others for praiſe: that is, becauſe they get honour, wealth, and praiſe by confeſſing his name. Againe, many profeſſe Chriſt, onely becauſe it is the law and cuſtome of their nation. But wee muſt learne to be of this minde to loue Chriſt, becauſe he is Chriſt, euen for himſelfe, and

not for any other sinister respect: and we must reioyce in Christ, euen for himselfe, though we neuer haue profit nor pleasure, neither honour or wealth by him. And if wee loue him for wealth or pleasure, or for any other ende but for himselfe alone, when these things are takē away, then we shal vtterly forsake Christ in like manner. The second point is, that Herod desires Christ to worke a miracle. He can be content to see the works of Christ, but he can not abide to heare his word, and to beare his yoake. Like to him are many in these daies, which gladly desire to heare the gospell of Christ preached, onely because they would heare speach of some strange things, laying aside all care & conscience to obey that which they heare. Yea many in England delight to read the strange histories of the Bible; and therefore can rehearse the most part of it, (and it were to be wished that all could doe the like:) yet come to the practise of it, the same persons are commonly found as bad in life & conuersation, yea rather worse then others. Let vs therfore labor, that with our knowledge wee may ioyne obedience, and practise with our learning; & as wel to be affected with the word of Christ, as with his works. The third point is, that Herod derides Christ, and sends him away, cloathed in a white garment. This is that Herod whom Christ called a foxe; who also when hee heard Iohn Baptist preach, did many things, and heard him gladly. How then comes Herod to this outrage of wickednes, thus to abuse Christ? *Anſ.* Wee must knowe, that although Herod at the first heard Iohn preach, yet withal he followed his own affections, and sought how to fulfill the lusts of his flesh. For when Iohn told him that it was not lawfull for him to haue his brother Philips wife, he cast him in prison, & afterward cut off his head for it: after which offence he is growne to this height of impietie, that he now despiseth Christ, and cannot abide to heare him. Where we learne, that as we are willing to heare Gods word preached, so withall we must take heede that we practise no manner of sinne; but make conscience of euery thing that may displease God. Thou maist, I graunt, be one that feareth and fauoureth Iohn Baptist for a time, wallowing in thy old sinnes; but after a while, yelding to the swinge of thy corrupt heart, thou wilt neuer heare Iohn, nor Christ himselfe, but hate and despise them both.

Luke.13. 32.

This is the cause why some which haue beene professours of religion heretofore, & haue had great measure of knowledge, and now become very loose persons, and cannot abide to heare the word preached vnto them; the reason is, because they could not abide to leaue their sinnes. Therefore that we may begin in the spirit and not end in the flesh, let euery one that calls on the name of the Lord depart from iniquitie.

Now follows the second pollicie of Pilate. For when he saw the first would not preuaile, then he tooke a new course: for he tooke Iesus into the common hall and scourged him, and the souldiers platted a crowne of thornes and put it on his head, and they put on him a purple garment, and saide, Haile King of the Iewes, and smote him with their roddes. And thus hee brought him forth before the Iewes, perswading himselfe that when they saw him so abased, and so ignominiously abused, they would be content therewith, and exact no greater punishment at his hands: thinking thus to haue pacified the rage of the Iewes and so to haue deliuered Christ from death, by inflicting vpon him some lesser punishment. This pollicie is as it were a looking-glasse, in which wee may behold of what nature and condition all plotts and pollicies of men are, which are deuised and practised without the direction of Gods word. In it wee may obserue two things: the first is, the ground thereof, which is a most silly, simple, or rather senselesse argument. For he reasoneth thus: *I find no fault in this man, therefore I wil chastise him and let him goe*. A man would hardly haue thought, that one hauing but common sense, would haue made such a reason, much lesse a great Iudge sitting in the roome of God. But in him we may behold & see the ground of all humane pollicie which is beside the worde of God, namely the foolish and blinde reason of men. The second thing to be considered is, the proceeding and issue of this pollicie. Pilate must eyther whippe Christ beeing innocent; or put him to death: which are both sinnes and great offences. Now he maketh choice of the lesser, which is to whippe him, and is perswaded that hee ought to doe so: whereas of two sinnes or euills, a man ought to doe neither. And in doing this, Pilate beginnes to make a breach in his conscience, & that is the fruit that all politicks reape of their deuises, which

Ioh.19.1.

Luk.23.14 15.16.

which proceede by the light of their own reason, without the word of God. By this example we are admonished of two things: first, that before we enterprise any businesse, we must rectifie our iudgements by Gods worde. Dauid was a most wise king, and no doubt, had withall a graue & wise counsell. but yet he preferred the word of God before all, saying, *Thy testimonies are my counsellours.* Psal. 119. 24. Secondly in our proceedings we must keepe an vpright, pure, and vnblameable conscience, as Paul exhorteth Timothie *to haue the mystery of faith in a pure conscience*, 2. Tim. 3. 9 giuing vs thereby to vnderstand, that a good conscience is as it were a chest or cupboard, in which wee are to keepe and locke vp our religion, & all other graces of God, as the most pretiour iewels that can be: & that if we suffer this chest to be broken vp, all our riches and iewels are gone.

But let vs yet view the dealing of Pilate more particularly: he whips Christ, puts on him a purple garment, puts a reede in his hand, sets a crown of thornes vpon his head, and causes the souldiers to mocke him, and spit in his face. Nowe in this that Christ standing in our roome, was thus shamefully abused, we must cõsider what was due vnto euery one of vs for our sins, namely shame and reproch in this life, and in the life to come endles confusion. And wee see the confusion of Christ to be true which he made to pilate, that his kingdome was not of this world; for if it had not bene so, they would haue put a crown of gold vpon his head, and not a crown of thornes, which nothing at all beseemed an earthly king: and instead of a reede they would haue put a scepter into his hand: & instead of buffeting and spitting on him, they would haue adored him, and fallen down before him. Againe, whereas Christ our head in this worlde, ware no other crown but one made of thornes, it serueth to teach all those that are the members of Christ, that they must not looke for a crown of glory in this life; because that is reserued for the life to come. And if we would thē weare the crown of glory with Christ; we must here in this life weare a crown of thornes, as he did: for as Paul saith, *If we suffer with Christ, wee shall also raigne with him*: 2. Tim. 2. 12. and that which was fully verified in Christ the head, must in some sort be verified in euery true member of Christ.

Pilats third pollicie was this; when hee sawe that neither of the two former would preuaile, he comes forth vnto the Iewes, & makes an oration to this effect; that nowe was the feast of the passeouer, & that they had a custome that the gouernour should then deliuer vnto the people a prisoner whom they would: therefore he asked thē whether he should let loose vnto thē Barrabas or Iesus which is called Christ: this Barrabas was a notable malefactour, that with insurrectiō had committed murther. And thus Pilate cunningly matcheth Christ with Barrabas, thinking that the Iewes would rather choose him then Barrabas beeing a notorious malefactour, not worthy to liue on the face of the earth: and by this meanes hee thought to haue deliuered Christ from death, though otherwise he accounted him as a malefactour. The grounde of this pollicie (as wee see) is an old custome of the Iewes, that a prisoner should be let loose at Easter. And it may be the end of this custome was, to increase the solemnitie of the feast. But whatsoeuer in trueth the ende was, the fact it selfe was but a prophanation of the time and an abomination before the Lord: for Salomon saith, *He that iustifieth the wicked, and condemneth the iust, euen they both are abomination before the Lord.* Prou. 17. 15 The like practise takes place with many in these daies, who thinke the Lords day neuer well spent, vnlesse they may adde solemnitie thereunto, by reuel and riot, by frequenting of tauerns and alehouses. And furthermore, where Pilate matcheth Christ being innocent with Barrabas & the people preferre him before Christ, hauing liberty to choose either; it shewes that God in his prouidence had appointed that Christ should not stand in his own roome before Pilate, but in our roome and stead, as a Mediatour between God and vs. And in this fact of the people, we see how sinne by degrees takes hold of men & that speedily. Who would haue thought that these Iewes, who a little before cried Hosanna, and spread their garments before Christ, in the way, would euer haue preferred a murtherer before him? But it was the doing of the High Priests, the Scribes, and Pharisies, who did animate and stirre them vp to this wickednesse: and hereupon when they had yeelded first to attach him, and then to accuse him, they are carried to an higher degree of impietie, namely to seeke his blood: and then least hee should escape their hands,

hands, they plunge themselues deeper yet preferring a wretched murtherer, euen seditious Barrabas before him. This must teach euery one of vs to take heede of the beginnings euen of the least sinnes; for the deuill is cunning, he will not plunge a man into the greatest sins at the first: but his manner is, by little and little to creepe into the heart: and hauing once possession thereof, by steps to bring men to the height of sin, and that with speed. We must therefore in the feare of God preuent sin betimes, and at the first motion cut off all occasions hereof: that which paul saith
2. Tim. 2. 17. of heresie, cōparing it to a canker or gangrene, may be said of all sinne. The nature of the gangrene is to run from one ioynt to another, from the toe to the foote, from the foote to the legge, & from the legge to the thigh, till it haue wasted and destroyed the life of the body: so giue any sinne but an entrance, & it wil soone ouerspread the whole man: and if the deuill may be suffered but to put one talent into thy heart, he wil presently winde himselfe into thee, his head, his body, and all. The
Psal. 137. 9 Psalmist saith, that he is blessed that taketh the children of the Babylonians & dasheth them against the stones; and as truely it may be said, blessed is the man that dasheth the head of his sinnes against the ground while they are young, before they get strength to ouermaster him.

Thus haue we seene the pollicies of Pilate: nowe followeth the absolution of
Mat. 27. 23 24. Christ: for when Pilate had vsed many
Luk. 23. 14 22. meanes to deliuer him, and none would
Mar. 15. 14 preuaile, then he absolues him, by giuing diuers testimonies of his innocencie: for he came forth three times and bare witnes thereof: and last of all he testified the same
Ioh. 18. 38. & 19. 1. by washing of his hands, which rite signifieth properly the defiling of the handes before, but as yet Pilate had not defiled his hands, & therfore he vsed it as a token to shew that Christ was innocent, and that he would not defile his owne hands with innocent blood. There were three causes that mooued Pilate to absolue Christ. First he sawe that he was a *iust man*,
Mat. 27. 19 20. as Saint Matthew noteth, & that the high
Mar. 15. 10 priests and people had deliuered him vp *of enuie*, as Saint Marke saith. By this it is plaine, that a very Pagan or infidel may in some things go beyond such as be in gods Church hauing better conscience, & dealing more iustly then they. Pontius Pilate was a heathen man and a Gentile, the Iewes were the church and people of the liuing God: yet he sees plainly that Christ was a iust man, and thereupon is mooued to absolue him; whereas the Iewes which should be men of conscience and religion seek his death. And thus a very Pagā may otherwhiles see more into a matter then they that be reputed of the church. And this must admonish all such as professe the Gospell to looke vnto their proceedings, that they doe all things with vpright conscience: for if we deale vniustly in our proceedings, we may haue neighbours, men of no religion, that will looke through vs, and see the grosse hypocrisie of our profession, which also would bee loath to doe those things which we doe. The second cause that mooued Pilate to absolue Christ, was his wiues dreame: for when he was set downe vpon the iudgement seat, she sent vnto him saying, *Haue thou nothing to doe with that iust man: for I* Mat. 27. 19 *haue suffered many things in a dreame by reason of him.* Dreames are of three sortes: naturall, rising from the constitutiō of the bodie: diabolical, such as come by the suggestion of the deuill: diuine, which are from God. Some haue thought that this dreame was of the deuil; as though he had laboured thereby to hinder the death of Christ, and consequently our saluation: but I rather think it was occasioned by the things which shee had heard before of Christ, or that it was immediatly from God, as the dreames of Pharao and Nabuchodonoser, and serued for a further manifestation of Christs innocencie. Here it may be asked, whether we may regard our dreames nowe, as Pilates wife did or no? *Ans.* We haue the bookes of the olde and newe testament to be our direction, as Esaie saith, *to the Lawe and to the testimony,* Isa. 8. 20. they must be our rule and guide. In these daies we must not looke to bee taught by visions and dreames: yet shall it not be amisse to obserue this caueat concerning dreames, that by them we may gesse the constitution of our bodies, and oftentimes at the sinnes whereunto we are inclined. The last motiue which caused Pilate to absolue Christ was a speech of the Iewes; for they said, that Christ ought to dye by their lawe, *because he said he was the Sonne* Ioh. 19. 7. *of God*. And the text saith, when Pilate *heard that, he was afraid*, Marke howe a poore Painym that knewe not Gods word, at the hearing of the name of the sonne of God is stricken with feare. Noe doubt

doubt hee shall rise in iudgement against many among vs that without al feare rend the name of God in peeces by swearing, blaspheming, cursed speaking. But let all those that feare the Lord learne to tremble and be afraid at his blessed name.

Thus much for the causes that moued Pilate to absolue Christ: as also for the second part of Christs arraignment; namely his accusation. Nowe followes the third part, which is his condemnation: and that is twofold. The first, by the Ecclesiasticall assembly and counsell of the Iewes at Ierusalem, in the high Priestes hall before Caiphas. The tenour of his condemnation was this. *He hath blasphemed, what haue we any more need of witnesses? he is worthy to die.* The cause why they say not *he shal die*, but, *he is worthy to die*, is this. The Iewes had two iurisdictions, the one Ecclesiasticall, the other ciuill, both prescribed and distinctly executed by the commaundement of God, till the time of the Machabees, in which both ioyntly together came into the hands of the priests: but afterward about the daies of Herod the great, the Romane Emperour tooke away both iurisdictions from the Iewes and made their kingdome a prouince, so as they could do no more but apprehend, accuse, & imprison: as doeth appeare by the example of Saul, who gate letters from the high priest to Damascus, that if hee found any either man or woman that beleeued in Christ, he might bring them bound to Ierusalem, & imprison them: but kill or condemne they could not.

Math.26. 66.

Deut.17.7, 8,9.

Act.9.1.

By the fact of this Counsell we learne sundrie points: first, that generall counsels and the Pope himselfe sitting iudicially in his consistorie may erre. If there were any visible Church of God at the time of Christs arraignment vpon the face of the whole world; it was no doubt the Church of the Iewes. For Caiphas the high priest was a figure of Christ, the Scribes, & Pharises sate in Moses chaire, and Ierusalem is called by Christ the holy cittie, Math.4.5. and 27.53. Yet for all this that which was foretolde is nowe verified, namely that the cheife corner stone should bee reiected of master-builders. For by the generall consēt of the cōsell at Ierusalem, Christ the head of the Catholike Church and the redeemer of mankind is accused of blasphemie, & condemned as worthy of death. Wherfore it is a meere dotage of mans braine to auouch that the Pope cannot possibly erre in giuing a definitiue sētence in matters either of faith or maners. Neither can the Church of Rome plead priuiledge, for Ierusalem had as many prerogatiues as any people in the world could haue.

Rom.9.3.

Againe, by this we see there is no reason why wee should ascribe to any man or to œcumenicall counsels themselues, absolute and soueraigne power to determine and giue iudgement in matters of religion, considering they are in daunger to be ouertaken with notable slips and errours. And therefore the soueraigntie of iudgement is peculiar to the sonne of God, who is the onely doctour and lawe-giuer of the Church: and he puts the same in execution in and by the written word. As for the speech of the Papists calling the Scriptures a *dumbe Iudge*, it is little to be regarded: for the Scriptures are, as it were, the letter of the liuing God sent from heauen to his Church vpon earth: and therefore they speake as plainely and as sufficiently vnto vs of all matters of faith as a man can speake vnto his friend by letter, so be it, we haue the gift of discerning. Yet doe wee barre the Church of God from all iudgement. For the ministeriall power of giuing iudgement both publikely and priuately is granted vnto it of God: & that is to determine and giue sentence of matters in question according to the word as the lawyer giues iudgement, not according as hee will, but according to the tenour of the lawe.

Math.23. 10.

Thirdly, we learne, that personall succession is no vnfallible marke of the true faith, and of true pastours; vnlesse withall be ioyned succession in the doctrine of the Prophets and Apostles. For Caiphas held his office by succession from Aaron: and yet in publike assembly condemned the Messias spoken of by Moses and the prophets. Therfore the succession of b shops of Rome from Peter is of no moment, vnlesse they can prooue that their religion is the religion of Peter, which they can neuer doe.

And thus much of Christs first condemnation. The second was by Pontius Pilate, who sate in another court as a ciuill iudge, and the tenour of his sentence was, that the Iewes should take him and crucifie him. Here wee must cōsider the reasōs that moued Pilate to determine thus: the first was the impatience of the Iewes: he for his part was loath to defile his hands with

Luk.23.24

with innocent blood, but the Iewes cried,
Mat.27.25 *his blood be vpon vs, & on our childrē*: which according to their wish came vpon them within fewe yeares after, and so remaineth still vnto this day. By which we are taught to take heede of imprecations against our selues, our children, our seruants, or any other creatures: for God heareth mens praiers two waies; either in mercy, or in his wrath and danger. If thou curse thy selfe or any other, except thou turne vnto the Lord by speedy repentance, he may heare thy prayer in his wrath, & verify thy curse vpon thee to thy vtter confusion. The second reason that mooued Pilate to condemne Christ was, becausse he feared men more then God: for Beeing deputy vnder
Ioh.19.12. 13. Tyberius Cæsar ouer the Prouince of Iudea, for feare of loosing his office, and of displeasing the Iewes, he condēned Christ after he had absolued him: whereby wee see, that it is a grieuous sinne to feare dust and ashes more then the liuing God. And therefore Saint Iohn saith, that *the feareful*
Reu.21.8. *shal haue their portiō in the burning lake*: that is, such as are more afraid of man then of God. And this sinne in Pilate wanted not his iust reward: for not long after he lost his depunishippe, and Cæsars fauour, and
Euseb. hist. l.2.c.7. fledde to Vienna: where liuing in banishment, he killed himselfe. And thus GOD meetes with them that feare the creature more then the creator. That we may therfore auoid the heauy hand of God, let vs learne to feare God aboue all: elsse we shall dishonour God, and shame the religon which we professe.

The proper end of Christs condemnation set downe though not in Pilates will, yet in Gods eternall counsell was, that hee might be the cause of absolution at the bar of Gods iustice vnto all those whatsoeuer they are which shall come to life eternall. For we must still remember, that when Christ was condemned by mortall iudges he stood in our place, and in him were all our sinnes condemned before God. Therfore to conclude this point: if this were the ende of the counsell of God, to haue his owne sonne condemned by Pontius Pilate a mortall iudge, that we might not be condemned but absolued before Gods iudgement seat: let vs al labour to haue this absolutiō sealed vp in our hearts by the testimony of Gods spirit. For one day wee must come to the bar of Gods iudgment: & if we haue not an absolution by Christs condemnation at Pilates earthly barre, let vs looke for nothing elsse but the feareful sentence of condemnation at the celestiall barre of Gods iustice, to be vttered at the day of the last iudgement. If a man should cōmit such an heynous offence, as that he could no other way escape death but by the princes pardon, he neither would nor could be at rest, til by one means or other he had obtained the same, and had gotten it written & sealed: which done, he would carry it home, locke it vp safe and sound, and many times looke vpon it with great ioy and gladnesse. Well, this is the case of euery one of vs: by nature we are rebels and traytours against god, and haue by our sinnes deserued ten thousand deaths. Nowe our onely staye and refuge is, that Christ the sonne of God was condemned for vs: and therefore in Christ we must sue for pardon at Gods hands, and neuer rest till we haue the assurance therof sealed vp in our hearts and consciences: alwaies remembring, that euer after we lead a newe life, and neuer commit the like sins against God any more. It were a blessed thing if this would enter into our hearts: but alas, we are as dead in our sinnes as a dead carkasse is in the graue. The Ministers of God may teach this often vnto vs, and we may also heare the same: but satan doeth so possesse mens hearts, that they seldome or neuer beginne to beleeue or receiue it till it be two late. Euery one can say, God is merciful, but that is not enough: for Christ beeing most righteous was condemned, that thou beeing a wretched sinner mightest be saued: and therefore thou must labour for thy selfe, to haue some testimony of thine absolution by Christs condemnation, sealed vp in thine owne conscience, that thou maiest more assuredly say, God is and will be merciful vnto thee.

Hauing spoken of the whole araignment of Christ, and of his passion in generall, nowe let vs proceede to the parts of the passion, which are three: Christs execution, his Buriall, and his Descending into hell. This beeing withall remembred, that these three parts, are likewise three degrees of Christs humiliations.

Christs execution is that part of his passion, which he bare vpon the crosse, expressed in the wordes of the creede, *he was crucified, and dyed*. In handling of it, we must obserue fiue things; I. the person that suffered: II. the place where he suffered. III. the time when he suffered. IV. the manner howe he suffered. V. the excellen-

cie

cie of his passion. For the first, the person
1.Pet.3.18 that suffered was Christ the iust, as Peter saith, *Christ also hath once suffered for sinnes*, the iust *for the vniust*: and againe, *Christ Iesus* the iust (saith Saint Iohn)
1.Ioh.2.1. *is the reconciliation for our sinnes.* And in his execution, we shall haue manifest declarations of his righteousnesse and iustice, consisting in two most worthy points. First, when hee was vpon the crosse, and the souldiours were nailing his handes and feete thereunto, and racking his body most cruelly; he
Luk.23.34 prayed, *Father, forgiue them, they know not what they doe.* These souldiers were by all likelihood the very same that apprehended him, and brought him before Caiphas, and from thence to Pontius Pilate, and there platted a crowne of thornes and set it on his head, and buffeted him, and spitefully intreated him as we haue heard: and yet Christ speaks no word of reuenge vnto them, but with all patience in the very extremity of their malice and iniury, he praieth vnto his father to forgiue them. Hence we are taught that when iniuries are done vnto vs, we ought to abstaine from all affection of reuenge, and not so much as manifest the same either in word or deede. It is indeede a hard lesson to learne and practise: but it is our parts to indeuour to doe it: and not onely so, but to be ready for euill to doe good: yea, euen at that instant, when other men are doing vs wrong: euen then (I say) we must bee ready, if it be possible to doe them good. When as Christs enemies were practising against him all the treachery they could, euen then he performeth the worke of a Mediatour, and prayeth for them vnto his father, and seeketh their saluation. Againe, wheras Christ prayeth thus, *Father, forgiue them*, we gather, that the most principall thing of all that man ought to seeke after in this life, is the forgiuenes of his sinnes. Some thinke that happinesse consisteth in honour, some in wealth, some in pleasure, some in this, some in that: but indeede the thing which wee should most labour for, is reconciliation with God in Christ, that we may haue the free remission of all our sinnes. Yea this is blessednes it selfe, as Dauid saith, *Blessed is he whose*
Psal.32.1. *iniquitie is forgiuen, and whose sinne is couered.* here then behold the madnesse of the men of this world, that either seeke for this blessing in the last place or not at all.

The second testimony of Christs righteousnesse giuen in the middest of his passion was, that he beheld his mother standing by, and commended her to the
Ioh.19. custody of Iohn his disciple: whereby he gaue an example of most holy obedience vnto the fifth commandement, which prescribeth honour vnto father and mother. And this his fact sheweth, that the obseruing of this commandement standeth not in outward shewe and reuerence onely; but in a goddy recompence, in procuring vnto parents al the good we can, both cõcerning this and a better life. It often fals out that children be as it were Cains to father and mother; some raile on them, some fight with them; others see thẽ pine away and sterue, and not releeue them. But all dutifull children must here learne, that as their parents haue done many duties vnto them, & brought them vp: so they againe must in all reuerence performe obedience vnto them both in word and deede: and when occasion is offered releeue them, yea in all they can, doe good vnto them. Againe in this we may see what a wretched state is that which the Church of Rome calleth the state of perfection; namely to liue apart from the company of men, in fasting and praying all the daies of a mans life: for hereby the bond of nature is broken, and a man can not doe the duty vnto his parents which Gods law requireth, and Christ here himselfe practiseth, nor the duties of a member of Christ which are to be done to the whole Church, and to the rest of the members thereof.

The place where Christ suffered is called *Caluary* or *Golgotha*, that is, the place of dead mens skuls, without the wals of Hierusalem. Concerning the reason of this name, men be of diuers opinions. Some say it was so called, because Adam was buried there, and that his skull beeing there founde gaue the name to the place. And this is the very opinion of some auncient diuines, that Christ was there crucified where Adam was buried; but because it hath no certaine grounde, I leaue it as vncertaine. Others thinke it was called *Caluarie*, because the Iewes were woont to carry out the bones of the dead men, and there to heape them together, as in times past the manner was in the vaultes of sundrie Churches in this land. And some others thinke it was called *Golgotha* or *Caluarie*, because theeues and murtherers, & malefactours were there executed, stoned, burned: whereby it came to passe that many

Iewish Rabbines. Cypr. lib. de resurrect. Auguſt. ſerm. 71. de temp. Hieron. epiſt. Paulæ ad Marcellam.

skuls

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Ioh.19.14. Mar.15.23

A.Gell. noct. Att. l. 3. c. 3.

The fourth and last point, is the order and whole proceeding of Christs execution; which may be reduced to foure heads: the I. his going to execution, the II. his crucifying, the III. his death, the IV. the consequents of his death. Againe in his going to executiõ we may consider many pointes.

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Iosu.7.24 Leu.21.14 Act.7.58. Leu.6.30. Heb.13.12

Hence may all Christians learne to knowe their owne estate and condition: first, in this worlde they must looke to be accounted the *offscouring of the earth, and the filth of the world*, as the Apostle saith, & we must all prepare our selues to beare this estate. They that will bee Gods children must not looke to be better accepted of in the world then Christ was. Secondly by this euery one of vs must learne to bee content to vse this world, as strangers and pilgrimes; being euery day and houre readie to leaue the same. For if Christ the Son of God himselfe was brought out of Hierusalem, as not beeing worthy to haue his aboade there, then must euery Christian man looke much more for the like extremity. And therefore it is not good for vs to haue our hearts tied to the world, and to seeke alwaies to bee approued of the same: for that argueth that we are not like to Christ: but we must rather doe as poore pilgrimes in strange countries; and that is onely to looke for safe conduct through the miseries in this world, hauing in the meane season our hearts, wills, and affections set on the kingdome which is in heauen. The second thing is, that Christ was made to beare his owne crosse for so it seemes the manner of the Romans was to deale with malefactours. And this must put vs in minde of that notable lesson which Christ himselfe taught his disciples; namely, that *if any man will be his disciple, he must denie himselfe, take vp his own crosse daily, and follow him*: where by the crosse we must vnderstand, that portion of affliction, which God hath alotted to euery one of his children: for there is no child of God

1. Cor.4. 13.

Luk.9.23.

God to whome he hath not meaſured out as is were ſome bitter cup of miſerie in this life. And therefore Paul ſaith, *Now reioyce I in my ſuffering for you, and fulfill the reſt of* Col.1. 24. *the ſufferings of Chriſt in my fleſh.* By Chriſts ſufferings he meaneth not the paſſion of Chriſt, but the ſufferings of the bodie of Chriſt that is the Church where of Chriſt is the head. Moreouer we muſt ſuffer as he did, and that daily; becauſe as one day followeth another, ſo one croſſe comes in the necke of another. And whereas Chriſt beares the croſſe that was laid on him by the hands of the ſouldiers, it muſt teach vs not to pull croſſes vpon our ſelues; but waite till God lay them on vs; and when that time comes we muſt willingly bend our ſhoulders, ſtoope downe, and take thē vp; where they be in body or in ſoule: and that euery day if it be Gods will ſo long as wee liue: and by this ſhall wee moſt notably reſemble our Sauiour Chriſt.

Thirdly, when Chriſt had carried his croſſe ſo long till he could carrie it no lōger, by reaſon of the faintnes of his body, which came by buffets, whippings, and manifold other iniuries, then the Souldi- Luk.23.26 ers meeting with one Simon of Cyrene a ſtraunger, made him to beare the croſſe: where we are put in minde, that if we faint in the way and be wearied with the burdē of our afflictions, God will giue good iſſue, and ſend as it were ſome Simon of Mat.11.28 Cyrene to help vs, and to be our comforter.

The fourth point is, that when Chriſt was carrying his own croſſe, & was now paſſing on towards Golgotha, certain women met him, & pitying his caſe wept for him: but Chriſt anſwered them and ſaid, *Daughters of Ieruſalem, weepe not for me but* Luk.23.27 *weepe for your ſelues, and your children, &c.* By this wee are firſt of all taught to pittie the ſtate of thoſe that be in affliction and miſerie. eſpecially thoſe that be the childrē of God: as the Apoſtle exhorteth vs, ſaying, *Remember them that are in bands, as* Hebr.13. 3. *though you were bound with them: and them that are in affliction, as though you were afflicted with them.* In this land by Gods eſpeciall bleſſing we haue enioyed the Goſpel of Chriſt with peace a long time, whereas other countries and churches are in great diſtreſſe: ſome wallowe in palpable ignorance and ſuperſtition: others haue libertie to inioy the Goſpell & want teachers: and ſome haue both the word and teachers and yet want peace, and are in continuall perſecution. Now when we that haue the Goſpell with peace doe heare of theſe miſeries in our neighbour churches, wee ought to be mooued with compaſſion towards them, as though we our ſelues were in the ſame afflictions. Secondly, whereas Chriſt ſaith, *Weepe not for me, but for your ſelues*, he doth teach vs to take occaſion by other mens miſeries to bewaile our owne eſtate: to turne our worldly griefes into godly ſorrowe for our ſinnes, which cauſeth vs rather to weepe for our offēces, then for our friendes, although euen this may alſo be done in godly manner. When a man bleeding at the noſe is brought into danger of his life, the Phyſitian lets him blood in another place, as in the arme, & turnes the courſe of the blood another way to ſaue his life: and ſo muſt we turne our worldly ſorrowes for loſſe of goods or friendes, to a godly ſorrowe for our offenſes againſt God: for ſo Saint Paul ſaith, *Godly ſorrow cauſeth repentance vnto ſaluation,* 2.Cor.7 10 *not to be repented of: but worldly ſorrowe cauſeth death.*

The fifth point is, that when Chriſt was brought to the place of execution, they gaue him vineger to drinke mingled with mirrhe and gall: ſome ſay it was to intoxi- Mar.15.23 cate his braine, and to take away his ſenſes and memorie. If this be true, we may here behold in the Iewes a moſt wicked part, that at the point of death, when they were to take away the life of Chriſt, they for their parts had no care of his ſoule. For this is a dutie to be obſerued of all magiſtrates, that when they are to execute malefactours, they muſt haue a ſpeciall regard to the good and ſaluation of their ſoules. But ſome thinke rather that this potion was to ſhorten and end his torments quickly. Some of vs may peraduenture thinke hardly of the Iewes, for giuing ſo bitter a potion to Chriſt at the time of his death: but the ſame doth euery ſinner that repenteth not. For whenſoeuer we ſinne, we doe as much as temper a cup of gall, or the poiſon of aſpes, and as it were giue it to God to drinke: for ſo God himſelfe cōpareth the ſinne of the wicked Iewes to poyſon, ſaying, *There vine is of the vine of* Deut.32. 32.33. *Sodome, and of the vines of Gomorrha, their grapes are grapes of gall, their cluſters be bitter, their wine is the poyſon of dragons, and the cruell gall of Aſpes.* And for this cauſe we ought to thinke as hardly of our ſelues as of the Iewes, becauſe ſo oft as we commit

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Leu. 21. 14
Act. 7. 58.
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1. Cor. 4. 13.
Luk. 9. 23.

God to whome he hath not measured out as is were some bitter cup of miserie in this life. And therefore Paul saith, *Now reioyce I in my suffering for you, and fulfill the rest of* Col.1.24. *the sufferings of Christ in my flesh.* By Christs sufferings he meaneth not the passion of Christ, but the sufferings of the bodie of Christ that is the Church where of Christ is the head. Moreouer we must suffer as he did, and that daily; because as one day followeth another, so one crosse comes in the necke of another. And whereas Christ beares the crosse that was laid on him by the hands of the souldiers, it must teach vs not to pull crosses vpon our selues; but waite till God lay them on vs; and when that time comes we must willingly bend our shoulders, stoope downe, and take thē vp; where they be in body or in soule; and that euery day if it be Gods will so long as wee liue: and by this shall wee most notably resemble our Sauiour Christ.

Thirdly, when Christ had carried his crosse so long till he could carrie it no lōger, by reason of the faintnes of his body, which came by buffets, whippings, and manifold other iniuries, then the Souldi- Luk.23.26 ers meeting with one Simon of Cyrene a straunger, made him to beare the crosse: where we are put in minde, that if we faint in the way and be wearied with the burdē of our afflictions, God will giue good issue, and send as it were some Simon of Mat.11.28 Cyrene to help vs, and to be our comforter.

The fourth point is, that when Christ was carrying his own crosse, & was now passing on towards Golgotha, certain women met him, & pitying his case wept for him: but Christ answered them and said, Luk.23.27 *Daughters of Ierusalem, weepe not for me but weepe for your selues, and your children, &c.* By this wee are first of all taught to pittie the state of those that be in affliction and miserie. especially those that be the childrē of God: as the Apostle exhorteth vs, saying, *Remember them that are in bands, as* Hebr.13.3. *though you were bound with them: and them that are in affliction, as though you were afflicted with them.* In this land by Gods especiall blessing we haue enioyed the Gospel of Christ with peace a long time, whereas other countries and churches are in great distresse: some wallowe in palpable ignorance and superstition: others haue libertie to inioy the Gospel & want teachers: and some haue both the word and teachers and yet want peace, and are in continuall persecution. Now when we that haue the Gospell with peace doe heare of these miseries in our neighbour churches, wee ought to be moued with compassion towards them, as though we our selues were in the same afflictions. Secondly, whereas Christ saith, *Weepe not for me, but for your selues*, he doth teach vs to take occasion by other mens miseries to bewaile our owne estate: to turne our worldly griefes into godly sorrowe for our sinnes, which causeth vs rather to weepe for our offēces, then for our friendes, although euen this may also be done in godly manner. When a man bleeding at the nose is brought into danger of his life, the Physitian lets him blood in another place, as in the arme, & turnes the course of the blood another way to saue his life: and so must we turne our worldly sorrowes for losse of goods or friendes, to a godly sorrowe for our offenses against God: for so Saint Paul saith, *Godly sorrow causeth repentance vnto salua-* 2.Cor.7 *tion, not to be repented of: but worldly sorrowe* 10 *causeth death.*

The fifth point is, that when Christ was brought to the place of execution, they gaue him vineger to drinke mingled with Mar.15.23 mirrhe and gall: some say it was to intoxicate his braine, and to take away his senses and memorie. If this be true, we may here behold in the Iewes a most wicked part, that at the point of death, when they were to take away the life of Christ, they for their parts had no care of his soule. For this is a dutie to be obserued of all magistrates, that when they are to execute malefactours, they must haue a speciall regard to the good and saluation of their soules. But some thinke rather that this potion was to shorten and end his torments quickly. Some of vs may peraduenture thinke hardly of the Iewes, for giuing so bitter a potion to Christ at the time of his death: but the same doth euery sinner that repenteth not. For whensoeuer we sinne, we doe as much as temper a cup of gall, or the poison of aspes, and as it were giue it to God to drinke: for so God himselfe cōparēth the sinne of the wicked Iewes to poyson, saying, *There vine is of the vine of* Deut.32. *Sodome, and of the vines of Gomorrha, their* 32.33. *grapes are grapes of gall, their clusters be bitter, their wine is the poyson of dragons, and the cruell gall of Aspes.* And for this cause we ought to thinke as hardly of our selues as of the Iewes, because so oft as we commit

any offence against God, we do as much as mingle ranke poison, and bring it to Christ to drinke. Nowe afterward, when this cup was giuen him, he tasted of it; but dranke not, because he was willing to suffer all things that his father had appointed him to suffer on the crosse, without any shortening or lessening of his paine.

Thus we see in what manner Christ was brought forth to the place of execution: now followeth his crucifying. Christ in the prouidence of God was to be crucified for two causes: one, that the figures of the old testament might be accomplished and verified. For the heaue-offering lifted vp and shaked from the right hand to the left, and the brasen serpent erected vpon a pole in the wildernesse, prefigured the exalting of Christ vpon the crosse. The second, that we might in conscience be resolued, that Christ became vnder the
Gal. 3. 13. law and suffered the curse thereof for vs, and bare in his owne bodie and soule the extremitie of the wrath of God for our offences. And though other kindes of punishments were notes of the curse of God, as stoning and such like; yet was the death of the crosse in speciall manner aboue the rest accursed, not by the nature of the punishment, not by the opinions of men, not by the ciuill lawes of countries and kingdomes, but by the vertue of a particular
Deu. 21. 23 commandement of God, foreseeing what manner of death Christ our Redeemer should die. And hereupon among the Iewes in all ages this kinde of punishment hath bene branded with speciall ignominie, as paul signifieth when hee saith, *He*
Phil. 2. 8. *abased himselfe to the death euen to the death*
Num. 25. 4 2. Sa. 21. 6. *of the crosse*: and it hath bin alotted as a most grieuous punishment to most notorious malefactours. If it be said that the repentant theefe vpon the crosse died the same death with Christ and yet was not accursed, the answer is, that in regard of his offences he deserued the curse and was actually accursed, & the signe of this was the death which he suffered, and that in his owne confession: but because he repented, his sinnes were pardoned, & the curse remoued. It may further be said, that crucifying was not known in Moses daies, and therefore not accursed by any speciall commandement of God in Deutronomy. *Answ.* Moses indeede speakes nothing in particular of crucifying, yet neuertheless he doeth include the same vnder the generall. For if euery one which hangs vpon a tree be accursed, then he also which is crucified; for crucifying is a particular kinde of hanging on a tree. Lastly, it may be alleadged, that Christ in his death could not be accursed by the lawe of Moses because he was no malefactour. *Anſ.* Though in regard of himselfe he was no sinner, yet as he was our surety he became sinne for vs, and consequently the curse of the law for vs, in that the curse euery way due vnto vs by imputation and application was made his.

Furthermore Christ was crucified not after the manner of the Iewes, who vsed to hang malefactours vpon a tree binding them thereto with cords, and that when they were dead, but after the vsuall maner of the Romanes; his body beeing partly Psal. 22. 17 nailed to the crosse, and partly in the nailing extreamly racked, otherwise I see not but that a man might remaine many daies togither aliue vpon the crosse. And here we haue occasion to remember that the Papists who are so deuout and zealous towards crucifixes are farre deceiued in the making of them. For first of all, the crosse was made of three peeces of wood, one fastened vpright in the ground to which the Iren. l. 2. c. 42 Aug. l. 50. hom. 2. bodie and backe leaned, the second fastened towards the toppe of the first ouerthwart, to which the handes were nailed: the third fastened towards the bottome of the first, on which the feete were set & nailed: whereas contrariwise popish caruers and painters fasten both the feete of the crosse to the first: secondly; the feete of Author lib. de passione inter opera Cypriani. Christ were nailed asunder with two distinct nailes, and not nailed one vpon another with one naile alone as Papists imagine, & that to the very body of the crosse: for then the souldiers could not haue broken both the legges of the theeues, but only the outmost: because one of them lay vpon the other.

Let vs now come to the vse which may bee made of the crucifying of Christ. First of all here we learne with bitternesse to bewaile our sinnes: for Christ was thus cruelly nailed on the crosse, and there suffered the whole wrath of GOD, not for any offence that euer he committed, but beeing our pledge and suretie vnto God, he suffered all for vs: and therefore iust cause haue wee to mourne for our offences, which brought our Sauiour Christ to this lowe estate. If a man should bee so farre in debt that he could not be freed, vnlesse the suretie

ſuretie ſhould bee caſt into priſon for his ſake; nay, which is more, be cruelly put to death for his debt, it would make him at his wits end, and his very heart to bleede. And ſo is the caſe with vs by reaſon of our
Mat. 6. 12. ſinnes; wee are Gods debters, yea bankrupts before him, yet haue we gotte a good ſuretie, euen the ſonne of God himſelfe, who to recouer vs to our former libertie was crucified for the diſcharge of our debt. And therefore good cauſe haue wee to bewaile our eſtate euery day, as by the
Zach. 12. 10. Prophet it is ſaid, *They ſhall looke on him whome they haue pierced, they ſhall lament for him as one mourneth for his owne ſonne: they ſhall be ſorrie for him as one is ſorrie for his firſt borne.* Looke as the blood followed the nailes that were ſtricken through the bleſſed hands and feet of Chriſt, ſo ſhould the meditation of the croſſe and paſſion of our Redeemer be as it were nailes and ſpeares to pierce vs, that our hearts might bleed for our ſinnes: and wee are not to thinke more hardly of the Iewes for crucifying him then of our ſelues, becauſe euē by our ſinnes we alſo crucified him. Theſe are the very nailes which pierce his hands and feete, and theſe are the ſpeares which pierce through his ſide. For the loſſe of a little worldly pelfe, oh how are we grieued! but ſeeing our tranſgreſſions are the weapons whereby the ſonne of God was crucified, let vs (I ſay it againe and againe) learne to bee grieued for them aboue all things, and with bleeding and melting hearts bow and buckle vnder them, as vnder the croſſe.

Secondly, Chriſt ſaith of himſelfe, as
Ioh. 3. 14. *Moſes lift vp the ſerpent in the wilderneſſe, ſo muſt the ſonne of man be lifted vp*: the cōpariſon is excellent and worthy the marking. In the wildernes of Arabia the people of Iſrael rebelled againſt God, & thervpon he ſent fierie ſerpents among them, which ſtung many of them to death: now when they repented, Moſes was commanded to make a braſen ſerpent, and to ſet it vpon a pole, that as many as were ſtung might looke vnto it and recouer: & if they could but caſt a glaunce of the eye on the braſen ſerpent, when they were ſtung euen to death, they were reſtored to health and life. Nowe euery man that liueth is in the ſame caſe with the Iſraelites; Satā hath ſtung vs at the heart, and giuen vs many a deadly wounde, if wee could feele it, and Chriſt who was figured by the braſen ſerpent was likewiſe exalted on the croſſe, to conferre righteouſnes and life eternall to euery one of vs: therefore if we will eſcape eternal death, we muſt renoūce our ſelues and lift vp the eies of our faith to Chriſt crucified, and pray for the pardon of our ſinnes: and then ſhall our hearts and conſciences be healed of the wounds & gripes of the deuill: & vntill ſuch time as we haue grace to doe this, we ſhall neuer be cured, but ſtill lie wōūded with the ſtings of ſatā, & bleeding to death euē at the very heart, although we feele no paine or griefe at al. But ſome may aske how any man can ſee him crucified now after his death? *Anſw.* Wherſoeuer the word of God is preached, there Chriſt is crucified, as Paul ſaith, *O*
Gal. 3. 1 *fooliſh Galathiās, who hath bewitched you that ye ſhould not obey the trueth, to whome before Ieſus Chriſt was deſcribed in your ſight, & among you crucified?* meaning that hee was liuely preached among them. We neede not to goe to wodden croſſes, or to goldē crucifixes to ſeeke for him; but where the goſpell is preached, thither muſt we goe, and there lift vp our eies of faith to Chriſt, as he is reuealed vnto vs in the worde; reſting on him and his merits with all our hearts, and with a godly ſorrowe confeſſe and bewaile our ſinnes, craving at his hāds mercie and pardon for the ſame. For till ſuch time as we doe this, we are grieuouſly ſtung by Satan, and are euery moment euē at deaths doore. And if we can thus beholde Chriſt by faith, the benefits which come hereby ſhall be great: for as Paul ſaith, *the old man*, that is, the corruption of our nature, and the bodie of ſin that raigneth in vs, *ſhal be crucified with him*: for whē Chriſt was nailed on the croſſe, al our ſins were laid vpō him; therefore if thou doeſt vnfainedly beleeue, all thy ſinnes are crucified with him, and the corruption of thy nature languiſheth and dieth as he languiſhed and died vpon the croſſe.

Thirdly, we muſt learne to imitate Chriſt: as he ſuffered himſelfe to be nailed to the croſſe for our ſinnes, ſo anſwerably muſt euery one of vs learne to crucifie our fleſh, and the corruption of our nature, & the wickedneſſe of our owne hearts, as
Gal. 5. 24. Paul ſaith, *They that are Chriſts haue crucified the fleſh with the luſts & affections thereof.* And this we ſhal doe, if for our ſinnes paſt we waile and mourne with bitternes, and preuent the ſinns to come, into which we may fal by reaſon of the corruption of our natures, by vſing all good meanes, as praier, faſting, & the word of God preached

ched, and by flying all occasions of offence. We are not to destroy our bodies or to kill our selues, but to kill and crucifie sinne that liueth in vs, and to mortifie the corruption of our nature that rebells against the spirit. Christianitie stands not in this, to heare the word of God, and outwardly to professe the same, and in the meane season still to liue in our sinnes, and to pamper our owne rebellious flesh; but it teacheth vs alwaies to haue in readines some speare or other to wound sinne, and the sword of the spirit to cut downe corruption in vs, that thereby we may shewe our selues to be liuely followers of Christ indeed.

Fourthly, by this we may learne that the wrath of God against sinne is wonderfull great, because his own Sonne bearing our person, and beeing in our place, was not onely crucified, and racked most cruelly, but also bare the whole wrath of God in his soule: and therefore we must leaue off to make so little account of sinne as commonly we doe.

Fifthly, whereas the person crucified was the sonne of God, it sheweth that the loue of God which he bare vnto vs in our redemption is endlesse; like a sea without banke or bottome, it cannot be searched into; and if we shall not acknowledge it to be so, our condemnation will be the greater.

Sixtly, in this that Christ bare the curse of the law vpon the crosse; we learne that those that be the children of God, when they suffer any iudgement, crosse, or calamitie, either in bodie or in minde or both, doe not beare them as the curses of God, but as the chastisements of a louing father. For it doth not stand with the iustice of God to punish one fault twise: and therefore when any man that putteth his whole confidence in God, shall either in his own person, in his good name, or in his goods feele the heauie hand of God. God doeth not as a iudge curse him, but as a father correct him. Here then is condemned the opinion of the Church of Rome, which hold, that we by our sufferings do in some part satisfie the iustice of God: but this cannot stand, because Christ did make a perfect satisfaction to the iustice of his father for all punishment. And therefore satisfaction to God made by man for temporall punishment is needlesse, and much derogates from Christs passion,

In the crucifying of Christ, two things specially must be considered: The manner of the doing of it, and his continuance aliue vpon the crosse. Touching the maner, the spirit of God hath noted two things. The first, that Christ was crucified betweene two theeues, the one vpon his left hand, the other vpon his right; in which action is verified the saying of the prophet Esay, *He was aumbred nmong the wicked*: & the Iewes for their parts doe hereby testifie, that they esteemed him to be, not some common wicked man, but euen the captaine and ringleader of all theeues & malefactours whatsoeuer. Nowe whereas Christ standing vpon the crosse in our roome and stead, is reputed the head and prince of all sinners, it serueth to teach euery one of vs that beleeue in him to iudge our selues most vile and miserable sinners, and to say of our selues with Paul, that wee are the cheife of all sinners. The second thing is, that Christ was crucified naked; becuse he was stripped of his garments by the Souldiers when he was to be crucified. The causes why he suffered naked are these. First, Adam by his fall brought vpon all mankind death both of body and soule, and also the curses of God which befall man in this life: among which this was one, that the nakednesse of the body should be ignominious; & hereupon whē Adam had sinned, and sawe himselfe naked he fledde from the presence of God, and hidde himselfe euen for very shame. Christ therefore was stripped of his garments, and suffered naked, that he might beare all the punishment and ignominie that was due vnto man for sinne. Secondly this came to passe by the goodnesse of God, that we might haue a remedie for our spirituall nakednesse; which is, when a man hath his sinnes lying open before Gods eies; and by reason thereof he himselfe lyeth open to all Gods iudgements. Hereof Christ speaketh to the angell of the church of Laodicea, saying, *Thou saiest I am rich, and increased with goods, and haue needs of nothing, and knowest not how thou art wretched, miserable, blinde, and naked.* So when the Israelites had committed idolatrie by the golden calfe, Moses telleth them that *they were naked*, not onely because they had spoyled themselues of their earings, but especially because they were destitute of Gods fauour, and lay open & naked to all his iudgements for that sinne. And Salomō saith, *Where there is no vision, there the people are made naked*, that is, their

Isa. 53. 6.

1. Tim. 1. 15.

Gen. 3. 7. 8.

Reu. 3. 17.

Exo. 32. 25

Pro. 29. 18

sinnes

sinnes lie open before God; and by reason thereof they themselues are subiect to his wrath and indignation. Now Christ was crucified naked, that he might take away from vs this spirituall nakednesse; and also giue vnto vs meete garments to cloath vs withal in the presence of God, called *white rayment*, as Christ saith *I counsell thee to buy*
Reu.3.18. *of me white raiment, that thou mayest be cloathed, and that thy filthy nakednesse do not*
Reu.7.14. *appeare*: and, *Long white robes dipped in the blood of the Lambe*, which serue to hide the nakednesse of our soules. What these garments are, the Apostle sheweth when
Gal.3.27. he saith, *All that are baptized into Christ, haue put on Christ.* And, *Put on the new man*
Eph.4.24. *which after God is created in righteousnesse, and true holynesse.* Our nakednesse maketh vs more vile in the sight of God, then the most loathsome creature that is, can be vnto vs; vntill we haue put on the righteousnesse of Christ to couer the deformitie of our soules, that wee may appeare holy & without spotte before God. Thirdly, Paul saith, *We knowe if our earthly*
2.Cor.5.1. 2.3. *house of this tabernacle be destroyed, we haue a building giuen of God, &c. For therefore we sigh, desiring to bee cloathed with our house which is from heauen, because if we be cloathed we shall not be found naked.* Where it is like that the Apostle alludeth to the nakednesse of Adam after his fall; and therefore giueth vs another reason why Christ was crucified naked, namly, that after this life he might cloath all his members with eternall glorie.

If this be so, that a part of our reioycing stand in the glorious nakednes of Christ crucified, there is no reaso why we should be puffed vp with the vanity of our apparell. It should rather bee an occasion to make vs ashamed, then to make vs proud. The theefe may as well brag of the brand in his hand, or of the fetters on his heeles, as we may of our attire; because it is but the couering of our shame: & therfore should put vs in mind of our sinne and shamefull nakednesse.

The aboad of Christ vpon the crosse, was about the space of sixe houres. For the death of the crosse was no suddain but a lingring death. And in this space of time there fel out fiue notable euents. The first, that the souldiours hauing stripped Christ of his garments, deuided them into foure parts, and cast lottes for his coate, because it was wouen without seame. And by this appeares the great loue of Christ to man, who was not only content to suffer, but also to loose all that euer hee had, euen to the garments on his backe to redeeme vs; teaching vs answerably that if it please God to call vs to any trial hereafter we must be content to part withall for his sake, that we may winne him. Againe, in these souldiours we may behold a picture of this world: when they had nailed Christ to the crosse, they will not loose so much as his garments, but they come and deuide them and cast lottes for them: as for Christ himselfe, the Sauiour and redeemer of mankind, they regard him not. And thus fareth the world; it is a hard thing to finde a man to accept of Christ, because hee is Christ his redeemer: but when gaine comes by Christ, then he is wellcome. Esau that esteemed nothing of his fathers blessing, made great account of his brothers pottage. The Gaderens made more account of their swine, then of Christ: for when they heard that they were drowned, they beseech him to depart out of their coastes. Nay so bad is this age, that such as wil be taken to be the special members of Christ, doe not onely with the souldiers strippe Christ of his garments, but more then this, they bereaue him of his natures and offices. The Church of Rome by their transubstantiation strippe him of his manhoode: and by making other priestes after the same order with him, which doe properly forgiue sinnes, strip him of his priesthood: and of his kingly office, by ioyning with him a Vicar on earth, and head of the Catholike Church, and that in his presence: whereas al deputishippes and commissions cease in the presence of the principal. And when they haue done all this, then they further loade him with a number of beggarly ceremonies; and so do nothing else but make a b faigned Christ, in stead of the true and alone Messias.

b Fictitium Christum.

The second euent was, that Christ was mocked of all sorts of men. First they set vp the cause written why he was crucified namely, *This is the king of the Iewes*: then Mat.27.37 the people that passed by reuiled him, 38.39. wagging their heads at him and said, *Thou that destroyest the temple and buildest it in three dayes, saue thy selfe, &c.* Likewise the high Priestes mocking him, with the Scribes and Pharisies and the Elders, said, *He saued others, let him saue himselfe*. The same also did one of the theeues that was crucified with him cast in his teeth. Be-

Aug serm. 110. de tempore. a Productã mors.

Mar.19.24

hold here the wonderfull ſtrange dealing of the Iewes: they ſee an innocent man thus pitifully and grieuouſly racked, and nailed on the croſſe, and his blood diſtilling downe from hands and feete: and yet are they without all pittie, and compaſſion, and doe make but a mocke and a skoffe at him. And in this we may plainly ſee how dangerous and fearefull their caſe is, who are wholly giuen vp to the hardneſſe of their owne hearts: and we are further admoniſhed to take heede howe we giue our ſelues to ieſting or mocking of others. And if any thinke it to be a light ſinne, let them conſider what befell the Iewes for mocking Chriſt. The hand of God was vpon them within a while after, and ſo remaineth to this day. Little children wickedly brought vp, when they ſawe Eliſha the man of God comming, they mocked him and ſaid, *Come vp thou balde pate, come vp thou bald pate*: but Eliſha looked backe on them, and curſed them in the name of the Lord, and two wild beares came out of the forreſt and tare in peeces two and fourtie of them. Iulian once a Chriſtian Emperour, but after an Apoſtata, did nothing elſe but mocke Chriſt and his doctrine, and made ieſts of ſundry places of Scripture: but beeing in fight againſt the Perſians, was wounded with a dart (no mã knowing how) and died ſcoffing and blaſpheming. And ſuch like are the iudgemẽts of God, which befall mockers and ſcorners. Let vs therefore in the feare of God learne to eſchew and auoid this ſinne.

2. King. 2. 23. 24.

Furthermore if wee ſhall indifferently conſider all the mockes and ſcornings of the Iewes, we ſhall finde that they can not truely conuince him of the leaſt ſin; which ſerueth to cleare Chriſt, and to proue that he was a moſt innocent man, in whoſe wordes was no wickednesſe, and in whoſe mouth was found no guile: and therefore he was moſt fit to ſtand in our roome, and ſuffer for vs which were moſt vile and ſinfull. And here by the way a queſtion offereth it ſelfe to be skanned. Saint Matthew ſaith, *The theeues which were crucified with him caſt the ſame in his teeth* which the Scribes and Phariſes did, S. Luke ſaith, that one of the theeues mocked him. Nowe it may be demanded, how both theſe can be true? *Anſ.* Some reconcile the places thus that the Scripture ſpeaking generally of any thing, by a figure doeth attribute that to the whole, which is proper to ſome part onely; and ſo here doeth aſcribe that to both the theeues which agreeth but to one. Others anſwer it thus: that at the firſt both of the euill doers did mocke Chriſt, and of that time ſpeaketh Matthewe: but afterward one of them was miraculouſly conuerted, then the other alone mocked him, and of that time ſpake S. Luke. And this I rather take to be the trueth. But what was the behauiour of Chriſt, when hee is thus laden with reproch? In wonderfull patience he replies not, but puts vp all in ſilence. Where we are taught, that when a man ſhall raile on vs wrongfully, we muſt not returne rebuke for rebuke, nor taunt for taunt: but we muſt either be ſilent, or elſe ſpeake no more then ſhall ſerue for our iuſt defence. This was the practiſe of the Iſralites, by the appointment of Hezekias, when Rabſhakah reuiled the Iewes & blaſphemed the name of God; the people held their peace, & anſwered him not a word: for the kings commãdement was, *anſwer him not*. So Hannah being troubled in mind, prayed vnto the Lord, and Hely marked her mouth, for ſhee ſpake in her heart, and her lippes did moue onely, but her voice was not heard, therefore Hely thought ſhe had beene drunken, and ſaid, *Howe long wilt thou be drunken, put away thy drunkennesſe from thee*. Such a ſpeech would haue mooued many a one to verie hard words: but ſhe ſaid, *Nay, my Lord, but I am a woman troubled in ſpirit, I haue drunk neither wine nor ſtrong drinke: but haue powred out my ſoule before the Lord*. This is a hard leſſon for men to learne; but we muſt indeauour our ſelues to practiſe it, if wee will be followers of Chriſt, and ouercome euill with good.

2. King. 18. 36.

1. Sa. 1. 14.

Mat. 27. 44

Luk. 23. 39

Synechdoche.

The third thing that fell out in the time of Chriſts crucifying, was the pittiful complaint, in which he cried with a loud voice *Eli, Eli lamaſabacthani*, that is, *My God, my God, why haſt thou forſaken me*? In the opening of this complaint many pointes muſt be skãned. The firſt is, what was the cauſe that mooued Chriſt to complaine? *Anſ.* It was not any impatience or diſcontentation of mind, or any deſpaire, or any diſſembling, as ſome would haue it: but it was an apprehenſion and a feeling of the whole wrath of God, which ſeazed vpon him both in body and ſoule. The ſecond, what was the thing whereof hee doth complaine? *Anſw.* That he is forſaken of God the father. And from this point ariſeth another queſtiõ. How Chriſt beeing God, can be forſaken of God? for

Mat. 27. 46

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the Father, the Sonne, and the holy Ghoſt are all three but one and the ſame God. *Anſ.* By God wee muſt vnderſtand God the father the firſt perſon. According to the common rule, when God is compared with the Sonne or the holy Ghoſt, then the Father is meant by this title, God; as in this place: not that the father is more God then the Sonne, for in dignitie all the three perſons are equall: but they are diſtinguiſhed in order onely, and the Father is firſt. And againe, whereas Chriſt complaineth that he was forſakē, it muſt be vnderſtood in regard of this humane nature, not of his Godhead. And Chriſts manhood was forſaken, not that his Godhead & manhood were ſeuered, for they were euer ioyned together from the firſt moment of the incarnation: but the Godhead of Chriſt, and ſo the Godhead of the Father did not ſhew foorth his power in the manhood, but did as it were lie aſleepe for a time, that the manhood might ſuffer: when a man ſleepeth, the ſoule is not ſeuered from the bodie, but lieth as it were dead, and exerciſeth not it ſelfe: euen ſo the Godhead lay ſtill, and did not manifeſt his power in the manhood, and thus the manhood ſeemed to be forſaken. The third point is, the manner of this complaint; *My God, my God*, ſaith he: theſe wordes are wordes of faith I ſay not of iuſtifying faith, whereof Chriſt ſtood not in need: but hee had ſuch a faith or hope, whereby he did put his confidence in God. The laſt wordes, *why haſt thou forſaken me?* ſeeme at the firſt to be wordes of diſtruſt. How then (will ſome ſay) can theſe words ſtand with the former: for faith and diſtruſt are flat contraries? *Anſ.* Chriſt did not vtter any ſpeech of diſtruſt, but onely make his mone and complaint, by reaſon of the greatneſſe of his puniſhment: and yet ſtill relied himſelfe on the aſſiſtance of his father. Hence wee learne firſt that religion doth not ſtand in feeling but in faith: which faith wee muſt haue in Chriſt, though we haue no feeling at all: for God oftentimes doth withdraw his grace and fauour from his childrē, that he may teach them to beleeue in his mercie in Chriſt then, when they feele nothing leſſe then his mercie. And faith and feeling can not alwayes ſtand together: becauſe faith is a ſubſiſting of things which are not ſeene, and the ground of things hoped for, and we muſt liue by faith, and not by feeling. Though feeling of Gods mercy be a good thing, yet God doth not alwaies vouchſafe to giue it vnto his children: & therefore in the extremity of afflictions & temptatiōs, we muſt alwayes truſt & relie on God by faith in Chriſt; as Chriſt himſelfe doth whē he is as it were plunged into the ſea of the wrath of God. Secondly, here we may ſee how God dealeth with his children: for Chriſt in the ſenſe & feeling of his humane nature was forſaken, yet had he ſure truſt & confidence in God, that cauſed him to ſay, *My God, my God*, God will oftentimes caſt his deere children into huge gulfes of woe and miſerie, where they ſhall ſee neither banke nor bottome, nor any way to get out: yet men in this caſe muſt not deſpaire, but remember ſtill that that which befell Chriſt the head, doth alſo befall his members. Though Chriſt himſelfe at his death did beare the wrath of God in ſuch meaſure, as that in the ſenſe and feeling of his humane nature he was forſaken: yet for all this he was the ſonne of God, and had the ſpirit of his father, crying, *My God, my God.* And therefore though we bee wonderfully afflicted either in body or in mind ſo as we haue no ſenſe or feeling of Gods mercie at all, yet muſt we not diſpaire and thinke that we are caſt-awaies, but ſtill labour to truſt and relie on God in Chriſt, and build vpon him that wee are his childrē, thogh we feele nothing but his wrath vppon vs; againſt mercie cleauing to his mercie. This was Dauids practiſe: *In the day of trouble* (ſaith he) *I ſought the Lord: my ſore ranne & ceaſed not in the night: my ſoule refuſed comfort. I did thinke vpon God & was troubled: my ſoule was full of anguiſh*: & ſo he continueth on, ſaying, *Will the Lord abſent himſelfe for euer and will hee ſhew no more fauour? hath God forgottē to be mercifull?* but in the end he recouereth himſelfe out of this gulfe of tēptation, ſaying, *Yet I remēber the yeres of the right hād of the moſt high: I remēber the works of the Lord, certainly I remēber the wonders of old.* Wherefore this practiſe of Chriſt in his paſſion, muſt then be remembred of vs all, when God ſhall humble vs either in bodie or ſoule, or both. Pſal. 77. 2, 3. ver. 10, 11, 12, &c.

The fourth thing which fell out when Chriſt was on the croſſe was this: after Chriſt knew that all things were performed, and that the Scriptures were fulfilled, he ſaide, *I thirſt*, and then there ſtanding a veſſell full of vineger, one ran and filled a ſponge therewith, and put it about an hyſſope ſtalke, and put it to his mouth: which when he had receiued, he ſaid, *It is finiſhed.* Ioh. 19. 28

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The points here to bee considered, are foure. The first, that Christ thirsteth. And we must know that this thirst was a part of his passion; and indeede it was no small paine, as we may see by this: when Sisera
Iudg.4.19. was ouercome by Israel, & had fled from his enemies to Iaels tent, he called for a little water to drinke, beeing more troubled with thirst, then with the feare of death at the hand of his enemies. And indeed thirst was as grieuous to men in the East countrey, as any torment else. And hereupon
Iudg.15. 18. Sampson was more grieued with thirst, then with feare of many thousand Philistimes.

Againe, whereas Christ complaines that he *thirsteth*, it was not for his owne sake, but for our offences: and therefore answerably we must thirst after Christ and his benefits, *as the dry & thirsty land* where no water is, doth after raine: and as *the Hart braieth after the riuers of water*, so
Psal.143.6. & 42.1. must we say with Dauid, *My soule panteth after thee, O Lord*, and the benefits of thy death.

The second, that a sponge full of vineger tied vpon an hyssope stalke, was reached to Christ vpon the crosse. Nowe it may be demanded, how this could be, considering the stalke of the hyssope is not past a foote long. *Ans.* As the tree of mustard seede with the Iewes is farre greater and taller then with vs, in so much that the
Matt.13.32. birds of heauen build their neasts in it; so it may be that hyssope groweth much longer in those countries then with vs. Or as I take it rather, the hyssope stalke was put vpon a reede, and by that meanes the sponge was put vp to the mouth of Christ.

The third point is, that Christ drinketh the vineger offered. but when? Not before all things were finished that were to bee done on the crosse. And by this he shewes his exceeding care for our saluation. Hee laide aside all things that would turne to his owne ease, that hee might fully worke our redemption, and fulfill the will of his Father who sent him into the world for that ende. The like care must euery one of vs haue to walke dutifully; and, as it were to goe with thorough-stitch in our particular callings, that God may be glorified by vs. When Abrahams seruant came to Bethuel to get a wife for Isaac, meate was
Gen.24.33. set before him, but he saide, *I will not eate before I haue said my message*: so likewise we must first see Gods glory procured in our affaires, & then in the second place, if commodity or praise redound to vs, wee must afterward take it.

The last point is, that when Christ had drunke the vineger, he saide, *It is finished*. Which wordes may haue a double sense: one, that such things as were figured by the sacrifices of the old Testament are accomplished; the other, that now vpon the crosse he had finished his satisfaction to the iustice of his Father for mans sinne. And this of the twaine I rather thinke to be his meaning. If it be said, that the burial and resurrection and asslension of Christ, &c. which are necessarie to mans redemption, were not yet begun, the answer is, that the workes of Christs priesthood which follow his death serue not to make any satisfaction to Gods iustice for sinne, but onely to confirme or apply it, after it is made & accomplished on the crosse. And if this be so, that Christ in his owne person accomplished the worke of redemption, and made a full and perfect satisfaction for vs, as these wordes import, *It is finished*, then humane satisfactions to Gods iustice for sinne are altogether superfluous.

The fifth euent that fel out when Christ was vpon the crosse was, that he cried with a loud voice, and said, *Father, into thy hands I lay downe my spirit*, that is, I commend my soule as beeing the most pretious thing which I haue in this world into thy custody, who art a most faithfull keeper thereof. These wordes are taken by Christ out of the Psalmes: for when Dauid was in danger of his life By reason of Saul, & had no friend to trust, he makes choise of God to be his keeper, and said, *Into thy handes, O Lord, do I commend my spirit*. Now Psal.31.6
our Sauiour Christ beeing in the like distresse, both by reason of the Iewes, who euery way sought his finall destruction and confusion, and especially because hee felt the full wrath of God seazing vpon him, doth make choise of Dauids wordes, and apply them to himself in his distresse. And by his example wee are taught not onely to reade the generall historie of the Bible, but also to obserue the things commanded and forbidden, and to apply the same vnto our selues, and to our particular estates and dealings whatsoeuer: thus the prophet Dauid saith, *In the roll of the booke it is written of me, that I should doe thy will, O my God*. How can this bee? for no part of Scripture penned before the daies of Dauid saith thus of him. True indeede; Psal.40.8

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but as I take it, Dauids meaning is, that he read the booke of the lawe, and found generall precepts and commandements giuen to kings and princes, that they ſhould keepe all the ordinances and commandements of God: which he being a king applies particularly to his owne perſon, and thereupon ſaith: *In the volume of the booke it is written of me, &c.* And this duty is well practiſed by the people of God at this day: For the Pſalmes of Dauid were penned according to the eſtate of the Church in his time: and in theſe dayes the Church of God doth ſing the ſame with the ſame ſpirit that Dauid did, and doth apply their ſeuerall eſtates and conditions.

Now in that Chriſt commends his ſoule into the hands of his Father, he doth it to teſtifie that he died not by conſtraint, but willingly: and by his owne practiſe he doth teach vs to doe the like, namely, to giue vp our owne ſoules into the hands of God: and becauſe this dutie is of ſome difficultie, we muſt obſerue three motiues or preparatiues which may induce vs to the better doing of it. The firſt is, to conſider that God the father of Chriſt, is the creator of our ſoules, and therefore hee is called the *father of Spirits*. And if he be a creator of them, then is hee alſo a faithfull preſeruer of them. For ſure it is, that God will preſerue his owne workemanſhip. Who is or can bee ſo carefull for the ornament & preſeruation of any worke as the craftſ-maſter? & ſhall not God be more carefull then man? Wherefore Saint Peter exhorteth vs to commit our ſoules vnto God, as vnto a faithfull creator. The ſecond motiue is this: we muſt looke to be reſolued in our conſciences, that God the father of Chriſt is our father: euery man for himſelfe muſt labour to haue the aſſurance of the pardon of his owne ſinnes, and that the corruption of his ſoule bee waſhed away in the blood of Chriſt, that he may ſay, I am iuſtified, ſanctified, and adopted by Chriſt. And when any man can ſay thus, he ſhall be moſt deſirous and willing to commit his ſoule into the hands of God. This was the reaſon which mooued Chriſt to lay downe his ſoule into the hands of God, becauſe he is *his father*. The third motiue or preparatiue is, a continuall experience and obſeruation of Gods loue and fauour towards vs, in keeping and preſeruing him, as appeares by Dauids example, *Into thy hands* (ſaith he) *I commit my ſoule: for thou haſt redeemed me, O thou God of truth.* Pſal. 31. 5.

The time when we are ſpecially to commend our ſoules into the hand of God, is firſt of all the time of any affliction or daunger. This was the time when Dauid commended his ſoule into the hands of God in the Pſalme before named. Wee know that in any common danger or perill, as the ſacking of a citie, or burning of an houſe, if a man haue any precious iewell therein, he will firſt fetch that out, and make choiſe of a faithfull friend, to whoſe cuſtodie hee will commit the ſame: euen ſo, in common perils and dangers wee muſt alwayes remember to commit our ſoules as a moſt pretious iewell into the hãds of God, who is a faithfull creator. An other more ſpeciall and neceſſarie time of practiſing this dutie, is the houre of death, as here Chriſt doth, and Steuen, who when the Iewes ſtoned him to death, called on God, and ſaid, *Lord Ieſu receiue my ſpirit*. And as this dutie is very requiſite and neceſſarie at all times, ſo moſt eſpecially in the houre of death; becauſe the danger is great by reaſon that Satan will then chiefly aſſault vs, and the guilt of ſinne wil eſpecially then wound the conſcience. Laſtly, at all times wee muſt commit our ſoules into Gods hands: for though we be not alwaies in afflictiõ, yet we are alwaies in great daunger: and when a man lieth down to reſt, he knoweth not whether he ſhal riſe againe or no: and when he ariſeth, he knoweth not whether he ſhal lie down againe: yea, at this very houre wee know not what will befall the next.

And great are the comforts which ariſe by the practiſe of thïs dutie. When Dauid was in great daunger of his life and his owne people ſhould haue ſtoned him, becauſe their hearts were vexed for their ſonnes and daughters which the Amalekites had taken; it is ſaid, *he comforted himſelfe in the Lord his God*. And the practiſe of Paul in this caſe is moſt excellent: *For the which cauſe* (ſaith he) *I ſuffer thoſe things, but I am not aſhamed: for I know whome I haue beleeued, and am perſwaded that hee is able to keepe that which I haue committed vnto him againſt that day*. This worthy ſeruant of God had committed his life and ſoule into Gods hand: and therefore hee ſaith, *In all my ſufferings I am not aſhamed:* where we ſee, that if a man haue grace in his life-time to commit his ſoule into Gods hand, it will make him bold euen at the point of death. And this muſt be a mo- 1. Sam. 30. 6. 2. Tim. 1. 12.

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tiue to cauſe euery man daily and howerly to lay downe his ſoule into the hands of God, although by the courſe of nature he may liue twentie or fourtie yeares longer. But howſoeuer this dutie be both neceſſarie and comfortable, yet few there be that practiſe the ſame. Men that haue children are very carefull and diligent to bring thē vp vnder ſome mans tuition; and if they haue cattell, ſheepe, or oxen, they prouide keepers to tende them: but in the meane ſeaſon for their owne ſoules they haue no care; they may ſinke or ſwimme or doe what they will. This ſhewes the wonderfull blindnes or rather madneſſe of men in the world, that haue more care for their cattell, then for their owne ſoules: but as Chriſt hath taught vs by his example, ſo let euery one of vs in the feare of God, learne to commit our ſoules into the hand of God.

Againe, in that Chriſt layes downe his owne ſoule, and withall the ſoules of all the faithfull into the hands of the Father, we further learne three things. The firſt, that the ſoule of man doth not vaniſh away as the ſoules of beaſts and other creatures: there is great difference betweene them: for when the beaſt dyeth, his ſoule dieth alſo: but the ſoule of man is immortall. The conſideration whereof muſt mooue euery man aboue all things in this world to be carefull for his ſoule: if it were to vaniſh away at the day of death as the ſoule of beaſts doe, the neglect thereof were no great matter: but ſeeing it muſt liue for euer, either in eternall ioy, or els in endleſſe paines and torments, it ſtands vs vpon euery man for himſelfe, ſo to prouide for his ſoule in this life, that at the day of death when it ſhall depart from his bodie, it may liue in eternall ioy and happineſſe. The ſecond, that there is an eſpecial & particular prouidence of God, becauſe the particular ſoule of Chriſt is committed into the hands of his Father, and ſo anſwerably the ſoules of euery one of the faithfull are. The third, that euery one which beleeues himſelfe to be a member of Chriſt, muſt bee willing to dye when God ſhall call him thereunto. For when we dye in Chriſt, the body is but laide aſleepe, and the ſoule is receiued into the hands of a moſt louing God and mercifull father, as the ſoule of Chriſt was. Laſtly, wheras Chriſt ſurrendring his ſoule into his Fathers hands, calls it a ſpirit, wee note, that the ſoule of man is a ſpirit, that is, a ſpirituall, inuiſible, ſimple eſſence without compoſitiō, created as the angels of God are. The queſtion whether the ſoule of a child come from the ſoule of the parents as the body doth come from their bodies, may eaſily bee reſolued. For the ſoule of man beeing a ſpirit, cannot beget another ſpirit, as the angels being ſpirituall doe not beget angels: for one ſpirit begetteth not an other. Nay which is more, one ſimple element begetteth not another, as the water begetteth not water, nor aire begetteth aire: and therefore much leſſe can one ſoule beget an other. Againe, if the ſoule of the child come from the ſoule of the parents, then there is a propagation of the whole ſoule of the parēt or of ſome part thereof. If it be ſaid, that the whole ſoule of the parents is propagated, then the parents ſhould want their owne ſoules and could not liue. If it be ſayd that a part of the parents ſoule is propagated: I anſwer, that the ſoule beeing a ſpirit or a ſimple ſubſtance cannot be parted: and therefore it is the ſafeſt to conclude, that the bodie indeed is of the body of the parents, and that the ſoule of man while the body is in making, is created of nothing: and for this very cauſe God is called the *father of ſpirits*. Heb. 12.9.

Thus much of the crucifying of Chriſt: now followeth his death. For hauing laide downe his ſoule into the hands of his Father, the holy Ghoſt ſaith, *He gaue vp the Ghoſt*: to giue vs to vnderſtand, that his death was no fantaſticall but a reall death, in that his body and ſoule were ſeuered as truly as when any of vs die. In treating of Chriſts death wee muſt conſider many points. The firſt, that it was needefull that hee ſhould die, and that for two cauſes. Firſt, to ſatisfie Gods iuſtice: for ſinne is ſo odious a thing in Gods ſight, that he will puniſh it with an extreme puniſhment: therefore Chriſt ſtanding in our roome muſt not onely ſuffer the miſeries of this life, but alſo die on the croſſe, that the very extremitie of puniſhmēt which we ſhould haue borne, might be laide on him: and ſo we in Chriſt, might fully ſatisfie Gods iuſtice: for the *wages of ſinne is death*. Secondly, Chriſt died that he might fulfil the truth of Gods word which had ſaide, that man for eating the forbidden fruite *ſhould die the death*. The properties of Chriſts death are two: the firſt, that it was a voluntarie and willing death: the ſecond, that it was a curſed death. For the firſt, whereas I Luk. 23.46. Gen. 2.17.

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say Christs death was voluntarie, I meane that Christ died willingly, and of his owne free accord gaue vp himselfe to suffer vpon the crosse. Howsoeuer the Iewes did arraigne, and condemne, and crucifie him, yet if he had not willed his owne death, and of his free accord giuen himselfe to die: not the Iewes nor all the whole world could euer haue taken away his life from him. He dyed not by constraint or compulsion, but most willingly: and therefore hee saith, *No man taketh my life from me, but I* (saith he) *lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe*. And our Sauiour Christ gaue euident tokens hereof in his death, for *then Iesus cryed with a loud voyce, and gaue vp the ghost*. Ordinarily men that dye on the crosse, languish away by little and little, and before they come to yeelde vp their liues they loose their speech, and onely rattle or make a noise in the throat: but Christ at that very instant when he was to giue vp the ghost, cried with a loud voice which sheweth plainely, that he in his death was more then a conquerour ouer death. And therefore to giue all men a token of his power, and to shew that he dyed voluntarily, it pleased him to crie with a loud voyce. And this made the Centurion to say that he was the sonne of God. Againe, Christ dyed not as other men doe; because they first giue vp the ghost, and then lay their heads aside: but he in token that his death was voluntarie, first layes his head aside after the manner of a dead man, and then afterward giues vp the ghost. Lastly, Christ dyed sooner then men are wont to doe vpon the crosse, & this was the cause that made Pilate wonder that hee was so soone dead. Now this came to passe not because hee was loath to suffer the extremity of death: but because he would make it manifest to all men that he had power to die or not to dye. And indeede this is our comfort that Christ dyed not for vs by constraint, but willingly of his owne accord.

Ioh. 10. 18

Matth. 27. 46.

Luk. 23. 46

Isa. 38. 12.

Mat. 15. 39

Ioh. 19. 30

Mark. 15. 44.

And as Christs death was voluntarie, so was it also an accursed death, and therefore it is called the *death of the crosse*. And it containeth the first & the second death: the first is the separation of the body from the soule: the second is the separation of bodie and soule from God: and both were in Christ: for beside the bodily death, he did in soule apprehend the wrath of God due to mans sinne: and that made him crie, *My God, my God, why hast thou forsaken me?*

To signifie this point the Creed saith, that he was crucified and also died.

And here we must not omit a necessarie point, namely how farre forth Christ suffered death. *Answ.* Some thinke that he suffered onely a bodily death, and such paines as follow the dissolution of nature: but they, no doubt, come too short: for why should Christ haue feared death so greatly, if it had beene nothing but the dissolution of nature? Some againe thinke that *he died*, not onely the first, but also the second death; but it may be they goe too farre: for if to dye the first death be to suffer a totall separation of body and soule, then also to dye the second death is wholly and euery way to be seuered from all fauour of God, and at the least for a time to be oppressed of the same death as the damned are. Now this neuer befell Christ, no not in the middest of his sufferings, considering that euen then he was able to call God his God. Therefore the safest is to follow the meane; namely, that Christ dyed the first death, in that his bodie and soule were really and wholly seuered, yet without suffering any corruption in his body, which is the effect and fruite of the same: and that withall he further suffered the extreame horrours and pangs of the second death, not dying the same death, nor beeing forsaken of God, more then in his owne apprehension or feeling. For in the very middest of his sufferings the Father was well pleased with him. And this which I say doth not any whit lessen the sufficiencie of the merit of Christ: for whereas he suffered truly the very wrath of God, and the very torments of the damned in his soule, it is as much as if all the men in the world had died the second death, and had beene wholly cut off from God for euer and euer. And no doubt Christ dyed the first death onely suffering the pangs of the second; that the first death might be an entrance not to the second death which is eternall damnation, but a passage to life eternall.

The benefits and comforts which arise by the death of Christ, are specially foure. The first is the change of our naturall death, I say not the taking of it away, for we must al die; but wheras by nature death is a curse of God vpon man for eating the forbidden fruit, by the death of Christ it is changed from a curse into a blessing: and is made as it were a middle way & entrance

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The duties to be learned by the death of Christ are two: the first concernes all ignorant and impenitent sinners. Such men whatsoeuer they bee, by the death of Christ vpon the crosse, must be mooued to turne from their sinnes: and if the consideration hereof will not mooue them, nothing in the world will. By nature euery man is a vassal of sinne, & a bondslaue of Satan: the deuill raignes and rules in all men by nature, and we our selues can doe nothing but serue and obey him. Nay (which is more) we liue vnder the fearefull curse of God for the least sinne. Well now, see the loue of the sonne of God, that gaue himselfe willingly to death vpon the crosse for thee, that he might free thee frō this most fearefull bondage. Wherefore let all those that liue in sinne & ignorance reason thus with themselues: Hath Christ the sonne of God done this for vs, & shall we yet liue in our sinnes? hath he set open as it were the very gates of hell, and shall we yet lie weltring in our damnable waies and in the shadow of death? In the feare of God let the death of Christ be a meanes to turne vs to Christ: if it can not moue vs, let vs be resolued that our case is dangerous. To goe yet further in this point, euery one of vs is by nature a sicke man, wounded at the very heart by Satan: though we feele it not, yet we are deadly sicke: and behold, Christ is the good Phisitian of the soule, and none in heauen or earth, neither Saint angel, nor man can heale this our spiritual wound but he alone: who though he were equall with the Father, yet he came downe from his bosome and became man, and liued here many yeares in miserie and contempt: and when no hearb nor plaister could cure this our deadly wound or desperate sicknes, he was content to make a

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1. Ioh. 3. 16

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Exo. 12. 46

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Ioh. 1. 29

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him that he shal not doe the least hurt vnto the Iewes, more then God will. This is a matter of great comfort to Gods Church oppressed with manifold enemies, Papists, Iewes, Turks, and all infidells, malitiously bēt against it for Christs sake. For though they intend and practise mischiefe, yet more then Gods will and counsell is, they can not doe: because he hath his ring in their nostrils, and his bridle in their lippes to rule them as he listeth.

The second thing which fel out immediatly vpon the death of Christ is, that the souldiours pearced his side with a speare, and thence issued water and blood. The vse which ariseth of this point is twofold: first, it serues to prooue that Christ died truely, and not in shew, or a faigned death: for there is about the heart a filme or skin like vnto a purse, wherein is contained cleare water to coole the heat of the heart, and therefore when water and blood issued out after pearcing of the side, it is very likely that [a]that very skinne was pierced: for else in reason we can not coniecture whence this water should come. S. Iohn an eye-witnesse of this thing, beeing about to prooue that Iesus the sonne of Marie was the true Messias, bringeth in fixe witnesses: three in heauen, *The Father, the Word, and the holy Ghost*: and three in earth, *the water, the Spirit, and the blood*: where no doubt he alludeth to the water and blood that issued out of the side of Christ: by *spirit*, we may vnderstand the efficacie and operation of Gods spirit making men to bring forth the fruites of the same, as loue, peace, ioy, &c. And the second witnesse, namely water, hath relation to the water that came forth of Christs side, which signifieth the inward washing away of sinne, and the purging of thy heart by Christs blood: which also is and was signified by the outward washing of the bodie with water in baptisme. The third witnesse hee calls blood, alluding to the blood that issued out of Christs side: wherby is signified the expiation or satisfactiō made to Gods iustice for mans sinne. The same vse had the ceremoniall sprinkling in the old Testament, typically signifying the sprinkling of Christs blood. Nowe these three witnesses are not to be sought for in heauen, but euery Christian man must search for them in his own heart and conscience, & there shall he find thē in some measure. And this water and blood flowing out of the side of Christ beeing now dead, signifieth that he is our iustification and sanctification, euen after his death: and that out of his death springs our life: and therefore as Eue was made of a ribbe taken out of the side of Adam: so springes the Church out of the blood that flowes out of the side of the second Adam.

Columb. de re Anat. l. 7

a Pericardium.

1. Ioh. 5. 8.

Hauing thus intreated of Christs execution, let vs now come to the last point, namely the excellencie of Christs passion, consisting in these two points: I. a Sacrifice: II. a triumph, For the first, when Christ died he offered a propitiatorie and reall sacrifice to his Father: and herein his death and passion differeth from the sufferings and deaths of all men whatsoeuer. In this sacrifice, we must consider foure things: I. who was the priest. II. what was the sacrifie: III. what was the altar. IV. the time wherin this sacrifice was offered. The priest was Christ himselfe, as the author of the Epistle to the Hebrewes prooues at large from the third chap. to the 9. and of him we are to consider these foure points. The first, what is the office of Christs priesthood. *Answ.* the office of Christs priesthood stands in three things: I. To teach doctrine, and therefore he is called the *high priest of our profession*, that is, of the Gospel which we professe, because he is the author and Doctour of the same. II. To offer vp himselfe vnto his Father in the behalfe of man, for the appeasing of his wrath for sinne. III. To make request or intercession to God the father, that hee would accept the sacrifice which he offered on the crosse for vs. The second point is, According to which nature hee was a priest: whether in his manhood, or in his godhead, or both together? *Anſ.* The office of his priesthood is performed by him according to both his natures: & therfore he is a priest not as the papists would haue him, according to his manhood onely, but as he is both God and man: for as hee is a Mediatour, so is he a priest: but Christ is a Mediatour according to both natures: ech nature doing that which is peculiar to it, and conferring something to the worke of redemption: and therefore he is a priest as he is both God and man. The third point, After what order he is a priest? *Anſ.* The Scripture mentioneth two orders of priests: the order of Leui, and the order of Melchisedeck. Christ was not a priest after the order of Aaron: & yet notwithstanding in that priesthood, were many notable rites whereby the priesthood of our

Heb. 3. 1.

Sauiour

Sauiour Christ was resembled, & we may note fiue especially. First in the annointing of the high Priests; as of Aaron and his sonnes after him, oyle was poured on his head, and it ranne downe to the very edge of his garments, whereby was signified that Christ the true high Priest was annointed *with the oyle of gladnesse aboue his fellowes*, that is, that his manhood was filled with the gifts and graces of God, both in measure, number, and degree aboue all men and angels. Secondly, the sumptuous and glorious apparell which the high Priest put on, when he came into the Sanctuarie, was a signe of the rich and glorious Robe of Christs righteousnesse, which is the puritie and integritie of his humane nature and of his life. Thirdly, the speciall parts of the high Priests attire were, first the Ephod, the two shoulders whereof had two onyx stones, whereon were engraven the names of the twelue tribes of Israel: sixe names on the one stone, and sixe on the other, as stones of remembrance of the children of Israel to God-ward: Secondly, the brest-plate of iudgement like the worke of the Ephod, wherein were set twelue stones according to the names of the children of Israel, grauen as signets euery one after his name. Now by these two ornaments were figured two things in Christ: by the first, that hee carries all the Elect on his shoulders, and supports them by his spirit so long as they are in this world, against the world, the flesh and the deuill. By the second, that Christ our high Priest beeing now in his sanctuarie in heauen, hath in memorie all the Elect, and their very names are written as it were in tables of gold before his face, and hee hath an especiall loue vnto them and care ouer them. Vpon this ground the Church in the Canticles prayes on this maner, *Set me as a seale on thy heart, and as a signet vpon thy arme*. And indeede this is a matter of comfort vnto vs all, that Christ hath our seuerall names written in precious stones before his face, though hee be now in heauen and we on earth: and that the particular estate of euery one of vs is both knowne and regarded of him. Againe, God gaue to Moses the *Vrim* and *Thummim*, which was put on the breast-plate of the high Priest, when hee was to aske counsell from GOD of things vnknowne, before the mercie seate, whence God gaue answere. What the *Vrim* and *Thummim* was, it is not knowne: and it is like it was not made by any art of man, but giuen by God; & how it was vsed we can not tell: but yet the signification of the wordes affordeth matter of meditation. *Vrim* signifies *lights*, and *Thummim* signifies *perfections*. And by this a further matter was prefigured in Christ, who hath the perfit *Vrim* and *Thummim* in his breast: first, because in him are hidde all the treasures of wisdome & knowledge: secondly, because he reueales to his Church out of his word such things as none can know but the children of God: as Dauid saith, *The secret of the Lord is reuealed to them that feare him*. And for this cause the spirit of Christ is called *the spirit of wisdom and reuelation*; and *the spirit of God, whereby we know the things that are giuen vnto vs of God*: as namely, our election, vocation, iustification, and sanctification in this life, and our eternall glorification after this life: yea to euery member of Christ within his Church hee giues a speciall spirit of reuelation out of the word, whereby hee may know that God the Father is his Father, the Sonne the redeemer, his redeemer, and the holy Ghost his sanctifier and comforter. Lastly, the high Priest had a plate on his forehead, and therein was engraven the *holines of Iehouah*: this signified the holines of Christ: for as he is God, hee is holines it selfe: and as hee is man, he is most holy, beeing sanctified by the holy Ghost for this ende, that hee might couer our sinnes and vnrighteousnes, with his righteousnesse and holy obedience.

Exod. 29. 7. Psal. 113. 2. Psal 45. 7. Exod. 28. 3. Exod. 28. 15. 21. Cant. 8. 6. Coloss. 2 3 Psal. 25. 14 Eph. 1. 17. 1. Cor. 2. 12. Exod. 28. 36.

The second order of Priest-hood is the order of Melchisedeck, of which order Christ was, as Dauid saith, *Thou art a priest for euer after the order of Melchisedeck*: and that in two speciall respects. I. Melchisedeck was both a priest and a king: so was Christ. II. Melchisedeck had neither father nor mother, because his historie is set downe with mention of neither: so likewise Christ as hee is God, had no mother, and as hee is man hee had no father. The Papists auouch Christ to be a priest of this order in a new respect, in that as Melchisedeck offered bread and wine, when Abraham came from the slaughter of the Kings: so (say they) Christ in his last supped did offer his owne bodie and blood vnder the formes of bread and wine. But this is a friuolous deuice of theirs: for if we read Heb. 7. where this point is handled, there is no comparison at all made of their two sacrifices; but the resemblances be-

Heb. 7. Gen 14. 18.

fore named are set downe, in which, person is compared with person. Againe, it is not said in Genesis that Melchisedeck offered sacrifice; but that hee brought forth bread and wine, and made a feast to Abraham and his companie. And if Christ should be of the order of Melchisedeck, in regard of the offering of bread & wine, yet would this make much against the Papists. For Melchisedeck brought foorth true bread and true wine; but in the sacrifice of the masse there is no true bread nor true wine: but (as they say) the reall bode and blood of Christ vnder the forme of bread and wine.

Proculit & obtulit.

The fourth point is, Whether there be any more reall Priestes of the new Testamen: beside Christ or no? *Ans.* In the old testament there were many priests one following another in continuall succession, but of the new Testament there is one onely reall Priest, Christ Iesus, God and man, and no more: as the author of the Hebrewes saith, *Because he indureth for euer, hee hath an euerlasting Priesthood*: and the word translated [*euerlasting*] signifieth such a Priesthood, which can not passe from him to any other, as the Priesthood of Aaron did. And therefore the Priesthood of Christ is so tied to his owne person, that none can haue the same but hee; neither mā nor angel, nor any other creature, no not the father nor the holy Ghost. But the factours of the Church of Rome will say, that Christ may haue men to bee his deputies in his stead to offer sacrifice. *Ans.* We must cōsider Christ two wayes: I. as he is God: II. as he is Mediatour. As he is God with the father and with the holy Ghost, he hath Kings and Magistrates to be his deputies on earth: and therefore they are called *Elohim*, that is, *gods*. But as he is Mediatour, and so consequently a Priest & a King, hee hath neither deputie nor vicegerent; neither king to rule in his stead ouer his Church, nor Priest to offer sacrifice for him: nay he hath no Prophet to be his deputie, as hee is the Doctour of the Church. And therefore he saith to his disciples; be not called doctors, *for one is your doctour*. Indeede he hath his ministers to teach men his will: but a deputie to offer sacrifice in his stead hee hath not. And therefore wee may with good conscience abhorre the massing priest-hood of the Church of Rome, as a thing fetched from the bottome of hell: and their massing priests as instruments of Satā; holding this for a very truth, that we haue but one onely Priest euen Christ himselfe God and man. Indeede all Christians are priests to offer vp spirituall Sacrifice: but it is the propertie of Christ alone to offer an outward and reall sacrifice vnto God now in the new Testament.

Heb 7.24.

ἀπαράβατον.

Psal. 82.

Mat. 23.10

Thus much of the first point who is the Priest. The second followeth: What is the sacrifice? *Ans.* The sacrifice is Christ, as he is man, or the manhood of Christ crucified. As the priest is both God and man; so the sacrifice is man, [a] not God. So it is said, *We are sanctified by the offering of the bodie of Iesus Christ*. Touching this sacrifice, sundry questions are to bee skanned. The first, What kinde of Sacrifice it was? *Ans.* In the old Testament there were two kind of sacrifices: one propitiatorie which serued for to satisfie for sinne: the other eucharisticall for praise and thanksgiuing. Now the sacrifice of Christ was a sacrifice propitiatorie specially prefigured by the typicall sacrifice, called the whole burnt offering; for as it was all consumed to ashes vpon the altar, & turned into smoke, so the fire of Gods wrath did seaze vpon Christ on the crosse, & did consume him as it were to nothing to make vs something. Secondly, when Noe offered an whole burnt offering after the flood, it is said, *God smelled a sauour of rest*: not because he was delighted with the smell of the sacrifice, but because he approoued his faith in Christ. And hereby was figured, that Christ vpon the crosse was an offering, and a *sacrifice of a sweete smelling sauour vnto God*: because God was wel pleased therewith. Now whereas Christ was content wholy to offer vp himselfe to appease the wrath of his Father for vs: it must teach vs to giue our bodies and soules, as holy, liuing, & acceptable sacrifices, wholly dedicating them to the seruice of God.

[a] Or, the godhead.

Heb. 10.10

Gen. 8. 20. Iob. 1. 5.

Gen. 8. 21.

Eph. 5. 2.

The second question is, How oft Christ offered himselfe? *Ans.* Once onely and no more. This must be held as a principle of diuinitie: *With once offering hath he consecrated for euer, them that are sanctified*: and againe, *Christ was once offered to take away the sinnes of many*. And it serueth to ouerthrow the abhominable sacrifice of the masse, in which the true bodie & blood of Christ is offered vnder the formes of bread and wine, really & substantially (as they say) for the remission of the sinnes of the quicke & the dead, & that continually: but if this vnbloody sacrifice of Christ

Heb. 10. 14

Heb. 9. 28.

be

be good, then it is either the continuing of that which was begunne on the crosse by Christ himself, or the iteration of it by the masse priest. Nowe let Papists chuse whether of these two they will: if they say it is the continuing of the sacrifice of Christ, then they speake outragious blasphemie: for it is in effect to say, that Christs sacrifice was not perfect, but onely begun on the crosse, and must bee accomplished by the masse Priest to the ende of the world. If they affirme the second, that it is an iteration of Christs sacrifice, then also they speake blasphemie: for hereby they make it also an imperfit sacrifice, becausse it is repeated and iterated: for vpon this ground doth the author to the Hebrewes prooue, that the sacrifices of the old testamēt were imperfit, becausse they were daily offered. And whereas they say there be two kinds of sacrifices one bloodie once onely offered vpon the crosse: the other vnbloody, which is daily offered, I answer, that this distinction hath no ground out of Gods word: neither was it knowne to the holy Ghost who saith, that without *blood there is no remission of sinnes.*

Heb.9.22.

The third question is, What is the fruit of this sacrifice? *Answ.* The whole effect thereof is contained in these foure things: I. The oblation of Christ purgeth the beleeuer from all his sinnes whether they be originall or actuall: so it is said, *If we walke*

1.Ioh.1.7. *in the light, we haue felowshipp one with another: and the blood of Iesus Christ his Sonne purgeth vs from all sinne*: whether they bee sinnes of omission in regard of our duties; or of commission in doing euill. II. The oblation serueth for the iustifying of a sinner before God, as Paul saith, *We are iusti-*

Rom.5.10. *fied by his blood, and are reconciled to God by his death*. This being here remembred that in the passion of Christ we include his regall obedience, whereby he fulfilled the Lawe for vs. III. The oblation of Christ serues to purge mens consciences from dead workes. *How much more then*

Heb.9.14 *shall the blood of Christ, which through the eternall spirit offered himselfe without spot to God, purge your consciences from dead workes to serue the liuing God?* IV. The oblation of Christ procures vs libertie to enter into

Heb.10.20 heauen. *By the blood of Christ Iesus we may be bold to enter into the holy place, by the new and liuing way which he hath prepared for vs through the vaile, that is, his flesh.* By our sinnes there is a partition wall made betweene God & vs: but Christ by offering himselfe vpon the crosse, hath beaten downe this wall, opened heauen, and as it were trained the way with his own blood, whereby we may enter into the kingdome of God, and without the which we can not enter in at all.

The last question is, how this sacrifice may be applyed to vs. *Ans.* The meanes of applying this sacrifice be two: I. The hand of God which offereth. II. The hand of the beleeuer that receiueth the sacrifice offered. The hand of God whereby he offereth vnto vs his benefits, is the preaching of the word, and the administration of the Sacraments, baptisme, and the Lords supper: and whereseoeuer these his holy ordinances are rightly administred and put in practise, there the Lord puts forth his hād vnto vs, and offereth most freely the vertue and benefit of the death of Christ. And then in the next place commeth the hand of the beleeuer which is faith in the heart: which, when God offereth, doth apprehend and receiue the thing offered and make it ours.

The third thing to be spoken of is, the Altar whereon Christ offered himselfe. The altar was not the crosse, but rather the Godhead of Christ. Hee was both the priest, the sacrifice, and the altar: the sacrifice, as he is man; the priest, as hee is both God and man; the altar, as he is God. The property of an altar, is to sanctifye the sacrifyce: as Christ saith, *Te fooles and blinde,* Mat.23.9. *whether is greater the offering or the altar that sanctifieth the offering?* Now Christ as he is God, sanctifieth himselfe as he was man: and *therefore* (saith he) *for their sakes* Ioh.17.19. *sanctifie I my selfe*, by doing two things: I. by setting apart the māhood to be a sacrifice vnto his Father for our sinnes: II. by giuing to this sacrafice merit or efficacie to deserue at Gods hands remission of our sinnes: the manhood of Christ without the Godhead hath no vertue or efficacy in it selfe to be a meritorious sacrifyce: and therefore the dignity & excellency which it hath is deriued thence. As for the chalky and stony altars of the Church of Rome, they are nothing els but the toyes of mans braine, Christ himselfe is the onely reall altar of the new testament. And in stead of altars which were vnder the Law, we haue now the Lords table wheron we celebrate the Sacrament of his body and blood, to shew forth his death till he come.

The fourth point is, concerning the time of Christs oblation, which he him-

selfe calleth the acceptable yeare of the Lord: alluding vnto an other yeare vnder the law called the yeare of Iubile, which was euery fiftie yeare among the Iewes, in which at the sound of a trumpet al that had set or sold their possessions receiued them againe: al that were bondmen were then set at libertie. This Iubile was but a figure of that perfect deliuerace which was to be obtained by Christs passion, which was not temporarie deliuerace for euery fiftie yeare, but an eternall freedome from the bondage of sinne, hell, death, and condemnation. And the preaching of the word is the trumpet sounded which proclaimeth vnto vs freedom from the kingdome of darknes, and inuites vs to come and dwell in perfect peace with Christ himselfe. Well, if the yeare of perpetuall Iubile be now come, in what a wretched estate are al our loose and blind people that esteeme nothing of that libertie which is offered them, but choose rather to line in their sinnes, and in bondage vnder Satan and condemnation, then to be at freedome in Christ?

Luk.4.19.

Lev.25.10.

Now follow the vses which are to bee made of the sacrifice of Christ. The prophet Aggai saith, that the second temple built by Zorubbabel was nothing in beautie vnto the first which was built by Salomon: and the reason is plaine, for (as the Iewes write) it wanted fiue things which the first temple had. I. The appearing of the presence of God at the mercie seat betweene the two Cherubims. II. The Vrim and Thummim on the breastplate of the high priest. III. The inspiration of the holy Ghost vpon extraordinarie Prophets. IV. The Arke of the Couenant: for that was lost in the captiuitie. V. Fire from heauen to burne the sacrifices. Yet for al this, the Prophet afterward saith, *The glorie of the last House, shall be greater then the first.* Now it may be demanded, how both these sayings can stand togither. *Ans.* We are to know, that the second Temple was standing in the time when Christ was crucified for our sinnes, and it was the sacrifice of Christ which gaue glorie and dignitie to the second temple, though otherwise for building and outward ornaments it was farre inferiour to the first. And by this we are taught, that if we would bring glorie vnto our owne selues, vnto our houses and kindred, either before God or before men, we must labour to be partakers of the sacrifice of Christ, and the sprinkling of his blood to purge our hearts. This is the thing that brings renowne both to place and person, how base soeuer we be in the eyes of the world. Secondly, all oblations and meate offerings were sprinkled with salt, and euery sacrifice of propitiation which was to be burned to ashes, was first salted: and hereby two things are signified. The first, that euery one of vs in our selues are loathsome or vile in the sight of God: like vnto stinking carrion or raw flesh kept long vnpoudered. A dead and rotten carkeis is loathsome vnto vs but we in our selues are a thousand times more loathsome vnto God. The second, that we are as it were salted & made sauorie and acceptable to God by the vertue of the sacrifice of Christ vpon the crosse. Our dutie then is to labour that wee may feele in our selues the biting and sharpnesse of the oblation of Christ, to wast and consume the superfluities of sinne and the corruptions of our nature. And we must withall indeauour, that the whole course of our liues, and our speech it selfe be gratious and poudered with salt, least God at length spue vs out of his mouth. To this end hath God appointed his ministers to be the salt of the earth, that by their ministery they might applie the death of Christ, and season the people. And it hath pleased God to besprinkle this land with more plentie of this salt thē hath bin heretofore. But, alas, small is the number of them that giue any relish of their good seasoning. The more lamentable is there case. For as flesh that can not be seasoned with salt, putrifies: so men, that can not be sweetned and changed by the sacrifice of Christ, doe rotte and perish in their sinnes. The waters that issued from vnder the threshold of the Sanctuary, whē they came into the a dead sea, the waters thereof were holesome: but myrie places & marishes which could not be seasoned, were made saltpits. Now these waters are the preaching of the Gospel of Christ, which flowing through al the parts of this Isle, if it doe not season & change our nation, it shal make it as Places of nettles and saltpits, and at length be an occasion of the eternall curse of God. Thirdly, Christs priesthood serues to make euery one of vs also to be priests. And beeing priests, we must likewise haue our sacrifice & our altar: our sacrifice is the *cleane offering* which is the lifting vp of *pure hands* to God without wrath or doubting in our praiers: also

Lev.2.13.

Ezech. 43. 24.

Ezech.16.4

Closs.4.6. Mat.5.13

Ezech. 47. 8.11.

a Mare mortuum.

Mal.1.11. 1.Tim.2.8

Agg.2.4.

Agg.2.10.

ſo our bodies and ſoules, our hearts and affections, the workes of our liue, and the workes of our callings: all which muſt bee dedicated to the ſeruice of God for his glory, and the good of his Church. The altar whereon we muſt offer our ſacrifice, is Chriſt our Redeemer, both God and man, becauſe by the vertue of his death as with ſweete odours hee perfumes
Reu 8.3. Heb.13.10 all our obedience, and makes it acceptable to God. The miniſters of the Goſpell are alſo in this manner prieſts, as Paul inſi-
Ro.15.16. nuateth when he calleth the Gentiles his offering vnto God. And the preaching of the word is as it were a ſacrifycing knife, whereby the old Adam muſt be killed in vs; and we made an holy and acceptable ſweete ſmelling oblation vnto GOD, ſanctified by the holy Ghoſt. Therefore euery one that heareth Gods word preached and taught, muſt indeauour that by the profitable hearing thereof, his ſinnes and whole nature may be ſubdued and killed; as the beaſt was ſlaine and ſacrificed vpon the altar by the hand of the Leuite. Laſtly the exhortation of the holy Ghoſt muſt here be conſidered. *Seeing* (ſaith he) *wee*
Heb.10.21 *haue an high prieſt, which is ouer the houſe of God, let vs drawe neere with a true heart in aſſurance of faith, ſprinkled in our hearts from an euill conſcience, and waſhed in our bodies with pure water*: the meaning of the wordes is this, that if Chriſt haue offered ſuch a ſacrifyce of ſuch value & price, which procureth pardon of ſinne, iuſtification, ſanctification, and redemption, then we muſt labour to bee partakers of it; to haue our bodies and ſoules purified and clenſed by his blood, and ſanctified throughout by the holy Ghoſt, that thereby we may be made fitte to doe ſacrifyce acceptable to God in Chriſt. This is the vſe which the Apoſtle maketh of the doctrine of Chriſts prieſthood in that place, which alſo euery man ſhould apply vnto himſelfe: for why ſhould we liue in our ſinnes and wicked waies, euery houre incurring the danger of Gods iudgements, ſeeing Chriſt hath offered ſuch a ſacrifyce whereby we may bee purged and clenſed, and at length freed from all woe and miſery?

Thus much of Chriſts ſacrifice: nowe follows his triumph vpon the croſſe. That Chriſt did triumph when he was vpon the croſſe, it is plainly ſet downe by the A-
Col.2.14. 15. poſtle Paul, where he ſaith, *that putting out the hand writing of ordinances that was againſt vs, which was contrary to vs, hee euen tooke it out of the way, and faſtened it vpon the croſſe, and hath ſpoyled the principalities and powers; and hath made ſhewe of them openly, and hath triumphed ouer them in the ſame croſſe.* This triumph is ſet ſoorth by ſignes and teſtimonies of two ſorts. I. By ſignes of his glory and maieſty. II. By ſignes of his victory on the croſſe. The ſignes of his glory and maieſty are principally ſeauen. The firſt is the title ſet ouer his head vpon the croſſe, *Ieſus of Nazareth king of the Iewes.* The ende why titles were ſet ouer the heades of malefactours was, that the beholders might knowe the cauſe of the puniſhment, and be admoniſhed to take heede of like offences, and be ſtirred vp to a diſlike of the parties executed for their offences. And therefore no doubt, Pilate wrote the title of Chriſt for the aggrauating of his cauſe, and that with his owne hand. Yet marke the ſtrange euent that followed: for when pilate was about to write the ſuperſcription, God did ſo gouern and ouer-rule both his heart & hand that in ſtead of noting ſome crime, hee ſets downe a moſt glorious and worthy title, calling him, *Ieſus of Nazareth king of the Iewes*: which wordes containe the very ſumme and pith of the whole Goſpell of Chriſt, deliuered by the Patriarcks and prophets from age to age. Wee muſt not thinke that Pilate did this of any good minde, or vpon any loue or fauour that he bare to Chriſt; but only as he was guided and ouer-ruled by the power of God for the aduancement of the honour and glory of Chriſt. The like did Caiphas, who though a ſworne enemie to Chriſt, yet he vttered a propheſie of him, ſaying, *that it was neceſſary that one ſhould die for the people*: not that hee had any intent to propheſie: but becauſe the Lord vſed him as an inſtrument to publiſh his trueth. And when Balaam for the wages of vnrighteouſneſſe would haue curſed the Lords people, for his life he could not; nay all his curſings were turned into bleſſings. By this then it appeares, that it is not poſſible for any man, doe what he can, to ſtoppe the courſe of the Goſpel of Chriſt: nay, (as we ſee) God can raiſe vp the wicked ſometime to ſpread abroad and to publiſh the trueth, though they themſelues intende the contrary. Furthermore let vs marke that when the Iewes did moſt of all intend to bring diſgrace & ignominie vpon our Sauiour Chriſt; then did they moſt of all extol and magnifie his

name

name; they could not for their liues haue giuen him a more renowmed title then this, that he was king of the Iewes. And the same is the case of all the members of Christ: for let a man walke in good conscience before God and man, he shal find this to be true, that when hee is most disgraced in the world, then commonly he is most honoured with God and men.

Further, Pilate wrote this superscription in three languages. Hebrew, Greeke, and Latine. And no doubt the ende thereof in the prouidence of God was, that the passion of Christ, as also the publishing of his kingdome & Gospell might be spread ouer the whole world. This shewes the malice of the Church of Rome, which will not suffer the word of God to bee published but in the latine tongue, least the people should be intangled in errours.

Againe, when Pilate had thus written the superscription, the high Priests and Pharises offended thereat, came to Pilate willing him to chaunge the title, saying, Ioh.19.12 *Write not the king of the Iewes, but that hee said, I am the king of the Iewes*: but Pilat answered them againe, *That which I haue written, I haue written.* Though Pilate had beene ouer-ruled before to condemne Christ to death, against his owne conscience, yet wil he not in any wise condiscend to change the superscription. How comes this to passe? Surely, as he was ruled by the hand of God in penning it, so by the same hand of God was hee confirmed in not changing it. Hence we learne sundrie instructions. First, that no man in the world, let him indeauour himself to the vttermost of his power, is able to stoppe the course of the kingdome of GOD: it stands firme and sure, and all the world is not able to preuaile against it. Secondly, whereas Pilate beeing but a heathen man was thus constant, that he will not haue his writing changed; we may note, how permanent and vnchangeable the writings of the holy word of God are. They are not the words of heathen men, but were spoken by the mouth of the Prophets & Apostles, as God gaue them vtterance. The booke of Scripture therefore is much more immutable, so as no creature shall be able to change the least part of it till it be fulfilled. Thirdly, by Pilates constancie, we learne to be constant in the practise and profession of the religion of Christ: this is a necessary lesson for these daies, wherein mēs professions doe fleete like water and goe and come with the tyde. Many zealous professours to day, but to morrow as could as water. And the complaint of the Lorde touching times past, agrees to our daies: *O Ephraim, What shall I say to thee? thy righteousnesse is like the morning dewe.* Ose.6.

The second is, the conuersion of the theefe: a most worthy argument of the god-head of Christ. For by it when he was vpon the crosse, and in the very middest of his passion, he giues vnto all the world a liuely and notable experience of the vertue and power of his death, so as his very enemies might not only behold the passion it selfe, but also at the same time acknowledge the admirable efficacie thereof. And therefore with the passion of Christ, wee must ioyne the conuersion of the theefe: which is as it were a christall glasse wherin we may sensibly behold the endlesse merit and vertue of the obedience of Christ to his Father, euen to the death of the crosse. And therefore I will briefly touch the speciall instructions which are to be learned by it. First, let vs marke that both the theeues in euery respect were equall, both wicked and lewd liuers: and for their notorious faults both attached, condemned, and executed both on the crosse at the same time with Christ: yet for al this, the one repēting was saued, the other was not. And in their two examples wee see the state of the whole world, wherof one part is chosen to life eternall: and therupon attaines to faith and repentance in this life: the rest are reiected in the eternall counsel of God, for iust causes knowne to himselfe, and such beeing left to themselues neuer repent at all. Secondly wee are taught hereby, that the whole worke of our conuersion and saluation must be ascribed wholy to the meere mercie of GOD: of these two theeues the one was as deeply plunged in wickednesse as the other, and yet the one is saued, the other condemned. The like was in Iacob and Esau; both borne at one time, and of the same parents, and neither of them had done good nor euill when they were borne: yet one was then loued, the other was hated: yea if we regard outward prerogatiues, Esau was the first borne, and yet was refused. Rom.9.13 Gen.25.23

Furthermore, the theefe on the crosse declareth his conuersion, by manifest signes and fruites of repentance, as appeares by the words which he spake to his fellow. *Feareſt thou not God seeing thou art* Luk.23.40

in

in the same condemnation. Though handes and feete were fast nailed to the crosse,) et heart & tongue are at libertie to giue some tokens of his true repentance. The people of this our land heare the word, but for the most part are without either profit in knowledge or amendment of life; yet for al this, they perswade themselues that they haue good hearts and good meanings, though they cannot beare it away, & vtter it so well as others. But alas poore soules, they are deluded by Satan: for a man that is conuerted cannot but expresse his conuersion, and bring forth the fruits thereof. And therefore our Sauiour Christ saith,
Ioh. 7. 38. *If a man beleeue in me, out of his bellie shall flowe riuers of water of life.* The grace (as
Iob. 32. 19 Elihu saith) of God is like newe wine in a vessell which must haue a vent; and therefore he that sheweth no tokens of Gods grace in this life, is not as yet conuerted; let him thinke and say of himselfe what he will. Can a man haue life, and neuer moue nor take breath? and can he that bringeth forth no fruite of his conuersion liue vnto God? Well, let vs nowe see what were the fruites of the theefes repentance. They may be reduced to foure heads. First, he rebukes his fellowe for mocking Christ, indeauouring thereby to bring him to the same condition with himselfe, if it were possible: whereby he discouers vnto vs the propertie of a true repentant sinner, which is, to labour and striue, so much as in him lieth, to bring all men to the same state that he is in. Thus Dauid hauing tried the great loue & fauour of God toward himselfe, breaketh forth and saith, *Come children, harken vnto me, and I will teach you the*
Psal. 34. 12 *feare of the Lord*: shewing his desire that the same benefits which it had pleased god to bestow on him, might also in like manner be conueied to others. Therefore it is a great shame to see men professing religion, carried away with euery company, & with the vanities and fashions of the world, whereas they should rather drawe euen the worst men that be to the fellowship of those graces of God which they
Ierem. 15. 19. haue receiued. That which the Lord spake to the prophet Ieremie, must be applied to all men: Let them returne vnto thee, but returne not thou vnto them. In instrumēts of musicke the string out of tune must bee set vp to the rest that be in tune, and not the rest to it.

Againe, in that he checkes his fellowe, it shewes that those which be touched for their owne sinnes, are also grieued when they see other men sinne and offend God. But to goe further in this point, let vs diligently and carefully marke the manner of his reproofe; *Fearest thou not God, seeing thou are in the same condemnation?* In which words he rips vp his lewdnes euen to the quicke, and giues him a worthie *item*, telling him that the cause of all their former wickednesse, had beene the want of the feare of God. And this point must euery one of vs marke with great diligence. For if we enter into our hearts and make a thorough search, we shall finde that this is the roote and foundation of all our offences. We miserable men for the most part haue not grace to consider that we are alwaies before God; and to quake and tremble at the consideration of his presence: and this makes vs so often to offend God in our liues as we doe. Abraham comming before Abimelech, shifting for himselfe, said, that Sara was his sister, and being demanded why hee did so, answered, *because hee*
Gen. 19. 11. *thought the feare of God was not in that place*: insinuating that he which wants the feare of God, will not make conscience of any sinne whatsoeuer. Would we then euen from the bottome of our hearts turne to God, and become new creatures? then let vs learne to feare God: which is nothing els but this, when a man is perswaded in his owne heart and conscience that whersoeuer he bee, he is in the presence and sight of GOD, and by reason thereof is afraid to sinne. This we must haue fully setled in our hearts, if we desire to learne but the first lesson of true wisedome. But what reason vseth the theefe to drawe his fellowe to the feare of God? *Thou art* (saith he) *in the same condemnation*, that is, by thy sinnes & manifold transgressions thou hast deserued death, and it is nowe most iustly inflicted vpon thee: wilt thou not yet feare GOD? where we are taught, that temporall punishments & crosses, ought to be meanes to worke in vs the feare of GOD; for that is one ende why they are sent of God. *It is good for me* (saith Dauid) *that I haue bin chastised, that*
Psal. 119. 71. *I may learne thy statutes.* And Paul saith, *When we are chastised, we are nurtured of the*
1. Cor. 11. 32. *Lord.* And the Iewes are taught by the prophet Micah to say, *I will beare the wrath*
Mich. 7. 9. *of the Lord, because I haue sinned against him.*

The second fruite of his conuersion is, that he condēneth himselfe and his fellow for their sins, saying, *Indeede we are righteously*

teously here, for we receiue things worthy for that we haue done, that is, we haue wonderfully sinned against Gods maiestie, and against our brethren: and therfore this grieuous punishment which we beare, is most iust and due vnto vs. This fruite of repentance springs and growes very thinne amõg vs, for few there be which doe seriously condemne themselues for their owne sinnes: the manner of men is to condemne others, and to crie out that the world was neuer so badde, but bring them home to themselues, and you shall finde that they haue many excuses and defences as plaister-worke to cast ouer their foule and filthy sinnes: & if they be vrged to speak against themselues, the worst will be thus; God helpe vs, we are all sinners, euen the best of vs. But certaine it is, that he which is throughly touched in conscience for his sinnes, both can and will speake more against himselfe for his manifold offences, then all the world besides. Thus Paul whẽ he was conuerted, calls himselfe *the cheife of all sinners*. And the prodigall child confessed that he had sinned against heauen and against his father, and was not worthy to be called his child. 1. Tim. 1. 15.

The third fruit of his conuersion is, that he excuseth our Sauiour Christ, and giueth testimonie of his innocencie, saying, *But this man hath done nothing amisse*. Marke here: Pilate condẽned Christ, Herod mocked him, al the learned Scribes & Pharises condẽned him, and the people crie, away with him, let him be crucified: and among his owne disciples Peter denied him, and the rest ranne away; there remaines onely this poore silly wretch vpon the crosse to giue testimonie of Christs innocencie: wherby we learne, that God chooseth the simple ones of this world, to ouerthrowe the wisedome of the wise: and therefore we must take heede that we be not offended at the Gospell of Christ, by reason that for the most part simple and meane men in the world embrace it. Nay marke further, this one theefe beeing conuerted had a better iudgement in matters concerning Gods kingdome, then the whole bodie of the Iewes. And by this all students may learn, that if they desire to haue in themselues vpright iudgement in matters of religion, first of all they must become repentant sinners: & though a man haue neuer so much learning, yet if hee be carried away with his owne blinde affections and lusts, they will corrupt & darken his iudgement. Men which worke in mines and cole-pits vnder the earth, are troubled with nothing so much as with dampes, which make their candle burne darke, & sometimes put it quite out. Now euery mans sinnes are the dampes of his heart, which when they take place, doe dimme the light of his iudgment, and cast a mist ouer the mind, and darken the vnderstanding and reason: and therefore a needful thing it is, that mẽ in the first place should prouide for their own conuersion.

The fourth fruite of his repentance is, that he prayeth for mercy at Christs hãds, *Lord* (saith he) *remember me when thou cõmest into thy kingdome*: in which prayer we may see what is the property of faith. This theefe at this instant heard nothing of Christ but the scornings and mockings of the people, and he saw nothing but a base estate full of ignominie and shame, & the cursed death of the crosse, yet neuertheles he nowe beleeues in Christ, and therefore intreats for saluation at his hand. Hence we learne, that it is one thing to beleeue in Christ, & another to haue feeling and experience: & that euen then when we haue no sense or experience we must beleeue: for *faith is the subsisting of things which are not seene*: and Abraham *aboue hope did beleeue vnder hope*: and Iob saith, *though thou kill me, yet will I beleeue in thee*. In Philosophie a man beginnes by experience, after which comes knowledge and beleefe; as when a man hath put his hand to the fire, and feeles it to be hotte, he comes to know therby that fire burnes: but in diuinity we must beleeue though we haue no feeling: first comes faith, & after comes sense and feeling. And the ground of our religion stands in this, to beleeue things neither seene nor felt, to hope aboue all hope, & without hope: in extremitie of affliction to beleeue that God loueth vs, when he seemeth to be our enemie, and to perseuere in the same to the end. Heb. 11. 1. Rom. 4. 18.

The answer which Christ made to his prayer was, *This night shalt thou be with me in Paradise*. Whereby he testifies in the middest of his sufferings the power which he had ouer the soules of men: and verifies that gratious promise, Aske and ye shall receiue, seeke and ye shal finde, knocke & it shall be opened to you: and withall confutes the popish purgatorie. For if any mã should haue gone to that forged place of torment, then the theefe vpon the crosse, who repenting at the last gaspe wanted

time

time to make ſatisfaction for the temporal puniſhment of his ſinnes. And by this conuerſion of the theefe wee may learne, that if any of vs would turne to God and repent, we muſt haue three things. I. The knowledge of our owne ſinnes. II. From the bottome of our hearts wee muſt confeſſe and condemne our ſelues for them, and ſpeake the worſt that can bee of our ſelues, in regard of our ſinnes III. Wee muſt earneſtly craue pardon for them, and call for mercie at Gods handes in Chriſt, withall reforming our liues for the time to come: if we doe, we giue tokens of repentance: if not, we may thinke what we will, but we deceiue our ſelues and are not truely conuerted. And here we muſt bee warned to take heede leaſt wee abuſe, as many do, the example of the theefe, to cõclude thereby that wee may repent when we will, becauſe the theefe on the croſſe was conuerted at the laſt gaſpe. For there is not a ſecond example like to this in all the whole Bible, it was alſo extraordinarie. Indeede ſundry men are called at the eleuenth houre, but it is a moſt rare thing to find the conuerſion of a ſinner after the eleuenth houre, and at the point of the twelfth. This mercie God vouchſafed this one theefe, that hee might bee a glaſſe in which we might behold the efficacy of the death of Chriſt, but the like is not done to many men, no not to one of a thouſand. Let vs rather conſider the eſtate of the other theefe, who neither by the dealing of his fellowe, nor by any ſpeech of Chriſt could be brought to repentance. Let vs not therefore deferre our repentance to the houre of death: for then we ſhall haue ſore enemies againſt vs: the worlde, the fleſh, the diuel, and a guiltie conſcience; & the beſt way is before had to preuent thē. And experience ſhews that if a man defer repentance to the laſt gaſpe, often when he would repent hee cannot. Let vs take Salomons counſell, *Remember thy creator in the dayes of thy youth, before the euill dayes come.* If we will not heare the Lord when he cals vs, he will not heare vs whē we call him.

The third ſigne was, the ecclipſing or darkning of the ſunne from the ſixt houre to the ninth. And this ecclipſe was miraculous. For by the courſe of nature the ſun is neuer ecclipſed, but in the new moone: whereas contrariwiſe this ecclipſe was about the time of the paſſeouer which was alwayes kept at the full moone. Queſtion is made touching the largeneſſe of it: ſome mooued by the words of Luke, who ſaith that darkneſſe was vpon the whole earth, haue thought that the ecclipſe was vniuerſall ouer the whole world: but I rather thinke that Saint Lukes meaning is, that it was ouer the whole Region or countrie of Iurie. For if ſuch a wonder had happened ouer the whole world, all Hiſtoriographers Greeke and Latine and Aſtronomers, diligent obſeruers of all ecclipſes, would haue made ſpeciall mention thereof. And though ſome [a] writers ſay that it was ouer the whole earth, and that it was ſet downe in Record both by the Romanes, and Grecians, yet all their writings prooue no more but this, that it was ouer Iurie and Galelie and the countries bordering neere vnto. The vſes of this miracle are manifold. I. This darkening of the Sunne giues a checke to the Iewes for their crucifying of Chriſt: they were not aſhamed to apprehende, accuſe, and condemne him, yet this glorious creature the Sunne pulleth in his beames, beeing as it were aſhamed to beholde that, which they were not aſhamed to doe. II. It ſerues to ſignifie the great iudgement of GOD to come vpon the Iewes. For as when Chriſt ſuffered, darkneſſe was ouer all the land of Iurie, and all the world beſides had the light of the Sonne, ſo ſhortly after blindneſſe of minde was ouer the whole nation of the Iewes, and all the world beſides ſaw the ſonne of righteouſneſſe ſhining vnto them in preaching of the Goſpell. III. It ſerues to aduertiſe vs that ſuch as carry themſelues towardes Chriſt as the Iewes did, haue nothing elſe in them but darkneſſe, and that they ſit *in darknes and ſhadow of death*; & therfore not able any whit better to ſee the way that leadeth vnto life, then he which is caſt into a darke dungeon can; who if they thus remaine, ſhal at lēgth be caſt into vtter darkneſſe. This being the eſtate of al them that be forth of Chriſt, we muſt labour to bee freed from this darkeneſſe, that the day-ſtarre may riſe in our hearts, and ſhine vpon vs, and put life into vs. IV. This miraculous and wonderfull darkening of the ſun doeth conuince the Iewes, that Chriſt whome they crucified was the Lorde of glorie, and the Sauiour of the world: and it is very like that this was the principall end of this miracle. For whereas neither

Luk. 23. 44. ἐφ' ὅλην τὴν γῆν.

a Euſeb. Chron. Tertul. Apol. c. 12. Oroſ. l. 7. c. 4.

2. Cor. 3. 5 Mal. 4. 2.

Iſa. 8. 20. Luk. 1. 79.

2. Pet. 1. 19.

his

his doctrine, nor his former miracles could mooue them to acknowledge him for that Messias, yet this one worke of God doth as it were strike the naile to the head, and stoppe all their mouthes. V. Besides this, whereas at the very instant when Christ was about to make satisfaction to the iustice of his father for our sinnes, the sunne was thus darkened: it teacheth vs first to thinke of the passion of Christ, not as of a light matter, but as one of the greatest wōders of the world, at the sight whereof the very frame of nature was changed: secōdly to thinke of our owne sinnes, as the vilest things in the world, and that they deserue the intollerable wrath of God: considering that at the time when they were to be abolished, the course of nature euen in the very heauens is turned vpside downe.

Mat.27.11 The fourth signe is, the rending of the vaile of the temple frō the top to the bottome. The temple was deuided into two parts: the one more inward into which no man might come but the high priest, and that once a yeare; & it was called the holy of holyes: the other was that where the people came and offered sacrifices vnto the Lord. Now that which parted the temple into these two parts was called the vaile, and at the time of Christs passion it was rent from the top to the very bottom. This hath diuers vses: I. The holy of holies signified the third heauen, where God Heb.9.8. sheweth himselfe in glorie and maiestie vnto his Saints. & the rending of the vaile figureth vnto vs, that by the death of Christ, heauen which was otherwise shut by our sinnes is now set open, and a way made to enter thereto. II. It signifieth, that by the death of Christ wee haue without impediment, free accesse to come vnto Ioh.1.51. God the father by earnest prayer in the name of Christ; which is a most vnspeakable benefit. III. It signifieth that by Christs death an end is put to all ceremonies, to ceremoniall worship, and the sacrifices of the old testament: and that therefore in the newe testament there remaineth one onely reall & outward sacrifice, that is, Christ crucified on the crosse: and the whole seruice and worship of God for outward ceremonies most simple and plaine. IV. The temple was the chiefe and one of the most principall prerogatiues that the Iewes had; it was their glory that they had such a place wherein they might worship and doe seruice to the true God: and for the temples sake God often spared them, and therfore Daniel prayeth; *O Lord, heare the prayer of thy seruant, and his supplication, and cause thy face to shine vpon the sanctuarie that lyeth wast for the Lords sake.* Dan.9.17. Yet for all this, when they began to crucifie the Lord of life, their prerogatiues helpe them not, nay they are depriued thereof, and God euen with his owne hand rendes the vayle of the temple in sunder, signifying vnto them, that if they forsake him, he wil also forsake them. And so may we say of the Church of England. No doubt for the Gospels sake wee haue outward peace and safety, and many other blessings, and are in account with other nations: yet if we make no conscience to obey the word of God, and if we haue no loue of Christ and his members, God will at length remooue his candlesticke from vs, and vtterly depriue vs of this ornament of the Gospell, and make our land as odious vnto all the world, as the land of the Iewes is at this day. Let vs therefore with all care and diligence shew forth our loue both to Christ himselfe, and to his members, and adorne the Gospell which wee professe by bringing forth fruites worthy of it.

The fifth signe is the earthquake, wherby hard rockes were clouen asunder. And it serues very fitly to signifie further vnto vs, that the sinne of the Iewes in putting Christ to death was so heauie a burden, Math.27.51. that the earth could not beare it, but trembled thereat, though the Iewes themselues made no bones of it. And it is a thing to be wondred at; that the earth doth not often in these dayes, tremble and quake at the monstrous blasphemies and fearfull othes by the woundes and blood and heart of Christ, whereby his members are rent asunder, & he traiterously crucified againe. Secondly, the earthquake shewes, vnto vs the exceeding and wonderfull hardnesse of the hearts of the Iewes, and ours also: they crucified Christ and were not touched with any remorse; and wee can talke & heare of his death, yea we cā say he was crucified for our sinnes: & yet we are nothing affected therewith, our hearts will not rend when as hard rockes cleaue asunder. Thirdly, the moouing of the earth, and the rending of the rockes asunder, may be a signe vnto vs of the vertue of the doctrine of the Gospel of Christ; which is nothing els but the publishing of the passion of his death: which beeing preached,

shall

ſhal ſhake heauen and earth, ſea and land;
Agg.2.7. It ſhall mooue the earthen, hard, & rockie heartes of men: & raiſe vp of meere ſtones and rockes children vnto Abraham. But the maine vſe and ende of this point is, to prooue that he that was crucified, was the true Meſſias the ſonne of God: and therefore had the power of heauen and earth, and could mooue all things at his pleaſure.

The ſixt ſigne of the power of Chriſt
Matth.27. 52.53. is, that *graues did open, and many bodies of the Saints which ſlept aroſe*, and came out of their graues after his reſurrection, & went vnto the holy cittie, & appeared vnto many. The vſe of this ſigne is this: it ſignifies vnto vs, that Chriſt by his death vpon the croſſe did vanquiſh death in the graue, & opened it, and therby teſtified that he was the reſurrection and the life: ſo that it ſhal not haue euerlaſting dominion ouer vs: but that he will raiſe vs vp from death to life, and to euerlaſting glory.

The ſeauenth ſigne is the teſtimony of the Centurion with his ſouldiours which ſtood by to ſee Chriſt executed: S. Marke ſaith, when he ſaw that Chriſt thus crying gaue vp the ghoſt, he ſaid, *truly this was*
Mar.15.39 *the ſonne of God.* Thus we ſee it is an eaſie matter for Chriſt to defend his own cauſe, let Iudas betray him, Peter deny him, and all the reſt forſake him, yet he can if it ſo pleaſe him make the Centurion that ſtandeth by to ſee him executed, to teſtifie of his innocencie. But what was the occaſion that mooued him to giue ſo worthy a te-
Mat.27.54 ſtimony? Saint Matthew ſaith, it was feare and that feare was cauſed by hearing the loud crie of Chriſt, & by ſeeing the earthquake and things which were done. And this muſt put vs in minde not to paſſe by Gods iudgements which daily fall out in the world, but take knowledge of them, and as it were, to fixe both our eyes on them. For they are notable means to ſtrike and aſtoniſh the rebellious heart of man, and to bringe it in awe and ſubiection to God. After that the two firſt captaines with their fifties commanding the Prophet Elias to come downe to king Achaziah, were conſumed with fire from heauen, the king ſent his third captaine ouer fiftie with his fifty to fetch him downe: but what doth he? it is ſaid, he fell on his knee before Eliah, and beſought him ſay-
2.King.1. 13. ing, *O man of God, I pray thee, let my life and the liues of theſe fifty ſeruants bee precious in thine eies.* But what was the cauſe why he praied thus? ſurely he obſerued what iudgments of God fell vpon his two former fellow captains, *Behold, ſaith he, there came downe fire from heauen, and deuoured the two former captaines with their fifties: therefore let my life be pretious now in thy ſight.* Thus laying to his owne heart and making vſe of Gods iudgements, he humbled himſelfe and was ſpared with his fiftie. And Habaccuk ſaith, *Whē I heard the voyce*, namely of Gods iudgements, *rottennes entred into my bones, and I trembled in my ſelfe that I might be ſafe in the day of the Lord.* Now what this feare of the Centurion was, there is a further queſtion, and it is very like that it was but a ſudden motion or a certaine preparatiue to better things. For hee was but an heathen man, and had as yet no knowledge of Chriſt, and whether hee repented or not it is vncertaine: and we muſt not maruell at this, for there are many ſuddaine motions in ſhew very good, that vpon like occaſions riſe in the hearts of naturall men. Whē God plagued the land of Egypt, then Pharoah ſent for Moſes and Exod.9. confeſſed that the Lorde was righteous, 27.& 34. but he and his people were wicked, & deſired Moſes to pray to God to take away the plague, who did ſo: but ſo ſoone as the hand of God was ſtaied, he returned to his old rebellion againe. And as a dogge that commeth out of the water ſhaketh his eares, and yet returneth into it againe: ſo is the manner of the world: whē croſſes and calamities befall men, as ſickneſſe, loſſe of friendes or goods, then with Ahab they outwardly humble themſelues and goe ſoftly: they vſe to frequēt the place where the word is preached and Gods name called vpon: but alas common experience ſhewes that theſe things are but fits ariſing of vncertaine and flittering motions in the heart. For ſo ſoone as the croſſe is remooued, they returne to their old byas againe, and become as bad and as backeward as euer they were: beeing like to the tree that lies in the water, which for a while is green but afterward withereth. And therefore we for our parts, when any good motions come into our hearts as the beginnings of further grace, we (I ſay) muſt not quench them but cheriſh and preſerue them remembring that the kingdome of heauen, is like a graine of muſtard ſeede, which when it is ſowne is the leaſt of all ſeedes: but afterward it groweth vp into a tree, that the fowles of heauen may builde their neaſts in it: and like to this are the

first motions of Gods spirit, and therefore they must be cherished and maintained.

And thus much for the seauen signes of the power of Christs Godhead. Nowe followes the second part of the triumph of Christ, which containeth signes of his victorie vpon the crosse, notably expressed by Paul when hee saith, *And putting out the handwriting of ordinances which was against vs, which was contrarie to vs, he euen tooke it out of the way and fastened it vpon the crosse, and hath spoiled the principalities and powers, and hath made a shewe of them openly, and hath triumphed openly in the same.* Col.2.14. 15. In which wordes he alludeth to the manner of heathen triumphs: for it was the custome of the heathen princes when they had gotten the victory ouer their enemies, first to cause a pillar of stone, or some great oake to be cutte downe, & set vp in the place of victory, vpon which either the names of the chiefe enemies were set, or their heades were hanged, or wordes were written in the pillar to testifie the victorie. This beeing done, there followed an open shewe, in which first the conquerour prepares for himselfe a chariot of victorie wherein he was himselfe to ride, and then the chiefe of his enemies bound and pinnioned, were ledde openly after him. Now on the same manner vpon the crosse there was a pitched fielde; the Emperour on the one side was Christ; his enemies on the other side were the world, the flesh, hell, death, damnation, the deuil, and al his angels: all which, banding themselues against him were all subdued by him vpon the same crosse: and he himselfe gaue two signes of his triumph, one was a monument of the victory, the other an open shewe of his conquest. Nowe the monument of Christs victorie was the crosse it selfe, whereon he nailed the obligation or bill which was against vs; whereby Satan might haue accused and condemned vs before God. For wee must consider that God the father is a creditour, and wee all debters vnto him: he hath a bil of our hāds which is the law, in that it giueth testimonie against vs; first by the legall washings, which did shew and signifye that we were altogither defyled and vncleane; secondly by the sacrifyces that were daily offered for the propitiation for our sinnes. Nowe Christ was our surety, and payd euery iot of the debt which wee should haue paid, and requiring the acquittance, taketh the ceremoniall lawe, and the curse of the morall law, and nailes them to the crosse.

Furthermore in the shewe of conquest, the chariot is the crosse likewise: for it was not onely a monument of victory, but also a chariot of triumph. And the captiues bound & pinnioned which follow Christ, are the principalities and powers, that is, the deuill, and his angels, hell, death, and condemnation: al which are as it were taken prisoners, their armour and weapons are taken from them, and they chained & bound each to other.

The meditation of this point serueth to admonish vs to abandon all manner of sinne, and to make conscience of euery good duty if we will aright professe the Gospell of Christ; for when we sinne, we doe as it were pull Christ out of his chariot of triumph, and vnite Sathans bondes, and giue him weapons, and (as much as we can) make him valiant and strong againe. Now for any man to make Sathan and sinne valiant and strong against himselfe, whereas Christ hath weakened him, and euen bruised his head, is no better thē to become an enemie to the crosse of Christ. Phil.3.18. Againe, hereby we are taught to pray vnto God that our blind eies may be opened, that we may discerne aright of the passion of Christ. It is a wonder to see how mē are carried away with a liking of vaine shewes, games, and enterludes: howe they spend euen whole daies in beholding thē, and their money also that they may come to the places where they are: oh then how exceedingly ought our heartes to be rauished with this most admirable shewe, in which the sonne of God himselfe rides most gloriously in his chariot of triumph, and leads his and our most cursed enemies captiue, yea treades them vnder his foote! This triumph is set forth vnto vs in the preaching of the Gospel, & may be seene of vs all freely without money or money-worth. What wretches then shall we be, if we suffer our hearts to be filled with earthly delights, and in the meane season haue little or no desire to behold with the eies of our minde this goodly spectacle that is to be seene in the passion of Christ, that serues to reuiue and refresh our soules to life eternall?

Thirdly, if Christ when he was most weake and base in the eies of men, did most of all triumph vpon the crosse; then euery one of vs must learne to say with the Apostle Paul, *God forbid that I should reioyce* Gal.6.14.

ioice in any thing but in the crosse of Christ Iesus our Lord. That we may say this truely, first of all we must labour to haue the benefit of the crosse of Christ, not onely in the remission but also in the mortification of our sinnes: secondly, we must not bee discomforted, but rather reioyce and triumph therein. A christian man can neuer haue greater honour then to suffer for the Gospel of Christ when God calleth him thereunto: and therefore Saint Paul setteth forth another most glorious shewe, which all those must make that suffer any thing for Gods cause. They must encounter with the world, the flesh, and the deuil, and are placed as it were on a theatre: and in this conflict the beholders are men and angels, yea, the whole hoast of heauen and earth: the vmpere or iudge is God himself, who will giue sentence of victory on their side, and so they shall ouercome. We must not hereupon thrust our selues into danger: but when it shal please God to call vs thereunto, we must thinke our selues highly honoured of him. As when God sendeth losse of friends, of substance, or good name, or any other calamitie, we must not despaire, or bee ouergrieued: but rather reioyce and addresse our selues then with our Sauiour Christ to make a triumph.

2. Cor. 4. 9.

Thus much of Christs triumph, & the passion of his crosse. Now followeth the second degree of his humiliation, in these words, *and buried*. Where we must consider these points: I. Why it was needfull that Christ should be buried. II. Who was the author of his buriall. III. The manner or preparation to his buriall. IV. The place and time where and when hee was buried. Of these in order. For the first, the causes are many, but especially foure, why Christ was to be buried. I. That the truth and certaintie of his death might be confirmed vnto vs, and that no man might so much as imagine that his death was a phantasticall death, or his body a phantasticall bodie: for men vse not to burie a liuing but a dead man, or a man in shewe but a true man. II. That his buriall might bee vnto him a passage from the estate of humiliation to the estate of exaltation, which began in his resurrection: and he could not haue risen againe if he had not beene first buried. III. That the outward humiliation in the forme of a seruant, which he tooke vpon him, might bee continued vpon him to the lowest degree of all: and therfore it was not sufficient that he should be crucified euen to death, but being dead he must bee also buried. IV. Christ was buried, that he might not onely vanquish death on the crosse, but euen after the manner of conquerours subdue him vnto his owne home, and as it were pluck him out of his graue cabine or denne. A

The authors of Christs buriall was Ioseph of Arimathea, and Nichodemus, who came to Iesus by night. Nowe of these two

Math. 27.
Mar. 15. 43.
Ioh. 19. 38

I note three things worthy to bee considered in this place. First of all they were disciples of Christ, and the difference betweene them and the rest is to be considered. The other disciples though in number they were but twelue, & yet in the feast before his passion they openly followed him: but when Christ was to bee arraigned, and the persecution of the Church of the newe Testament began in him, the Iudas betrayed him, Peter denied him, & the rest fledde away: yet euen at the same instant these two secret disciples of our Sauiour Christ, Ioseph of Arimathea and Nichodemus take courage to themselues, & in time of danger openly professe themselues to be Christs disciples by an honourable and solemne buriall; God no doubt opening their hearts & inabling them to doe so. The like is to be seene in all ages since the passion of Christ in the Church of God, in which men zealous for the Gospell in peace haue beene timerous in persecution, whereas weake ones haue stood out against their enemies euen vnto death it selfe. The reason is, because God will humble those his seruants which are oftentimes indued with great measure of graces, and contrariwise exalt and strengthen the weake and feeble: and the same no doubt will bee found true among vs, if it should please God to send any new triall into the Church of England. This serues to teach vs to thinke charitably of those which are as yet but weake among vs: and withall in our profession to carrie a lowe saile and to thinke basely of our selues, and in the whole course of our liues creepe alowe by the ground, running on in feare and trembling, because the Lord oftentimes humbles those that bee strong, and giues courage and strength to weake ones boldly to confesse his name. Secondly, whereas these two disciples haue such care of the buriall of Christ, we learne that it is our dutie to be careful also for the honest and solemne buriall of our bre-

brethren. The Lord himselfe hath com-
Gen.3.19. manded it, *Thou art dust and to dust thou shalt returne.* Also the bodyes of men are the good creatures of God, yea the bodies of Gods children are the temples of the holy Ghost, and therefore there is good cause why they should be honestly laid in the earth. And it was a curse & iudgement of God vpon Iehoiakim that he must not
Ier.22.19. bee buried, but like a dead asse be drawne and cast out of the gates of Ierusalem.
Amos.2.1. And so the Lorde threatens a curse vpon the Moabites, because they did not burie the king of Edom, but burnt his bones into lime. And therefore it is a necessary dutie, one neighbour & friend to looke to the honest buriall of another. Hence it follows that the practise of Spaine & Italy & al popish countries, which is to keepe the parts of mēs bodies & such like reliques of saints vnburied, that they may be seene of mē & worshipped, hath no warrāt: dust they are and to dust they ought to be returned.

Furthermore the properties & vertues of both these men are seuerally to be considered. And first to begin with Ioseph he was a *Senatour*, a man of great account, authoritie, and reputation among the Iewes.
Luk.23.50 It may seeme a strange thing that a man of such account would abase himselfe so much as to take down the bodie of Christ from the crosse. It might haue beene an hinderance to him and a disgrace to his estate and calling as we see in these dayes, it wold be thought a base thing for a knight or lord to come to the place of executiō, & take down a theif frō the hād of the hangman to bury him: but this noble Senatour Ioseph for the loue he bare to Christ, made no account of his estate & calling, neither did he scorne to take vpon him so base an office, considering it was for the honour of Christ: where we learne, that if we truly loue Christ, & our hearts be set to beleeue in him, we will neuer refuse to performe the baseſt seruice that may bee for his honour; nothing shall hinder vs. It is
Luk.23. 50.51. further said that hee was *a good man and a iust, and also a rich man.* And the first appeareth in this, that he would neither consent to the counsell nor fact of the Iewes in crucifying Christ. It is rare to find the like man in these daies. From this example we learne these Lessons. I. That a rich mā remaining a rich man may bee a seruant of God, and also be saued: for riches are the good blessings of God, and in themselues doe no whit hinder a man in coming to Christ. But some will say, Christ himselfe saith, *It is easier for a cable to goe* a Mat.19. *through the eie of a needle, then a rich man* 24. *to enter into the kingdome of heauen. Answ.* It is to bee vnderstood of a rich man so long as hee swelleth with a confidence in his wealth: but we knowe, that if a cable be vntwisted & drawn into small threeds, it may be drawne through the eie of a needle: so hee that is rich let him denie himselfe, abase himselfe, and lay aside all confidence in himselfe, in his riches and honour, and be as it were, made small as twine threed, and with this good Senatour Ioseph become the Disciple of Christ, he may enter into the kingdome of heauen. But Christ saith in the parable that riches are thorns, which choake the grace of GOD. *Answ.* It is true, they are thornes in that subiect or in that man that putteth his trust in them; not in their owne nature, but by reason of the corruption of mans heart, who makes of them his God. Saint Iohn saith further, that Ioseph
Ioh.19.38 was *a Disciple* of Christ, but yet a close disciple for feare of the Iewes. And this shewes, that Christ is most ready to receiue them that come vnto him, though they come laden with manifold wants. I say not this, that any hereby should take boldnesse to liue in their sinnes, but my meaning is, that though men be weake in the faith, yet are they not to bee dismaied, but to come to Christ, who refuseth none
Iam.4.8. that come to him, *Draw neare to God* (saith Saint Iames) *and he will draw neere to you.* Christ doth not forsake any, till they forsake him first. Lastly the holy Ghost saith of him, that he waited for the kingdome of God, that is, he did beleeue in the Messias to come, and therefore did waite daily till the time was come, when the Messias by his death and passion should abolish the kingdome of sinne and Satan, and establish his owne kingdome throughout the whole world. The same is said of Simeon that he was a good man and feared God and waited for the consolation of Israel. This was the most principall vertue of all that Ioseph had, and the very roote of all his goodnesse and righteousnesse that he waited for the kingdome of God. For it is the property of faith, whereby we haue confidence in the Messias, to change our nature, and to purifie the heart, and to make it bring forth works of righteousnes. There be many amōg vs, that can talke of Christs kingdome, and of redemption by him,

him and yet make no conscience of sinne, and haue litle care to liue according to the Gospel which they professe: and all is, because they do not soundly beleeue in the Messias, and they waite not for the kingdome of heauen, and therefore there is no change in them: but we for our parts must labour to haue this affiance in the Messias with Ioseph, & to waite for the second appearance, that thereby we may be made newe creatures, hauing the kingdome of Sathan battered and beaten downe in vs, and the kingdome of God erected in our hearts.

Touching Nichodemus Saint Iohn saith, that *he came to Iesus by night*. Many men build vpon this example, that it is lawefull to be present at the masse, so be it, in the meane season wee keepe our hearts to God: and indeede such men are like Nichodemus in that they labour to burie Christ as much as they can, though nowe after his resurrection hee should not bee buried againe. But though Nichodemus durst not openly at the first professe the name of Christ, yet after his death when there is most danger he doth: and by this meanes he reformeth his former action.

Thus much of the persons that buried Christ. The third thing to be obserued is the manner of Christs buriall, which standeth in these foure points. First, they take downe his bodie from the crosse: secondly, they winde it: thirdly, they lay it in a tombe: fourthly, the tombe is made sure. Of these in order. First, Ioseph taketh downe the bodie of Christ from the crosse whereon hee was executed, but marke in what manner: he doth it not on his owne head without leaue, but hee goeth to Pilate and beggeth the body of Christ, and craueth libertie to take it downe, because the disposing of dead bodies was in Pilats hand, he being deputie at that time: whereby we learn, that in al our dealings & actions (though they haue neuer so good an end) our dutie is to proceede as peaceably with all men as may bee, as Saint Iames saith: the wisedome that is from aboue is first pure, then peaceable, gentle, &c. Againe, this teacheth vs, that in all things which concerne the authoritie of the Magistrate, and belong vnto him by the rule of Gods word, wee must attempt or doe whatsoeuer we doe by leaue. And by this we see what vnaduised courses they take, that being priuate mē in this our Church, will notwithstanding take vpon them to plant Churches without the leaue of the Magistrate beeing a Christian Prince. Hauing thus taken the bodie of Christ downe, they goe on to winde it. And Ioseph for his part brought linnen cloathes, and Nichodemus a mixture of mirrhe and Alloes to the quantitie of an hundreth poundes for the honourable buriall of Christ. His winding was on this manner, they wrapped his body hastily in linnen cloaths, sweete odours put thereto. Besides all this, in the Iewes burialls there was embalming and washing of the body, but Christs body was not [a] embalmed or washed, because they had no time to do it, for the preparation to the Passeouer drew neare. And whereas these two men burie Christ at their owne cost and charges, we are taught to be like affected to the liuing members of Christ: when they want wee must releeue and comfort them liberally & freely. It may here be demanded, whether men may not be at cost in making funeralls, considering euen Christ himselfe is with much cost buried. *Anſ.* The bodies of all dead men are to be buried in seemely and honest manner, and if they be honourable, they may bee buryed honourably: yet now there is no cause why mens bodies should be washed, annointed, and embalmed, as the vse was among the Iewes: for they vsed embalming as a pledge and signe of the resurrection; but nowe since Christs comming we haue a more certaine pledge thereof, euen the resurrection of Christ himselfe, and therefore it is not requisite that we should vse embalming and washing as the Iewes did. And the clause which is specified in Saint Matthew is not to bee omitted, that Ioseph wrapped Christs body in *A cleane linnen cloath*: whereby we learne, that howsoeuer the straunge fashions fetcht from Spaine and Italie are monstrous and to be abhorred, yet, seeing the body of a man is the creature of God, therefore it must bee arraied in cleanly manner, and in *holy comelinesse*. Paul requires that the minister of the gospell in all things be seemely or comely: & herein he ought to be a patterne of sobrietie vnto all men. Thirdly, after they haue wound the body of Christ, they lay it in a tombe, and lastly they make it sure, closing it vp with a stone rolled ouer the mouth of it. Also the Iewes request Pilate to seale it that none might presume to open it: besides they set a band of souldiers to watch the tombe, and to keepe it that his bodie

Iam. 3.17

Ioh. 19.49 Luk 24. 1.

[a] P. Rom. Theol. l. 1. c. 14. seems to be deceiued in that he puts Christs burial for his embalming, & his descending into hel for his burial or lying in the graue.

1. Cor. 15. 29.

Mat. 27. 59

Tit 2. 3. 1. Tim. 3. 2

κόσμιος.

Ioh. 19. 42 Mat. 27. 60 66.

be not stollen away. Many reasons might be aleadged of this their dealing, but principally it came to passe by the prouidence of God, that hereby he might confirme the resurrection of Christ. For wheras the Iewes would neither be moued by his doctrine nor by his workes and miracles to beleeue, he causeth this to be done, that by the certainty of his resurrection he might conuince them of hardnesse of heart, and proue that he was the sonne of God.

Thus much of the manner of his buriall. Nowe followes the place where Christ was buried. In the place we are to marke three things; first, that Christ was laid in Iosephs tombe, whereby we may gather the greatnesse of Christs pouerty, in that he had not so much ground as to make himselfe a graue in: and this must be a cõfort to the members of Christ that are in pouerty. And it teacheth them, if they haue no more but food and raiment, to be therewith cõtent, knowing that Christ their head and king hath consecrated this very estate vnto them. Secondly, the tombe wherein Christ was laid was a new tombe wherein neuer any man lay before. And it was the speciall appointment of Gods prouidence that it should bee so, because if any man had bin buried there aforetime, the malicious Iewes would haue pleaded, that it was not Christ that rose againe but some other. Thirdly we must obserue, that this tombe was in a garden, as the fall of man was in a garden, and as the apprehension of Christ in a garden beyond the brooke Cedron. And here we must note the practise of a good man. This garden was the place of Iosephs delight and holy recreation, wherein he vsed to solace himselfe in beholding the good creatures of God; yet in the same place doth he make his owne graue long before he died: whereby it appeares, that his recreation was ioyned with a meditation of his end: and his example must be followed of vs. True it is, God hath giuen vs his creatures not only for necessity, but also for our lawfull delight: but yet our dutie is, to mingle therewith serious meditation & consideration of our last ende. It is a brutish part to vse the blessings & creatures of God, and not at al to be bettered in regard of our last ende by a further vse thereof.

Ioh. 19. 41. Gen 3. 8. Ioh. 18. 1.

The time when Christ was buried was the euening, wherein the Sabbath was to beginne according to the manner of the Iewes, which began their dayes at sunne setting frõ euening to euening according to that in Genesis: *the euening and the morning was the first day*. Nowe Ioseph commeth a little before euening and beggeth the body of Christ and burieth it: where note, that howesoeuer we are not bound to keep the sabbath so strictly as the Iews were, yet when wee haue any businesse or worke to be done of our ordinary calling, we must not take a part of the Lords sabbath to doe it in, but preuent the time, and doe it either before as Ioseph did, or rather after the sabboth. This is little practised in the world. Men thinke if they goe to Church before and after noone to heare Gods worde, then all the day after they may doe what they list, and spend the rest of the time at their owne pleasure: but the whole day is the Lords, and therefore must be spent wholly in his seruice both by publike hearing of the word, and also by priuate reading and meditation on the same.

Luk. 23. 54. Mat. 27. 57.

To conclude the doctrine of Christs buriall. Here it may be demanded, how he was alwaies after his incarnatiõ both God and man, considering he was dead & buried, and therefore body and soule were sundered, and a dead man seemes to be no man. *Answ.* A dead man in his kind is as true a man as a liuing man: for though bodie and soule bee not vnited by the bond of life, yet are they vnited by a relation which the one hath to the other in the counsell and good pleasure of God; and that as truely as man and woman remaine coupled into one flesh by a couenant of marriage, though afterward they be distant a thousand miles asunder. And by vertue of this relation euery soule in the day of iudgement shall bee reunited to his owne body, and euery bodie to his owne soule. But there is yet a more straighter bond between the bodie & soule of Christ in his death & buriall. For as when he was liuing his soule was a meane or bond to vnite his godhead & his bodie togither: so when he was dead his very godhead was a meane or middle bond to vnite the body and soule: & to say otherwise is to dissolue the hypostaticall vnion, by vertue whereof Christs body and soule though seuered each from other, yet both were still ioyned to the godhead of the sonne.

Damasc.

The vse and profit which may be made of Christs buriall is twofold: I. It serueth to worke in vs the buriall of al our sinnes.

Knowe

Rom. 3, 6. *Know yee not* (ſaith Paul) *that all who haue beene baptized into Chriſt, haue beene baptized into his death, & are buried with him by baptiſme into his death?* If any ſhal demand how any man is buried into the death of Chriſt, the anſwer is this: Euery Chriſtian man and woman are by faith myſtically vnited vnto Chriſt, and made all members of one bodie, whereof Chriſt is the head. Nowe therefore as Chriſt by the power of his Godhead when he was dead and buried, did ouercome the graue and the power of death in his owne perſon; ſo by the very ſame power by meanes of his ſpirituall coniunction doth he worke in all his members a ſpirituall death and buriall of ſinne and naturall corruption. When the Iſraelites were in burying of a man, for feare of the ſouldiors of the Moabites, they caſt him for haſte into the ſepulchre of Eliſha. Now the dead man, ſo

2. King. 3. 21. ſoone as he was downe, and had touched the bodie of Eliſha, hee reuiued and ſtood vpon his feete: ſo let a man that is dead in ſinne be caſt into the graue of Chriſt, that is, let him by faith but touch Chriſt dead and buried, it will come to paſſe by the vertue of Chriſts death and buriall that he ſhall be raiſed from death and bondage of ſinne to become a new man.

Secondly, the buriall of Chriſt ſerues to be a ſweete perfumne of all our graues and burials: for the graue in it ſelfe is the houſe of perdition, but Chriſt by his burial hath as it were conſecrated and perfumed all

Iſa. 57. 2. our graues: and in ſtead of houſes of perdition, hath made them chambers of reſt and ſleepe, yea beds of doune, and therefore howſoeuer to the eye of man the beholding of a funerall is terrible, yet if wee could then remember the burial of Chriſt, and conſider how he thereby hath changed the nature of the graue, euen then it would make vs to reioyce. Laſtly, we muſt imitate Chriſts buriall in beeing continually occupied in the ſpirituall buriall of our ſinnes.

Thus much of the buriall. Now followeth the third and laſt degree of Chriſts humiliation, *He deſcẽded into hell.* It ſeemes very likely that theſe words were not placed in the Creede at the firſt, (or as ſome thinke) that they crept in by negligence, becauſe aboue threeſcore Creedes of the moſt auncient counſels and fathers want this clauſe: and among the reſt the Nicene Creede. But if the auncient & learned Fathers aſſembled in that Counſell had bin perſwaded, or at the leaſt had imagined that theſe words had bin ſet downe at the firſt by the Apoſtles, no doubt they would not in any wiſe haue left them out. And an ancient writer ſaith directly, that theſe words, *He deſcended into hell*, are not found in the Creed of the Roman church, nor vſed in the Churches of the Eaſt: and if they be, that then they ſignifie the buriall of Chriſt. And it muſt not ſeeme ſtrãge to any that a word or twaine in proceſſe of time ſhould creepe into the Creede, cõſidering that the originall copies of the bookes of the old and new teſtament haue in them ſundry a varieties of readings and b words otherwhiles which from the margine haue crept into the Text. Neuertheleſſe conſidering that this clauſe hath long continued in the Creede, and that by common conſent of the Catholike church of God, and it may carry a fit ſenſe and expoſition; it is not as ſome would haue it, to be put forth.

Ruff. in expoſit. ſymb.

a Varias lectiones. b Matth. 27. 9. Ieremie for Zacharie.

Therefore that we may come to ſpeake of the meaning of it, we muſt know that it hath foure vſuall expoſitions, which wee will rehearſe in order, and then make choiſe of that which ſhall be thought the fitteſt. The firſt is, that Chriſts ſoule after the paſſion vpon the croſſe, did really & locally deſcend into the place of the damned. But this ſeemes not to be true. The reaſons are theſe. I. All the Euangeliſts, and amongſt the reſt S. Luke, intending to make an c *exact narration* of the life and death of Chriſt, hath ſet down at large his paſſion, death, burial, reſurrection, and aſcenſion, and withall they make rehearſall of ſmall circumſtances, therfore no doubt they would not haue omitted Chriſts locall deſcent into the place of the damned, if there had been any ſuch thing. And the ende why they penned this hiſtorie was, that we might beleeue that Ieſus Chriſt is the Sonne of God; and beleeuing, wee might haue life euerlaſting. Nowe there could not haue beene a greater matter for the confirmation of our faith then this, that Ieſus the ſonne of Marie who went downe to the place of the damned, returned thence to liue in happineſſe for euer.

Luk. 1. 3. c Omnia aſſequuto, ἀκριβῶς.

Ioh. 20. 31

P. Viret. in ſymb. Beſan. in Colloq.

II. If Chriſt did goe into the place of the damned; then either in ſoule or in bodie, or in his Godhead. But his Godhead could not deſcend, becauſe it is euery where, and his bodie was in the graue. And as for his ſoule it went not to hel, but preſently after his death it went to paradiſe,

dise, that is, the third heauen, a place of ioy and happinesse, Luk. 23. 43. *This day shalt thou be with me in paradise*: which wordes of Christ must be vnderstood of his manhood or soule, and not of his Godhead. For they are an answere to a demand; and therefore vnto it they must bee sutable. Now the theife seeing that Christ was first of all crucified, and therefore in all likelihood should first of all die, makes his request to this effect: Lord thou shalt shortly enter into thy kingdome, remember me then; to which Christs answer (as the very words import) is thus much: I shall enter into Paradise this day, & there shalt thou be with me. Now there is no entrance, but in regard of his soule or manhood. For the Godhead which is at al times in all places, can not bee saide properly to enter into a place. Againe when Christ saith, *thou shalt be with me in Paradise*, hee doth intimate a resemblance, which is betweene the first and second Adam. The first Adam sinned against God, and was presently cast forth out of paradise: Christ the second Adam hauing made a satisfaction for sinne, must immediately enter into paradise. Now to say that Christ in soule descended locally into hell, is to abolish this analogie betweene the first and second Adam. III. Ancient Councels in their confessions & Creedes omitting this clause shew, that they did not acknowledge any reall descent, and that the true meaning of these words, *he descended*, was sufficiently included in some of the former articles, & that may appeare, because whē they set down it, they omit some of the former: as Athanasius in his Creede setting downe those wordes, *he descended*, &c. omits the *buriall*, putting them both for one as he expoūds himselfe b elswhere. Nowe let vs see the reasons which may bee alleaged to the contrary.

b. Lib. de incar. Christ. hom. 1. & 2. in symb.

Obiect. I. Matth. 12. 40. The sonne of man shall be three dayes and three nights in the earth, that is, in hell. *Ans.* I. This exposition is directly against the scope of the place: for the Pharisies desired *to see a signe*, that is, some sensible and manifest miracle: and hereunto Christ answers that he will giue them the signe of Ionas, which cannot be the descent of his soule into the place of the damned, because it was insensible; but rather his buriall, and after it his manifest and glorious resurrection. II. The heart of the earth may as well signifie the graue as the center of the earth. For thus Tyrus bordering vpon the sea, is said to be in the heart of the sea. III. This exposition takes it for graunted that hell is seated in the middest of the earth: whereas the Scriptures reueale vnto vs no more but this, that hell is in the lower parts: but where these lower parts should be, no man is able to define.

Ezech. 27. 4. In corde marium.

Obiect. II. Act. 2. 37. *Thou wilt not leaue my soule in hell, neither wilt thou suffer thy holy one to see corruption. Ans.* These wordes cannot prooue any locall descent of Christs soule. For Peters drift in alleadging of them is, to prooue the resurrection, and he saith expressely, that the words must be vnderstood of the resurrection of Christ, v. 31, *Hee seeing this before spake of the resurrection of Christ.* What? namely these words, *his soule was not left in hell, &c.* Now there is no resurrection of the soule, but of the bodie only, as the soule can not be said to fall, but the bodie. It will bee replied that the word ψυχὴ cānot signifie the body, & the word ἅδης the graue. *Ans.* The first words signifies not onely the spirituall part of mā, the soule; but also the whole person or the man himselfe. Rom. 13. 1. 1. Cor. 15. 41. And the second is aswell taken for the graue, as for hell; Apoc. 20. 14. *Death and ἅδης are cast into a lake of fire.* Now we can not say, that hell is cast into hell, but the graue into hell. And the very same word in this text, must needes haue this sense. For Peter makes an opposition betweene the graue into which Dauid is shut vp, and the hell out of which Christ was deliuered. v. 29. 31. Againe it will bee said, that in this text there bee two distinct parts: the first of the soules comming forth of hell, in these wordes, *Thou wilt not leaue my soule in hell.* The second, of the bodies rising out of the graue, in the next words: *Neither wilt thou suffer my flesh to see corruption. Ans.* It is not so. For flesh in this place signifies not the bodie alone, but the humane nature of Christ, as appeares v. 30. vnlesse wee shall say that one and the same word in the same sentence is taken two wayes. And the words rather carrie this sense: Thou wilt not suffer me to continue long in the graue; nay which is more, in the time of my continuance there, thou wilt not suffer me so much as to feele any corruption; because I am thy holy one.

Bellar. quæst. de descen.

Obiect. III. 1. Peter. 3. 19. *Christ was quickned in spirit, by the which spirit he went and preached to the spirits which are in prison. Ans.* The place is not for this purpose.

For

For by spirit is not meant the soule of Christ, but his Godhead, which in the ministerie of Noe preached repentance to the olde world. And I thinke that Peter in this place alludes to another place in Gen. 6.3. where the Lord saith: *My spirit shall not alwayes striue with man, because he is but flesh.* And if the spirit doe signifie the soule, then Christ was quickned either by his soule or in his soule. But neither is true. For the first, it can not be said, that Christ was quickned by his soule, because it did not ioyne it self to the bodie: but the Godhead ioyned them both. Neither was he quickned in soule, for his soule died not. It could not die the first death, which belongs to the bodie: and it did not die the second death, which is a totall seperation from God: onely it suffered the sorrowes of the second death, which is the apprehension of the wrath of God, as a man may feele the pangs of the first death, and yet not die the first death, but liue. Againe, it is to no end that Christs soule should goe to hell to preach, considering that it was neuer heard of that one soule should preach to another, especially in hell, where all are condemned, and in conscience conuicted of their iust damnation, and where there is no hope of repentance or redemption. It will be answered, that this preaching is onely reall or experimentall, because Christ shewes himselfe there to conuince the vnbeleefe of his enemies: but this is flatte against reason. For when a man is iustly condemned by God, and therefore sufficiently conuicted: what neede the Iudge himselfe come to the place of execution to conuict him? And it is flat against the text. For the preaching that is spoken of here, is that which is performed by men in the ministerie of the word, as Peter expoundes himselfe, 1. Pet. 4. 6. *To this purpose was the Gospell also preached vnto the dead, that they might be condemned according to men in the flesh, that they might liue according to God in the Spirit.* Lastly, there is no reason why Christ should rather preach & shew himselfe in hell, to them that were disobedient in the dayes of Noe, then to the rest of the damned.

After iust execution conuiction is needelesse.

And this is the first exposition, the second followes, *Hee descended into hell*, that is, Christ descended into the graue, or was buried. This exposition is agreeable to the truth, yet is it not meete or conuenient. For the clause next before, *he was buried*, contained this point: and therefore if the next wordes following yeelde the same sense, there must be a vaine and needelesse repetition made and the same thing twise, which is not in any wise to be allowed in so short a Creede as this. If it be said that these words are an exposition of the former, the answere is, that then they should be more plaine then the former. For when one sentence expounds an other, the latter must alwayes be the plainer: but of these two sentences, *He was buried, he descended into hell*, the first is very plaine and easie, but the latter very obscure and hard, and therefore it can be no exposition thereof: and for this cause this exposition neither is to be receiued. Act. 2. 24.

Thirdly, others there be which expound it thus, *He descended into hell*, that is, Christ Iesus, when he was dying vpon the crosse, felt and suffered the pangs of hell and the full wrath of God seazing vpon his soule. This exposition hath his warrant in Gods word, where hell often signifies the sorrowes and paines of hell, as Hanna in her song vnto the Lord saith, *The Lord killeth and maketh aliue, hee bringeth downe to hell and raiseth vp*, that is, he maketh men feele woe and miserie in their soules, euen the pangs of hell, and after restoreth them. 1. Sam. 2. 6. And Dauid saith, *The sorrowes of death compassed mee, and the terrours of hell laid hold on me.* Psal. 18. 5. This is an vsuall exposition receiued of the Church, and they which expound this Article thus, giues this reason thereof. The former words, *was crucified, dead, and buried*, doe containe (say they) the outward sufferings of Christ: now because he suffered not onely outwardly in bodie, but also inwardly in soule: therefore these wordes, *he descended into hell*, doe set forth vnto vs his inward sufferings in soule, whē hee felt vpon the crosse the full wrath of God vpon him. This exposition is good and true, and whosoeuer will may receiue it. Yet neuertheles it seems not so fitly to agree with the order of the former articles. For these words, *was crucified, dead, and buried*, must not be vnderstood of any ordinarie death, but of a cursed death in which Christ suffered the full wrath of God, euen the pangs of hell both in soule and bodie: seeing then this exposition is contained in the former wordes, it can not fitly stand with the order of this short Creede, vnlesse there should be a distinct article of things repeated before.

Gen 37. 35. or, the graue.

But let vs come to the fourth exposition, *He descended into hell*, that is, when he

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was dead and buried, he was held captiue in the graue, & lay in bōdage vnder death for the ſpace of three daies. This expoſition alſo may be gathered forth of the ſcriptures. S. Peter ſaith, *God hath raiſed him vp,* (ſpeaking of Chriſt) *and looſed the ſorrowes of death, becauſe it was vnpoſſible that he ſhould be holden of it.* Where wee may ſee, that betweene the death and reſurrection of Chriſt, there is placed a third matter, which is not mentioned in any clauſe of the Apoſtles Creede, ſaue in this: and that is his bondage vnder death, which commeth in betweene his death and riſing againe. And the words themſelues do moſt fitly beare this ſenſe, as the ſpeech of Iacob ſheweth, *I will goe downe into * hell vnto my ſonne mourning.* And this expoſition doth alſo beſt agree with the order of the Creede: firſt he was crucified and died, ſecondly he was buried, thirdly laid in the graue and was therein holde in captiuitie & bondage vnder death. And theſe three degrees of Chriſts humiliation, are moſt fitly correſpondent to the three degrees of his exaltation. The firſt degree of exaltation, *he aroſe againe the third day*, anſwering to the firſt degree of his humiliation, *he died*: the ſecond degree of his exaltation, *he aſcended into heauen*, anſwering to his going downe into the graue, *was buried*: and thirdly his ſitting at the right hand of God (which is the higheſt degree of his exaltation) anſwering to the loweſt degree of his humiliation, *he deſcended into hell*. Theſe two laſt expoſitions are commonly receiued, & we may indifferently make choiſe of either: but the laſt (as I take it) is moſt agreeable to the order and wordes of the Creede.

Act. 2. 24.

Gen 37. 53 * or, the graue.

Thus much for the meaning of the wordes. Now follow the vſes. And firſt of all Chriſts deſcending into hell, teacheth euery one of vs that profeſſe the name of Chriſt, that, if it ſhall pleaſe God to afflict vs, either in bodie or in minde, or in both, though it be in moſt grieuous and tedious manner, yet muſt we not thinke it ſtrange. For if Chriſt vpon the croſſe not onely ſuffered the pangs of hell, but after he was dead, death takes him, & as it were carries him into his denne or cabbin, and there triumpheth ouer him, holding him in captiuity and bondage, and yet for all this was he the ſonne of God: and therefore when Gods hand is heauie vpon vs any way, we are not to deſpaire, but rather thinke it is the good pleaſure of GOD to frame and faſhion vs, that we may become like vnto Chriſt Ieſus as good children of God. Dauid a man after Gods owne heart was by Samuel anointed King ouer Iſrael, but withall GOD raiſed vp Saul to perſecute him, as the fowler hunteth the Partridge in the mountaine, in ſo much that Dauid ſaid, there was but one ſteppe betweene him and death. So likewiſe Iob a iuſt man and one that feared God with all his heart, yet howe heauily did God lay his hande vpon him? his goodes and cattle were all taken away, and his children ſlaine, and his body ſtricken by Sathan with loathſome byles from the ſole of his foote to the crowne of his head: ſo as he was faine to take a potſheard & ſcrape himſelfe ſitting among the aſhes. And Ionah the ſeruant and Prophet of the moſt high God, when he was called to preach to Niniue, becauſe he refuſed for feare of that great city, God met with him; and he muſt be caſt into the ſea, and there be ſwallowed vp of a Whale, that ſo he might chaſtiſe him: and thus doth he deale with his owne ſeruāts, to make them conformable to Chriſt. And further, when it pleaſeth GOD to laye his hand vpon our ſoules, and make vs haue a troubled and diſtreſſed conſcience, ſo as we do as it were ſtruggle with Gods wrath as for life and death, and can finde nothing but his indignation glazing vpon our ſoules, which is the moſt grieuous and perplexed eſtate that any man can be in: in this caſe howeſoeuer we cannot diſcerne or ſee any hope or comfort in our ſelues, wee muſt not thinke it ſtraunge nor quite deſpaire of his mercy. For the ſonne of God himſelfe deſcended into hel, and death carried him captiue, and triumphed ouer him in the graue: and therefore though GOD ſeeme to bee our vtter enemie, yet we muſt not deſpaire of his helpe. In diuers pſalmes we read how Dauid was not onely perſecuted outwardly of his enemies, but euen his ſoule and conſcience were perplexed for his ſinnes, ſo as his very bones were conſumed within him, and his moiſture was turned into the drought in ſomer. This cauſed Iob to crie out that the arrowes of God were within him, and the venyme thereof did drinke vp his ſpirit, the terrours of God did fight againſt him, and the griefe of his ſoule was as waighty as the ſand of the ſea, by reaſon whereof he ſaith, that the Lord did make him a marke and a butte to ſhoote at: and therefore when God ſhall thus afflict vs, either

Iob. 2. 8. 7.

Pſal. 32. 3.

Iob. 6. 4.

either in bodie or in ſoule, or in both, wee muſt not alwaies think that it is the wrathfull hand of the Lord that beginnes to bring vs to vtter condemnation for our ſinnes, but rather his fatherly work to kill ſinne in vs, and to make vs grow in humilitie, that ſo wee may become like vnto Chriſt Ieſus. Secondly, whereas Chriſt for our ſakes was thus abaſed euen vnto the loweſt degree of humilation that can bee, it is an example for vs to imitate, as Chriſt himſelf preſcribeth: *Learne of me that I am meeke and lowly.* And that we may the better doe this, wee muſt learne to become nothing in our ſelues, that we may bee all in al forth of our ſelues in Chriſt: wee muſt loath and thinke as baſely of our ſelues as poſſibly may bee in regard of our ſinnes. Chriſt Ieſus vpon the croſſe was content for our ſake, to become a worme and no man, as Dauid ſaith, which did chiefly appeare in this loweſt degree of his humiliation, when as death did as it were tread on him in his denne; and the ſame minde muſt likewiſe be in vs which was in him. The liking that we haue of our ſelues muſt be meere nothing, but all our loue and liking muſt bee foorth of our ſelues in the death and blood of Chriſt.

Math. 11. 29.

Pſal. 22. 6.

And thus much of this clauſe, as alſo of the ſtate of Chriſts humiliation. Nowe followeth his ſecond eſtate, which is his exaltation into glorie, ſet downe in theſe wordes, *The third day hee roſe againe from the deade, &c.* And of it wee are firſt to ſpeake in generall, thē in particular according to the ſeuerall degrees thereof. In generall, the exaltation of Chriſt is, that glorious or happy eſtate, into which Chriſt entred after he had wrought the worke of our redemption vpon the croſſe. And he was exalted according to both natures, in regard of his Godhead, and alſo of his manhood. The exaltation of the Godhead of Chriſt, was the manifeſtation of the Godhead in the manhood. Some will paraduenture demand, how Chriſts Godhead can bee exalted, ſeeing it admits no alteration at all. *Anſ.* In it ſelfe it cannot be exalted, yet beeing conſidered as it is ioyned with the manhood into one perſon, in this reſpect it may be ſaid to bee exalted: & therefore I ſay, the exaltation of Chriſts Godhead is the manifeſtation of the glorie thereof in the manhood. For though Chriſt from his incarnation was both God and man, and his Godhead all that time dwelt in his manhood; yet from his birth vnto his death, the ſame Godhead did little ſhewe it ſelfe, and in the time of his ſuffering did as it were lie hidde vnder the vaile of his fleſh, as the ſoule doth in the body, when a man is ſleeping, that thereby in his humane nature hee might ſuffer the curſe of the Law, and accompliſh the worke of redemption for vs, in the low and baſe eſtate of a ſeruant. But after this worke was finiſhed, hee beganne by degrees to make manifeſt the power of his Godhead in his manhoode. And in this reſpect his Godhead may bee ſaide to bee exalted. The exaltation of Chriſts humanitie ſtood in two things. The firſt, that he laid downe all the infirmities of mans nature, which he carried about him ſo long as hee was in the ſtate of a ſeruant, in that he ceaſed to be wearie, hungry, thirſtie, &c. Heere it may be demanded, whether the woundes and skarres remaine in the body of Chriſt now after it is glorified. *Anſw.* Some thinke that they doe remaine as teſtimonies of that victorie which Chriſt obtained of his and our enemies, and that they are no deformitie to the glorious bodie of the Lord, but are themſelues alſo in him in ſome vnſpeakable manner glorified. But indeede it rather ſeemes to bee a truth, to ſay that they are quite aboliſhed; becauſe they were a part of that ignominious and baſe eſtate in which our Sauiour was vpon the croſſe: which after his entrance into glorie hee laid aſide. And if it may be thought that the wounds in the hands and feet of Chriſt remaine to bee ſeene, euen to the laſt iudgement, why may wee not in the ſame manner thinke that the veines of his body remaine emptied of their blood, becauſe it was ſhed vpon the croſſe?

Oiev. l. 6. de ſubſt. fœd. & Th. Bez.

The ſecond thing required in the exaltation of Chriſts manhood is, that both his bodie and ſoule were beautified and adorned with all qualities of glorie. His minde was inriched with as much knowledge & vnderſtanding as can poſſibly betall any creature, and more in meaſure then al men and angels haue: & the ſame is to be ſaid of the graces of the ſpirit in his will and affections: his bodie alſo was incorruptible, and it was made a ſhining bodie, a reſemblance whereof ſome of his diſciples ſaw in the mount: and it was indued with agilitie, to mooue as well vpward as downeward, as may appeare by the aſcenſion of his bodie into heauen, which

was

was not cauſed by conſtraint or by any violent motion, but by a propertie agreeing to all bodies glorified. Yet in the exaltation of Chriſts manhood we muſt remember two caueats: firſt, that he did neuer lay aſide the eſſentiall properties of a true body: as length, breadth, thicknes, viſibility, locallity, which is to be in one place at once and no more, but keepeth all theſe ſtill, becauſe they ſerue for the beeing of his body. Secondly, wee muſt remember that the gifts of glorie in Chriſts bodie are not infinite, but finite: for his humane nature beeing but a creature, and therefore finite, could not receiue infinite graces and gifts of glory. And hence it is more then manifeſt that the opinion of thoſe men is falſe, which hold that Chriſts body glorified, is omnipotent and infinit, euery way able to doe whatſoeuer he will: for this is to make a creature to be the Creator.

Thus much of Chriſt exaltation in generall. Nowe let vs come to the degrees thereof, as they are noted in the Creede, which are in number three: I. *He aroſe againe the third day*: II. *Hee aſcended into Heauen*: III. *He ſitteth at the right hand of God the father almighty*. In the handling of Chriſts reſurrection wee muſt conſider theſe points: I. why Chriſt ought to riſe againe: II. the manner of his riſing: III. the time when he roſe: IV. the place where: V. the vſes thereof. For the firſt, it was neceſſary that Chriſt ſhould riſe againe, and that for three eſpeciall cauſes. Firſt, that hereby he might ſhew to all the people of God that he had fully ouercom death. For elſe, if Chriſt had not riſen, how ſhould we haue beene perſwaded in our conſciences that he had made a full and perfect ſatiſfaction for vs? nay rather we ſhould haue reaſoned thus: Chriſt is not riſen, and therefore he hath not ouercome death, but death hath ouercome him. Secondly, Chriſt which died, was the ſonne of God; therefore the author of life it ſelfe: and for this cauſe it was neither meete nor poſſible for him to be holden of death, but hee muſt needes riſe from death to life. Thirdly, Chriſts Prieſthood hath two parts: one, to make ſatisfaction for ſinne by his one onely ſacrifice vpon the croſſe: the other, to apply the vertue of this ſacrifice vnto euery beleeuer. Now he offered the ſacrifice for ſinne vpon the croſſe, before the laſt pange of his death, and in dying ſatisfied the iuſtice of God: and therefore beeing dead muſt needes riſe againe to performe the ſecond part of his prieſthood, namely to apply the vertue thereof vnto all that ſhal truely beleeue in him, & to make interceſſion in heauen vnto his father for vs here on earth. And thus much of the firſt point.

Now to come to the manner of Chriſts reſurrection, fiue things are to be conſidered in it. The firſt, that Chriſt roſe againe not as euery priuate man doth, but as a publike perſon repreſenting all men that are to come to life eternall. For as in his paſſion, ſo alſo in his reſurrection, he ſtood in our roome and place: & therfore when he roſe from death, we all, yea the whole Church roſe in him, & togither with him. And this point not conſidered, we do not conceiue aright of Chriſts reſurrection, neither can we reape ſound comfort by it. Eph. 2. 6.

The ſecond is, that Chriſt himſelfe and no other for him, did by his owne power raiſe himſelfe to life. This was the thing which he meant, when he ſaid, *Deſtroy this temple, and in three daies I will build it vp againe*: and more plainly, *I haue* (ſaith he) *power to lay downe my life, and I haue power to take it againe*. From whence wee learne diuers inſtructions. Firſt, whereas Chriſt raiſeth himſelfe from death to life, it ſerueth to prooue that he was not only man, but alſo true God. For the body beeing dead, could not bring againe the ſoule and ioyne it ſelfe vnto the ſame, and make it ſelfe aliue againe; neither yet the ſoule that is departed from the body, can returne againe and quicken the body: and therefore there was ſome other nature in Chriſt, namely his Godhead, which did reunite ſoule and body togither, & thereby quicken the manhood. Secondly, if Chriſt giue life to himſelfe beeing dead in the graue, then much more now beeing aliue in heauen glorified, is he able to raiſe vp his members from death to life. We are all by nature euen ſtarke dead in ſinne, as the dead body rotten in the graue: and therefore our duty is, to come to Chriſt our Lord by humble prayer, earneſtly intreating him that he would raiſe vs vp euery day more and more from the graue of our ſinnes to newneſſe of life. He can of men dead in their ſinnes, make vs aliue vnto himſelfe to liue in righteouſneſſe and true holines all the daies of our life. Ioh. 10. 18.

The third thing is, that Chriſt roſe again with an earthquake. And this ſerueth to prooue that he loſt nothing of his pow-

er

er by death, but ſtill remained the abſolute Lord and King of heauen and earth, to whome therefore the earth vnder his feete trembling doth him homage. This alſo prooueth vnto vs that Chriſt which lay dead in the graue, did raiſe himſelfe againe by his owne almightie power. Laſtly it ſerueth to conuince the keepers of the graue, the womē which came to embalme him, and the diſciples which came to the ſepulchre, and would not yet beleeue that he was riſen againe. But how came this earthquake? *Anſ.* S. Matthew ſaith, there was a great earthquake. For *the angel of the Lord deſcended from heauen, &c.* This ſhewes that the power of Angels is great, in that they can mooue and ſtirre the earth. Three angels deſtroied Sodom and Gomorrha. An angel deſtroied the firſt borne of Egypt in one night. In the hoaſt of Senacherib one angel ſlue in one night an hundreth foureſcore and fiue thouſand men. Of like power is the deuill himſelfe to ſhake the earth, and to deſtroy vs all, but that God of his goodneſſe limits and reſtraines him of his libertie. Well, if one Angel be able to ſhake the earth, what then will Chriſt himſelfe doe when he ſhall come to iudgement the ſecond time, with many thouſand thouſands of angels? oh how terrible and feareful will his comming be! Not without cauſe, ſaith the holy Ghoſt, that the wicked at that day ſhall crie out, wiſhing the hills to fall vpon them, and the mountaines to couer them for feare of that great and terrible day of the Lord.

Matth. 28. 2

Gen. 19. 1. 13.

Exod. 12. 29. 2. King. 19. 35.

The fourth thing is, that an Angel miniſtred to Chriſt, beeing to riſe againe, in that he came to the graue and rolled away the ſtone, and ſate vpon it. Where obſerue, firſt how the angels of God miniſter vnto Chriſt, though dead and buried; wherby they acknowledge that his power, maieſtie, and authoritie is not included within the bouds of the earth, but extends it ſelfe euen to the heauens themſelues and the hoaſts thereof, and that according to his humanitie. Wicked men for their parts laboured to cloſe him vp in the earth, as the baſeſt of all creatures; but the angels of heauen moſt readily accept him as their ſoueraigne Lord and king: as in like manner they did in his temptation in the wildernes, and in his agonie in the garden. Secondly that the opinion of the Papiſts & others, which thinke that the bodie of Chriſt went through the graue ſtone whē he roſe againe, is without warrant. For the ende no doubt, why the angel rolled away the ſtone was, that Chriſt might come forth. And indeed it is againſt the order of nature that one body ſhold paſſe through another, without corruption or alteration of either; conſidering that euery bodie occupies a place, and two bodies at the ſame inſtant can not be in one proper place.

Mat. 4. 11.

Furthermore it is ſaide, that when the angel ſate on the ſtone, his countenance was like lightening, and his rayment as white as ſnow: and this ſerued to ſhew what was the glory of Chriſt himſelfe. For if the ſeruant and miniſter be ſo glorious, then endles is the glorie of the Lord and maſter himſelfe. Laſtly it is ſaide, that for feare of the angel, the watchmen were aſtonied, and became as dead men: which teacheth vs, that what God would haue come to paſſe, al the world can neuer hinder. For though the Iewes had cloſed vp the graue with a ſtone, and ſet a band of ſouldiours to watch, leaſt Chriſt ſhould by any meanes be taken away, yet all this auaileth nothing: by an angel from heauē the ſeale is broken, the ſtone is remooued, and the watchmē are at their wits ends. And this came to paſſe by the prouidence of God; that after the watchmē had teſtified theſe things to the Iewes, they might at length be conuicted that Chriſt, whome they crucified, was the Meſſias.

The fifth and laſt point is, that Chriſt roſe not alone, but accompanied with others: as S. Matthew ſaith, that *the graues opened, and many bodies of the Saints which ſlept aroſe, and came out of the graues, and went into the holy citie, and appeared vnto many after Chriſts reſurrection.* And this came to paſſe that the Church of God might know & conſider that there is a reuiuing and quickning vertue in the reſurrection of Chriſt, whereby he is able not onely to raiſe our dead bodies vnto life, but alſo when we are dead in ſin, to raiſe vs vp to newnes of life. And in this very point ſtands a maine difference betweene the reſurrection of Chriſt and the reſurrection of any other man. For the reſurrection of Peter nothing auailes to the raiſing of Dauid or Paul: but Chriſts reſurrection auailes for all that haue beleeued in him: by the very ſame power wherby he raiſed himſelfe, he raiſeth all his members: and therfore he is called *a quickning ſpirit.* And let vs marke the order obſerued in riſing: For Chriſt riſeth, and then the Saints after

Matth. 27. 52.

him. And this came to passe to verifie the
Col.1.18. Scripture, which saith that *Christ is the first borne of the dead.* Now he is the first borne of the dead, in that he hath this dignity and priuiledge to rise to eternall life the first of all men. It is true indeede that Lazarus & sundrie other in time rose before Christ: but yet they rose to liue a mortall life, and to die again: Christ he is the first of all that rose to life euerlasting and to glory: neuer any rose before Christ in this maner. And the persons that rose with Christ are to be noted, they were the *Saints of God*, not wicked men: whereby we are put in mind that the Elect children of God onely are partakers of Christs resurrection. Indeede both good and bad rise againe, but there is a great difference in their rising: for the godly rise by the vertue of Christs resurrection, and that to eternall glorie: but the vngodly rise by the vertue of Christ, not as he is a redeemer, but as he is a terrible iudge, and is to execute iustice on them. And they rise againe for this ende, that besides the first death of the bodie, they might suffer the second death, which is the powring forth of the wrath of God vpon bodie & soule eternally. This difference is prooued vnto vs by that
1.Cor.15.16. which Paul saith, *Christ is the first fruits of them that sleepe.* Among the Iewes such as had corne fields gathered some litle quantitie thereof, before they reaped the rest, and offered the same vnto God; signifying therby, that they acknowledged him to be the author and giuer of all increase: & this offering was also an assurance vnto the owner, of the blessing of God vpon the rest, and this beeing but one handfull did sanctifie the whole crop. Now Christ to the dead is as the first fruits to the rest of the corne, because his resurrection is a pledge and an assurance of the resurrection of all the faithfull. When a man is cast into the sea, and all his bodie is vnder the water, there is nothing to be looked for but present death; but if he carrie his head aboue the water, there is good hope of a recouery: Christ himself is risē as a pledge that all the iust shall rise againe: he is the head vnto his Church, and therefore al his members must needs followe in their time. It may be demanded, what became of the Saints that rose againe after Christs resurrection. *Ans.* Some thinke they died againe, but seeing they rose for this ende to manifest the quickning vertue of Christs resurrection, it is as like, that they were also glorified with Christ, and ascended with him to heauen,

Thus much of the manner of Christs resurrection. Now followes the time when he rose againe, and that is specified in the Creede, *The third day he rose againe.* Thus saith our Sauiour Christ vnto the Pharises, *As Ionas was three dais and three nights in* Mat.12. *the Whales bellie: so shall the sonne of man be* 39. *three daies and three nights in the heart of the earth.* And though Christ was but one day and two pieces of two daies in the graue; (for hee was buried in the euening before the Sabboth, and rose in the morning the next day after the Sabboth) yet is this sufficiēt to verifie the saying of Christ. For if the analogie had stood in three whole daies, then Christ should haue risen the fourth day. And it was the pleasure of God that hee should lie thus long in the graue, that it might be knowne that he was thoroughly dead: and hee continued no longer, that he might not in his bodie see corruption. Againe, it is saide, that Christ rose again in the end of the Sabboth, when the first day of the weeke begā to dawne. Mat.28.1. And this very time must be considered, as the reall beginning of the new spirituall world, in which we are made the sonnes of God. And as in the first day of the first world, light was commanded to shine out of darknes vpon the deepes; so in the first day of this new world, the son of righteousnes riseth and giues light to them that sit in darknes, & dispells the darknes that was vnder the old Testament. And here let vs marke the reason why the Sabboth day was changed. For the first day of the weeke, which was the day following the Iewes Sabboth, is our Sabboth day, which day we keepe holy in memorie of the glorious resurrection of Christ: and therefore it is called *the Lords day.* And it may not Apoc.1.10 vnfitly be tearmed [a] *Sunday*, though the [a] Hierome. name came first from the heathen, because on this day the blessed sonne of righteousnes rose from death to life.

His abode in the graue was about 38. hours

Let vs now in the next place proceede to the proofes of Christs resurrection, which are diligētly to be obserued, because it is one of the most principall points of our religion. For as the Apostle saith, *He* Rom.4.25 *died for our sinnes, and rose againe for our iustification*: and againe, *If Christ be not risen,* 1.Cor.15. *then is our preaching vaine, and our faith is* 17. *also vaine.* The proofes are of two sorts: first Christs appearances vnto men: secondly, the testimonies of men. Christs appearances

rances were either on the first day, or on the daies following. The appearances of Christ the same day he rose again are fiue. And first of all early in the morning hee appeared to Marie Magdalen. In this appearance diuers thing are to be considered. The first, of what note and qualitie the partie was, to whome Christ appeared. *Ans.* Marie Magdalen was one that had bin possessed with seauen deuilles, but was deliuered and became a repentant sinner, and stoode by when Christ suffered; and came with sweet odours whē he was dead to embalme him. And therfore to her is granted this prerogatiue, that shee should be the first that should testifie his resurrection vnto men. And hence we learne, that Christ is ready & willing to receiue most miserable wretched sinners, euen such as haue bin vassals & bondslaues of the deeill, if they will come to him. Any man would think it a fearefull case, to be thus possessed with deuils, as Marie was: but let all those that liue in ignorance, and by reason thereof liue in sinne without repentance, know this; that their case is a thousand times worse then Marie Magdalens was. For what is an impenitent sinner? surely nothing els but the castle and hold of the deuill, both in bodie and soule. For looke as a captaine that hath taken some hold or skonse, doth rule and gouerne all therein, and disposeth it at his will and pleasure: euen so it is with all blinde and impenitent sinners; not one deuill alone, but euen legions of deuils possesse them, and rule their hearts: and therefore howsoeuer they many soothe themseues & say all is well, for God is mercifull; yet their case is farre worse then Maries was. Now then, would any be freed frō this fearefull bondage: let them learne of Marie Magdalen to follow Christ, and to seeke vnto him, and then albeit the deuill and all his angels possesse their hearts, yet Christ being the strong man, wil come & cast them all out, and dwell their himselfe.

Mark. 16. 9

Luke 8. 2

The second is, what Christ in his appearance said to Marie. *Ans.* He saide, *Touch me not: for I am not yet ascended to my father.* Marie no doubt, was glad to see Christ, and therefore looked to haue conuersed as familiarly with him as shee was wont before his death, but he forbids her to touch him, that is, not to looke to inioy his corporal presence as before, but rather to seeke for his spirituall presence by faith, considering he was shortly to ascend to his father. For this cause when he appeared to his disciples, he sta'd not long with them at any time, but onely to manifest himselfe vnto them, thereby to procure the certentie of his resurrection. This prohibition shewes first of all, that it is but a fond thing to delight in the outward picture & portraiture of Christ, as the Iesuits doe, who stand much vpon his outward forme and limeaments. Secondly it ouerthroweth the popish crusifixes, and all the carued and molten images of Christ, wherein the Papists worship him. For corporal presence is not now required: therefore spirituall worship onely must be giuen vnto him. Thirdly, it ouerthrowes the reall presence of Christ in the Sacrament. Many are of mind that they can not receiue Christ, except they eate and drinke his bodie and blood corporally: but it is not much materiall whether we touch him with the bodily hand or no, so be it we apprehēd him spiritually by faith. Lastly, as we must not haue earthly considerations of Christ: so must we on the contrarie labour for the spirituall hand of faith, which may reach vp it selfe to heauen, and there lay hold on him. This is the very thing which Christ insinuateth vnto Marie in saying, *Touch me not.* And Saint Paul saith, *Henceforth know we no man after the flesh, yea though we had knowne Christ after the flesh, yet now know we him no more*, that is, we know him no more as a man liuing among vs, and therefore he addeth, *If any man be in Christ, he is a new creature*: and this new creation is not by the bodily presēce of Christ, but by the apprehension of faith.

2. Cor. 5. 16.

The second appearance was to Marie Magdalen and to the other Marie as they were going from the graue to tell his disciples: at which time, Christ meeteth them, and bids them goe tel his brethren that he is risen againe. And whereas Christ sendeth women to his disciples, he purposed hereby to checke them for their vnbeleefe. For these women forsooke him not at his death, but stood by & saw him suffer, and when he was buried they came to embalme him: but all this while what became of his disciples? surely Peter denied him, and all the rest fled away, euen Iames and Iohn the sonnes of thunder, saue that Iohn stoode aloofe to behold his death. Hereupon Christ to make them ashamed of their fault, sendeth these women vnto them to publish, that vnto them which they say they is nothing ought aboue all other

Matth. 28. 8

to haue published. Secondly this teacheth that whereas Christ buildeth his kingdome and publisheth his Gospell by Apostles, Euangelists, Pastours, teachers, he can if it so please him, performe the same by other meanes. In this his second appearance, he vsed weake and silly women to publish his resurrection, and thereby sheweth that he is not bound to the ordinarie meanes, which now he vseth. Thirdly, he sent them to his disciples, to shew that howsoeuer they had daelt vnfaithfully with him by forsaking him and denying him, yet hee had not quite forsaken them, but if they would repent and beleeue, he would receiue them into his loue and fauour againe, and therefore calleth them his brethren, saying, *Goe and tell my brethren.* This teacheth vs a good lesson, that howsoeuer our sinnes past are to humble vs in regard of our selues, yet must they not cut vs off or dismay vs from seeking to Christ; yea euen then when we are laden with the
Mark.16.7 burden of them, we must come vnto him, and he will ease vs. Fourthly where as silly women are sent to teach Christs disciples, which were schollers brought vp in his owne schoole, we are admonished, that superioritie in place and calling, must not hinder vs sometime to heare and to bee taught of our inferiors. Iob saith, he neuer refused the counsell of his seruant: and Naaman the Syrian obeyed the counsell of a silly maide which aduised him to goe
2.King. 5. 13. to the Prophet of the Lord in Samaria to be cured of his leprosie: and when he had bin with the Prophet, he obeied the counsell of his seruant, that perswaded him to doe all the Prophet had said, *Wash and be cleane.*

Now after that the women are come to the disciples and make relation of Christs resurrection, the text saith, *Their wordes*
Luk.24.11 *seemed as fained thinges vnto them, neither beleeued they them.* Hence we learne two things: the first, that men of themselues can not beleeue the doctrine of Christian religion: it is a hard matter for a man to beleeue sundry things in the worke of creation. The temporall deliuerance of the children of Israell seemed to them as a dreame: and the resurrection of Christ euen to Christs owne disciples seemed a faigned thing. The second, that it is an hard thing truly and vnfainedly to beleeue the points of religion. Disciples brought vp in the schoole of Christ, and often catechised in this very point of Christs resurrection, yet dull are they to beleeue it. This confuteth & condemneth our carnal gospellers, that make it the lightest & easiest thing that can be to beleeue in Christ: and therefore they say their faith is so strong, that they would not for all the world doubt of gods mercie: whereas indeede they are deceiued and haue no faith at all, but blind presumption.

The third appearance was on this maner. As two of Christs disciples were going frō Ieruſalem to *Emmaus* about three-
Luk.24.13 score furlongs, and talked togither of all the things that were done, Iesus drew nere and talked with them, but their eyes were holden that they could not know him: & as they went he communed with them, and prooued out of the Scripture his resurrection, expounding vnto them all things that were writen of him: then they made him stay with them, and their eyes were opened, & they knew him by breaking of bread: but he was taken out of their sight. In this notable appearance we may obserue these foure points. The first, that Christ held their eyes that they could not know him: they saw a man indeede, but who he was, they could not tel. By this it is more then manifest, that the vse of our outward senses, as seeing, feeling, smelling, &c. is supplied vnto vs continually by the power of Christ; and therefore euen in these things we must acknowledge the continuall goodnesse of God. Now if one man can not so much as discerne an other but by the blessing of Christ, then shal we neuer be able to discerne the way of life from the way of death without him: and therefore we must pray vnto God that he would giue vs his holy spirit to inlighten the eyes of our vnderstanding, whereby we may be able to see and know the way that leadeth vnto life, and also to walke in the same.

The second, that as Christ was in expounding the Scriptures vnto them, their hearts burned within them. By this wee learne, that howsoeuer the ministers of God publish the Gospell to the outward eares of men; yet is it the proper worke of Christ alone to touch and inflame the heart by the fire of his holy spirit, and to quicken and raise men vp to the life of
Luk.3.15. righteousnes and true holines: it is he only that baptizeth with the holy ghost & with fire. And it further admonisheth vs, that we should heare the word preached from the mouth of Gods ministers with burning

and

and melting hearts: but, alas, the ordinarie practise is that contrary; mens eyes are drousie and heauie, and their hearts dead and frozen within them: and that is the cause why after much teaching there followes but little profit.

The third thing is, that Christ did eate with the two disciples & was knowne of them in breaking of bread. It is very like that our Sauiour Christ did in some speciall maner blesse the bread which he brake, whereby his disciples discerned him from others. And in like manner we must by blessing our meats and drinks distinguish our selues, though not from such as are the seruants of God, yet from all vngodly and careless men. Many beeing silent themselues do make their children to giue thankes, and to blesse their meates. And indeede it is a commendable thing if it be done sometimes to nurture the childe, but for men to disburden themselues wholly of this dutie, is a fault. And it is a shame, that that mouth which openeth it selfe to receiue the good creatures of God, should neuer open it self to blesse and praise God for the same. Therefore in this action of eating and drinking let vs shew our selues followers of Christ, that as by blessing the same he was knowne from all others; so we may also hereby distinguish our selues from the prophane and wicked of this world. Otherwise what difference shall there be betweene vs and the very hogge that eates mast on the ground, but neuer looke vp to the tree from whence it falls? And as Christ reuealed himselfe vnto his disciples, at that time when they caused him to eate meat with them; so let vs suffer Christ to be our gueſt, and let vs entertaine him in his members, and no doubt he will blesse vs, and withall reueale himselfe vnto vs. The fourth thing is, that hauing eaten, he is taken out of their sight. And this came to passe not because the bodie of Christ became spirituall, but because either he held their eyes as before, or he departed with celerity & speede according to the properties of a body glorified.

The fourth appearance of Christ was to Peter alone, mentioned only by S. Paul,

1. Cor. 15. 5. *He was seene of Cephas.*

Iob. 22. 19 The fifth appearance was to all the disciples together saue Thomas. In it we must consider three things, which are all effectuall arguments to proue Christs resurrection. The first, that he came and stood in the middest among them, the dores being shut. Now it may be demanded, how this could be. *Anſ.* The Papists say, his bodie was glorified and so passed through the dore, but (as I haue said) it is against the nature of a bodie, that one should passe through an other, as heate doth through a peece of yron, both bodies remaining intire and sound: therefore wee may rather thinke, that whereas Christ came in, when the dores were shut; it was either because by his mighty power he caused the dores to giue place, the disciples not knowing how: or els because he altered the very substance of the dores, that his bodie might passe through, as he thickned the waters to carrie his bodie when he walked vpō the sea. Now if this be true, as very like it is, that these dumbe creatures gaue place to Christ, and became pliable vnto his cōmandement, then much more ought we to carrie our hearts conformable and pliant to the will of our Lord Iesus in all his commandements. The second point is, that when as the disciples thought Christ to haue bin a spirit, he to proue the truth of his manhood, shewed vnto them his hands and feet, and the wound in his side, and calles for meate, & eates among them. But it may be asked how this could bee, considering that a glorified bodie hath no blemish, and needes not to eate, but is supported by God without meate: for if this be true in our bodies when they shall be glorified, then much more was it true in Christ. *Anſ.* True it is, a glorified bodie hath no blemishes; but our Sauiour Christ had not yet entred into the fulnesse of his glorie. If he had bin fully glorified, he could not so sensibly and plainely haue made manifest the truth of his resurrection vnto his disciples: and therefore for their sakes and ours he is content after his entrance into glory still to retaine in his body some remnants of the ignominies and blemishes, which if it had pleased him, he might haue laid aside; he is also content to eat, not for need, but to proue that his body was not a body in shew but a true bodie. This teacheth vs two lessons: first, if Christ for our good and comfort be content to retaine these ignominious blemishes, then answerably euery one of vs must as good followers of Christ referre the workes of our callings to the good of others, as Paul saith, *He was free from al men, yet he was content to become all things vnto al men, that by all meanes he might winne the more.* 2. Cor. 9. 19. Secondly we learne, that for the good of

our neighbour, and for the maintaining of loue and charitie, we must be content to yeeld from our owne right, as in this place our Sauiour Christ yeelds of his owne glorie for the good of his Church.

The third point is, that he then gaue the Disciples their Apostolicall commission, saying, *Go & teach all the nations:* of which three points are to be cõsidered. The first, to whom it is giuen. *Ans.* To them all, as well to one as to another, and not to Peter onely. And this ouerthrowes the fonde and forged opinions of the Papists concerning Peters Supremacie. If his calling had been aboue the rest, then he should haue had a speciall commission aboue the rest: but one and the same commission is giuen alike to all. The second, that with the commission he giues his spirit; for whom he appointeth to publish his will and word, them he furnisheth with sufficient gifts of his holy spirit to discharge that great function: and therefore it is a defect, that any are set apart to be ministers of the Gospell of Christ, which haue not receiued the spirit of knowledge, the spirit of wisdome, and the spirit of prophesie in some measure. The third point is, that in conferring of his spirit he vseth an outward signe: for the text saith, *He breathed on them, and said, receiue the holy Ghost.* The reasons hereof may be these. First, when God created Adam and put into him a liuing soule, it is said, *he breathed in his face.* And so our Sauiour Christ in giuing vnto his Disciples the holy Ghost, doth the same, to shewe vnto them, that the same person that giueth life, giueth grace; & also to signifie vnto them, that being to send them ouer all the world to preach his Gospell, he was as it were to make a second creation of man, by renuing the image of God in him which he had lost by the fall of Adam. Againe he breathed on them in giuing his spirit, to put them in minde that their preaching of the Gospell could not be effectuall in the hearts of their hearers, before the Lord doth breath into them his spirit, & thereby draw thē to beleeue: and therefore the spouse of Christ desireth the Lord *to send forth his north and south winde to blow on her garden, that the spices thereof may flow out.* Cant. 4. 15. This garden is the Church of God, which desireth Christ to comfort her, and to poure out the graces of his spirit on her, that the people of God which are the herbs & trees of righteousnes, may bring forth sweet spices whose fruit may be for meat & their leaues for medicines,

Thus much for the fiue appearances of Christ the same day he rose againe. Now follow the rest of his appearances which were in the fourtie dayes following, which are in number fixe. The first is mentioned by S. Iohn in these words, *Eight daies after when the disciples were within, and Thomas with them, came Iesus when the doores were shut, and stood in the middest of them, & said, Peace be vnto you.* Ioh. 20. 26. In it we must consider two things: I. the occasion thereof: II. the dealing of Christ. The occasion was this: after Christ had appeared vnto the other disciples in Thomas absence, they told him that they had seen the Lord: but he made answer, *Except I see in his body the print of his nailes, and put mine hand into his side, I will not beleeue.* Now eight dayes after, our Sauiour Christ appeared againe vnto all his disciples, especially for the curing of Thomas his vnbeleefe, which was no small sinne, considering it containes in it three great sinnes. The first is blindnes of minde, for he had beene a hearer of our Sauiour Christ a long time, and had beene instructed touching the resurrection diuers times: he was also with Christ and saw him when he raised Lazarus, and had seene, or at least wise had heard the miracles which he did: and also he had heard al the disciples say that they had seene the Lord, & yet wil it not sinke into his head. The second is deadnesse of heart. When our Sauiour Christ went to raise Lazarus that was dead, Thomas spake very confidently to him and said, *Let vs goe, that wee may die with him,* Ioh. 11. yet when Christ was crucified he fled away, & is the longest from Christ after his resurrection. & when he is certainly told thereof he wil not acknowledge it or yeeld vnto it. The third is wilfulnesse: for when the disciples told him that they had seene the Lord, he sayde flatly, that vnlesse he sawe in his handes the print of the nailes, he would not beleeue, and that which is worse then al this, hee continued eight dayes in this wilfull minde. Now in this exceeding measure of vnbeleefe in Thomas, any man, euen he that hath the most grace, may see what a masse of vnbeleefe is in himselfe, and what wilfulnesse and vntowardnesse to any good thing, in so much that wee may truely say with Dauid, *Lord what is man that thou so regardest him?* Psal. 8. And if such measure of vnbeleefe was in such men, as the disciples were, then wee may assure our selues, that it doth much more exceede in the common profession of religion in

in these dayes, let them protest to the contrary what they will.

Nowe the cause of his vnbeleefe was this: he makes a lawe to himselfe that hee will see and feele or els he wil not beleeue: but this is flatte against the nature of faith which consisteth neither in seeing nor feeling. Indeed in thinges naturall a man must first haue experience in seeing and feeling and then beleeue: but it is contrary in diuinity, and man must first haue faith and beleeue, and then comes experience afterward. But Thomas hauing not learned this, doeth ouershoote himselfe: and herein also many deceiue themselues, which thinke they haue no faith because they haue no feeling. For the chiefest feeling that we must haue in this life, must be the feeling of our sinns and the miseries of this life; & though we haue no other feeling at all, yet we must not therefore cease to beleeue.

In Christs dealing with Thomas wee may consider three actions. The first, that Ioh. 20. 27 he speakes to Thomas alone, and answers him according to the very wordes which he had spokē of him in his absence, & that word for word. And by this he laboured to ouerthrow his vnbeleefe, & to cōuince him, that beeing absent he knewe what he spake. And by this we learne that though we want the bodily presence of Christ he being now in heauen, yet he knoweth wel what we say, & if neede were could repeat al our sayings word by word: & if it were not so, howe could it be true that we must giue an account of euery idle word? Nowe this must teach vs, to looke that our speech be gracious according to the rule of Gods holy word. Secondly this must make vs willing and ready to direct our prayers to Christ, considering he knoweth what wee pray for, & heareth euery word we speak. The second action is, that Christ condescends to Thomas, and giues him liberty to feele the print of the nailes, and to put his finger into his side. He might haue reiected Thomas for his wilfulnesse, yet to helpe his vnbeleefe, hee yeeldeth vnto his weakenesse. This sheweth that Christ is most compassionate to all those that vnfainedly repēt them of their sins & cleaue vnto him, although they doe it laden with Psa. 103. 13 manifold wants. David saith, that the Lord hath compassion on them that feare him, as a father hath compassion on his childrē: and he addes the reason. *For he knoweth of* May. 42. 3. *what we are made.* And the prophet Esay, *He will not breake the bruised reed, and smoking flaxe he will not quench.* When a childe is very sicke, in so much that it casteth vp all the meate which it taketh, the mother wil not be offended therat but rather pitie it. Now our Sauiour Christ is ten thousand times more merciful to them that beleeue in him, then any mother is or can be. The third action is, that when Thomas had seene and felt the woundes, Christ reuiued his faith, whereupon he brake forth and said, *My Lord, and my God:* in which Ioh. 20. 28. words he doeth most notably bewaile his blindnesse and vnbeleefe: & as fire that hath bin smoothered, so doeth his faith burst forth and shewe it selfe. And in this example of Thomas we may see the state of gods people in this life. First, God giueth the faith, yet afterward for a time he doth as it were, hide the same in some corner of their hearts; so as they haue no feeling thereof, but thinke themselues to be voide of all grace: & this he doeth for no other end but to humble them; and yet againe after al this, the first grace is further renued and reuiued. Thus dealt the Lord with Dauid and Salomon (for whereas he was a pen-man of Scripture, and therefore an holy man of God, we may not thinke that he was wholy forsaken) with Peter, and in this place with Thomas. And the experience of this shall euery seruant of GOD find in himselfe.

The second appearance of Christ was to seauen of his Disciples as they went on Ioh. 21. fishing, in which he giues three testimonies of his godhead: and that by death his power was nothing diminished. The first, that when the Disciples had fished all night and caught nothing, afterward by his direction they catch fish in aboundāce and that presently. This teacheth vs, that Christ is a soueraigne Lord ouer all creatures, and hath the disposing of them in his owne hands: and that if good successe follow not when men are painefull in their callings, it is because God will prepare and make them fitte for a further blessing. Christ comes in the morning and giues his disciples a great draught of fish: yet before this can be, they must labour all night in vaine. Ioseph must be made ruler ouer all Egypt, but first he must bee cast into a dungeon where he can see no sunne nor light, to prepare him to that honour. And Dauid must be king ouer Israel, but the Lord will first prepare him hereunto by raising vp Saul to persecute him: therfore

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when God ſendeth any hinderances vnto vs in our callings, wee muſt not deſpaire nor be diſcouraged, for they are the means whereby God maketh vs fitte to receiue greater bleſſings at his hands either in this life or in the life to come. The ſecond is, that the nette was vnbroke, though it had in it great fiſhes to the number of an hundred fifty three. The third, that when the diſciples came to land, they ſaw hot coales and fiſh laid thereon, and bread. Nowe ſome may aſke, whence was this foode? *Anſ.* The ſame Lord that was able to prouide a Whale to ſwallow vp Ionas, and ſo to ſaue him: and he that was able to prouide a fiſh for Peters angle with a peece of twenty pence in his mouth; and to make a litle bread and a few fiſhes to feed ſo many thouſands in the wilderneſſe: the ſame alſo doeth of himſelfe prouide breade and fiſhes for his diſciples. This teacheth vs, that not only the bleſſing, but alſo this very hauing of meate, drinke, apparell, is frō Chriſt: and hereupon all ſtates of men, euen the kings of the earth are taught to pray that God would giue them their daily bread. Againe, when we ſitte downe to eate and drinke, this muſt put vs in minde that we are the gueſts of Chriſt himſelfe: our foode which we haue comes of his meere gift; and he it is that entertaines vs if we could ſee it. And for this cauſe wee muſt ſobetly and with great reuerence in feare and trembling vſe all Gods creatures as in his preſence. And when we eate and drinke, we muſt alwaies looke that all our ſpeech be ſuch as may beſeeme the gueſtes of our Lord and Sauiour Ieſus Chriſt. Vſually the practiſe of men is farre otherwiſe; for in feaſting many take liberty to ſurfet, and to be drunke, to ſweare, & to blaſpheme: but if we ſerue the Lord, let vs remember whoſe gueſts we are, and who is our entertainer; and ſo behaue our ſelues as being in his preſence, that all our actions and wordes may tend to his glorie.

1. Cor. 15. 7. The third appearance was to Iames, as S. Paul recordeth, although the ſame bee not mentioned in any of the Euangeliſts.

Mat. 28. 16. The fourth was to all his diſciples in a mountaine, whither hee had appointed them to come.

Act. 1. 12. The fifth and laſt appearance was in the mount of Oliues, when he aſcended into heauen. Of theſe three laſt appearances becauſe the holy Ghoſt hath onely mentioned them, I omit to ſpeake, & with the repeating of them, I let them paſſe.

Thus much of the appearances of Chriſt after his reſurrection: the witneſſes thereof are of three ſorts: I. angels. II. women that came to the graue to embaulme him. III. Chriſts owne diſciples who did publiſh & preach the ſame, according as they had ſeene & heard of our Sauiour Chriſt: and of theſe likewiſe I omit to ſpeake, becauſe there is not any ſpeciall thing mentioned of them by the Euangeliſts.

Now follow the vſes, which are twofold: ſome reſpect Chriſt, and ſome reſpect our ſelues. Vſes which concerne Chriſt are three: 1. Whereas Chriſt Ieſus beeing ſtarke dead roſe againe to life by his owne power, it ſerueth to proove vnto vs that he was the ſonne of GOD. Thus Paul ſpeaking of Chriſt ſaith, that he was *declared mightily to be the Sonne of God touching the ſpirit of ſanctification by the reſurrection from the dead.* Rom. 1. 4. And by the mouth of Dauid God ſaid, *Thou art my ſonne this day haue I begot thee.* Pſal. 2. 7. Which place muſt be vnderſtood not ſo much of the eternall generation of Chriſt before all worldes, as of the manifeſtation thereof in time after this manner. *This day*; that is, at the time of thine owne incarnation, but eſpecially at the day of thy reſurrection, *haue I begotten thee*, that is, I haue made manifeſt that thou art my ſonne: ſo is this place expounded by Saint Paul in the Acts. Secondly Chriſts riſing from death by his owne power, prooues vnto vs euidently that he is Lord ouer al things that are: and this vſe S. Paul makes hereof, for ſaith he, *Chriſt therefore dyed that hee might be Lord both of the dead and of the quicke.* Rom. 14. 9. And indeede whereas he roſe againe on this manner, he did hereby ſhew himſelf moſt plainly to be a mighty prince ouer the graue, death, hell, and condemnation, and one that had al-ſufficient power to ouercome them. Thirdly, it prooues vnto vs, that he was a perfect Prieſt, and that his death and paſſion was a perfect ſatisfaction to the iuſtice of God for the ſins of mankind. For whereas Chriſt died, he died for our ſins: now if he had not fully ſatisfied for them all (though there had remained but one ſinne for which he had made no ſatisfaction) he had not riſen againe: but death which came into the world by ſinne, and is ſtrengthened by it, would haue held him in bondage: & therfore, wheras he roſe againe, it is more then manifeſt, that he hath made ſo full a ſatisfa-

Act. 13. 32. 33.

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ction that the merit thereof doth and shall countervaile the iustice of God for all our offences. To this purpose Paul saith: *If Christ be not risen againe, your faith is vaine, and you are yet in your sinnes*, that is, Christ had not satisfied for your sinnes, or at least you could not possibly haue knowen that he had made satisfaction for any of them, if he had not risen againe. 1. Cor. 15. 6

The vses which concerne our selues are of two sorts, comforts to the children of God, and duties that are to be learned and practised of vs all. The comforts are especially three. First Christs resurrection serueth for the iustification of al that beleeue in him, euen before God the father: as Paul saith, *Christ was giuen to death for our sinnes, and is risen againe for our iustification*: which words haue this meaning: when Christ died, we must not consider him as a priuate man, as we haue shewed before, but as one that stood in the stead and roome of all the elect: in his death he bare our sinnes and suffered all that we should haue suffered in our owne persons for euer, and the guilt of our offences was laid vpon him: and therefore Esay saith, *hee was numbred among the wicked*. Nowe in this his rising againe hee freed and disburdened himselfe not from any sinnes of his owne, because he was without sinne, but from the guilt and punishment of our sinnes imputed vnto him. And hence it comes to passe that all those which put their trust and affiance in the merit of Christ, at the very first instant of their beleeuing haue their owne sinnes not imputed vnto them, and his righteousnesse imputed. Rom. 4. 25.

Secondly the resurrection of Christ serueth as a notable meanes to worke inward sanctificatiō, as Saint Peter saith, *We are regenerate to a liuely hope by the resurrection of Iesus Christ from the dead*. And S. Paul, *We are then* (saith he) *buried with him by baptisme into his death, that like as Christ was raised vp from the dead by the glory of his father, so we also should walke in newenesse of life. For if we be grafted with him to the similitude of his death, we shall be also to the similitude of his resurrection*. Which words import thus much, that as Christ by the power of his own godhead, freed his manhood from death and from the guilt of our sinnes: so doeth he free those that are knit vnto him by the bond of one spirit, from the corruption of their natures in which they are dead, that they may liue vnto God. In the naturall body, the head is the fountaine of al the senses and of motion: and therefore by sundry nerues dispersed through the body, the power of moouing and of sense is deriued euen to the least parts: so as the hands and the feete moouue by meanes of that power which comes from the head: and so it is in the spirituall body of Christ, namely the Church: he is the head and the fountaine of life and therefore he conueieth spirituall life to euery one of his members: and that very power of his godhead whereby he raised vp himselfe when he was dead, he conueieth from himselfe to his members, and thereby raiseth them vp from the death of sinne to newenesse of life. And looke as in a perfect bodie, when the head hath sense and motion, the hand that is of the same body hath also the sense and motion conuenient for it: so likewise Christ being the resurrection and the life: as there is spirituall life in him, so euery member of his shall feele in it selfe spirituall sense and motion, whereby it is raised vp from sinne and liueth vnto God. For the better conceiuing of this, wee must consider two things: the outward meanes of this spirituall life, and the measure of it. For the meanes, if we will haue common water we must goe to the well: and if we would haue water of life, we must go vnto Christ, who saith, *If any man thirst let him come vnto me and drinke*. Nowe this well of the water of life is very deepe and wee haue nothing to drawe with, therefore we must haue our pipes and conduites to conuey the same vnto vs, which are the word of God preached, and the administration of the sacraments. Christ saith, *The dead shal heare the voice of the sonne of God, and they that heare it shall liue*, where by the *dead* is meant, not the dead in the graue, but those that are dead in sinne. And againe Christ saith, the wordes which *I speake are spirit and life*, because the worde of God is the pipe whereby he conueieth into our dead hearts spirit and life. As Christ when hee raised vp dead men did onely speake the word and they were made aliue: & at the day of iudgement by his very voice, when the trumpe shall blowe, all that are dead shall rise againe. So it is in the first resurrection: they that are dead in their sinnes, at his voice vttered in the ministery of the word shal rise again. To go further, Christ raised three from the dead; Iairus daughter newly dead; the widowes sonne dead & wound vp and lying on the hearse; Lazarus Ioh. 7. 39. Ioh. 5. 25. Ioh. 6. 63.

zarus dead and buried and stinking in the grave: and al this he did by his very voice: so also by the preaching of his word, hee raiseth all sorts of sinners, euen such as haue lien long in their sinnes as rotting & stinking carrion. The sacraments also are the pipes and conduits wherby God conueyeth grace into the heart, if they bee rightly vsed, that is, if they be receiued in vnfained repentance for all our sinnes, and with a true and liuely faith in Christ for the pardon of the same sinnes.

Cant.2.4. And so, I take it, they are compared to flagons of wine, which reuiue the Church beeing sicke and fallen into a swound. As for the measure of life deriued from Christ,

Ose.6.1.2. it is but small in this life and giuen by litle & litle as Ose saith, *The Lord hath spoyled vs, and he will heale vs; he hath wounded vs, & he will bind vs vp.* After two daies *he will reuiue vs*, *and in* the third he *will raise vs vp, and wee shall liue in his sight*. The prophet Ezechiel in a vision is caried into the midst of a field, full of dead bones, and he is caused to prophecie ouer them, and

Eze.37.4. 7.8. say, O ye drie bones, heare the word of the Lord: at the first there was a shaking and the bones came together bone to bone, & then sinewes and flesh grew vpon them, and vpon the flesh grewe a skinne. Then he prophecied vnto the windes the second time, and they liued and stood vpon their feete, for the breath came vpon them, and they were an exceeding great army of mē. Hereby is signified not onely the state of the Iewes after their captiuity, but in them the state of the whole Church of GOD. For these temporall deliuerances signified further a spirituall deliuerance. And we may here see most plainly, that God worketh in the hearts of his children the gifts & graces of regeneration by little and litle. First he giueth no more then flesh, sinnewes and skin: then after he giueth thē

Eze.47.3. 4.5. further graces of his spirit, which quickeneth them and maketh them aliue vnto God. The same also see we may in the vision of the waters that ranne out of the Temple. First, a man must wade to the ankles, then after to the knees, and so to the loynes: then after the waters growe to a riuer that cannot bee passed ouer: and so the Lord conueyeth his graces by little & little, till at the last men haue a full measure thereof.

Rom.8.11. Thirdly the resurrectiō of Christ serues as an argument to proone vnto vs our resurrection at the day of iudgement. Paul saith, *If the spirit of Christ that raised vp Iesus from the dead dwell in you, he that raised Christ from the dead shall also quicken your mortall bodies.* Some will say, that this is no benefit, for all must rise againe, as well the wicked as the godly. *Answ.* True indeede: but yet the wicked rise not againe by the same cause that the Godly doe. They rise againe by the power of Christ, not as he is a Sauiour, but as he is a iudge to condemne them. For God had said to Adam; at what time he should eate of the forbidden fruite, hee should die the death; meaning a double death, both the first and the second death. Nowe then the vngodly rise again that God may inflict vpon them the punishment of the second death, which is the reward of sinne, that so Gods iustice may be satisfied: but the godly rise againe by the power of Christ their head and redeemer, who raiseth thē vp that they may be partakers of the benefit of his death, which is to inioy both in body & soule the kingdome of heauen, which he hath so dearely bought for thē.

Thus much for the comforte. Now followe the duties, and they are also three. First as Christ Iesus when hee was dead rose againe from death to life by his owne power, so we by his grace, in imitation of Christ, must endeauour our selues to rise vp from all our sinnes both originall and actuall vnto newnesse of life. This is worthyly set downe by the Apostle, saying *we* Rom.6.4. *are buried by baptisme into his death, that as Christ was raised vp from the dead by the glorie of the father, so we also should walke in newnesse of life*: and therefore we must endeauour our selues to shewe the same power to be in vs euery day by rising vp from our owne personall sinnes to a reformed life. This ought to bee remembred of vs, because howesoeuer many heare and know this point, yet very few doe practise the same. For (to speake plainly) as dead men buried would neuer heare though a man should speake neuer so loude: so vndoubtedly amōg vs there be also many liuing men, which are almost in the same case. The ministers of God may crye vnto them daily, and iterate the same thing a thousand times, and tell them that they must rise vp from their sinnes and lead a newe life, but they heare no more then the dead carkas that lieth in the grave. Indeed men heare with their outward eares, but they are so farre from practising this duty that many iudge it to bee a matter of reproch

proch and ignominie. And thoſe which make any conſcience of this duty, howe they are laden with nickenames & taunts, who knoweth not? I neede not to rehearſe them: ſo odious a thing nowe a daies is the riſing from ſinne to newneſſe of life. Sound a trumpet in a dead mans eares, he ſtirres not: and let vs crie for amendment of life till breath goe out of our bodies, no man almoſt ſaith, What haue I done? And for this cauſe vndoubtedly, if it were not for conſcience of that duty which men owe vnto God, we ſhould haue but fewe miniſters in England. For it is the ioy of a miniſter to ſee the vnfained conuerſion of his people: whereas, alas, men generally lye ſnorting in their corruptions, and rather goe forward in them ſtill, then come to any amendment; ſuch is the wonderfull hardneſſe that hath poſſeſſed the hearts of moſt men. He which hath but halfe an eie may ſee this to be true. Oh! how exceeds Atheiſme in all places, contempt of Gods worſhippe, prophanation of the Sabbath; the whoredomes & fornications, the cruelty and oppreſſion of this age, cry to heauen for vengeance. By theſe and ſuch like ſinnes the world crucifies Chriſt againe. For looke as Pilates ſouldiers with the wicked Iewes tooke Chriſt and ſtripped him of his garments, buffeted him, & ſlew him; ſo vngodly men by their wicked behauiour ſtrip him of all honour; and ſlay him againe. If an infidell ſhould come among vs, and yeeld himſelfe to bee of our religion, after hee had ſeene the behauiour of men, hee would peraduenture leaue all religion: for he might ſay, ſurely it ſeemes this God whome theſe men worſhippe, is not the true God, but a God of licentious liberty. And that which is more, whereas at all times wee ought to ſhewe our ſelues new creatures, & to walke worthy of our Sauiour and redeemer, and therefore alſo ought to riſe out of our ſinnes, and to liue in righteouſneſſe and true holines, yet we for the moſt part goe on ſtill forwarde in ſinne, and euery day go deeper then other to hell-ward. This hath beene heretofore the common practiſe, but let vs now learn after the example of Chriſt, beeing quickned and reuiued by his grace, to endeauour our ſelues eſpecially to come out of the graue of ſin, and learne to make conſcience of euery bad action. True it is a Chriſtian man may vſe the creatures of God for his delight, in a moderate & godly manner, but Chriſt neuer gaue libertie to any to liue licentiouſly: for *he that is free is yet ſeruant vnto Chriſt*, as Paul ſaith: and therfore we muſt not enterpriſe any thing but that which may be a worke of ſome good dutie vnto God; to which ende the Apoſtle ſaith, *Awake thou that ſleepeſt, and ſtand vp from the dead, and Chriſt ſhall giue thee life*. If this will not mooue vs, yet let the iudgements of God draw vs hereunto, *Bleſſed is hee* (ſaith the holy Ghoſt) *that hath part in the firſt reſurrection: for on ſuch the ſecond death hath no power*: where mention is made of a double death: the firſt is the ſeparation of ſoule and bodie, the ſecond is the eternal condemnation of ſoule and bodie in hell fire. Would we now eſcape the ſecond death after this life? wee muſt then labour in this life to be partakers of the firſt reſurrection, and that on this manner: looke what ſinnes wee haue liued in heretofore, we muſt indeauour to come out of them all, and lead a better life according to all the commandements of God. But if it be ſo that ye will haue no care of your own ſoules, goe on hardly to your owne perill, and ſo ye ſhall be ſure to enter into the ſecond death, which is eternall damnation.

2. Cor. 7. 22.

Eph. 5. 14

Reu. 20. 6.

Secondly, we are taught by the example of Saint Paul to labour aboue all things, *to knowe Chriſt and the vertue of his reſurrection*. And this we ſhall doe, when we can ſay by experience, that our hearts are not content with a drowſie profeſſion of religiō, but that we feele the ſame power of Chriſt whereby he raiſed vp himſelfe from death to life, to be effectuall and powerfull in vs, to worke in our hearts a cōuerſion from all our ſinnes, wherein wee haue lien dead, to newneſſe of life, with care to liue godly in Chriſt Ieſus. And that we may further attaine to all this, we muſt come to heare the word of God preached and taught with feare and tembling; hauing heard the word, we muſt meditate therein, & pray vnto God, not onely publikely but priuately alſo, intreating him that he would reach forth his hand, and pull vs out of the graue of ſinne, wherein we haue lien dead ſo long. And in ſo doing, the Lord of his mercy, according as he hath promiſed, wil ſend his ſpirit of grace into our hearts, to worke in vs an inward ſenſe and feeling of the vertue of Chriſts reſurrection. So dealt he with the two diſciples that were going to Emmaus; they were occupied in the meditation of Chriſt his death and paſſion: and

Phil. 3. 10.

whiles they were in hearing of Christ who conferred with them, he gaue them such a measure of his spirit as made their hearts to burne within them, And Paul prayeth
Eph.1.19. for the Ephesians, that God would inlighten their eyes, that they might see and feele in themselues the exceeding greatnesse of the power of God, which he wrought in Christ Iesus, when he raised him from the dead.

Col.3.1. Thirdly as Saint Paul saith, *If we be risen with Christ, then we must seeke the things that are aboue.* But howe and by what meanes can we rise with Christ, seeing we did not die with him? *Answ.* We rise with Christ thus. The burgesse of a towne in the Parliament house beareth the person of a whole towne, and whatsoeuer he saith that the whole towne saith, and whatsoeuer is done to him, is also done to all the towne: so Christ vpon the crosse stoode in our place, and bare our person; and what he suffered, we suffered: and when he died, all the faithful died in him: and so likewise as he is risen againe, so are all the faithfull risen in him. The consideration whereof doth teach vs, that we must not haue our hearts wedded to this world. We may vse the things of this life, but yet so as though we vsed them not. For all our loue & care must be for things aboue, and specially we must seeke the kingdome of God and his righteousnesse, peace of conscience, and ioy in the holy Ghost. We must therefore sue for the pardon of sinne for reconciliation to God in Christ, and for sanctification. These are the precious pearles which we must seeke, and when we haue found them we must sell all that we haue to buy them; and hauing bought them we must lay them vp in the secret corners of our hearts, valuing and esteeming of them better then all things in the world beside.

Thus much of Christs resurrection, containing the first degree of Christs exaltation. Nowe followeth the second in these words, *He ascended into heauen*: in the handling whereof we are to consider these speciall points: I. the time of his ascension. II. The place. III. the manner. IV. the witnesses. V. the vses thereof. For the first, the time of Christs ascension was fortye
Act.1.3.4. dayes after his resurrectiō, when he taught his disciples the things which appertaine to the kingdome of God. And this shews that he is a most faithfull king ouer his Church, procuring the good thereof.
Esa.9.6. And therefore Esay saith, *The gouernment is on his shoulder*: and the Apostle saith, he Heb.3.5.6. was more faithfull in all the house of God, then Moses was. Hence we gather that whereas the Apostle chaunged the Sabboth from the seauenth day to the eight, it was no doubt, by the counsel & direction of Christ before his ascension: & likewise in that they planted Churches & appointed teachers and meet ouerseers for the guiding and instruction hereof, we may resolue our selues that Christ prescribed the same vnto them before his ascension: and for these and such like causes did hee ascend no sooner.

Nowe looke what care Christ at his ascension had ouer his Church, the same must al masters of families haue ouer their households when God shall call them out of this world. They must haue care not only that their families be well gouerned while they liue; but also, that after their death, peace, loue, and good order may be cōtinued in their posterity. And therefore the prophet Esay is sent to Ezechias King of Iudah, to bid him *set his house in order for* Isa.38.1. *he must die*, signifying that it is the duty of a good master of a family, to haue care not onely for the gouernment of his house whilest he is aliue, but also that it may be well gouerned when he is dead. The same also must be practised of Gods ministers: a part of whose fidelity is this, that they haue not only a care to feede their particular flockes while they are aliue, but also that they further prouide for the people after their departure, as much as they can. Example whereof we haue in Peter, who saith *I will indeauour alwaies that ye may bee* 2.Pet.1.15 *able also to haue remembrance of these things after my departure.*

The place of Christs ascension was, the mount of Oliues neere Bethanie; & it was Luk.24.50 & 10.39. the same place from whence Christ went Act.1.12. to Ierusalem to be crucified. One place serued to be a passage both to pain & torments, and also to glorie. This shewes that the way to the kingdome of heaue is thorough afflictions. There are many which haue Gods hand heauy vpon thē in lingring sicknesses, as the dead palsie & such like; wherein they are faine to lie many yeares without hope of cure, whereupon their beddes which should be vnto them places of rest and ease, are but places of woe and misery. Yet may these men hence haue great comfort, if they can make good vse of their sicknesses: for the beds whereon they suffer so much torment, shall be

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places from whence they ſhal paſſe to ioy and happineſſe. Again, there be many that for the teſtimony of the trueth, and for religions ſake ſuffer impriſonment, with many afflictions; nowe if they can vſe their afflictions well, their priſons ſhall be Bethanies vnto them: although they bee places of bondage, yet God will at length make them places of entrance to libertie. Many a man for the maintaining of faith and good conſcience, is baniſhed out of his countrie, & is faine to liue in a ſtrange place among a people to whome he is vnknowne: but let him vſe it well: for though it be a place of griefe for a time, as Bethany was to Chriſt when he went to ſuffer, yet God wil make it one day to be his paſſage into heauen.

Thus much of the place of his aſcending. The third thing to be conſidered, is the manner of Chriſts aſcenſion; and it containeth three points. The firſt that Chriſt beeing nowe to aſcend, lifts vp his handes and bleſſed his diſciples. In the Scripture are mentioned diuers kindes of
Luk.24.50 bleſſings. The firſt when one prayeth to God for a bleſſing vpon another; and this bleſſing doe kings and princes beſtowe vpon their ſubiects, and parents on their children: and for this cauſe children are well taught to aske their fathers and mothers bleſſing, that they may pray to God to bleſſe them. There is another kind of bleſſing, when a man doth not only pray for a bleſſing, but alſo pronounceth it, This did the prieſts in the old Teſtament: and thus Melchiſedeck when he mette Abraham bleſſed him, ſaying, *bleſſed art thou*
Gen.14.19 *Abraham of God, themoſt high poſſeſſour of heauen and earth.* And this was the ordinarie duty of the prieſts, preſcribed by God himſelfe: and therefore the very forme of words which they vſed is ſet downe after this maner, *The Lord bleſſe thee and keepe*
Num.6.22 *thee, the Lord make his face to ſhine vpō thee, &c.* The third kind of bleſſing is; when a man doth not only pray to God and pronounce bleſſing, but by the ſpirit of propheſie doth foretell a particular bleſſing vpon any. Thus Iſaac bleſſed Iaacob and Eſau, particularly foretelling both their eſtates. And Iaacob bleſſed the twelue Pa-
Gen.49. triarkes by the ſame ſpirit, foretelling thē what ſhould befall them many hundred yeares after. Nowe our Sauiour Chriſt did not bleſſe his diſciples any of theſe three waies: & therfore there remaineth a fourth kind of bleſſing which he vſed, & that was after this manner: Chriſt in bleſſing his diſciples did not only pronounce or foretel a bleſſing that ſhould come to his diſciples, but did conferre and giue the ſame vnto them. For he is the fountaine and author of all bleſſings. And therefore Paul
Eph 1.3. ſaith, that God the father hath bleſſed vs in all ſpirituall bleſſings in Chriſt. Hence we learne, firſt that all thoſe which denie themſelues and flie to Chriſt, and put their affiance in him, ſhall be freed frō the curſe of the lawe, and from the wrath of God due vnto them for their ſinnes, whatſoeuer they are. Secondly, that the curſes of men muſt not diſcourage vs from doing well. For though men curſe, yet Chriſt
Luk.6.26. bleſſeth: and for this cauſe he ſaith, *Woe be vnto you when all men ſpeake well of you*: as if he ſhould ſay, then you want the bleſſing of God. And we muſt remember, that whē men ſhall curſe vs for doing our dutye, euen then the bleſſing of God ſhal be vpon vs; and the curſe cauſleſſe ſhall not hurt. And God ſaith to Abraham he will curſe
Gen.12.3. thē that curſe him. Thirdly, we learne that no witchcraft, nor ſorcery, (which often are done with curſing) ſhal be able to hurt vs. For looke where Chriſt will bleſſe, there all the deuils in hell can neuer faſten a curſe. This is found true by experience. For when Balaā the wizzard ſhould haue curſed the people of Iſrael, & had aſſaied to do it many waies, but could not; at lēgth he ſaid, *There is no ſorcerie* againſt Iacob,*
Nū 23.23 *nor ſoothſaying againſt Iſrael.* This is a notable cōfort to the people of God, that witches and ſorcerers, do what they can, ſhall neuer be able to hurt them. It may be, that their bad practiſes may annoy mens bodies and goods, yet the Lord will turne all to a bleſſing vpon his ſeruāts either in this life or the life to come.

* The engliſh trāſlation beeing otherwiſe here ſeems to faile.

The ſecond point is, that Chriſt went apart from his diſciples, he aſcended vpward toward heauen in their ſight. For the right vnderſtāding of this, ſundry ſpeciall points muſt be obſerued. The firſt that the lifting vp of his body was principally by the mighty power of his godhead, and partly by the ſupernaturall property of a glorified body, which is to mooue as well vpwarde as downeward, without conſtraint or violence. The ſecond, that Chriſt did goe from earth to heauen really and actually, and not in appearance only. The third, that he went viſibly in the ſight of his diſciples. The fourth, that hee went locally, by changing his place and going

from earth to heauen, so as he is no more on earth bodily, as we are nowe on earth.

Mat.28.20 It may be obiected, that Christ made a promise that he would be with his Church to the end of the world. *Ans.* That promise is to be vnderstood of the presence of his spirit, or godhead, not of the presence of his manhood. Againe it may further bee alleadged, that if the godhead be on earth, then must the manhood be there also, because they are both vnited togither. *Ans.* It is not true, that of two things conioyned, where the one is, there must the other be also. For the sunne it selfe, and the sunnbeames are both ioyned togither, yet they are not both in all places togither. For the body of the sunne is onelie in the heauens, but the sunne beames are also vpon the earth. The argument therefore followes not: Christs manhood subsists in that

Vide Thō. cōtra Gent lib.4.c.49. person which is euery where: *ergo* his manhood is euery where. And the reason is, because the sonne of God subsists not onely in his diuine nature, but also by it: whereas he doeth not subsist at all by the manhoode, but onely in it: for hee subsisted before all eternitie, when the manhood was not. Nay rather because the manhood doeth subsist by the person of the sonne, therefore the person extendes it selfe further then the manhoode which is assumed and sustained by it, and hath his existing thence. For that very thing whereby any other thing either essentially or accidentally is, extends it selfe further then the thing whereby it is. As the humane nature whereby Peter is a man, extends it selfe further then to Peter, namely to all other men: and the whiteneslie whereby the snowe is white, extends it selfe further then to that snowe which a man holds in his hand.

Act.1 9. The third point is, that in the ascension a cloud tooke Christ from the sight of his disciples. And whereas he caused a cloude to come betweene their sight & himselfe, it signified vnto them that they must now be contented with that which they had seene, and not seeke to know further what became of him afterwarde: and the same thing is taught vnto vs also: we must content our selues with that which God hath reuealed in his word, and seeke no further specially in things which concerne God. For the like ende in the giuing of the lawe

Exod.19.9. in Sinai, God appeared in a cloud: and when he did manifest his glory in the tēple which Salomon made, a thicke cloude filled the same.

The fourth point to bee considered, is concerning the witnesses of his ascension, which were his owne disciples in the mount of Oliues at Bethanie, & none but Luk.24.50 they. Nowe it may be demaunded, why he Act.1.9. would not haue al the whole nation of the Iews to see him ascend, that so they might knowe that he was risen againe, and beleeue in him. *Ans.* The reason may be this: it was his good pleasure that the points of faith and religion, whereof this article is one, should rather be learned by hearing, then by seeing. Indeed Christs owne disciples were taught the same by sight, that they might the better teach others which should not see; whereas nowe the ordinary meanes to come by faith, is hearing.

The vses to be made of Christs ascension, are of two sorts; some are comforts to Gods church and people, and some are duties. The comforts are especially foure. The first is this: Christ Iesus did ascende Eph.4.8. vp to heauen, *to lead captiuitie captiue*; a most worthy benefitte. By captiuitie is meant, first sinne and Satan, which did & do lead men captiue into perdition: secōdly death and the graue, which held him captiue and in bondage for the space of three daies. And he leades them all captiue two waies: first in himselfe, in that he began his triumph vpon the crosse, as I haue shewed and continued the same till his very ascension: secondly in al his members, because by his mighty power beeing now ascended, he doth subdue and weaken the power of sinne and Satan; which he manifesteth euery day by killing the corrupti- Rō.16.20. on of their natures, & the rebellīō of their flesh. But it may be demanded, how Christ doth lead his enemies captiue, considering the deuill raignes euery where, and the world, and death, and hell. *Ans.* Christs victorie ouer his and our enemies hath fiue degrees. First it is ordained by God, secōdly it is foretolde, thirdly it is wrought, fourthly it is applyed, lastly it is accomplished. The ordaining of it was before all worldes: the foretelling of it was in all the ages of the olde testament: the working of it was vpon the crosse, and afterwarde: the applying hath bin since the beginning of the world more or lesse: and it is onely in part in this life; that while Christ in bruising of the head of Satā, he again may bruise his heele: the accomplishment shall not be before the last iudgement. For this great benefit bestowed on Gods Church, there

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are many duties to be learned. Firſt here is an inſtruction for all ignorant perſons and impenitent ſinners, which abound among vs in euery place, whoſoeuer they be, that liue in the blindnes of their minds, and hardneſſe of their hearts; they muſt know this, that they are captiues & bondſlaues of ſinne and Satan, of hell, death, and condemnation: & let no man flatter himſelfe of what ſtate or degree ſoeuer he be (for it is Gods truth) if he haue not repented of all his ſinnes, he as yet is no better then a ſeruant or vaſſall, yea a very drudge of the diuell. Now then, what wilt thou doe in this caſe? The beſt thing is, to lay to thy heart this benefit of Chriſt. He is aſcended vp to heauen to lead captiue and to vanquiſh the diuel & al his angels, vnder whome thou lieſt bounde, and that not onely in himſelfe, but in his members. Now thē if thou wilt become a true member of Chriſt, hee will free thee from this bondage. Therefore take heede how thou continueſt longer in thy old ſinnes, and in thy groſſe ignorāce: & ſeeing Chriſt hath made a way to liberty, let vs ſeeke to come out of this ſpirituall bondage: he is aſcended for this end and purpoſe to free vs from it; therefore if we refuſe this benefit, our ſtate will be the more damnable. A man lies bound hand and foote in a darke dungion, and the keeper comes and ſets open the priſon dore & takes off his bolts, and bids him come out; if he refuſe and ſay that he is wel: may it not be thought that he is a madde man, and will any be ſorie for his caſe? No ſurely. Wel, this is the ſtate of all impenitent ſinners. They lie faſt fettered and bound vnder the power of ſinne and Satan, and Chriſt it is who is aſcended into heauen to vnlooſe them of this bondage: he hath ſet open the priſon dore, & hath vnlocked our fetters: if we refuſe to come out, and lie ſtill in our ſinnes, there remaineth nothing for vs but euerlaſting thraldome. Let vs therefore in the feare of God, if wee haue a care of our owne ſoules, receiue and imbrace this benefitte which redounds vnto vs by Chriſts aſcenſion.

Secondly, in that Chriſt is aſcended to heauen to lead captiue ſinne and Satan, here is a good conſolatiō for all thoſe that are afflicted in conſcience for their ſinnes. There is no man in this caſe but he hath great cauſe to feare, yet muſt he not be diſcouraged. For Chriſt by his aſcenſion like a noble captaine hath taken ſin & Satan priſoners, and hath pinnioned them faſt, ſo as all the power they haue, is in Chriſts hand: and therefore for this cauſe although they are ſuffered to exerciſe and afflict vs, yet by his grace they ſhall neuer be able to preuaile againſt vs. Therefore we may ſafely caſt our care vpon God, and not feare ouermuch. Hēce alſo we may learne a third duty. There is no mā that knoweth what ſinne meaneth, and what the bloode of Chriſt meaneth, but in regard of the corruption of his owne nature, he will ſay with Paul that he is ſold vnder ſinne, & in regard thereof will crie out with him alſo, *O wretched man that I am, who ſhall deliuer me from this bodie of death?* yea it will make his heart to bleede within him. Now what ſhall he doe in this caſe? ſurely let him remember the end of Chriſts aſcenſion, which is to vanquiſh and ſubdue the rebellion of his nature, and labour to feele the benefit thereof: and then he ſhall no doubt find that Chriſt will *diſſolue in him the workes of the deuil*, and *tread Sathā vnder his feete*. And thus alſo thoſe that feele in themſelues the law of their members rebelling againſt the law of their minde, muſt come to Chriſt and he will helpe and free them. 1. Ioh. 3. 8. Rom. 16. 20.

The ſecond benefit of Chriſts aſcenſion is, that he aſcended vp to heauē to beſtow giftes vpon his Church, as it is ſaid in the place before mentioned. He aſcended vp an high, &c. *He gaue gifts vnto men*, that is, the gift of the knowledge of Gods word, the gift of preaching, and prophecie, and all other gifts needefull for the good of his Church. The conſideration of this, that Chriſt who is the fountaine of grace, and in whom are hidde al the treaſures of wiſdome and knowledge, ſhould be mindfull of vs and vouchſafe ſuch ſpeciall fauour to his Church, muſt cauſe euery one of vs who hath receiued any gift of God (as there is no man but he hath receiued his portion) to be humbled in his own eyes for the ſame. There is no cauſe why we ſhould be proud of our gifts, ſeeing we haue nothing, but that which we haue receiued. For to this ende Chriſt aſcended, to giue gifts vnto men, and therefore our gifts whatſoeuer they be, are not our own but we had them from Chriſt, and we are ſtewards of them a while, for the good of others. The more the Lord giueth to vs, the more he requireth at his handes; & as for ſuch as hauing good gifts abuſe the ſame, their ſinne is the more grieuous, and

their danger the greater. Men of great gifts vnlesse they vse them aright with humbled hearts, shall want Gods blessing vpon them. For he giueth grace to the humble. The high hills after much tillage are often barren, whereas the lowe vallies by streames of waters passing through them, are very fruitfull: and the giftes of God ioined with a swelling heart are fruitlesse; but ioined with loue and the grace of humilitie they edifie.

Secondly, if Christ ascend vp to heauen to giue gifts vnto men; here we may see howe many a man and woman in these our dayes are ouerseene, in that they plead ignorance, and say that they hope God will haue them excused for it, seeing they are not learned; they haue dull wits, and it is not possible to teach them nowe, they are past learning: and hereupon they presume they may liue in grosse ignorance, as blind almost in religion as when they were first borne. But marke, I pray you, who it is that is ascended vp to heauen, namely Christ Iesus our Lord, who made thee of nothing. Nowe was he able to giue thee a being, when thou was not, and is hee not likewise able to put knowledge into thy soule, if so be thou wilt vse the meanes which he hath appointed? and the rather, seeing he is ascended for that ende: but if thou wilt not vse the meanes to come to knowledge, thy case is desperate and thou art the cause of thine owne condemnation, and thou bringest confusion vpon thine owne head. Therefore let ignorant mē labour for knowledge of gods word. Ignorance shall excuse none: it wil not stand for paiment at the day of iudgement. Christ is ascēded to this end to teach the ignorant, to giue knowledge and wisdome vnto the simple, and to giue gifts of prophecie vnto his ministers, that they may teach his people. Therefore I say againe, let such as be ignorāt vse the meanes diligently, and God will giue the blessing. Thirdly, whereas it is thought to bee a thing not possible, to furnish a whole church with preaching ministers, it seemes to be otherwise. For wherefore did Christ ascend to heauen? was it not to giue giftes vnto his Church? what is Christs hād now shortened? vndoubtedly we may resolue our selues, that Christ bestowed gifts sufficient vpon men in the Church: but it is for our sins that they are not imployed. The fountaines of learning the Vniuersities, though they are not dāmed vp, yet they streame not abroad as they might. Many there be in them indued with worthy gifts for the building of the Church, but the couetousnesse of mē hindereth the comfortable entrance which otherwise might be. Lastly, seeing Christ ascended to giue gifts needfull for his Church, as the gift of teaching, the gift of prophecie, the gift of tongues, of wisedome, and knowledge, the dutie of euery man is, especially of those which liue in the schooles of learning, to labour by all meanes to increase, cherish, and preserue their gifts, & as Paul exhorteth Timothie, to *stirre vp the gift of God*, that is, as men preserue the fire by blowing it, so by our diligence wee must kindle and reuiue the gifts and graces of God bestowed on vs. Christ hath done his part, and there is nothing required but our paines and fidelitie. 2. Tim. 1. 6. ἀναζωπυρεῖν.

The third benefite that comes by Christs ascension is, that he ascended to prepare a place for all that should beleeue in him: *In my fathers house* (saith Christ) *are many dwelling places, if it were not so, I would haue told you, I goe to prepare a place for you.* For by the sinne of Adam our entrance into heauen was taken away. If Adam by his fall did exclude himselfe from the earthly paradise, then how much more did he exclude himselfe from heauen? And therefore all mankind sinning in him, was likewise depriued of heauen. The people of Israel beeing in woe and miserie, cryed out that they had sinned, and therefore the the Lord had couered himselfe with a cloude, that their prayers could not passe through. And Esai saith that our sinnes, are a wall betwixt God and vs. And S. Iohn that no vncleane thing must enter into the heauenly Ierusalem. Now seeing we haue shut our selues out of heauen by our sinnes, it was requisit that Christ Iesus our Sauiour should goe before vs to prepare a place and to make readie a way for vs. For he is king ouer all, he hath the keies of heauen, he openeth and no man shutteth: & therfore it is in his power to let vs in, though we haue shut our selues out. But some may say, if this be the end of his ascension to prepare a place in heauen, then be like such as died before the comming of Christ were not in heauen. *Ans.* As there are two degrees of glory, one incōplete and the other complete or perfect, (for the faithful departed are in glorie but in part, and there remaineth fulnesse of Ioha. 14. 2. Gen. 3. 24. Lam. 3. 44. Reu. 21. 27

glory

glory for ſuch then at the day of iudgement, when ſoule and bodie ſhall be both glorified togither:) ſo anſwerably there are two degrees of preparation of places in heauen. The places of glory were in part prepared for the faithfull frō the beginning of the world, but the full prepation is made by Chriſts aſcenſion. And of this laſt preparation is the place of Iohn to be vnderſtood.

The vſe of this doctrine is very profitable. Firſt it ouerthroweth the fond doctrine of the Church of Rome, which teacheth that Chriſt by his death did merit our iuſtification, and that we beeing once iuſtified doe further merit ſaluation, and purchaſe for our ſelues a place in heauen. But this is as it were to make a partition betweene Chriſt and vs in the worke of our redemption, whereas in truth not only the beginning and continuance of our ſaluation, but alſo the accompliſhment thereof in our vocation, iuſtification, ſanctification, glorificatiō, is wholly and only to be aſcribed to the meere merit of Chriſt: and therefore hauing redeemed vs on earth, he alſo aſcēds to prepare a place in heauen for vs. Secondly, this ſerueth to condemne the fearefull, lamentable, & deſperate ſecuritie of theſe our daies. Great is the loue of Chriſt in that he was content to ſuffer the pangs of hell to bring vs out of hell: and withall to goe to heauen to prepare a place for vs there: and yet who is it that careth for this place, or maketh any account thereof? who forſaketh this world, and ſeekes vnto Chriſt for it? And further, leaſt any man ſhould ſay, alas, I know not the way: therfore Chriſt before he aſcended made *a newe and liuing way*, with his owne blood, as the Apoſtle ſpeaketh. And to take away all excuſes from men, he hath ſet markes & bounds in this way, and hath placed guides in it, namely his miniſters, to ſhewe all the meſſengers a ſtraight and readie courſe into the kingdome of heauen. And though Chriſt haue done all this for vs, yet the blindneſſe and ſecuritie of men is ſuch, that none almoſt walketh in this way, nor careth to come into this manſion place, but in ſtead of this they walke in by-waies, according to the luſt of their own fleſh. When they are cōmāded to go Eaſtward to Ieruſalem, they turne Weſtward another way: when they are commanded to go on forward to heauen, they turne againe backward and goe ſtraight to hell. Men run on al the daies of their liues in the broad way that leadeth to deſtruction, and neuer ſo much at once make inquiry for a reſting place in heauē, but when the houre of death commeth, then they call for the guide, whereas all their liues before, they haue runne out of the way many thouſand miles: but then, alas, it is too late, vnleſſe it be the vnſpeakeable mercie of God. For they haue wandered ſo far aſtray, that in ſo ſhort a ſpace they cannot be able to come into the right way againe. Yet generally, this is the ſtate of moſt among vs, whoſe ſecuritie is ſo much the more grieuous and fearefull, becauſe Chriſt hath done al that heart can wiſh. There is nothing elſe required, but only that by his grace we ſhould walke in the way. There was neuer any that knew the ſtate of the people in theſe dayes, but he will grant, that this is moſt true which I ſay. Beſides, as by this, we are brought to a ſight of the deſperate ſecuritie of this age, ſo wee may further learne our owne duties. Is Chriſt gone to heauen before hand to prepare a place for thee, then practiſe that which Paul teacheth: *Haue thy conuerſation in heauen*. The wordes which he vſeth are very ſignificant, and the meaning of them is: Ye are free-denizens of the cittie of God, and therefore as freemen in Gods houſe, let all your cares & ſtudies, all your affaires and doings be in heauen. In the world if a man make purchaſe of an houſe, his heart is alwayes there: there he puls downe and buildes againe: there he makes him orchards & gardens: there he means to liue and die. Chriſt Ieſus hath bought the kingdom of heauen for vs (the moſt bleſſed purchaſe that euer was) and hath paid the deareſt price for it that euer was paid, euen his owne precious blood: and in this cittie he hath prepared for vs a dwelling place, and made vs free denizens of it: therefore all our ioy, and all our affaires ought to be there. It will be ſaide, how ſhall a man vpon earth haue his conuerſation in heauen. *Anſw.* We muſt converſe in heauen, not in body but in heart: and therefore, though our bodies be on earth, yet our hearts, ioy, and comfort, and all our meditation muſt be in heauen. Thus muſt we behaue our ſelues like good freemen in Gods houſe. It muſt be farre from vs, to haue our ioy and our hearts ſet on things of this world.

Phil. 3. 20. πολίτευμα ἐν οὐρανοῖς.

Thirdly, the conſideration of this, that Chriſt Ieſus hath prepared a place for vs in heauen, and alſo hath trained the way

with his owne blood, muſt make euery
Luk. 13.24 one of vs *to ſtriue to enter in at the ſtraight gate*, as our Sauiour Chriſt counſelleth vs: & that as wraſtlers do, which ſtriue for life and death. Within this gate is a dwelling place of happineſſe ready for vs. If a man were aſſured that there were made for him a great purchaſe in Spaine or Turkey, ſo as if he would but come thither, he might enioy it; would he not aduenture the dangers of the ſea, and of his enemies alſo, if need were, that he might come to his own? Well, beholde Chriſt Ieſus hath made a purchaſe for vs in heauen, and there is nothing required of vs, but that we will come and enioy it. Why then ſhould men refuſe any paines, or feare in the way? nay we muſt ſtriue to get in. It may be we ſhall be pinched in the entrance, for the gate is ſtraite and lowe, and we muſt bee faine to leaue our wealth behind vs, and the pleaſures of this life; and enter wee muſt, though we ſhould be conſtrained to leaue our fleſh behind vs, for the purchaſe that is made is worth tenne thouſand worldes. And beſides, if we looſe it by fainting in the way, our purchaſe ſhall be the blackeneſſe of darkeneſſe for euer with the deuill and all his angels: who therefore would not ſtriue, though he loſt his life in the gate? The vrging of this point is needfull in theſe daies. There is ſtriuing enough for worldly prefermēt, but a man almoſt muſt goe alone in the ſtraight way that leadeth to heauen, he ſhal haue none to beare him company. And where are they that ſtriue to enter in? where is the violence offered to the kingdome of heauen? where be the violent which ſhould take it to thēſelues, as in the daies of Iohn Baptiſt?

Fourthly, if Chriſt haue prepared a place for vs in heauen, then we are in this world as pilgrimes and ſtrangers, & therfore muſt learne the counſell of Saint Peter: *As ſtrangers and pilgrimes abſtaine frō fleſhly luſts, which fight againſt the ſoule.* He that doeth eſteeme himſelfe as a pilgrime, is not to intangle himſelfe with the affairs of this world, nor put in practiſe the behauiour thereof, but to behaue himſelfe as a freeman of heauen, as ſtrangers vſe to liue in forraine countries, according to the faſhion of their owne. And therefore in thought, worde, and deede, in life and conuerſation, he muſt ſo carry himſelfe, as thereby hee may appeare to all the world of what countrey he is. An auncient diuine ſpeaking of ſuch as had curled and embroidered haire, biddeth them conſider, whether they muſt goe to heauen with ſuch haire or no: and whereas they adorned themſelues with winckles made of other womans haire, he askes them whether it may not be the haire of a damned perſon or no. If it may be, hee further demandeth howe it may beſeeme them to weare it which profeſſe themſelues to bee the ſonnes & daughters of God. The like may be ſaid of all other ſinnes: they that be of Gods houſe muſt behaue themſelues as freemen there. And when God hath made vs free, it doth not beſeeme vs to make our ſelues bondmen of ſinne & Satan and of this world. Tertul. lib. de habit. mul.

Fifthly, ſeeing Chriſt went to heauen to prepare a place for all that beleeue in him, here is a good duty for parents. Many of them are very careful to prefer their children to great places and noble mens houſes, and they are not to bee blamed therefore: but if they would indeede bee good parents to their children, they ſhould firſt endeauour themſelues to get roomes for them in heauen: they that doe this, are good parents indeede. Some will ſay, howe ſhall we get this preferment for them? *Anſw.* God hath two houſes, his Church, and the kingdome of heauen. The Church, is his houſe of grace: heauen is his houſe of glorie. Nowe if thou wouldſt bring thy child to a place in the houſe of glory, then thou art firſt of al to get him a place in the houſe of grace: bringing him vp ſo in the feare of God, that both in life and conuerſation he may ſhewe himſelfe to bee a member of the Church: and then aſſure thy ſelfe, that after this life, hee ſhall be remooued to the ſecond houſe of GOD, which is the houſe of glory, and there be freeman for euer in the kingdome of heauen. And if thou ſhalt thus prouide for thy Childe, thou ſhalt not leaue him as an orphan when thou dieſt, but he ſhall haue GOD for his father and Chriſt for his brother, and the holy Ghoſt his comforter. And therefore firſt of all and aboue all, remember to make thy child a member of Gods Church. Let the example of Dauid excite all parents hereunto; *I had rather* (ſaith he) *be a dore-keeper in the houſe of God, then to dwell in the tabernacle of wickednesſe. For a day in thy courts is better then a thouſand elſewhere.* Pſal. 84.10

Laſtly, hence we may finde remedie againſt

gainst the tediousnes and feare of death. Thou which feareſt death, remember that Christ is gone to heauen to prepare a place for thy body, where it must be glorified and liue for euer with the blessed Trinitie and all the Saints and angels, though for a while it lye dead and rotte in the graue. Remeber this also, thou which continuest in any lingring sicknes, Christ Iesus hath prepared a place for thee, wherin thou shalt rest in ioy and blisse without all paine or faintnes.

The fourth benefit is, that Christ ascended vp to heauen to sende the comforter vnto his Church. This was a speciall ende of his ascension, as appeares by Christs owne words (*It is* (saith he) *expedient that I goe away, for if I goe not, the Comforter will not come, but if I depart I will send him vnto you.*) And againe, *I will pray vnto the Father, and he shall giue you another Comforter, which shall abide with you for euer, euen the spirit of truth.* But some will say, how can Christ send his spirit vnto his Church, for the person sending and the person sent are vnequall, whereas all three persons in Trinitie are equall, none greater or lesser then an other, none inferiour or superiour to other. *Anſ.* It is true indeede: but we must know, that the action of sending in the Trinitie makes not the persons vnequall, but onely shewes a distinction and order among equalls. The father sends the sonne, the father and the sonne both send the holy Ghost: yet the father is not aboue the sonne, neither the father or the sonne aboue the holy Ghost, but all are equall in degree, though in regard of order one is before an other: and it standeth with reason. For two men that are equall in degree, may vpon mutuall consent one send an other. But it may be further demanded, how the holy Ghost can be sent which is every where? *Anſ.* The holy Ghost indeede is every where, therefore he is sent not so much in regard of the presence of his essence or substance, as of his operation whereby he renueth and guideth the membres of Christ. Now then, this beeing so, here first we haue occasiō to consider the miserie of the world. When a man is troubled in his mind (as no vngodly man, but sometime he feeleth the terrour of conscience for his sinnes) then he labours to remooue it by merrie companie and pleasant bookes, whereas Christ at his ascension sent his holy spirit to be the comforter of his Church: and therefore when we are troubled in conscience for our sinnes, we should not (as is vsually) seeke such slender meanes, but rather seeke for the help and comfort of the holy Ghost, and labour to haue our sinnes washed away and our hearts purified and cleansed by the blood of Christ. As for wine & mirth and such like meanes of comfort, neither at the day of death, nor at the day of iudgment shall they stand vs in stead, or be able to comfort vs. Againe, when crosses and calamities fall, the counsell of the minister is not sought for, but the helpe of such as are called cunning men & cunning women is, that is, of charmers, inchanters, and figure-casters: a badde practise. Christ at his ascension sent his holy spirit vnto his Church and people, to bee their guide and comforter in their calamities and miseries: and therefore when any man is in distresse, he should haue recourse to the right meanes of comfort, namelie the word and Sacraments, and there hee should find the assistance of the H. Ghost. Thus the Prophet Isai informeth the Iewes: whē they shall say vnto you, inquire at them which haue a spirit of diuination, and at the southsayers which whisper and murmure: *should not a people inquire at their God, from the liuing to the dead? to the law & to the testimonie.* Rebecca, when the two twinnes stroue in her wombe, what did she? the text saith, she went to *aske the Lord.* Yet commonly the men of these daies leaue God and seeke to the instruments of the deuill. To goe yet further, God vseth for sundrie causes most of all to afflict his deareſt children. *Iudgement* saith Peter, *begins at Gods house.* S. Luke saith, that a certaine woman was *bound of Satan eighteene yeares*, but what was shee? *a daughter of Abraham*, that is, a child of God. When the like condition shall befall any of vs, let vs remember the end why Christ ascended vp to heauen: and let vs pray vnto GOD that he will giue vs his spirit, that thereby we may be eased and deliuered, or els inabled to persеuere & continue in patience: and this is the true way and meanes to lighten and ease the burthen of all afflictions. And for this cause Paul praieth that the Colossians might be *strengthened with all might, through his glorious power vnto all patience and long suffering with ioyfulnesse.* For to whomesoeuer God giueth grace to beleeue, to them also he giues power to suffer affliction by the inward worke of his spirit. Secondly, if Christ haue sent vn-

Ioh. 16. 7.

Ioh. 14. 16.

Esa. 8. 19

Gen. 25. 22

1. Pet. 4. 17

Luk. 13. 16

Col. 1. 10

to

to his Church the holy spirit to be our cō-forter, our duty is, to prepare our bodies and soules to be fitte temples and houses for so worthy a guest. If a man were certified that a prince wold come to his house, he would dresse it vp and haue all things in as good order as might bee: and shall not we much more endeauour to purifie and clense our soules and bodies from all sinne, that they may be fit temples for the entertainment of the holy Ghost, whome Christ Iesus hath sent to be our comforter? The Shunamite was carefull to entertaine the man of God Elisha, for shee said to her husband. *Let vs make him a little chamber,* 2.Kin.4.10 *I pray thee, with walls; & let vs set him there a bed and a stoole, a table and a candlestick.* Nowe how much more carefull ought we to be to entertaine God himselfe, who is content to come and dwell with vs: and therefore we must adorne our bodies and soules with grace, that he may lodge, and suppe, and dine with vs, as he hath promised; but on the contrary, if we defile our bodies with sin, we banish the holy Ghost out of our hearts, and inuite the diuell to come and dwell with vs. For the more a man defileth his bodie, the fitter and cleaner it is for him. And to conclude this point, let vs remember that saying, which is vsed of some, that Christ when he went hence, gaue vs his pawne, namely his spirit, to assure vs, that hee would come to vs againe, and also he tooke with him our pawne, namely his flesh, to assure vs further, that we should ascend vp to him. Tuml.

Thus much for the benefits of Christs ascension. Now follow the duties whereunto wee are mooued, and they are two. First, we must be here admonished, to renounce the vbiquitie and the errour of the reall and essentiall presence of the bodie of Christ in the Sacrament of the Lords supper; as flatly oppugning this article of Christs ascension into heauen. For it is flat against the nature of a true body to subsist in many places at once. Secondly, as the Apostles then did, when they saw Christ ascending vp into heauen, so must we doe also: while he was present with them, they gaue him honour, but when they saw him Luk.24.52 ascending, they adored him with farre greater reuerence: and so must we nowe for the same cause bowe the knees of our hearts vnto him.

Thus much of the second degree of the exaltation of Christ. Now followes the third, in these words, *And sitteth at the right hand of God the father Almighty.* In the handling whereof, we are first to shew the meaning of the wordes, secondly the comforts and benefits that redound to Gods Church, thirdly the duties that wee are mooued vnto. For the meaning of the words: if we speake properly, God hath neither right hand nor left, neither can he be said to sit or stand; for God is not a bodie but a spirit: the words therefore containe a borrowed speech from earthly kings and potentates, whose manner and custome hath beene, to place such persons at their right hands, whom they purposed to aduance to any speciall office or dignity. So, King Salomon when his mother 1.Kin.2.19 came to speake with him rose vp from his throne, and met her, and caused a seat to be set at his owne right hand, and sate her vpon it, in token, no doubt, of honour which he gaue vnto her. To the same purpose Dauid saith, *Vpon thy right hand did stand* Psal.45.9. *the Queene in a vesture of gold.* And the sonnes of Zebedeus made suite to Christ, Math.20. *that one of them might sit at his right hand, & the other at his left in his kingdome.* Now their request was to haue the two speciall and principall dignities of his kingdome. Thus we see it is manifest, that the sitting at the right hand of an earthly Prince signifieth aduancement into authority and honour: and therefore the same phrase of speech applyed to Christ signifieth two things. First, his full and manifest exaltation in dignitie, honour, and glory: and in this sense it is said, that *to him is giuē a name* Phil.2.9. *that is aboue all names, that at the name of Iesus euery knee shall bow.* Secondly it signifieth his full and manifest exaltation into the authority and gouernment of his kingdome, which spreadeth it selfe ouer heauen and earth: so Dauid saith, *The* Psal.110.1. *Lord said vnto my Lord, Sit thou at my right hand vntill I make thine enimies thy foote-stoole.* Which place beeing alleadged by S. Paul repeating the words, but changing the phrase, is thus set downe: *He shall raigne* 1.Cor.15. 25. *til he haue put all his enemies vnder his feete.* And to speake in briefe, the scope of the words is to shew, that Christ God & man after his ascension is aduanced to such an estate in which he hath fulnesse of glory, power, maiestie, and authority in the presence of his Father and all the Saints and holy angels. Furthermore in the wordes three circumstances must bee obserued. The first is the place where Christ is thus aduanced, noted in the former article, *Hee* *ascen-*

ascended into heauen, & sits (namely in heauen) *at the right hand of God*. The place then where Christ Iesus in both his natures, as he is God and also man, doth rule in full glory, power, and maiestie; is heauen it selfe. To which effect Paul saith, Eph. 1.20. *God raised Christ from the dead, and put him at his right hand in the heauenly places.* And in the Epistle to the Hebrewes it is saide, Heb. 1.3. *He sitteth at the right hand of the maiestie in highest places.* This point wel considered, serues to discouer the ouersight of sundry Diuines, which holde and teach, that to sit at the right hand of God, is to bee euery where in all places, and not in heauen onely, that they might hereby lay a foundation for the vbiquity of Christs manhood: which neuertheless the heauens must contain till the time that all things be restored. The second circumstance, is the time when Christ beganne to sit at the right hand of God the father, which is to be gathered by the order of the articles. For first Christ died and was buried, then he rose againe and ascended into heauen, and after his ascension he is saide to sit at the right hand of his father. This order is also noted vnto vs by Saint Paul: *Who shall condemne?* (saith he) *it is Christ which is* Rom. 8.34 *dead, yea or rather risen againe, who is also at the right hand of God.* And Saint Marke saith, when Christ was risen againe he appeared to his disciples, and after he had Mar. 16.19 *spoken vnto them he was receiued into heauē, and sate at the right hand of God.* But it may be demanded, how this can stand with truth, that Christ should not begin to sit at the right hād of his father before the ascension, considering he is one God with the father, and therefore an absolute and soueraigne King from all eternity. *Answ.* As Christ is God or the Word of the father, he is coequall and coeternall with him in the regiment of his kingdome: and hath neither beginning, middle, or ending thereof; yet as Christ is God incarnate, & in one person God-man or Man-god, hee began after his ascension and not before, to sit at the right hand of his father: and as Act. 2.36. S. Peter saith, *was made Lord*, partly because as he was God, he did then manifest himselfe to be that which indeede he was before, namely God and Lord of heauen and earth; and partly, because as he was man, he receiued dominion of Lordship from the father, which he had not before; and thereby was euen in his manhood exalted to be king of heauen and earth: and in this sense Christ saith of himselfe, *All power* Mat. 28.19 *is giuen to me in heauen and earth.* The third circumstance is concerning the person, at whose right hand Christ sits, noted in the words of the article of *God the Father Almighty*; whereby is signified, that hee receiues all the honour, power, & glorie of his kingdome from his father: as he, that is set at the right hand of a prince, receiues the honour & authority which hee hath, from the prince. Nowe if it bee alleadged, that by this meanes Christ shall be inferiour to his Father, because hee which receiueth honour of another is inferiour to him of whome he receiueth it: the answer is, that in Christ we must consider his person and his office: In respect of his person as he is the eternal son of God he is equall to the father, and is not here said to sitte at his right hand: yet in respect of the office which he beares, namely as he is mediator, and as he is man, he is inferiour to the Father, and receiues his kingdome from him. As he is God, he is our king and head, & hath no head more then the father: as hee is mediatour, he is also our head, yet so as 1. Cor. 11. 3. hee is vnder the father as beeing his head. And wee must not thinke it strange that one and the same thing should bee both equall and inferiour to another, diuers respects considered.

Now in that Christs placing at the right hand of his father argues inferiority betweene the father & him, hence we learne that they are deceiued which from this article gather, that in the glorification of Christ there is a transfusion of the proprieties of the Godhead, as omnipotencie, omnipresence, &c. into his manhoode. For this is to abolish all inferioritie and to make an equalitie betweene the creature and the creatour.

And whereas againe the word *Almighty* is repeated, it is done vpon special reason: because Christ sitting at the right hand of God doth presuppose omnipotencie. For in vaine were all power in heauen and earth giuen to him, vnlesse he were omnipotent as the father to execute the same. And therefore the song of the Elders was on this manner, *Worthy is the Lambe that* Rev. 5.12. *was killed to receiue power and riches, and wisdome, and strength, and honour, and glory, and praise.*

The benefits which redound vnto vs by Christs sitting at the right hād of God are two, one concernes his priesthood, the other his kingly office. The benefit rising

from

from his priesthood is his *Intercession* for vs: for this is one of the endes why Christ is now exalted in glorie, & sits at the right hand of his Father; namely to make request in the behalfe of all that come vnto him, as Paul saith, *Christ is risen againe, and*
Rom.8.34 *sitteth at the right hand of God, and maketh request for vs.* Now that we may rightly vnderstād what his Intercession is, we are to consider these points. First to whome it is made: secondly, in what manner: thirdly, whether it be made by Christ alone or no: fourthly, what be the fruits and benefits thereof: fiftly, the duties whereunto we are moued thereby. For the first, Intercession is, to make suite, request, or intreatie in some ones behalfe to another: & this is done by Christ for vs vnto God,
1.Tim.2.5 as Paul saith, *There is one God, and one mediatour betweene God and man, which is the man Christ Iesus.* Here at the very first ariseth a difficultie: for in euery intercession there be three parties: the person offended; the person offending; the intercessour, distinct from them both. Now if Christ the sonne of God, make intercession to God for man, then he maketh intercession to himself, because he is true God, which cannot be: how then shall Christ be mediatour? *Anſ.* This point hath so troubled the church of Rome, that for the resoluing of it, they haue deuised an error, anouching that Christ is mediatour onely as he is man, not as he is God, which is vntrue. For as both natures doth concurre in the worke of satisfaction, so likewise they doe both concurre in the worke of intercession: and therefore a more meete and conuenient answere is this: Christ Iesus God-man in both natures, is directly our mediatour to the first person the father, as
1.Ioh.2.1 S. Iohn saith, *If any man sinne, wee haue an aduocate with the father, Iesus Christ the iust.* And thus we haue three persons in the worke of intercession really distinguished. The partie offended is God the Father; the partie offending is man; & thirdly the intercessour distinct from them both is Christ the second person in Trinitie. For howsoeuer in Godhead he and the Father be one, yet in person they are really distinguished, and he is as it were in the middle betweene the father & vs: for the Father is God and not man: we that beleeue in Christ are men not God: Christ himselfe both man and God. It may bee further replied that this answere will not stand, because not onely the father is offended, but also the sonne and the holy Ghost: and therefore there must be a mediatour to them also. *Anſ.* The intercession of Christ is directed to the father the first person immediatly: now the Father, the Sonne, and the holy Ghost haue all one indiuisible essence, & by consequent one and the same will: whereupon the father being appeased by Christs intercession, the sonne and the holy Ghost are also appeased with him and in him. Thus then intercession is made to the whole Trinitie, but yet immediatly and directly to the first person, and in him to the rest.

The second point to be considered, is the manner of his intercession vnto his father. We must not imagine, that Christ now in heauen kneels down on his knees, and vtters words, and puts vp a supplication for all the faithfull to God the father: for that is not beseeming the maiestie of him that sits at the right hand of God. But the manner of his intercession is thus to be conceiued. When one is to speake to an earthly prince in the behalfe of an other; first of all he must come into the presence of the king, and secondly make his request: and both these, Christ performeth for vs vnto God. For the first, after his ascension he entred into heauen, where he did present vnto his father, first of all his owne person in two natures, and secondly the inualuable merits of his death and passiō, in which he was well pleased. And we must further vnderstand, that as on the crosse he stood in our roome, so in heauen he now appeares as a publike person in our stead, representing all the elect that shal beleeue in him, as the holy Ghost
Heb.9.24 saith, *Christ Iesus ascended vp into heauen to appeare in the sight of God for vs.* And for the second, Christ makes request for vs in that he *willeth* according to both his natures, and *desireth* as he is man, that the father would accept his satisfaction in the behalfe of all that are giuē vnto him. And that he makes request on this manner, I proue it thus. Looke what was his request in our behalfe when he was here vpon earth, the same for substance it continues still in heauen: but here on earth the substance of his request was that he *willed and desired* that his father would be well pleased with vs for his merits, as appeares by his prayer in S. Iohn, *Father, I will that*
Cap.17.24 *those which thou hast giuen me be with me where I am, that they may behold my glorie which thou hast giuen me: for thou louedst*

me

me before the foundation of the world. Therfore he ſtill continues to make requeſt for vs by willing and deſiring that his Father would accept his merits in our behalfe. If it bee alleadged that Chriſt in this ſolemne prayer vſed ſpeech and proſtration of his bodie: the anſwere is, that theſe actions were no eſſentiall parts of his prayer. The proſtrating of his bodie ſerued onely as a token of ſubmiſſiō to God, as Chriſt was a creature: and the ſpeech which he vſed, ſerued onely to vtter and expreſſe his requeſt. Furthermore, a difference here muſt be marked betweene Chriſts paſſion & his interceſsion. The paſsion ſerues for the working and cauſing of a ſatisfaction to Gods iuſtice for vs; and it is, as it were, the tempering of the plaiſter: the interceſsion goes further: for it applies the ſatisfaction made, and laies the ſalue to the very ſore. And therefore Chriſt makes requeſt not onely for the elect generally, but for particular men, as Paul, Iames, Iohn, and that particularly, as he teſtifieth of himſelf ſaying, *I haue prayed for thee Peter, that thy faith faile not.* If any ſhall ſay, that Chriſts *willing and deſiring of a thing* can not bee a requeſt or interceſsion, the anſwere is, that in vertue and efficacie it counteruailes all the prayers in the world. For whatſoeuer Chriſt willeth, the ſame alſo the Father being well pleaſed with him, willeth; and therefore whatſoeuer Chriſt as a mediator willeth for vs at the hands of his Father, in effect or ſubſtance is a requeſt or prayer.

The third point is, that Chriſt alone & none with him makes interceſsion for vs. And this I proove by induction of particulars. Firſt of all this office appertaines not to the angels: they are indeede miniſtring ſpirits for the good of Gods choſen: they reioyce when a ſinner is conuerted; & when he dieth, they are ready to carie his ſoule into Abrahams boſome: & God otherwhiles vſeth them as meſſengers to
Luke 1.13 reueale his will: thus the Angell Gabriel brings a meſſage to Zacharie the Prieſt, that God had heard his praier: but it is not once ſaide in all the Scriptures, that they make interceſsion to God for vs. As for the Saints departed, they can not make interceſsion for vs, becauſe they know not our particular eſtates here on earth, neither can they heare our requeſts. And therfore if we ſhould pray to them to pray for vs, we ſhould ſubſtitute them into the roome of God, becauſe we aſcribe that to them which is proper to him, namely, the ſearching of the heart, and the knowledge of all things done vpon earth; though withal we ſhould ſay, that they doe this not by themſelues but of God. As for the faithfull here on earth, indeede they haue warrant, yea commandement to pray one for another: yet can they not make interceſsion for vs. For firſt, he that makes interceſsion muſt bring ſomething of his owne that may be of value & price with God to procure the grant of his requeſt: ſecondly, he muſt doe it in his own name: but the faithfull on earth make requeſt to God one for another not in their owne names, nor for their own merits, but in the name & for the merits of Chriſt. It is a prerogatiue belōging to Chriſt alone to make a requeſt in his owne name, & for his owne merits, we therefore cōclude that the worke of interceſsion is the ſole worke of Chriſt, God & man, not belonging to any creature beſide in heauen or in earth. And whereas the Papiſts can not content themſelues with his interceſsion alone, as being moſt ſufficient: it argues plainly, that they doubt either of his power or of his will: whereupon their prayers turne to ſinne. Iam.1.6.

The fruits and benefits of Chriſts interceſsion are theſe. Firſt by meanes of it we are aſſured, that thoſe which are repentant ſinners ſhall ſtand and appeare righteous before God for euer: at what time ſoeuer Chriſt, being now in heauen, and there preſenting himſelfe and his merits before his father, ſhewes himſelfe deſirous and willing, and they whoſoeuer they are beeing ſinners, ſhould be accepted of God for the ſame euen then immediatly at that very inſtant this his wil is done and they are accepted as righteous before God indeed. When a man lookes vpon things directly through the aire, they appeare in their proper formes and colours as they are: but if they be looked vpon through a greene glaſſe, they all appeare greene: ſo likewiſe if God behold vs as wee are in our ſelues, we appeare as vile and damnable ſinners: but if he looke vpon vs as we are preſented before his throne in heauen, in the perſon of our Mediatour Chriſt Ieſus, willing that we ſhould bee approued for his merits: then we appeare without all ſpot and wrinkle before him. And this is the vſe Paul makes hereof: *It is God* (ſaith he) *that iuſtifieth*: and the reaſon is rende- Rom.8.34
red: *for it is Chriſt that is dead, yea or rather, which is riſen againe, who is alſo at the right hand of God, and makes requeſt for vs.*

Secondly

Secondly Christs interceſsion ſerues to preſerue all repentant ſinners in the eſtate of grace: that being once iuſtified and ſanctified, they may ſo continue to the ende. For when any ſeruant of God is ouertaken by the corruption of his owne nature, and falls into any particular ſinne, thē Christs interceſsion is made as a bleſſed hand to apply the ſalue of his death to that particular ſore. For he continually appeares before God, and ſhewes himſelfe to be willing that God the Father ſhould accept his one onely ſacrifice for the daily and particular ſinnes of this or that particular man: and this is done, that a man being iuſtified before God may not fall away quite from grace, but for euery particular ſinne may be humbled and receiue pardon. If this were not ſo, our eſtate ſhould be moſt miſerable, conſidering that for euery ſinne committed by vs after our repentance, we deſerue to be caſt out of the fauour of God.

Thirdly Christs interceſsion ſerueth to make our good works acceptable to God. For euen in the beſt workes that a man can do, there are two wants. Firſt they are good onely in part: ſecondly they are mingled with ſinne. For as a man is partly ſpirit or grace, and partly fleſh; ſo are his workes partly gratious & partly fleſhly. And becauſe grace is onely begun in this life, therfore all the works of grace in this life are ſinnefull and imperfect. Now by Christs interceſsiō his ſatisfaction is applyed to our perſons, and by conſequent the defect of our works is couered and remooued, and they are approoued of God the Father. In a viſion Saint Iohn ſaw an angel ſtāding before the altar with a golden cenſer full of ſweet odours to offer vp with the prayers of the Saints vpon the ſame. And this ſignifies, that Christ preſents our works before the throne of God, and by his interceſsiō ſanctifies them, that they may be acceptable to God. And, therefore we muſt remember that when we doe any thing that is accepted of God, it is not for our ſakes, but by reaſon of the value and vigour of Christs his merit.

Reuel 8.3.

Fourthly the interceſsion of Christ made in heauen, breedeth and cauſeth in the hearts of men vpon earth that beleeue another interceſsion of the ſpirit. as Paul ſaith, *He giueth vs his ſpirit, which helpeth our infirmities and maketh requeſts for vs with ſignes which cannot be expreſſed, but he which ſearcheth the heart knoweth what is the meaning of the ſpirit, for he maketh requeſt for the Saints according to the will of God.* Now the ſpirit is ſaid to make requeſt, in that it ſtirres & mooues euery contrite heart to pray with ſighes and groanes vnſpeakable to God for things needfull: and this grace is a fruit deriued from the interceſsion of Christ in heauē by the operation of the ſpirit. For as the ſunne though the bodie of it abide in the heauens, yet the beames of it deſcend to vs that are on the earth. So the interceſsion of Christ made in heauē is tyed as it were to his perſon alone, yet the grones and deſires of the touched heart, as the beames thereof, are here on earth among the faithfull. And therefore if wee deſire to know whether Christ make interceſsion for vs or no, we neede not to aſcend vp into the heauens to learne the trueth: but we muſt deſcend into our owne hearts and looke whether Christ haue giuen vs his ſpirit, which makes vs cry vnto God and make requeſt to him with grones and ſighs that can not be expreſſed: and if we finde this in our hearts, it is an euident and infallible ſigne that Christ continually makes interceſsion for vs in heauen. Hee that would know whether the ſunne ſhine in the firmament, muſt not clime vp into the clouds to look, but ſearch for the beames thereof vpon the earth: which whē he ſees, he may conclude, that the ſunne ſhines in the firmament. And if we would know whether Chirſt in heauen makes interceſsion for vs, let vs ranſacke our owne conſciences, and there make ſearch whether we feele the ſpirit of Christ crying in vs, *Abba*, Father. As for thoſe that neuer feele this worke of Gods ſpirit in them, their caſe is miſerable, whatſoeuer they be. For Christ as yet makes no interceſsion for them. cōſidering theſe two alwayes goe togither; his interceſsion in heauen, and the worke of his ſpirit in the hearts of men, mouing them to bewaile their owne ſinnes with ſighes and grones that can not be expreſſed, and to crie and to pray vnto God for grace: & therefore all ſuch, whether they be yong or old, that neuer could pray but mumble vp a few words for faſhions ſake, can not aſſure thēſelues to haue any part in Christs interceſsion in heauen.

Rom. 8.26

The duties to be learned hence are theſe Firſt, whereas Christ makes interceſsion for vs, it teacheth all men to be moſt carefull to loue and like this bleſſed Mediator, and to be readie & willing to become his ſer-

ſeruants and diſciples, and that not for
forme and faſhion ſake onely, but in all
truth and ſincerity of heart. For he aſcen-
ded to heauen, & there ſits at the right hād
of his father to make requeſt for vs, that
we might be deliuered frō hel, & come to
eternall life. Wicked Haman procured let-
ters from King Ahaſhueroſh, for the de-
ſtruction of all the Iewes, men, women,
and children in his dominions: this done,
Heſter the Queene makes requeſt to the
king that her people might be ſaued, and
the letters of Haman reuoked; ſhe obtai-
ned her requeſt and freedome was giuen,
and contrary letters of ioyfull deliuerance
were ſent in poſt haſt to all prouinces
where the Iewes were, Whereupon aroſe a
wonderfull ioy and gladneſſe among the
Iewes, and it is ſaid, that *therepon many
of the people of the land became Iewes.* Well
Heſt.8.17. nowe behold a greater matter among vs
then this: for there is the hand writing of
condemnation, the law; and therein the
ſentence of a double death, of body and
ſoule, and Satan as wicked Haman accu-
ſeth vs, and ſeekes by all meanes our con-
demnatiō: but yet behold not any earthly
Heſter, but Chriſt Ieſus the ſonne of God
is come downe from heauen, and hath
taken away his hand writing of condem-
nation, and cancelled it vpon the croſſe,
and is now aſcended into heauen, & there
ſits at the right hād of his father, & makes
requeſt for vs: and in him his father is well
pleaſed, and yeeldeth to his requeſt in our
behalfe. Now then what muſt wee doe in
this caſe? Surely, looke as the Perſians be-
came Iews when they heard of their ſafe-
tie, ſo we in life and conuerſation muſt be-
come Chriſtians, turne to Chriſt, imbrace
his doctrine, and practiſe the ſame vnfai-
nedly. And we muſt not cōtent our ſelues
with a formall profeſſion of religion, but
ſearch our owne hearts, and flie vnto
Chriſt for the pardon of our ſinnes, and
that earneſtly as for life and death as the
theefe doth at the barre, when the iudge is
giuing ſentence againſt him. When wee
ſhall thus humble our ſelues, then Chriſt
Ieſus that ſits at the right hand of God
will plead our cauſe, and bee our atturney
vnto his father, and his father againe will
accept of his requeſt in our behalfe. Then
ſhall we of Perſians become Iewes, and of
the children of this world become the
ſonnes of God. Secondly, when we pray
to god, we muſt not do as the blind world
doth, as it were, ruſh vpon God in praying
to him without conſideration had to the
Mediatour betweene vs and him, but we
alwaies muſt direct our prayers to God in
the name of Chriſt, for he is aduanced to
power and glory in heauen, that he might
be a fit patrone for vs who might preferre
and preſent our prayers to God the father, Ioh.16.26
that thereby they might be accepted and
we might obtaine our requeſt. So like-
wiſe we muſt giue thankes to God in the
name of Chriſt: for in him and for his ſake
God doth beſtow on vs his bleſſings.

Thus much of Chriſts interceſſion: the
other benefit which concernes Chriſts
kingly office is, that he ſits at the right hād
of his father for the adminiſtration of that
ſpeciall kingdome which is committed to
him. I ſay ſpeciall, becauſe hee is our king
not onely by right of creation gouerning
all things created togither with the father
and the holy Ghoſt, but alſo more ſpeci-
ally by the right of redemption in reſpect
of another kingdome, not of this world,
but eternall and ſpirituall reſpecting the
very conſcience of man. In the admini-
ſtration whereof he hath abſolute power
to command and forbidde, to condemne
and abſolue, and therefore hath the keyes
of heauen and hell to open and ſhutte:
which power no creature beſide no not
the angels in heauen, can haue. For the
better vnderſtanding of this which I ſay,
we are to conſider, firſt the dealing of
Chriſt toward his owne Church: ſecondly
his dealing in reſpect of his enemies. And
his dealing toward his owne Church
ſtands in foure things. The firſt is the col-
lecting or gathering of it: and this is a
ſpeciall end of his ſitting at the right hand
of his father. Chriſt ſaide to his Diſciples,
I haue choſen you out of this world: and the
ſame may truely be ſaide of all the Elect,
that Chriſt in his good time will gather
them all to himſelfe that they may be a
peculiar people to God. And this action
of his in collecting the Church, is nothing
els but a tranſlation of thoſe whome hee
hath ordained to life euerlaſting out of
the kingdome of darknes, in which they
haue ſerued ſinne and Satan into his own
kingdome of grace, that they may be rul-
ed and guided by him eternally. And this hee
doth two waies: firſt by the preaching of
the word, for it is a powerfull outward
meanes, whereby he ſingleth and ſorteth
his owne ſeruants from the blind and wic-
ked world, as Paul ſaith, *He gaue ſome to be
Apoſtles, and ſome Prophets, and ſome* Eph.4.11.

Euangelists, and some Pastours and teachers, for the gathering togither of Saints. And hence we learne two things. The first, that euery minister of Gods worde, and euery one that intendeth to take vpon him that calling, must propound vnto himselfe principally this ende, to single out man from man, & gather out of this world such as belong to the Church of Christ: and as
Ier. 15. 19. Ieremie saith, to *separate the precious from the vile.* The second, that all those which will be good hearers of Gods word, must shew themselues so farre forth conformable vnto it, that it may gather them out of the world, & that it may worke a change in them, and make them the seruants of Christ: and if the preaching of the word doe not worke this good worke in our hearts, then the ende will be a separation from the presence of God. Christ when he came neere Hierusalem, and considered their rebellion wherby they refused to bee gathered vnto him, wept ouer it, and said,
Mat. 23. 37 *O Ierusalem, Ierusalem, thou which stonest the Prophets, and killest them that are sent vnto thee, how oft would I haue gathered thy children togither as the henne gathereth her chickens vnder her wings, and thou wouldest not!* And by this hee teacheth, that if the preaching of the worde turne not vs to Christ, it turnes to our destruction.

The other meanes of gathering the Church, and that more principall is, the inward operation, of the spirit, whereby the mind is inlightened, the heart is mollified, and the whole man is conuerted to God. And this ordinarily is ioyned with the ministery or preaching of the worde, as appeares by the example of Lydia. S.
Act. 16. Luke saith, *God opened her heart to be attentiue to the doctrine of the Apostles.* And by the example of Paul, when Christ saith,
Act. 9. 6. *Saul, Saul, why persecutest thou me?* at this very speech he is conuerted, and said, *Who art thou, Lord? what wilt thou that I do?* And this is manifest also by experience. There is nothing in the world more contrary to the nature of man, then the preaching of the word: for it is the wisedome of God, to which the flesh is enimitie. Here then it may be demanded, how it can bee in force to turne any man to God. *Answ.* The worde preached is the scepter of Christs kingdome, which against the nature of man by the operation of the Holy Ghost ioyned therwith, doth bend & bow the heart, wil, and affections of man to the will of Christ.

The second worke of Christ is, after the Church is gathered, to guide it in the way to life euerlasting. He is the shepheard of his Church, which guideth his flocke in and out, and therefore Paul saith, *They that are Christs, are guided by his spirit.* And by
Rom. 8. 14. Esai the Lord saith, those his seruants which are turned from idolatrie, hee will
Esa. 30. 21. guide in the way, and *their eares shall heare a voice behind them, saying, This is the way, walke in it, when thou turnest to the right hand & to the left.* Which voice is nothing els but the voice of the holy Ghost in the mouth of the ministers, directing them in the waies of God. The children of Israel were trauelling from Egypt to the land of Canaan full fourty yeares, whereas they might haue gone the iourney in fourty daies. Their way was through the wildernes of Arabia, their guides were a pillar of cloud by day, and a pillar of fire by night: the manner of their iourney was this: when the pillars mooued, they mooued; when the pillars stood still, they stood stil: and so long as the pillars either mooued or stood still, they likewise mooued or stood still. And by al this a further matter, namely the regiment of Christ ouer his Church, was signified. Euery one of vs are as passengers and trauailers, not to any earthly Canaan, but to the heauenly Ierusalem: and in this iourney we are to passe through the wild and desert wildernes of this world. our guide is Christ himselfe, figured by the pillar of fire and the cloud:
Esa. 4. 5. because by his word and spirit he sheweth vs how farre we may goe in euery action, and where we must stand, and he goes before vs as our guide to life euerlasting.

The third worke of Christ is, to exercise his Church vnto spirituall obedience by manifold troubles, crosses, temptations and afflictions in this world, as earthly kings vse to traine and exercise their subiects. When our Sauiour Christ was with his disciples in a shippe, there arose a great tempest vpon the sea, so as the shippe was almost couered with waues; but he was asleepe: and his disciples came and awooke
Mat. 8. 24. him, saying, *Saue vs master, we perish.* Behold here a liuely picture of the dealing of Christ with his seruants in this life. His manner is to place them vpon the sea of this world, and to raise vp against them bleake stormes & flaes of contrary winds by their enemies, the flesh, the deuill, the world. And further in the middest of all these daungers he for his owne part maketh

keth as though he lay a-sleepe for a time, that he may the better make triall of their patience, faith, & obedience. And the ends for which he vseth this spirituall exercise are these. The first to make all his subiects to humble themselues, and as it were to go crooked and buckle vnder their offences committed against his maiestie in times past. Thus Iob after the Lord had long afflicted him, and laide his hand sore vpon him, saith, *Behold I am vile:* & againe, *I abhorre my selfe and repent in dust and ashes.* In the same manner we beeing his subiects and people, must looke to be exercised with temptations and afflictions which shal make vs bend and bow for our sinnes past, as the old man goeth crooked and doubles to the earth by reason of age. The second, is to preuent sinnes in the time to come. A father when he sees his child too bold and venterous about fire and water, takes it and holds it ouer the fire or ouer the water, as though he would burne or drowne it, whereas his purpose indeede is nothing els but to preuent danger in time to come. In like manner Christs subiects are bold to sinne by nature, and therefore to preuent a mischiefe he doth exercise them with affliction, and seemes for a season as though he would quite forsake his Church, but his meaning is onely to preuent offences in times to come. The third end is, to continue his subiects in obedience vnto his commandements: so the Lord saith, when he would bring his Church from idolatrie; *Behold, I will stop thy way with thornes, & make an hedge, that shee shall not finde her pathes.* The holy Ghost here borrowes a comparison from beasts, which going in the way, see greene pastures, and desire to enter in, and therefore go to the hedge, but feeling the sharpnes of the thornes dare not aduenture to goe in: So Gods people like vnto wilde beasts in respect of sinne, viewing the greene pastures of this world, which are the pleasures thereof, are greatly affected therewith: and if it were not for sharpnes of crosses & temptations, which are Gods spiritual hedge by which he keepeth them in, they would range out of the way, and rush into sinne, as the horse into the battel.

Iob. 39. 37 & 42. 6.

Osa. 2. 6.

The fourth and last worke of Christ in respect of his Church is, that he sits at the right hand of his father to defend the same against the rage of all enemies whatsoeuer they are: and this he doth two waies. First by giuing to his seruants sufficient strength to beare all the assaults of their enemies, the world, the flesh, and the deuill. For Paul saith, those to whome the Lord hath giuen the gift of faith, to them also he hath giuen this gift to suffer afflictions. And the same Apostle also praieth for the Colossians, that they may be strengthened with all might through his glorious power vnto all patience and long suffering with ioyfulnes. The euidence hereof we may most plainely see in the most constant deaths of the Martyrs of Christ, recorded both in the word of God, and in the Church histories. It is wonderful to see their courage and constancie. For at such times as they haue ben brought to execution, they refused to be bound or chained, willingly suffering most cruell torments, without shrinking or feare; such courage and strength the Lord gaue them to withstand the violent rage of all their aduersaries.

Phil. 1. 29.

Col. 1. 11.

Secondly, he defends his Church by limiting the power and rage of all enemies. And hence it is, that although the power of the Church of God on earth be weake and slender in it selfe, and contrariwise the power of the deuill exceeding great, yet can he not so much as touch the people of God. And he more preuailes by inward suggestions and temptations, then by outward violence. And if it were not that the power of Christ doth bridle his rage, there could be no aboad for the church of Christ in this world.

Thus we haue seene what are the works of Christ in gouerning his church: and we for our parts that professe our selues to be members thereof, must shew our selues to be so indeed, by an experience of these workes of his in our owne hearts. And we must suffer him to gather vs vnder his owne wing, and to guide vs by his worde and spirit, and we are to acquaint our selues with those spiritual exercises, wherby his good pleasure is to nurture vs to all obedience. Lastly, we must depend on his aide and protection in all estates. And seeing we in this land haue had peace & rest with the Gospel of Christ among vs along time, by Gods especial goodnesse, we must now after these daies of peace looke for daies of tribulation: we must not imagine that our ease and liberty will continue alwaies. For looke as the day and night doe one follow another; so likewise in the administration of the Church here vpon earth, Christ suffereth a continuall inter-

course betweene peace and persecution. Thus he hath done from the beginning hitherto, and we may resolue our selues that so it will continue till the ende: and therefore it shall bee good for vs in these our daies of peace, to prepare our selues for troubles and afflictions: and when troubles come, we must still remember the fourth worke of Christ in the gouernment of his Church, namely that in all dangers he will defend vs against the rage of our enemies, as well by giuing vs power and strēgth to beare with patiēce & ioy whatsoeuer shal be laid vpō vs, as also bridle the rage of the world, the flesh, and the deuill, so as they shal not be able to exercise their power and malice to the full against vs.

Thus much of the dealing of Christ towards his owne Church and people. Now followeth the second point, namely his dealing toward his enemies; and here by enemies I vnderstand all creatures, but especially men, which as they are by nature enemies to Christ and his kingdome, so they persuere in the same enimity vnto the ende. Nowe his dealing towards them is, in his good time to worke their confusion, as he himselfe saith, *Those mine enemies that would not that I should raigne ouer them, bring them hither and slay them before me.* Luk. 19. 27. And Dauid saith, *the Lord will bruise his enemies with a rodde of yron, & breake them in pieces like a potters vessell.* Psal. 2. 9. and 110. 1. And againe, *I will make thine enemies thy footestoole.* As Iosuah dealt with the fiue Kings that were hid in the caue; he first makes a slaughter of their armies; then he bringes them forth and makes the people to set their feete on their neckes, and to hang them on fiue trees: So Christ deales with his enemies: hee treades them vnder his feete, and maketh a slaughter not so much of their bodies as of their soules. And this the Church of God findes to be true by experience, as well as it finds the loue of Christ towards it selfe. Now he confounds his enemies two waies. The first is by hardnes of heart, which ariseth when God withdraweth his grace from man, and leaueth him to himselfe, so as he goeth on forward from sinne to sinne, and neuer repenteth to the last gaspe. And we must esteeme of it as a most fearefull and terrible iudgement of God: for when the heart is possessed therewith, it becomes so flinty and rebellious that a man will neuer relent or turne to God. This is manifest in Pharao, for though God sent most grieuous plagues both vpon him and all the land of Egypt, yet would he not submit himselfe, saue onely for a fit, while the hand of God was vpon him: for after, he returned to the former obstinacy in which he continued till he was drowned in the sea. And this iudgement of God is the more fearefull, because when a man is in the middest of al his miserie, he feeles no misery. And as in some kinde of sicknes a man may die languishing; so where hardnes of heart raigns wholly and finally, a man may descend to the pit of hell triumphing and reioycing. And to come neare to our selues, it is to be feared least this iudgement of all iudgements be among vs in these our daies. For where is any turning to GOD by repentance? Still men go forward in sinne without remorse. We haue had the word preached among vs a long time, but it taketh no place in mens hearts. They are not softned with the hammer of Gods word: nay they are like the smiths stithy or anuill, which the more it is beat with the hammer the harder it is. But in the feare of God, let vs seeke to be changed, and take heede: the deceitfulnes of sinne is wonderfull. Let vs not be carried away with an ouerweening of our selues; a man may haue good gifts of God, as the gift of knowledge, the gift of propheſie, the gift of conceiuing a prayer (I say not of praying truly:) and hereupon thinke himselfe in good case; and yet for all this haue nothing but an impenitēt and flinty heart. For this cause it standeth euery man vpon to looke vnto it, least this iudgement of God take hold on him. And that we may auoide the same, we must labour for two things: I. to feele the heauy burden of our sinne, , and be touched in conscience for them, euen as we are troubled in our bodies with the aches & paines thereof: this is a token of grace. II. We must labour to feele in our soules the want of Christ: we say indeede that we feele it, but it is a very great matter to haue an heart that doth open it selfe, and as it were gape after Christ, as the dry and thirsty land where no water is. Though we haue knowledge and learning neuer so much, and many other gifts of God, yet if we haue not broken hearts that feele the burden of our sinnes, and the want of Christ, and that we stand in neede of euery drop of his blood for the washing away of all these our sinnes, our case is miserable. And the rather wee must preuent this hardnes of heart, because Christ Iesus in heauen

heauen sits at the right hand of his father in full power and authority, to kill and confound all those that be his enemies, and will not submit themselues to beare his yoke.

The second way is, by finall desperation; I say, finall, because all kind of desperation is not euill. For when a man despaireth of himselfe and of his owne power in the matter of his saluation, it tends to his eternall comfort. But finall desperation is, when a man vtterly despaires of the pardon of his owne sinnes and of life euerlasting. Examples hereof wee haue in Saul that slue himselfe, and in Achitophel and Iudas, that hanged themselues. This sinne is caused thus: So many sinnes as a man committeth without repentance, so many most bloody wounds he giueth vnto his owne soule: and either in death or life God makes him feele the smart, and the huge waight of them all: whereby the soule sinkes downe into the gulfe of despaire without recouery. God said to Cain, If thou doe amisse, *sinne lyeth at the doore*. Where he vseth a borrowed speech from wild beasts, who so long as they are sleeping shrre not; but beeing awaked, they flie in a mans face and rend out his throat. In like manner the sins which thou committest, lie at the doore of thine heart. though thou feele them not: and if thou doe not preuent the danger by speedy repentance, God wil make thee to feele them once before thou die, and raise vp such terrours in thy conscience, that thou shalt thinke thy selfe to be in hell before thou art in hell: and therefore it is good for euery man to take heede how hee continues an enemie to Christ. The best course is to turne betime from our sinnes, and become the friends of Christ, that so we may escape these fearefull iudgments.

And whereas Christ in this manner gouernes all things in heauen and earth, wee are bound to performe vnto him three duties, reuerence, obedience, thankfulnes. For the first, Paul saith, *God hath exalted him and giuen him a name aboue all names, that at the name of Iesus* (which name, is his exaltation in heauen in full power & glorie) *should euery knee bow*. We dare not so much as speake of an earthly king vnreuerently: what reuerence then doe wee owe vnto Christ the king of heauen and earth? Dauids heart was touched in that he had cut off but the lap of Sauls garment, when he might haue slaine him, because hee was the Lords annointed: oh then, how much more ought our hearts to be touched, if we shall in the least measure dishonour Christ Iesus our Lord and king! Secondly, we are here taught to performe obedience to him, and to doe him all the homage we can. The master of the familie in all his lawfull commandements must be obeied: now the Church of Christ is a family, and we are members thereof: therefore we must yeeld obedience to him in al things: for all his commandements are iust. When Saul was chosen king ouer Israel, certain men which feared God, whose hearts God had touched, followed him to Gibea and brought him presents, but the wicked despised him: the same is much more to be verified in vs toward Christ our Lord. We must haue our hearts touched with desire to performe obedience vnto him: if not, we are men of Belial that despise him. If this obedience were put in practise, the Gospell would haue better successe in the hearts of the People, and the Lords Sabboth would be better kept, and men would beare greater loue both to God and to their neighbours then now they doe. The third dutie which we owe vnto him is thankfulnesse, for the endlesse care which he sheweth in the gouerning and preseruing of vs. When Dauid waxed old, and had made Salomon his sonne king in his stead, all the people shouted and cried, *God saue king Salomon, God saue king Salomon, so as the earth rang againe*. Shall the people of Israel thus reioyce at the crowning of Salomon, and shall not we much more reioyce when as Christ Iesus is placed in heauen at the right hand of his father, and hath the euerlasting scepter of his kingdome put into his hand? And we are to shew this thankfulnes vnto him by doing any thing in this world that may tend to his honour and glorie, though it be with the aduenture of our liues. When Dauid desired to drinke of the water of the wel of Bethlem three of his eighty men went and brake into the hoast of the Philistims, and brought him water. Thus they ventured their liues for Dauids sake: and shall not we much more willingly venture our liues to doe Christ seruice in token of thankfulnes for his continuall preseruing of vs?

Phil. 2.10.

2.Sa.24.6.

1.Sam.10. 26.

1.kin.1.34

2.Sam.23. 15.16.

Thus much of the highest degree of Christs exaltation in his kingdome. Now followeth the last point to bee beleeued concerning Christ in these wordes, *From*

thence he shall come to iudge the quicke and the dead. And they containe a proofe or a particular declaration of the former article. For as on earth those that are set at the right hand of kings doe execute iustice in courts or assises for the maintenance of the state and peace of the kingdome: so Christ Iesus sitting at the right hand of his father, that is, being made soueraigne Lord of al things both in heauen and earth, is to hold a court or assise, in which he shall come to iudge both the quicke and the dead. Now in handling the last iudgement, we are to consider these points: I. whether there shall be a iudgement or not: II. the time of it: III. the signes thereof. IV. the manner of it: V. the vse which is to bee made thereof. Of these in order. For the first point, whether there shall be a iudgement or not? the question is needefull: for as S. Peter saith, *There shall come in the last* 2. Pet. 3. 3. *daies mockers, which shall walke after their lusts, and say, Where is the promise of his comming?* which daies are now. The answer to this question is set downe in this article, in which we professe that the comming of Christ to the last iudgement, is a point of religion specially to be held and auouched. The reasons to proone it, are principally two: first, the testimony of God himselfe in the bookes of the old and new testament, which affoard vnto vs plentiful proofes touching the last iudgement, so as hee which will but lightly read the same, shall not neede to doubt thereof. The second reason is taken from the iustice and goodnes of God, the properties whereof is, to punish wicked and vngodly men, and to honour and reward the godly: but in this world the godly man is most of all in misery, (for iudgement beginneth at Gods house) and the vngodly haue their hearts ease. Wicked Dives hath the world at will, but poore Lazarus is hunger-bitten, full of sores, and miserable euery way. This being so, it remaineth, that after this life there must needes be a iudgement and a second comming of Christ, when the godly must receiue fulnesse of ioy and glory, and the vngodly fulnes of woe and miserie. This second reason may stoppe the mouths of all gainsayers in the world whatsoeuer. But it may be obiected, that the whole world stands either of beleeuers or vnbeleeuers, and that there is no last iudgement for either of these: for the beleeuer, as Christ saith, hath euerlasting life, Ioh. 5. 24. *and shall not come into iudgement*: and the vnbeleeuer is *condemned already*, and therefore needeth no further iudgement. *Ans.* Where it is saide, he that beleeueth shall not come into iudgement, it must be vnderstood of the iudgement of condemnation, and not the iudgement of absolution: and he that beleeueth not is condemned already in effect & substance three waies: I. in the counsell of God, who did foresee and appoint his condemnation, as it is a punishment of sinne, and an execution of his iustice. II. in the word of God, where he hath his condemnation set down. III. he is condemned in his owne conscience: for euery vngodly mans conscience is a iudge vnto himselfe, which doth euery houre condemne him, and it is a fore-runner of the last iudgement. And notwithstãding all this, there may remaine a secõd iudgement, which is a manifestation and finishing of that which was begun in this world: and therefore the meaning of that place is this; he that beleeueth not is alreadie iudged in part, but so as the full manifestation therof, shal be at the second comming of Christ. Ioh. 3. 18.

The second circumstance, is the time of his iudgement: in handling whereof first let vs see what is the iudgement of men, secondly what is the truth. For the first, two opinions touching this time take place. The first is, that the second comming of Christ shal be about sixe thousand yeares from the beginning of the world, & for the Elects sake some of these daies must be shortened: and now since the beginning of the world, are passed fiue thousand and almost sixe hundred yeares, so as there remaines but some foure hundred. The grounds of this opinion are these. First the testimony of Elias, *Two thousand yeares before the law: two thousand yeares vnder the law: & two thousand yeares vnder Christ. And for the Elects sake some of these yeares shall be shortned. Ans.* This was not the sentẽce of Elias the Thisbite, but of another Elias which was a Iewe, no prophet. And whereas he saith: two thousand yeares before the law: and two thousand yeares vnder the law, he saieth. From the giuing of the law to the cõming of Christ, was about one thousand and fiue hundred yeares: and from the law to the creation about two thousand. Nowe if Elias can not set downe a iust number for the time past, which a meane man may doe, what shall we thinke that he can doe for the time to come? And if he deceiue vs

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in that which is more easie to finde, howe shal we trust him in things that be harder? The second reason is this: Howe long God was in creating the world, so long he shall be in gouerning the same; but he was sixe dayes in creating the worlde, and in the seauenth he rested, and so proportionally he shall be sixe thousand yeares in gouerning the world; euery day answering to a thousand years, as Peter saith: *A thousand yeares are but as one day with God*, and then shall the ende be. *Ans.* This reason likewise hath no ground in Gods word: as for that place of Peter, the meaning is, that innumerable yeares are but as a short time with God: and we may as well say, two thousand or tenne thousand yeares are but as one day with God. For Peter meant not to speake any thing distinctly of a thousand yeares, but of a long time. Thirdly it is alleadged, that within sixe thousand yeares from the creation of the worlde, shall appeare in the heauens strange coniunctions, and positions of the starres, which signifie nothing els but the subuersion of the state of the world: nay, some haue noted that the ende thereof should haue bin in the yeare of our Lord, a thousand fiue hundred eightie eight: their writings are manifest: but we find by experience that this opinion is false and friuolous, and their groundes be as friuolous. For no man can gather by the ordinarie course of the heauens, the extraordinarie change of the whole world.

A certen number put for an vncertein.

The second opinion is, that the ende of the world shall be three yeares & a halfe after the reuealing of Antichrist. And it is gathered out of places in Daniel and the Reuelation abused. Where a time and halfe a time signifie not three yeares and a halfe, but a short time. And therefore to take the words properly, is farre from the meaning of the holy Ghost. For marke, if the ende shall be three yeares and a halfe after the reuealing of Antichrist, then may any man know before hād the particular moneth wherein the ende of the worlde should be, which is not possible.

Now the truth which may be auouched against al is this, that no man can know or set downe or coniecture the day, the weeke, the month, the yeare, or the age, wherein the second comming of Christ and the last day of iudgement shall be. For Christ himselfe saith, *Of that day and houre knoweth no man, no not the angels in heauen but God onely*: nay Christ himselfe as he is man knew it not: And when the disciples asked Christ at his ascension, whether hee would restore the kingdome vnto Israel, he answered, *It is not for you to know the times and seasons, which the father hath put in his owne power.* And Paul saith, *Of the times and seasons, brethren, you haue not need that I write vnto you. For you your selues know perfectly that the day of the Lord shall come, euen as a theefe in the night.* Nowe wee knowe that a man that keepeth his house, can not coniecture or imagine when a theefe will come: and therefore no man can set downe the particular time or age, when Christ shall come to iudgement. This must we hold steadfastly, and if we read the contrarie in the writings of men, we are not to beleeue their sayings, but account of them as the deuices of men, which haue no ground in Gods word.

a 110. yeares

Math. 24. 36.

Act. 1. 7.

1. Thes. 5. 2.

To come to the third point, namely the signes of the last iudgement, they are of two sorts: some go before the comming of Christ, and some are ioyned with it. The signes that goe before, are in number seauen, recorded distinctly by the holy Ghost, The first, is the preaching of the Gospell through the whole world. So our Sauiour Christ saieth, *This Gospell of the kingdome must be preached through the whole world for a witnesse vnto all nations, and then shall the ende come.* Which place must thus bee vnderstood; not that the Gospell must bee preached to the whole world at any one time, for that (as I take it) was neuer yet seene, neither shall be, but that it shal be published distinctly and successiuely at seuerall times: and thus vnderstanding the wordes of Christ, if wee consider the time since the Apostles daies we shall finde this to be true, that the Gospell hath bin preached to all the world, & therefore this first signe of Christs comming is alreadie past and accomplished.

Math. 24. 14.

The second signe of his comming, is the reuealing of Antichrist, as Paul saith, *The day of Christ shall not come before there be a departure first, and that man of sinne be disclosed, euen the sonne of perdition, which is Antichrist.* Concerning this signe, in the yeare of our Lord, 602. Gregorie the eight Pope of Rome, auouched this solemnly as a manifest truth, that whosoeuer did take to himselfe the name of vniuersall bishop, the same was Antichrist. Nowe 5. yeares after, Boniface succeeding him, was by Phocas the Emperour intituled Vniuersal

2. Thes. 2. 3.

uerſall Biſhoppe, paſtour of the Catholike Church in the yeare of our Lord, 607. and of all Popes he was the firſt known Antichriſt, and ſince him all his ſucceſſours haue taken vnto them the ſame title of Vniuerſall and Catholike Biſhop, whereby it doth plainely appeare, that at Rome hath been and is the Antichriſt. And this ſigne is alſo paſt.

The third is, a generall departing of moſt men from the faith. For it is ſaid in the place before named, *Let no man deceiue you: for the day of Chriſt ſhal not come, except there be a departing firſt.* General departure hath beene in former ages. When Arius ſpread his hereſie, it tooke ſuch place that the whole world almoſt became an Ariã. And during the ſpace of 900. years from the time of Boniface, the Popiſh hereſie ſpread it ſelfe ouer the whole earth, & the faithfull ſeruants of God were but as an handfull of wheate in a mountaine of chaffe, which can ſcarſe be diſcerned. This ſigne is in part alreadie paſt, neuertheleſſe it ſhall continue to the ende, becauſe men ſhall continually depart from the faith. And the nearer the ende of the worlde is, the more Satan rageth and ſeekes to bring men into his kingdome. Therfore it ſtandeth vs in hand to labour for the knowledge of true religion, and hauing learned it, moſt heartely to loue the ſame.

2. Theſ. 2. 3.

The fourth ſigne is, a general corruption in manners. This point the Apoſtle ſets downe at large, ſaying, *Toward the latter dayes ſhal come perilous times, wherin mẽ ſhall be louers of themſelues, couetous, boaſters, proud, curſed ſpeakers, diſobedient to parents, vnthankefull, vnholy, & without naturall affection, truce-breakers, falſe accuſers, intemperate, fierce, deſpiſers of thẽ which are good, traytours, headie, high minded, louers of pleaſures more then louers of God, &c.* This generall corruptiõ in the manners of men is noted by our Sauiour Chriſt, when hee ſaith, *When he commeth he ſhall ſcarſe finde faith vpon the earth.* This ſigne hath bin in former ages, and is no doubt at this day in the world. For it is hard to find a man that walketh iuſtly, ſoberly, and faithfully, doing the duties of his calling to God and man.

2. Tim. 3. 1

The fifth ſigne of Chriſts comming ſtands in terrible and greiuous calamities. For Chriſts diſciples asking him a ſigne of his comming, and of the ende of the world, he ſaith, *There ſhall be warres and rumours of warres, nation ſhall riſe againſt nation, and realme againſt realme: and there ſhall be peſtilence and famine & earthquakes in diuers places, and men ſhall be at their wits endes.* Theſe haue beene in former ages. In the firſt three hundred yeares of Chriſt were ten moſt fearefull perſecutions: and ſince in Europe the church of god hath bin wonderfully perſecuted by the Antichriſt of Rome in the hundred yeares laſt paſt.

Matth. 24. 6, 28.

The ſixt ſigne is, an exceeding deadnes of heart; ſo as neither iudgements from heauen, nor the preaching of the word ſhall mooue the hearts of men. So Chriſt ſaith, It ſhall be in the comming of the ſon of man, as it was in the dayes of Noe, and in the daies of Sodome: *They knew nothing till the flood came, and fire from heauen deſtroyed them all.* This ſigne vndoubtedly is manifeſt in theſe our dayes, howeſoeuer it hath bin alſo in former times. For where are any almoſt that are mooued with gods iudgements, or touched at the preaching of the word? nay rather men harden their hearts, and become ſecure and careleſſe. The ſmal fruit that the word of God bringeth foorth in the liues of men, ſhewes this to be moſt true.

Luke 17. 26.

The ſeauenth and laſt ſigne, ſet downe by the Apoſtle Paul is, that there ſhall be a calling of the Iewes before the Lorde come to iudgement: but of the time when this calling ſhall be, of the manner how, or the number of them that ſhal be called, there is no mention made in the worde of God. Nowe it is likely that this ſigne is yet to come.

Rom. 11. 25.

Theſe are the ſignes that go before the comming of Chriſt, all which are almoſt paſt, and therefore the ende can not be far off. Nowe followes the ſigne that is ioyned with the cõming of Chriſt, called the *ſigne of the ſonne of man.* What this ſigne is, we find not in the Scriptures. Some thinke it to be the ſigne of the croſſe: but that is friuolous: ſome, the glory and maieſtie of Chriſt, which ſhall bee made manifeſt in his appearance: which ſeemes to be otherwiſe by the very wordes of Chriſt, *Then (ſaith he) ſhall appeare the ſigne of the ſon of mã, &c.* & thẽ *they ſhal ſee him in the clouds of heauen with power and great glorie:* where he diſtinguiſheth the one from the other. But I rather conieture it to be the burning of heauen and earth with fire, at the very inſtant of Chriſts comming, mentioned by Peter. We muſt not here diſpute whence this fire ſhall come, or how it ſhall be kindled, for that the word of God hath

Matth. 24. 30.

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concealed: & where God hath no mouth to ſpeake, there we muſt not haue an eare to heare.

The vſes to bee made hereof, are theſe. When S. Peter had ſet downe the change that ſhall be at the comming of Chriſt, & that heauen & earth muſt be purged with fire, he makes this vſe thereof. *Seeing all things muſt be diſſolued, what manner of men ought we to be in holy conuerſation and godlineſſe?* and the reaſon is good. For if heauen and earth muſt be chaunged, and purged at Chriſts comming, then much more ought we to be chaunged, and to put off the old man of ſinne, & to become newe creatures created after the image of God in righteouſneſſe and true holineſſe. If the brute creatures muſt be renued by fire, then much more are we to labour that the heat of Gods ſpirit may burne vp ſinne, and corruption in vs, & ſo change vs that we may be ready for him againſt his comming: els heauen and earth it ſelfe ſhall ſtand in iudgement againſt vs to our condemnation. Secondly, the conſideration of this, that the world ſhall be conſumed with fire, teacheth vs moderation and ſobrietie in the vſe of Gods creatures, as in coſtly buildings, gorgeous attire, and ſuch like. What madnes is this to beſtow all that we haue, on ſuch thinges, as at the day of iudgement ſhall be conſumed with fire? For looke whatſoeuer abuſe ſhall come to Gods creatures by our folly, the ſame ſhall then be abolished. Thirdly we muſt conſider that the cauſe why heauen and earth muſt be conſumed with fire, is mans ſin, by means whereof, they are made ſubiect to vanity & corruptiõ. Here then we haue iuſt occaſion to acknowledge the greatnes & wretchednes of our ſinnes. If any of vs had but ſeene the Iewes leproſie, it would haue made vs to wonder: for the contagion therof did infect not onely the whole man but his garments alſo that were about him, and ſometime the walls of his houſe: but howſoeuer wee cannot ſee that leproſie among vs, yet me may ſee a worſe. For the leproſie of our ſinnes doth not onely infect our garments, and the things about vs with our bodies: but euen the high heauens & the earth are ſtained with the contagion thereof, and are made ſubiect to vanitie and corruption: yea by ſinne in vs the moſt glorious creatures in them, as the Sunne, Moone, and ſtarres, are become ſubiect to vanity. Oh then, how wretched is the heart of man, that makes no bones of ſinne, which is the moſt noiſome thing in all the world, the ſtinke whereof hath infected both heauen and earth! If we could conſider this, we would not bee ſo ſlake in humbling our ſelues for the ſame as we are. We can not abide to looke on a poore lazar full of blanes and ſores: but if we could ſee our ſins in their right colours, they would make vs ſeeme vnto our ſelues tenne thouſand times more ougly then any lazar man can be: the contagion thereof is ſo great and noyſome, that the very heauens which are many thouſand miles diſtant from vs, are infected therewith. Yet here we are to knowe, that this fire ſhall not conſume the ſubſtance of heauen and earth, but onely change the quality, and aboliſh the corruption which our ſinnes haue brought vpon them. 2. Pet. 3. 11

The fourth point to be conſidered, is the manner of the laſt iudgement, in which we may obſerue two things: I. who ſhall be iudge: II. the proceeding of this iudge. The firſt is expreſſed in this article; *From thence he ſhall come to iudge.* *Hee* that is Chriſt Ieſus the ſecond perſon in Trinity. For the father hath committed all iudgement vnto him. It is indeede an action common to all the three perſons in trinity, but yet the execution thereof appertaines vnto the ſonne. The father indeede doth iudge the world but yet by the ſonne. But ſome may obiect, that the *Apoſtles ſhall ſit on twelue thrones and iudge the twelue tribes of Iſrael.* And S. Paul ſaith. *The Saints ſhall iudge the world.* Howe then is this true, that Chriſt is the only iudge of the world? *Anſ.* The authority of iudgement and giuing ſentence at the laſt day is proper to Chriſt alone, and doth not belong either to the Apoſtles or to the Saints: and they ſhall iudge at the laſt day onely as witneſſes and approuers of Chriſts iudgement. At the great day of aſſiſe beſide the iudge, the iuſtices on the bench are alſo in a maner iudges, not that they giue ſentence, but becauſe by their preſence they approue and witneſſe the equity of the ſentence of the iudge: ſo the definitiue ſentence doth belong to Chriſt: and the Apoſtles and Saints doe nothing but approue, and beeing preſent giue aſſent to his righteous ſentence. Mat. 19. 28 1. Cor. 6. 2.

The whole proceeding of the laſt iudgement may bee reduced to ſeauen points or heads. The firſt is the comming of the iudge in the cloudes. Here at the firſt

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may be demanded, why Chriſt holdes the laſt iudgement rather on earth thē in heauen? *Anſw.* He doeth it for two cauſes. One, the creature to be iudged hath ſinned here vpon earth: and he proceedes after the manner of earthly iudges, who holde their ſeſſions and aſſiſes there where treſpaſſes are commonly committed. The ſecond, becauſe the deuil and his angels are to be iudged, & it is a part of their puniſhment to be caſt out of heauen. For no vncleane thing may come into this heauenly Ieruſalem, and therfore they now remaine in the lower parts of the world, and there muſt be iudged. Furthermore, the ſecond comming of Chriſt is ſudden, as the comming of a theefe in the night. He wil come when the worlde thinketh not of him, as the ſnare doth on the bird. The conſideration whereof muſt teach vs the ſame duties which our Sauiour Chriſt taught the men of his time. Firſt he teacheth them what they muſt not doe: for he knowing al things knew alſo the diſpoſition of mās heart, and therefore he ſaith, *Take heede to your ſelues, leaſt at any time your hearts be oppreſſed with ſurfetting and drunkenneſſe, & the cares of this life, leaſt that day come vpon you vnawares.* For theſe ſinnes benumme the heart, and ſteale away all grace. This exhortatiō in theſe our daies is moſt needfull. For mens hearts are like the ſmithes ſtithie, the more they are beaten with the hammer of Gods worde, the harder they are. Secondly he teacheth them what they muſt doe: *Watch therefore* (ſaith he) *and pray continually: that ye may be counted worthy to eſcape all theſe things that ſhall come to paſſe, and that ye may ſtand before the ſon of man.* But you will ſay: how may we be found worthie to ſtand before Chriſt at that day? *Anſ.* Doe but this one thing: for your liues paſt bee humbled before God, and come vnto him by true, heartie, and vnfained repentance, be changed and become newe creatures: pray vnto him earneſtly for the pardon of your ſinnes in Chriſt, and pray continually that GOD will turne your hearts from your old ſins euery day more and more: and then come the laſt iudgement when it will, ye ſhall be found worthy to ſtand before Chriſt at his comming. The repentant ſinner is he, that ſhall finde fauour in the ſight of God at that daie. The conſideration hereof may mooue vs to change our liues. Thoſe which were neuer yet humbled for their ſinnes, let them now beginne: and thoſe which haue alreadie begune, let them goe forward and continue. But the deuill will crie in the hearts of ſome mē, that this exhortation is as yet needleſſe: for the day of iudgement is not neere, becauſe all the ſignes are not yet paſſed. *Anſ.* Suppoſe the day of iugement be farre off, yet the day of thy death cannot be ſo, for the common ſaying is true, to day a man, to morrowe none. Nowe looke as death leaueth thee, ſo ſhall the day of iudgment finde thee. Impenitent Caine died long ſince, & yet the day of iudgement when it commeth, ſhall finde him impenitent ſtill. The ſame thing may be ſaid of Saul, Achitophel, and Iudas. They died deſperately & impenitent, & the Lord ſhall find them ſo at his comming. So will it be with thee, whatſoeuer thou art that repenteſt not. Death may come vpon thee, the next day or the next houre, therfore watch & pray. Prepare thy ſelfe againſt the day of death, that at the day of iudgement thou maieſt be found worthy to obtaine fauour in the ſight of the Lord. Securitie doeth ouerwhelme the world; but let vs for our parts learne to prepare our ſelues daily: for if the daie of death doe leaue thee vnworthy, then the Lord Ieſus at his comming ſhall finde thee vnworthy: and the deuill ſhal ſtand before thee and accuſe thee, thy conſcience ſhall condemne thee, and hell ſhall be readie to ſwallowe thee vp. If this admonition take no place in thy heart, then at the day of iudgement it ſhall ſtand againſt thee, and be a bill of inditement to thy further condemnation.

Luk. 21. 35

The ſecōd point followeth, that Chriſt after that he is come in the cloudes ſhall ſitte in a throne of glorie, as the ſoueraigne iudge of heauen and earth, after the manner of earthly kings, who when they will ſhewe themſelues vnto their ſubiects in maieſtie, power, and glorie, vſe to aſcend into the thrones of their kingdomes, and there to ſhewe themſelues and appeare in ſtate vnto all the people. Nowe what this throne is, and how Chriſt ſits in the ſame, the ſcripture hath not reuealed, and therefore I will not ſtand to ſearch. Yet here muſt we further marke, that this appearance of his in endleſſe glorie and maieſty ſhall be moſt terrible and dreadfull to the vngodly, & therefore in Daniel his throne is ſaid to be like a flame of fire, and at the very ſight thereof men ſhall deſire the mountaines to fall vpon them, and the hils to couer them.

Mat. 25. 31.

Dan. 7.

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The third point, is the citing of all men and of the angels before his maiestie in that day, there to answere for themselues. This citing shall be done by the voice of Christ, as he himselfe saith, *In that day all that are in the graues shall heare his voice, & they shall come foorth.* And here we are to consider two things. I. the power of his voyce: II. the ministerie whereby it shall be vttered. For the first, no doubt the power of his voyce shall be vnspeakable, and therefore it is compared to a trumpet, the lowdest and shrillest of all musicall instruments; and to the crie of the marriners, whose manner hath beene in the doing of any businesse with all their strength at one instant to make a common shout. And sensible experience shal manifest the force thereof. For it shall cause all the dead euen from the beginning of the world to rise againe, though they haue lien rotten in the earth many thousand yeares: and all vncleane spirits shall be forced and compelled, will they, nill they, to come before Christ; who shall bee vnto them a most fearefull and terrible iudge, neither man nor angell shall bee able to absent or hide himselfe; all without exception must appeare, as well high as lowe, rich as poore: none shall be able to withdraw themselues no not the mighty Mōarches of the earth.

Iob. 5. 28.

Mat. 24. 31.

1. Thess. 4. 6.

Furthermore, this voice shall be vttered by angels. As in the Church Christ vseth men as his ministers by whome he speaks vnto his people: so at the last day he shall vse the ministery of angels, whome he shal send forth into the foure windes to gather his elect togither: and therefore it is likely that this voyce shall be vttered by them. And by this which hath beene said, wee must be mooued to make conscience of al sinne. For there is no auoiding of this iudgement, we cannot absent our selues, no excuse will serue the turne: euen the most rebellious of all creatures whether man or angel, shall be forced to appeare: and therefore it standes vs in hand, while we haue time in this life, to looke vnto our estates, and to practise the duties of Christianitie, that when we shall be cited before his glorious maiesty at the last day, we may be cleared and absolued.

Mat. 24. 31.

The fourth point is, the separation of the sheepe from the goates, the good from the badde: for when all the kindreds of the earth, and all vncleane spirits shall stand before Christ, sitting in the throne of his glorie; then as a good sheapheard he shall separate them one from another, the righteous from the wicked, and the elect from the reprobate. Hee which knoweth the hearts of al men, knoweth also how to doe this, and he will doe it. This full and finall separation is reserued to Christ, and shall not be accomplished till the last day. For so it is in the parable, that the tares must growe with the wheate till harnest, & the reapers must separate them, and gather the wheate into the barne, but the tares must bee burned with vnquenchable fire. By the consideration of this one point, we learne diuers things: I. that in the Church of God in this world, good and badde are mingled togither, elect and reprobate: and we are not to imagine any perfection of the Church of God vpon earth, as many haue dreamed, which when they could not finde, they haue therefore forsaken all assemblies. I confesse indeede that the preaching of the word is the Lords fanne, whereby he clenseth his Church in part, but yet the finishing of this worke shall not be before the last iudgement. For whē the ministers of God haue done all that they can, yet shall the wicked be mingled with the Godly. Therefore the Church is compared to a barne flore, where is both wheate and chaffe: and a corne fielde, where is both tares and good corne: and a draw-net, wherin is both good fish & bad. Secondly, whereas the separation must not be before the ende of the world, hence we learne the state of Gods Church in this life. It is like a flocke of sheepe mingled with goates, and therefore the condition of Gods people in this worlde, is to be troubled many waies by those with whom they liue. For goates vse to strike the sheepe, to annoy their pasture, and to make their water muddy that they cannot drinke of it: and therefore we must prepare our selues to beare all annoyances, crosses, and calamities that shall befall vs in this world by the wicked ones, among whome we liue. Thirdly, we are taught, that howesoeuer the goats and the sheepe be very like, and feede in one pasture, and lie in one fold all their life time: yet Christ can and will seuer them asunder at the last day. Therefore considering as we were borne of Adam we haue the nature of the goate, yea of the wilde beast, and not of the sheepe; it standes vs in hand to lay aside our goatish conditions, and to take vnto vs the properties of the sheepe of Christ, which he expresseth in these words,

Mat. 13. 30.

Ezech. 34. 18.

Mat. 25. 32.

words, *My sheepe* (saith he) *heare my voyce, I know them, and they followe me.* And the properties are three; to knowe him, to be knowne of him, and to follow him, namely in obedience: and he that findes them al in him selfe, weareth the brand and marke of the true sheepe of Christ: but contrariwise they that make profession of Christ, & yet therewithall ioyne not obedience, howsoeuer the worlde may account of them, they are but goates and no sheepe. Let vs therefore with the knowledge of Christ ioyne obedience to his word, that when the day shall come that the goates must be separated from the sheepe, we may be found to be in the number of the true sheepe of Christ. Wee may deceiue men both in life and death, & beare them in hand that we are sheepe, but when the iudgement shall come, we cannot deceiue Christ; he it is that formed vs, he knowes our hearts, and therefore can easily discerne what we are.

The fifth thing is the triall of euery mans particular cause, a point especially to be cõsidered. For as at the bar of an earthly iudge, the malefactour is brought out of prison and set before the iudge, & there examined: euen so in that great day, shal euery man without exception be brought before the Lord, to be tried. But how shall this triall be made? *Ans.* By workes: as the Apostle saith, *We must all appeare before the iudgement seate of Christ, that euery man may receiue the things which are done in his bodie according to that he hath done, whether it be good or euil.* And the reason is, because workes are the outward signes of inward grace and holinesse. And though we be iustified by faith alone without works, yet may we be iudged both by faith & works. For the last iudgement doeth not serue to make men iust that are vniust, but only to manifest them to be iust indeed, which are iust before, and in this life truely iustified. The consideration of this very point should moue vs all to repent vs of our sinnes past and to reforme our selues thoroughout, and to be plentifull in all good workes. And vndoubtedly if we seriously thinke vpon it, it will hold vs more straitly to all good duties, then if with the Papists, we held iustification by workes.

2. Cor. 5. 10.

Furthermore in this triall two things must be scanned: I. howe all mens workes shall be made manifest: II. by what means they shall be examined. Of the manifestation of euery mans worke, Saint Iohn speaketh, *And I sawe* (saith he) *the dead both great and small stand before God, and the bookes were opened: and another booke was opened, which is the booke of life, and the dead were iudged of those things which were written in the bookes according to their works.* Reu. 20. 12

God is said to haue bookes not properly, but because all things are as certaine and manifest to him, as if he had his Registers in heauen to keepe rolles and recordes of them. His bookes are three; the booke of Prouidence, the booke of Iudgement, the booke of life. The booke of his prouidence is the knowledge of all particular things past, present, to come. Of this the Psalmist speaketh, *Thine eies did see me whē I was without forme: for in thy booke were all things written which in continuance were fashioned, when there was none of them before.* Psal. 139. 16.

The booke of iudgement is that whereby he giues iudgement: and it is twofold. The first is Gods knowledge or prescience, in which all the affaires of mē, their thoughts wordes, and deedes, are as certainely knowne and set down, as if they were put in bookes of Record. We may forget our sinnes, but God keepes them in a registers he knowes them euery one. The second booke is euery mās particular conscience, which also brings to remembrance & testifies what men haue done, and what they haue not done. Esa. 4. 3.

The booke of life is nothing els but the decree of Gods election, in which God hath set downe who be ordained to life eternall.

Now the opening of these bookes is a thing wherein the endles power of God shall most notably shew it selfe. For when we shall stand before the iudgement seate of Christ, hee then knowing all things in his eternall counsell, shall reueale vnto euery man his owne particular sinnes, whether they were in thought word, or deede, and then also by his mightie power hee shall so touch mens consciences, that they shall afresh remember what they haue done. Nowe indeede, the wicked mans conscience is shut vp as a chosed bookes; but then it shall be so touched, and as it were opened, that he shall plainly see and remember all the particular offēces which at any time he hath committed; & his very conscience shall be as good as a thousand witnesses: whereupon he shal accuse and vtterly condemne himselfe. The consideration of this ought to terrifie al those that liue in their sinnes: for howsoeuer they may hide and couer them from the world;

world; yet at the last day, God will be sure to reueale them all.

Now after that mens workes are made manifest, they must further be tried whether they be good or euill. And that shall be done on this manner. They that neuer heard of Christ must be tried by the lawe of nature, which serues to make them inexcusable before God. As for those that liue in the Church, they shall be tryed by the Lawe and the Gospell, as Paul saith, Rom. 2. 12. *As many as haue sinned by the lawe, shall be iudged* by the lawe. And againe, Vers. 16. *At the day of iudgement God shal iudge the secrets of our hearts according to* his Gospell. And, Heb. 11. 7. *By faith Noah builded an arke, whereby* he condemned *the old world.* If this be true, then wee must in the feare of God heare his word preached and taught with all reuerence, and make conscience to profit by it. For otherwise in the day of iudgement when all our workes shall be tryed by it, the same word of God shall be a bill of inditement, and the fearefull sentence of condemnation against vs. Therefore let vs be humbled by the doctrine of the lawe, and willingly embrace the sweet promises of the Gospell: considering it is the onely touchstone, whereby all our wordes, thoughts, and workes must be examined.

The sixth point in the proceeding of the last iudgement, is the giuing of sentence, which is twofold: the sentence of absolution, and the sentence of condemnation, both which are to be obserued diligently, that we may receiue profit therby. And first of all Christ shall begin his iudgement with the sentence of absolution; which shewes that he is ready to shewe mercie & slow to wrath. In this sentence we are to consider foure points: I. a calling of the Elect to the kingdome of heauen: II. The reason thereof: III. a replie of the Elect: IV. the answer of Christ to them againe. The calling of the Elect is set downe in these wordes, Mat. 25. 34. *Come ye blessed of my father, inherit the kingdome prepared for you from the beginning of the world.* And the words are to be obserued one by one. *Come ye blessed*] Though Christ now sitte in glory and maiestie in iudgement yet he ceaseth not to shewe his tender affection of loue vnto his chosen. And this ouerthroweth the opinion of the Church of Rome, which would haue vs rather to come vnto Christ by the intercession of Saints, then by our selues immediatly, because he is now exalted in glory & maiesty. But marke, when he was here on earth he said, *Come vnto me all ye that are heauy laden and I will ease you.* And when he shall be most glorious in maiestie and power at the day of iudgement, he wil then also say, *Come ye blessed of my father*: and therefore we may resolue our selues, that it is his will now, that we should come vnto him without any intercession of Saints. *Ye blessed of my father*] The elect are here called the blessed of God, because their righteousnes, saluation, & all that they haue, springs of the meere blessing of God. Nothing therefore must be ascribed to the worke of man. *Inherit*] that is, receiue as your inheritance: therefore the kingdome of heauen is Gods meere gift. A father giueth no inheritance vnto his sonne of merit, but of his free gift: whereupon it follows, that no man can merit the kingdome of heauen by his workes. *The kingdome*] that is, the eternall estate of glorie and happinesse in heauen: therefore in this life we must so vse this world, as though we vsed it not: all that we haue here is but vaine and transitorie: and all our studie and indeauour must be to come to the kingdome of heauen. *Prepared*] Here note the vnspeakable care of God for the faithfull. Had he such care to prouide a kingdome for his childrē before they were? then we may assure our selues, he will haue greater care ouer them now when they haue a beeing. *For you*] that is, for the elect and faithfull. Hence it appeares that there is no vniuersall election whereby (as some suppose) God decrees that all and euery man shal be saued. Indeede if he had said, *Come ye blessed of my father, inherit the kingdome prepared for all but receiued of you*, it had beene something, but he saith only, *prepared for you*: and therefore all were not chosen to saluation.

The reason of this calling, is taken from workes as from signes, in these words, *For I was hungrie & ye gaue me meate, &c.* Whē he saith, *for I was hungrie*, hee meanes his poore and distressed members vpon earth: and thereby he signifies vnto vs that the miseries of his seruants are his owne miseries. Thus the Lord saith in Zachary, Zach. 2. 8. *Hee which toucheth you toucheth the apple of mine eie.* And whē Saul was going to persecute them in Damasco and els where that called on the name of Christ, hee cried from heauen, Act. 9. 4. *Saul, Saul, why persecutest thou me?* And this is a notable comfort to Gods Church and people, that they haue an high

Heb.4.15. high priest who is touched with the feeling of our infirmities: and if hee account our miseries his owne miseries, then noe doubt he will pittie our estate, and make vs able to beare the worst. *And ye gaue me meate*] Here we note, that the principall workes of men are those which are done to the poore members of Christ. We are indeede to helpe all, in as much as they are our very flesh and the creatures of God; but the rule of Saint Paul must bee remembred, *Doe good to all, but especially* Gal.6.10. *to those that are of the houshold of faith.* Many are of minde that the best workes are to build Churches and Monasteries, but Christ tels vs here, that the best worke of all is to releeue those that be the liuing members of his misticall body.

The third point is the replie of the Saints to Christ againe, in these wordes, *Lord, when sawe we thee an hungred and fed thee? &c.* They doe not deny that which Christ auouched, but doe, as I take it, standing before the tribunall seat of God, humble themselues, hauing still an after-consideration of the infirmities and offences of their liues past. Here note then, that it is a Satanicall practise for a man to bragge of workes and to stand vpon them in the matter of iustification before God. And we must rather doe as the Saints of God doe, abase our selues in regard of our sinnes past.

The last point is the answer of Christ to them againe, in these wordes, *Verily, I say vnto you, in as much as ye did it to the least of these my brethren you did it to me.* A most notable sentence: and it serueth to teach vs, howe we should behaue our selues in doing workes of mercy, which are duties to be performed in this life. We are not to doe them of any sinister respect, as for praise of men or commodity, but we must propound vnto our selues the party to whome we doe any good, and in him locke on Christ, and so doe it, as vnto Christ and for Christs sake onely: and this is a good worke indeede. Christ saith, Mar.10.41 *Whosoeuer shall giue a cuppe of cold water to a disciple in the name of a disciple, shall not loose his rewarde.* It is but a small gift, but yet the manner of doing it, namely in the name of a disciple, that is, in respect that he is a member of Christ, doeth make it an excellent worke of mercy. It is a speciall marke of a childe of God to shewe mercy on a Christian because he is a Christian. If any would knowe whether he be a Christian or no, let him search himselfe, whether he loue a man and can doe good vnto him, because he is a childe of God, and a member of Christ. For this is a plaine argument, that he also is the child of God. Many can loue, because they are loued againe, but to loue for Christ his sake, is a worke of Christ in vs and a speciall gift of God.

The sentence of condemnation followes in the second place and it containes foure points: I the reiection of the vngodly: II. the reason of their reiection: III. the defence which the wicked make for themselues: lastly, the answer of Christ to them againe. The reiection of the wicked is vttered by a terrible sentence, *Away from me ye cursed into hell fire.* The vse hereof in generall is twofold. First it serues to awake and excite all men and women in the world whosoeuer they be that shall heare it, to looke vnto their owne estates. It is wonderfull to see what great security raigneth euery where in these our daies. Men goe on in sinne from day to day and from yeare to yeare without repentance, nothing at all fearing the sentence of condemnation at the last day; like vnto many which for the obtaining of other mens goods are neither by the feare of arraignment or imprisonment kept in good order. The occasions of security are twofold I. the prosperity of the wicked, who of all men liue most at ease without trouble, either in body or in minde. II. Gods patience and long suffering; as Salomon saith, *Because sentence against an euill* Eccle.8.11 *worke is not executed speedily, therefore the hearts of the children of men are fully set in them to doe euill.* But to awake all those which liue in their security; they must remember that howesoeuer the Lord God doeth nowe deferre his iudgement, yet there is a day wherin he will no way shew mercy and long suffering, when they shall heare this fearefull sentence of condemnation pronounced against them, *Away from me ye cursed.* The second vse is to the godly: it serues to nurture them and to keepe them in awe before God: and no doubt this was a principall cause why this sentence was here penned by the h. Ghost. A wise master of a family will checke his seruant, & if the cause require, correct him in his childs presence, that the child it selfe may learne thereby to feare and stand in

awe

awe of his father: ſo Chriſt the moſt carefull and wiſe gouernour of his Church hath ſet downe this ſentence of condemnation againſt the wicked, that the childrē of God in this worlde whenſoeuer they ſhall heare or reade the ſame, might be mooued thereby to ſtand in feare of God, and more dutifully performe obedience vnto his commādements. *Away from me.*] Here we may learne, what a bleſſed thing it is for a man to haue a true fellowſhippe with Chriſt in this world. For in the day of iudgement the puniſhment of the wicked is to be cutte off from him, and driuen away from his preſence. Nowe he that would haue fellowſhip with God after this life, and eſcape that puniſhment, muſt ſeeke to haue it in this life: and he that wil not ſeeke to haue fellowſhip with him in this life, ſhall neuer haue it after in the day of iudgement. Againe, let vs marke that it is nothing to draw neere vnto Chriſt with our lippes, if the heart be not with him: for ſuch as come neere with the lippe and keepe aloofe in the heart, ſhall heare the ſentence pronounced, *Away from me ye curſed*: and ſhall be ſeuered as farre from Chriſt as hell from heauen. Therefore let vs not content our ſelues with formal profeſſion, but open the dores of our hearts, that the king of glory may come in. *Ye curſed.*] They are curſed who are borne in ſin and liue in their ſinnes, and al the dayes of their liues ſo perſeuere to the laſt gaſpe without ſeeking recouerie. Whoſoeuer he be, that is in this eſtate, the curſe of God hangeth ouer his head, and will ſo doe till he get reconciliation with God in Chriſt. This being ſo, aboue all things in this world we muſt labour to be at peace with God, & neuer ceaſe nor be quiet with our ſelues till we haue the ſame wrought and ſealed in our hearts. For before ſuch time as we be in Gods fauour, his fearefull curſe hangs ouer our heads, and if we ſo perſeuere without repentāce, the day will come when we ſhall heare this fearefull ſentence pronounced againſt vs: *Away from me ye curſed into hell fire.* What hell fire is, we muſt not curiouſly ſearch, but rather giue our whole endeauour to learne howe we may auoid it: as when a mans houſe is on fire, his care muſt be, not to ſearch how it came, but rather how to quench it: yet we are to knowe thus much, that by hell fire is not meant any bodily flame, but it ſignifies the ſeazing of the feareſull & terrible wrath of God both on body and ſoule for euer. For howſoeuer the body be ſubiect to burning with bodily fire, yet the ſoule beeing ſpirituall cannot burne; and therefore hell fire is not a materiall fire, but a grieuous torment, fitly reſembled thereby. *Prepared for the deuill and his angels.*] There is in euery mans heart by nature this corruption, whereby when he ſinneth, he thinks that there is no daunger but all is well, hauing as Eſay ſaith, made a *couenant with hell.* But here conſider, that although the deuill was once an angell of light, yet whē he had ſinned, he could not eſcape hell: it was prepared euen for him. How then ſhall vngodly men, which are not halfe ſo wilie, thinke to eſcape?

Nowe followeth the reaſon of their reiection in theſe words: *For I was an hungred and ye gaue me no meate, &c.* Hence wee learne theſe two points: I. that all mans religion and ſeruing of God is in vaine, if ſo be we ſhewe no compaſsion toward the poore members of Chriſt, in feeding, clothing, lodging, & viſiting of them. For we muſt thinke, that many of thoſe againſt whome this reaſon ſhall be brought, did know religion and profeſſe the ſame, yea, they propheſied in the name of Chriſt, and called on him, ſaying, *Lord, Lord*: and yet the ſentence of condemnation goeth againſt them, becauſe they ſhew no compaſsion toward the members of Chriſt, and therefore it is a principal vertue, and a ſpecial note of a Chriſtian, to ſhew the bowels of compaſsion towards his needie brethren. Here againe we note, that it is not ſufficient for vs to abſtaine from euil, but we muſt alſo doe good. For it is not ſaide, I was an hungred & ye tooke from me, but. *When I was hungrie ye gaue me no meate.* They are not charged with doing euill, but, for not doing good. S. Iohn ſaith, *The axe is laid to the roote of the tree,* and the reaſons followes, not becauſe the tree bare euill fruite, but *becauſe it bare not good fruit*: therefore it muſt be caſt into the fire. This condemnes a badde opinion of all worldly men, who thinke that al is wel, and that God will be merciſull vnto them, becauſe they doe no man harme. Thus we ſee howe the deuill blinds the eyes of men: for it wil not ſtand for payment at the day of iudgement to ſay, I haue hurt no man, vnleſſe we further doe all the good we can. Math. 3.

The third point is the defence which impenitent ſinners make for themſelues, in theſe words, *Lord, when ſaw we thee an hun-*

hungred, or thirstie, or naked, or in prison, or sicke, and did not minister vnto thee? Thus in their own defence, that which Christ saith, they gainsay, & iustifie themselues. Here marke the nature of al impenitent sinners, which is to sooth and flatter themselues in sinne, and to maintaine their owne righteousnes, like to the proud Pharisie in his prayer, who bragged of his goodnes, and said, *Lord, I thanke thee, that I am not as other men are, extortioners &c.* and in the very same manner ignorant persons of al sorts among vs, iustifie themselues in their strong faith, and bragge of their zeale of Gods glory, & of their loue to their brethren, and yet indeede shewe no signes thereof. And truly we are not to maruell when we see such persons to iustifie themselues before men, whereas they shall not be ashamed to doe it at the day of iudgement before the Lord Iesus himselfe. Luk. 18, 10

The last point, is Christs answer to thē againe in these words: *Verily I say vnto you, in as much as yee did it not to one of the least of these, ye did it not to mee.* This sentence being repeated againe, doth teach vs the lesson which we learned before, that when we are to shewe compassion to any man, especially if he be a mēber of Gods Church, we must not consider his outward estate or his basenes, in that he wants foode or raiment, but behold Christ in him, not respecting him as a man, but as a member of Christ. This it is, that must moove vs to compassion, and cause vs to make a supplie of his wants more then any respect in the world beside. And surely when Christ in his members comes to our dores and complaines that he is hungrie & sicke, and naked, if our bowels yearne not towards him, there is not so much as a sparke of the loue of God in vs.

The seauenth point in the proceeding of the last iudgement is, the retribution or reward in these words: *and they shall goe into euerlasting paine, and the righteous into life eternall.* Howe doe the wicked enter into hel and the godly into heauen? *Answ.* By the powerfull & commanding voice of Christ, which is of that force, that neither the greatest rebell that euer was among men, nor all the deuils in hell, shall be able to withstand it. And seeing that after the day of iudgement we must remaine for euer either in heauen or in hell, we are to looke about vs and to take heed vnto our hearts. Indeede if the time were but a thousand or two thousand yeares, then with more reason men might take liberty to themselues: but seeing it is without ende we must be most carefull thorough the whole course of our liues so to liue and behaue our selues, that when the day of iudgement shall come, we may auoid that fearfull sentence of euerlasting woe and condemnation, which shall be pronounced against the wicked. And whereas all wicked men shall goe to hell at Christs commaundement, it teacheth vs, willingly to obey the voice of Christ in the ministery of the word. For if wee rebel against his voice in this world, when in the day of iudgement sentence shall be pronounced against vs, we shall heare an other voice, at the giuing whereof, wee must obey whether we will or noe, and thereupon goe to euerlasting paine, whither we would not. Let vs therefore in time denie our selues for our sinnes past, and onely relie vpon Christ Iesus for the free remission of them al; and for the time to come, leade a new reformed life.

Thus much of the order of Christ his proceeding at the day of iudgment. Nowe follow the vses thereof, which are either comforts to Gods Church, or duties for all men. The first comfort or benefit is this, that the same person which died for vs vpon the crosse to worke our redemption, must also be our iudge. And hence we reape two speciall comforts. I. The people of God shall hereby inioy full redemption from all miseries and calamities which they had in this life. So Christ himselfe speaking of the signes of the ende of the world saith to his disciples; *Whē you see these things, lift vp your heads: for your redemption draweth neere.* Then he shal wipe all teares from their eies. Secondly, we shal hereby haue a finall deliuerance from all sinne. Nowe what a ioyfull thing it is, to be freed from sinne, may plainly appeare by the crie of Saint Paul: *O wretched man that I am who shall deliuer me from this body of death?* And certen it is, that he which knowes what sinne is, & seriously repents him of the same, would wish with all his heart to be out of this world, that he might leaue off to sinne, and thereby cease to displease God. Luk. 21, 28

The second comfort is this: the godly in this worlde haue many enemies: they are reuiled, slandered, and oftentimes put to death: well, Christ Iesus at the day of iudgement will take euery mans case into his

his own hand: he will then heare the complaint of the godly, howesoeuer in this world they found no remedie: and then he
Apoc. 6. 10. wil reuenge their blood that is shedde vpon the earth, according to their prayer. This comfort is to be considered especially of all those that are any way persecuted or molested by the wicked of this world.

Nowe followe the duties to be learned of euery one of vs, and they are diuers. First, the consideration of the last iudgement serueth to teach all ignorant persons and impenitent sinners, repentance & humiliation for their sinnes, and to moove them with all speede to seeke vnto Christ for the pardon of the same. When Paul
Act. 17. 3. preached to the Athenians, hee willed thē to repent vpon this ground & reason, *because the Lord hath appointed a day wherein he will iudge the world in righteousnes.* To speake plainely; we can be content to heare the word, and to honour him with our lippes, yet for the most part, all is done but for fashions sake: for still wee liue in our old sinnes: our hearts are not turned: but in the feare of God let vs bethinke our selues of the time, when we shall come before the iudge of heauen and earth, and haue all our sinnes laid open, and we must answere for them all. This is the point which the holy Ghost vseth as a reason to moove men vnto repentance: & assuredly if this will not moue vs, there is nothing in the world wil. Secondly, to this purpose Paul saith. *If we would iudge our selues, wee*
1. Cor. 11. 31. *should not be iudged.* Wouldest thou then escape the iudgement of Christ at the last day? then in this life iudge thy selfe. Now a man in iudging of himselfe must performe foure things: I. he must examine himselfe of his owne sinnes: II. he must confesse them before the Lord. III. He must condemne himselfe, & as a iudge vpon the bench, giue sentence against himselfe. Lastly, he must plead pardon, and crie vnto God as for life and death, for the remission of all his sinnes: and he that doeth this vnfainedly shall neuer be iudged of the Lord at the last day: but if wee slacke and neglect this dutie in this life, thē vndoubtedly there remaines nothing but eternall woe in the world to come.

Thirdly, by this we may learne, one not to iudge or condemne another, as Paul saieth. *Iudge nothing before the time vntill the*
1. Cor. 4. 5 *Lord come, who will lighten all things that are in darkenes, and make the counsels of the hearts manifest.* And Christ saieth, *Iudgement is mine*: and *iudge not, and ye shall not be iudged.* And againe, Paul saith to the Rom 14. 10. Romans, *Why doest thou iudge thy brother? for we must all appeare before the iudgement seat of Christ*: but some will aske, how doth one iudge another. *Ans.* Thus: I. When a man doth well, to say of him that he doth euill: II. When a man doeth euill, then to make it worse: III. when a thing is doubtfull, to take it in the worst part. And by any of these three waies we are not to iudge either of mens persons or of their actions.

Fourthly, we must endeauour our selues to keepe a good conscience before God and before all men. This is the practise of Act. 24. 15 Saint Paul, who in consideration & hope of a resurrection vnto iudgement as well of the iust as of the vniust, endeauoured himselfe to haue alwayes a cleare cōsciēce both towards God, and towardes men. His example is worthie our marking and imitation; for fewe there be that vpon this occasion make any conscience either of dutie to God or to their brethren.

Fiftly, the last iudgement must stirre vs vp to a reuerend feare of God, & cause vs to glorifie him: as the Angell saith in the Reuelation, *Feare God and giue glorie* Rev. 14. 17. *to him: for the houre of his iudgement is come.* And doubtlesse if any thing in the world will moove a man to feare the Lord, it is this, to remember the fearefull and terrible day of iudgement.

Nowe hauing spoken hitherto of the first person the father, and also of the son, it followeth in the next place to speake of the third person in these wordes, *I beleeue in the holy Ghost.* In which we may consider two things, the title of the person, and the action of faith, repeated from the beginning. The title is, *Holy Ghost* or *Spirit.* It may here be demanded, how this title can be fitte to expresse the third person, which seemes to bee common to the rest: for the father is holy, and the sonne is holy; againe, the father is a spirit, and the sonne is a spirit. *Answ.* Indeede the father & the sonne are as wel to be tearmed holy in respect of their natures, as the third person: for all three subsisting in one and the same Godhead, are consequently holy by one and the same holinesse: but the third person is called holy, because beside the holinesse of nature, his office is to sanctifie the Church of God. Nowe if it be said that sanctification is a worke of the whole Trinitie, the answere is, that although it be so, yet the worke of sanctifi-

cation agrees to the holy Ghost in speciall manner. The Father sanctifieth by the sonne and by the holy Ghost: the sonne sanctifieth from the father and by the holy Ghost: the holy Ghost sanctifieth from the father and from the sonne by himselfe immediatly; and in this respect is the third person tearmed holy. Againe, the third person is tearmed a Spirit, not onely because his nature is spirituall (for in that respect the father is a spirit and the sonne is a spirit;) but because he is *spired* or *breathed* from the Father and from the sonne, in that he proceeds from thē both. Thus we see there is a speciall cause why the third person is called the *Holy Ghost*.

Nowe the action of Faith which concernes the third person, is to *beleeue in him*. Which is, I. to acknowledge the Holy Ghost as he hath reuealed himselfe in the word. II. In speciall to beleeue that he is my sanctifier & comforter. III. To put all the confidence of my heart in him, for that cause. In these wordes are comprised foure points of Doctrine, which are to be beleeued concerning the holy Ghost. The first, that he is very God. For we are not to put our affiance or confidence in any but in God alone. And no doubt the penners of the Creede, in that they prefixed these words, *I beleeue in*, before the article of the third person, meant thereby to signifie that he is true God, equall with the father and the sonne, according to the tenour of the Scriptures themselues. Peter saith to Ananias: *Why hath Satan filled* Act. 5. 3. 4 *thine heart that thou shouldst lie vnto the holy Ghost?* and continuing the same speach, he changeth the tearme only, and saith, *Thou hast not lied vnto men, but vnto God.* Whereby he insinuateth that the holy Ghost is very God. In the vision of the prophet Isai, the words by him set downe are thus: Isay. 6. 9. *I heard the voice of Iehoua, saying, Whome shall I send, &c. and he said, Goe and say to this people: Ye shall heare indeede, but ye shall not vnderstand.* But Paul quoting the same place, spake on this manner: *Well spake the* Act. 28. 25. *Holy Ghost by Esai the Prophet saying, Goe vnto this people & say vnto them.* Now these places beeing compared togither make it plaine, that the title of *Iehoua*, agreeth to the holy Ghost. But yet the enemies of this trueth which thinke that the holy Ghost is nothing els but the action or operation of God, obiect out of the scriptures to the contrarie: I. God knoweth the sonne: the holy Ghost knoweth not the sonne: *for none knoweth the sonne but the father: ergo,* Math. 11. 27. the holy Ghost is not God. *Answ.* That place excludeth no person in Trinitie, but onely creatures, and false Gods, and the meaning is this: *None*, that is no creature, or idol god, knoweth the sonne of God, but the father. And the oppositiō is made to exclude creatures, not to exclude the holy Ghost. Againe they obiect, that the holy Ghost maketh request for vs with grones and sighes that cannot be vttered: Rom. 8. 16. therefore (say they) the holy Ghost is not God, but rather a gift of God. For he that is true God cannot pray, grone, or sigh. *Answ.* Pauls meaning is thereby to signifie that the holy Ghost causeth vs to make requests, and stirreth vp our hearts to grone and sigh to God: for he said before, *We haue receiued the Spirit of adoption,* Rom. 8. 1. *whereby we cry Abba, father.* Yet further, they obiect the words of the angel Gabriel to the virgin Marie, saying, *The vertue of* Luk. 1. 30. *the most High hath ouer-shadowed thee:* and hence they gather, that if the holy Ghost be the vertue of God then he is not God indeede. *Answ.* As Christ is called the Word of God, not a word made of letters or syllables, but a substantiall word, that is, being for euer of the same substance with the father: so in this place the holy Ghost is called the vertue of the most highest, not because he is a created quality, but because he is the substantiall vertue of the Father and the Sonne: and therefore God equall with them both. Furthermore they alleadge, that neither the Scriptures nor the practise of the Primitiue Church doeth warrant vs to pray to the holy Ghost. *Ans.* It is not true. For whensoeuer wee direct our praier to any one of the three persons, in him we pray to thē all. Besides we haue example of praier made to the holy ghost, in the word of God. For Paul saith to the Corinthians, *The grace of our Lord Iesus,* 2. Cor. 13. 13. *the loue of God the father, & the fellowship of the holy Ghost bee with you all.* And the wordes are as if S. Paul had said thus; O father, let thy loue, O Sonne, let thy grace, O holy Ghost, let thy fellowshippe bee with them al. And therefore this first doctrine is true, and as wel to be beleeued as any other, that the *Holy Ghost is God.*

The second point is, that the H. Ghost is a distinct person from the Father and the Sonne. Hereupon the articles touching the three persons are thus distinguished: I beleeue in the father, I beleeue in the son, I beleeue in the holy Ghost. This

point

point alſo is conſonant to the Scriptures which make the ſame diſtinction. In the baptiſme of Chriſt, the father vttereth a voice from heauen, ſaying, *This is my beloued Sonne in whome I am well pleaſed*: and not the Sonne, or the holy Ghoſt. Secondly the Sonne ſtood in the water, and was baptized by Iohn, and not the Father, or the holy Ghoſt. Thirdly, the holy Ghoſt deſcended from heauen vpon Chriſt in the forme of a doue; and not the Father, or the Sonne, but the holy Ghoſt alone. Chriſt in his commiſſion vnto his diſciples, ſaith, *Goe teach all nations, baptizing them into the name of the Father, the Sonne, and the holy Ghoſt*. Now if the holy Ghoſt had beene the ſame perſon either with the Father, or with the Sonne, then it had bin ſufficient to haue named the Father and the Sonne onely. And the diſtinction of the third perſon from the reſt may bee conceiued by this, that the holy Ghoſt is the H. Ghoſt, & not the father or the ſon.

Mat.15.16

Mat.28.19

The third point to be beleeued is, that the holy Ghoſt proceedeth from the Father and the ſonne. For a further proofe hereof, conſider theſe places. Paul ſaith, *Ye are not in the fleſh, but in the ſpirit: for the ſpirit of God dwelleth in you. But if any man haue not the ſpirit of Chriſt, he is not his.* And againe, *Becauſe ye are ſonnes, God hath ſent forth the ſpirit of the Sonne into your hearts*. Where wee may obſerue, that the holy Ghoſt is the ſpirit both of the father and of the ſonne. Nowe the holy Ghoſt is called the ſpirit of the father, not onely becauſe he is ſent of him, but becauſe he proceedeth from the Father; as Chriſt ſaith to his diſciples, *When the Comforter will come, whome I ſhall ſend vnto you from the Father, euen the ſpirit of truth which proceedeth of the Father, he ſhall teſtifie of me*. And therefore likewiſe hee is the ſpirit of the ſonne, not onely becauſe he is ſent of the ſonne, but alſo becauſe he proceedeth from him. Againe, in the Trinity the perſon ſending doth communicate his whole eſſence and ſubſtance to the perſon ſent. As the Father ſending the Sonne doth communicate his eſſence and ſubſtance to the ſonne. For ſending doth preſuppoſe a communication of eſſence. Nowe the Father and the Sonne ſend the holy Ghoſt: therefore both of them communicate their ſubſtance and eſſence vnto the ſame perſon. Thirdly Chriſt ſaith, *The holy Ghoſt hath receiued of mine which he ſhall ſhew vnto you*, namely knowledge and truth, to be reuealed vnto his Church. Whence we may reaſon thus: the perſon receiuing knowledge from an other, receiues eſſence alſo: the holy Ghoſt receiues truth and knowledge from Chriſt to be reuealed vnto the Church: and therefore firſt of all he hath receiued ſubſtance and eſſence from the Sonne. But ſome peraduenture will ſay, where is it written in all the Bible in expreſſe words, that the holy Ghoſt proceedes from the ſonne as he proceedes from the Father? *Anſw.* The Scripture ſaith not ſo much in plaine tearmes, yet we muſt know that that which is gathered forth thence by iuſt conſequence, is no leſſe the truth of God, then that which is expreſſed in words. Hereupon al Churches, ſaue thoſe in Greece, with one conſent acknowledg the truth of this point.

Rom.8.9.

Gal.4.6.

Ioh.15.26

Ioh.14.16.

The fourth & laſt point is, that the holy Ghoſt is equall to the father and the ſonne. And this we are taught to acknowledge in the creede, in that we doe as well beleeue in the holy Ghoſt, as in the father and the ſonne. And though the H. Ghoſt be ſent of the father and the ſonne, yet (as I haue ſaid before) that argues no inequality (for one equall may ſend an other by conſent) but order onely, whereby the holy Ghoſt is laſt of all the three perſons. Againe in that the Holy Ghoſt receiueth from the ſonne, it prooues noe inferiority. Becauſe he receiues from the ſonne whatſoeuer he receiues by nature, and not by grace. And he receiues not a part, but all that the ſonne hath, ſauing the proprietie of his perſon.

Now followe the benefits which are giuen by the holy Ghoſt, and they are of two ſorts: ſome are common to all creatures, and ſome are proper to men. The benefit of the holy Ghoſt common to all creatures, is the worke of creation & preſeruation. For all things were created and made, and afterward preſerued by the holy Ghoſt. So Elihu ſaith, *The ſpirit of GOD hath made me*. And Moſes ſaith, *In the beginning the ſpirit mooued vpon the waters*. The phraſe is borrowed from a bird, who in hatching of her young ones, ſits vpon the egges, mooues her ſelfe vpon them, and heats them. And ſo likewiſe the holy Ghoſt in the beginning did by his owne power cheriſh and preſerue the maſſe or lump wherof all things were made, & cauſed it to bring forth the creatures. This being euident, that the holy Ghoſt hath a ſtroke in the worke of creation & preſer-

Iob.33.4.

Gen.1.2.

uation,

uation, we must vnfainedly acknowledge that we were first created, and since that time continually preserued by the benefit euen of the third person.

The benefits proper vnto men, are of two sorts: some are common to all men both good and bad, and some proper to the Elect and faithfull. The benefits common to all men are diuers. 1. the gift of practising a particular calling. As in the bodie seuerall members haue seueral vses; so in euery societie seuerall men haue seuerall offices and callings, and the gifts whereby they are inabled to performe the duties thereof, are from the holy Ghost. When Gedeon became a valiant captaine to deliuer the Israelites, it is said he *was clothed with the spirit*. Bezaleel and Aholiab beeing set a part to build the tabernacle, were filled with the *spirit of God* in wisedome and in vnderstanding, and in all workmanship, to finde out curious works, to worke in gold and in siluer & in brasse; also in the art to set stones, and to carue in timber, &c. By this it is manifest, that the skil of any handicrafte is not in the power of man, but comes by the holy ghost. And by this we are taught to vse all those gifts well, whereby we are inabled to discharge our particular callings; that they may serue for the glory of God, and the good of his Church: and those that in their callings vse fraud and deceit, or else liue inordinately, doe most vnthankfully abuse the gifts of God, and dishonour the spirit of God the author of their gifts, for which thing they must giue an account one day.

Iud 6.34.

Exo 31.3.

The second gift common to all, is Illumination, wherby a man is inabled to vnderstand the will of God in his word. The Iews in the reading of the old Testament had a vaile ouer their hearts: and the like haue all men by nature, to whome the word of God is foolishnes. Paul at his cõuersion was smitten blind, and skales were vpon his eyes: the like also be ouer the eyes of our mindes, and they must fall away before we can vnderstand the will of God. Nowe it is the worke of the holy Ghost to remoove these skales and filmes from our eyes. And for this very cause he is called *the anneinting* and *eye-salue*: for as it doth cleare the eyes, and take away the dimnesse of them; so doth the holy Ghost take away blindnes frõ our minds, that we may see into the truth of Gods word. This beeing a common gift, and receiued both of good and bad, it standeth vs in hand not to content our selues with the bare knowledge of the word, but therewithall we must ioyne obedience, and make conscience thereof, or else that will befall vs which Christ foretold, that he which knoweth his masters will and doth it not, shall bee beaten with many stripes.

Heb.6.4.

1.Ioh.2.20

Apoc.3.18

Luk.12.47

The third gift of the holy Ghost, is the gift of prophesie, whereby a man is made able to interpret and expound the Scriptures. Now albeit this gift bee very excellent and not giuen to euery man, yet is it common both to good and badde. For in the day of iudgement when men shall come to Christ and say, Master, wee haue prophesied in thy name, he shall answer againe, I neuer knew you, depart from me ye workers of iniquity. Hereupon those that are in the calling of the ministerie, and haue receiued the gift of prophecie, must not herewithall be puffed vp. For if they be not as well doers of Gods will, as teachers, their gifts will turne to their further condemnation. As the carpenters that built Noahs arke when the floode came were drowned, because they would not obey Noahs preaching; so those that haue the gift of prophesie, and are builders in Gods house, if they builde not thẽselues as well as others, for al their preaching, at the day of iudgement, they shall be condemned: and therefore it standeth them in hand, not to content themselues with this, that they know and teach others Gods will, but they themselues must be the first doers of the same.

1.Cor.12.10.

The fourth common gift of the holy Ghost, is Ability to bridle and restraine some affections, so as they shall not breake out into outragious behauiour. Haman a wicked man, and an enemie to Gods Church, when he saw Mordecai the Iewe sitting in the kings gate, and that he would not stand vp or moove vnto him, hee was full of indignation: neuertheless the text saith, that *he refrained himselfe*. And when Abimelech an heathen king had taken Sara Abrahams wife. God said vnto him, *I know that thou diddest this with an vpright heart*: and the text addeth further, *I haue kept thee, that thou shouldest not sinne against me*. And thus the Lord giueth to men, as yet without the spirit of sanctification, this gift to bridle themselues, so as in outward action they shall not practise this or that sinne. For why did not Abimelech commit adultery? surely becaus GOD kept

Hest.5.10.

Gen.20.6.

him

him from it. Againe in the hiſtories of the heathen we may read of many that were iuſt, liberall, meeke, continent, &c. and that by a generall operation of the holy Ghoſt that repreſſeth the corruption of nature, for the common good. Here then if any man aske, how it commeth to paſſe that ſome men are more modeſt and ciuell then others, ſeeing all men by nature are equally wicked, the anſwer may be, not as the common ſaying is, becauſe ſome are of better nature then others (for al the ſonnes of Adam are equall in regard of nature: the child new borne in that reſpect is as wicked as the eldeſt man that euer liued) but the reaſon is, becauſe God giues this common gift of reſtraining the affections more to ſome then to others. This muſt be conſidered of vs all. For a man may haue the ſpirit of God to bridle many ſinnes, and yet neuer haue the ſpirit to mortifie the ſame, and to make him a new creature. And this beeing ſo, we muſt take heede that we deceiue not our ſelues. For it is not ſufficient for a man to liue in outward ciuilitie, and to keepe in ſome of his affections vpon ſome occaſiō (for that a wicked man may doe) but we muſt further labour to feele in our ſelues the ſpirit of God, not onely bridling ſinne in vs, but alſo mortifying and killing the ſame. Indeede both of them are the good gifts of Gods ſpirit, but yet the mortification of ſinne is the chiefeſt, beeing an effectual ſigne of grace, and proper to the elect.

The fifth grace and gift of the holy Ghoſt is, to heare and receiue the word of God with ioy. In the parable of the ſower, one kinde of bad ground are they, *which when they haue heard, receiue the word with* Luk.8.13. *ioy.* And this is that, which the author of the Hebrewes calls *the taſting of the good word of God, and of the power of the world to come.* We know that there is great difference betweene taſting of meate and eating of it. They that ſit downe at the table do both taſte and eat, but they that dreſſe the meate doe only ſee and taſte thereof: ſo it is at the Lords table. Many there bee that haue this gift, truly both to taſte and eate of the bodie and blood of Chriſt offered in the word and Sacraments: and ſome againe doe only taſte and feele the ſweetnes of them and reioyce therein, but yet are not indeede partakers therof. Now if this be ſo, then all thoſe which heare the word of God muſt take heede how they heare, and labour to find theſe two things in themſelues by hearing: 1. that in heart and conſcience they be throughly touched and humbled for their ſinnes: 1 I. that they be certenly aſſured of the fauour and loue of God in Chriſt, and that the ſweete promiſes of the Goſpel doe belong to them: and in conſideration hereof they muſt make conſcience of all ſinne both in thought, word, and deede, through the whole courſe of their liues. And this kinde of hearing bringeth that ioy which vaniſheth not away.

Thus much of the benefits of the holy Ghoſt common to all men both good and badde: now follow ſuch as are proper to the Elect, all which may be reduced vnto one, namely, the inhabitation of the ſpirit, whereby the Elect are the temples of the holy Ghoſt: who is ſaide to dwell in men, not in reſpect of ſubſtance (for the whole nature of the holy Ghoſt cannot be compriſed in the bodie or ſoule of man) but in reſpect of a particular operation: and this dwelling ſtands in two things. The firſt, that the holy Ghoſt doth abide in them, not for a time onely, but for euer: for the word *dwelling*, noteth perpetuitie. Secondly, that the holy Ghoſt hath the full diſpoſition of the heart, as when a man commeth to dwell in an houſe, whereof he is lord, he hath libertie to gouerne it after his owne will. Now this diſpoſition of the hearts of the faithfull by the holy Ghoſt, ſtands in fiue ſpeciall and notable gifts; euery one worthie our obſeruation.

The firſt is a certen knowledge of a mans owne reconciliation to God in Chriſt. As it is ſaide in Eſai, *By his knowledge my righteous ſeruant ſhall iuſtifie many.* Eſa.53.11. And Chriſt ſaith, *This is life eternall that they know thee to be the onely verie God, and* Ioh.17.3. *whō thou haſt ſent Ieſus Chriſt.* This knowledge is not generall: for then the deuills might be ſaued; but it is particular, whereby a man knoweth God the father to bee his father, and Chriſt the redeemer, to bee his redeemer, and the holy Ghoſt to be his ſanctifier and comforter. And it is a ſpeciall worke of the holy Ghoſt, as Paul ſaith, *The ſpirit of God beareth witneſſe to our* Rom.8.16 *ſpirits, that we are the children of God.* And, *we haue receiued the ſpirit which is of God,* 1.Cor.2.12 *that we might know the things that are giuen vnto vs of God.*

The ſecond gift is regeneration, whereby a man of a limme of the deuill is made a member of Chriſt, and of a childe of Sa-

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tan (whom euery one of vs by nature doe as liuely reſemble as any man doeth his owne parent) is made the child of GOD.

Ioh.3.5. *Except a man* (ſaith our Sauiour Chriſt) *be borne againe by water and the ſpirit, hee can not enter into the kingdome of heauen.*

Math.3.11 Iohn Baptiſt in ſaying that Chriſt baptized with the holy Ghoſt and fire, compares the ſpirit of God to fire and water. To fire for two cauſes: I. as it is the nature of fire to warme the body that is benummed and frozen with colde: ſo when a man is benummed and frozen in ſinne, yea when he is euen ſtarke dead in ſinne, it is the property of the Holy Ghoſt to warme and quicken his heart, and to reuiue him. II. Fire doth purge and eate out the droſſe from the good mettall: now there is no droſſe nor canker that hath ſo deeply eaten into any mettall as ſinne into the nature of man, therefore the Holy Ghoſt is as fire to purge and eate out the hidden corruptions of ſinne out of the rebellious heart of man. Againe the holy Ghoſt is compared to cleare water for two cauſes: I. man by nature is as drie wood without ſappe, and the propertie of the holy Ghoſt is as water to ſupple and to put ſap of grace into the head & rotten heart of man. II. the property of water is to cleanſe and purifie the filth of the bodie: euen ſo the holy Ghoſt doth ſpiritually waſh away our ſinnes, which are the filth of our nature; and this is the ſecond benefit of the Holy ghoſt. By this we are taught that he which would enter into the kingdome of God, and haue the Holy Ghoſt to dwell in him, muſt labour to feele the worke of regeneration by the ſame ſpirit: and if a man would knowe whether hee haue this worke wrought in him or no, let him marke what Saint Paule ſaith, *they that*

Rom.8.5. *are of the ſpirit ſauour the things of the ſpirit: but they that liue after the fleſh, ſauour the things of the fleſh.* If therfore a man haue his heart continually affected with that which is truely good either more or leſſe; it is a certaine token that his wicked nature is changed, and he regenerate: but contrariwiſe if his heart be alwaies ſet on the pleaſures of ſinne, and the things of this world, he may iuſtly ſuſpect him ſelfe that he is not regenerated. As for example: if a man haue all his minde ſet vpon drinking and gulling in of wine and ſtrong drinke, hauing little delight nor pleaſure in any thing els, it argues a carnal minde & vnregenerate, becauſe it effects the things of the fleſh; & ſo of the reſt. And on the contrarie, he that hath his minde affected with a deſire to doe the will of God in practiſing the workes of charitie and religion, he I ſay, hath a ſpiritual & a renued heart, and is regenerate by the holy Ghoſt.

The third worke of the holy Ghoſt is, to gouerne the hearts of the elect: this may be called ſpirituall regiment. A man that dwelleth in a houſe of his owne, orders and gouerns it according to his own will: euen ſo the holy ghoſt gouernes all them in whome he dwelleth, as Paul ſaith, *they* Rom.8.14 *that are the ſonnes of God are led by his ſpirit,* a moſt notable benefit: for looke where the holy Ghoſt dwelleth, there he will be Lord, gouerning both heart, minde, will, and affections; and that two wayes: I. by repreſſing all badde motions vnto ſinne, ariſing either from the corruption of mans nature, from the world, or from the deuill. II. by ſtirring vp good affections & motions vpon euery occaſion: ſo it is ſaid, *The fleſh* (that is, the corruption of mans Gal.5.17. nature) *luſteth againſt the ſpirit: & the ſpirit* (that is, grace in the heart) *luſteth againſt the fleſh*; & that after a double ſort: firſt by labouring to ouermaſter and keep downe the motions thereof: ſecondly, by ſtirring vp good motions & inclinations to pietie and religion. In Eſay the holy Ghoſt hath moſt excellent titles: *The ſpirit of the* Eſa.11.2. *Lord: the ſpirit of wiſdome & vnderſtanding: the ſpirit of counſel, and of ſtrength: the ſpirit of knowledge, and of the feare of the Lord.* Now he is ſo called, becauſe he ſtirres vp good motions in the godly, of wiſdome, of knowledge, of ſtrength, of vnderſtanding, of counſell, and of the feare of the Lord. And S. Paul ſaith, that the fruits of the ſpirit are *ioy, peace, loue, long ſuffering,* Gal.5.22. *gentleneſſe, goodneſſe, faith, meekenes, temperance,* &c. all which are ſo termed, becauſe where the holy Ghoſt ruleth, there he ingendreth theſe good gifts and motions of grace: but among all the inward motions of the ſpirit, the moſt principall are theſe: I. an vtter diſliking of ſinne, becauſe it is ſinne. And that is, when a man hath an eye not ſo much to another mans ſinnes, as to his owne, & ſeeing them, is truely ſorrowfull for them, and diſliketh them, & himſelfe for them; not ſo much becauſe there is a place of torment, or a day of iudgement to come, wherein he muſt anſwer to God for them all: but as if there were no hell or iudgement, becauſe God is diſpleaſed by them, who hath beene

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vnto him a moſt louing and mercifull father in redeeming him by Chriſt. The ſecond is an hūgring deſire aboue all things in this world, to be at vnitie with God in Chriſt for the ſame ſinnes. This is a motion of the holy Ghoſt, which no man can haue but he in whome the holy Ghoſt doth dwell. The third, the gift of heartie prayer. For this cauſe the holy Ghoſt is
Zach.12.10. called the *ſpirit of ſupplications*, becauſe it ſtirreth vp the heart, and makes it fit to pray: & therefore Paul ſaith, that *the ſpi-*
Rom.8.26 *rit of God helpeth our infirmities: for we know not what to pray, as we ought, but the ſame ſpirit it ſelfe maketh request for vs with ſighes which cannot be expreſſed.* This is an ordinarie worke of the holy Ghoſt in all that beleeue: & he that would know whether he haue the ſpirit dwelling truely in his heart, ſhal know it by this: A mother carrieth her child in her armes: if it cry for the dugge, and ſucke the ſame, it is aliue: beeing obſerued many daies togither, if it neither crie nor ſtirre, it is dead. In like manner it is an infallible note of a true child of God to crie to his father in heauen by praier but he that neuer crieth nor feeleth himſelfe ſtirred vp to make his mone to God, is in a miſerable caſe, & he may well be thought to be but a dead child, & therfore let vs learne in prayer vnfainedly to poure out our ſoules before God, conſidering it is a ſpecial gift of the holy Ghoſt beſtowed on the children of God.

The fourth worke of the holy Ghoſt in the heart of the Elect is, comfort in diſtreſſe, and therefore our Sauiour Chriſt
Ioh.15.26 calleth him the *Comforter whom he will ſend*: and in the pſalme he is called *the oyle*
Pſal.45.9. *of gladneſſe*, becauſe he maketh glad the heart of man in trouble & diſtreſſe. There be two things that fil the heart full of endleſſe griefe: the firſt, outward calamities, as when a man is in any daunger of death, whē he looſeth his goods, his good name, his friends, and ſuch like. The ſecond is, a troubled conſcience, whereof Salomon ſaith, *A troubled ſpirit, who can beare it?* and of all other it is the moſt heauie and grieuous croſſe that can be. When as the hand of God was heauie vpon Iob, this was the foreſt of all his affliction, and therefore he crieth out that the arrowes of the Almightie did ſticke in his ſoule. Now what is the comfort in this caſe? *Anſ.* In the middeſt of all our diſtreſſes the holy Ghoſt is preſent with vs to make vs reioyce and to fill vs with comforts that no tongue can expreſſe out of the word of God and ſpecially the promiſes thereof. And hereupon, the vngodly man when afflictions befall him, is readie to make away himſelfe becauſe he wants the comfort of the holy Ghoſt.

The laſt benefite wrought in the hearts of the Elect is, the ſtrengthening of them to doe the weighteſt duties of their callings: and hence the holy Ghoſt is called *the ſpirit of ſtrength*. There be diuers things Eſa.11.2.
to bee done of a Chriſtian man that are farre beyond the reach of his power; as firſt, when he ſeeth his owne ſinnes and is truly humbled for them, then to lift vp the hand of faith to heauen, and thereby to catch holde on the mercie of God in Chriſt, is the hardeſt thing in the whole worlde: and this doe all thoſe know to be true in ſome part, which know what it is to beleeue. Secondly, it is as hard a thing in the time of temptation to reſiſt temptation, as for drie woode to reſiſt the fire when it begins to burne. Thirdly, when a man is put to his choice, either to looſe his life, goods friends, and all that he hath, or elſe to forſake religion; euen then to forſake all and to ſticke vnto Chriſt, is a matter of as great a difficulty as any of the former. Fourthly, when a man wanteth the ordinarie meanes of Gods prouidence, as meate, drinke, and clothing, then at the very ſame inſtant to acknowledge Gods prouidence, to reioyce in it, and to relie thereon, is as much as if a man ſhould ſhake the whole earth. It is againſt our wicked nature to truſt God, vnles he firſt lay downe ſome pawne of his loue and mercie to vs. How then, will ſome ſay, ſhall any one be able to doe theſe things? *Anſ.* The holy Ghoſt is the ſpirite of ſtrength, and by him we doe all things, as Paul ſaith, *I am able to do all things through the helpe of Chriſt which ſtrengtheneth me.* Phil.4.13.

Concerning theſe giftes of the holy Ghoſt, two queſtions may be mooued. Firſt, what is the meaſure of grace in this life. *Anſ.* Small, in reſpect. In this world, we receiue, as Paul ſaith, not the tenths, but the *firſt fruits of Gods ſpirit*, and the *earneſt* Rom.8.23
of the ſpirit. Now the firſt fruites properly 2.Cor.1.22.
are but as an handfull or twaine of corne, to a whole corne field, cōtaining many acres and furlongs of ground. And the earneſt in a bargaine it may be is but a penie laid downe for the paying of fewnty thouſand pound. The ſecond queſtion is, whether the graces of the holy Ghoſt may be

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wholly loſt or not? *Anſ.* The common gifts of the ſpirit may be loſt & extinguiſhed. But the gifts proper to the Elect can not. Indeede they may be diminiſhed and couered as coales vnder aſhes, and as the ſappe in the roote of the tree in the winter ſeaſon, not appearing at all in the branches; and the feeling of them may be loſt: but they cānot either finally or totally be loſt. It is true that God doth forſake his children; but that is onely in part, as he *left Ezechias to proone and trie what was in his heart.* A mother that loues her child moſt tenderly, ſets it down in the flore, lets it ſtand, and fall, and breake the face, and all this while ſhee hides her ſelfe, not becauſe her purpoſe is to leaue her childe quite, or to make it hurt it ſelfe; but that when ſhe taketh it vp againe, it may loue her the better. So dealeth the holy Ghoſt with men to make thē know their weaknes and frailtie: he hides himſelf as it were in ſome corner of the heart for a ſeaſon, that they may the more earneſtly hunger after grace, the want whereof they feele. 2. Chr. 32. 31.

The vſe of this article whereby we confeſſe that we beleeue in the holy Ghoſt is manifold. Firſt, conſidering that all the gifts which any man hath, whether they be gifts of knowledge in the word of God or of humaine learning, or againe giftes whereby men are inabled to practiſe their trades or handicrafts, doe come not from our ſelues but from the holy Ghoſt, we are taught this dutie. Looke what gifts ſoeuer we for our parts haue receiued of the ſpirit of God, we muſt vſe them ſo, as they may euer ſerue for the glorie of God and good of our brethren, and not to the practiſing and ſetting forth of any manner of ſinne, and by conſequent to the ſeruice of the deuill. For that is as if a man receiuing riches and reuenewes of his prince, ſhould ſtraightway go to the princes enemie and employ them for his benefit; which were a point of exceeding treacherie.

Furthermore, in euery place the greater part of men are blinde and ignorant perſons both young & old; and aged folkes, as they are ignorant themſelues, ſo they nuzzle vp their youth in ignorant. Conferre with them, you ſhal finde that they can ſay nothing but that which may bee learned by cōmon talke, as that there is a God, and that this God muſt be worſhipped: but aske them further of the meanes of their ſaluation, and of their duties to God and man, and they wil anſwere you, that they are not booke-learned: tell them further that the ordinarie meanes to bring men to knowledge is the preaching of the word, which if they will not vſe, they ſhal be inexcuſable; they will ſay, alas, we are dull of memorie, and cannot learne. Well, for all this, thou ſaieſt thou beleeueſt in the holy Ghoſt, and he is thy ſchoolemaſter to teach thee: though thy capacitie be dull, yet he is able to open thine vnderſtanding: for as there is outward teaching by the miniſter, ſo the worke of the holy Ghoſt is ioyned withall to enlighten the conceit of the mind, that they which heare the word with reuerence may profit thereby and get knowledge. But if for all this men will not learne, but remaine ignorant ſtil, then let them marke the example of the ſonnes of Eli: he in ſome part did rebuke them for their wickednes, but yet they would not obey; & the reaſon is there ſet down, *becauſe the Lord would deſtroy them.* In the ſame manner howſoeuer we may not iudge of any mans perſon, yet this may be ſaide, that if men refuſe to heare the word of God when they may, or if in hearing they will not obey, it is a fearefull ſigne that God will at length deſtroy them. When a trumpet is ſounded in a mans eare, and he lies ſtill, not ſtirring at all, he is certainely dead. And ſurely when the trumpet of the Goſpell is ſounded in the eares of our heats, if we awake not out of our ſinnes to newneſſe of life, we are no better then dead men before God. Wherefore the caſe being thus dangerons, and the puniſhment ſo great, let vs labour in time for the knowledge of Gods will, and preuent Gods iudgements before they light vpon vs. 1. Sa. 2. 25

Thirdly, as the Apoſtle ſaith, *If wee liue in the ſpirit, we muſt walke in the ſpirit*, that is, if we be dead vnto ſinne by the power of the holy Ghoſt, and be raiſed vp to newneſſe of life, then we muſt walke in the ſpirit. Nowe to walke in the ſpirit, is to lead our liues in ſhewing forth the fruites of the ſpirit. In Eſai the holy Ghoſt is compared vnto water powred foorth on the drie land, which maketh the willowes to bloſſome and to beare fruite: wherefore thoſe that haue the gifts of the ſpirit muſt be trees of righteouſnes bringing forth the fruits of the ſpirit, which (as they are ſet downe by Paul) are principally nine. Gal. 5. 25. Eſa. 44. 3.4

The firſt fruit is *loue*, which reſpects both God and man. Loue vnto God is an inward and ſpirituall motion in the heart, whereby

whereby God is loued abſolutely for himſelfe. This loue ſhews it ſelf in two things: I. When a mans heart is ſet & diſpoſed to ſeeke the honour and glory of God in all things. II. when a man by all meanes ſtriues and endeauours himſelfe to pleaſe God in euery thing, counting it a moſt miſerable eſtate to liue in the diſpleaſure of God: and the heart that is thus affected, can haue no greater torment then to fall into ſinne, whereby God is offended and his diſpleaſure prouoked. By theſe two ſignes a man may know whether hee loue God or no, and by them alſo muſt he teſtifie his loue. Now our loue to man is a fruite of this loue of God: for God is to be loued for himſelfe: man is loued for God. This loue muſt not be in ſhewe onely, but in deede and action. Saint Iohn biddeth vs not to loue in word & tongue onely, but in deede and truth. Brotherly loue doth not alwaies lie hid, but when an occaſion is offered, it doth breake forth into action; it is like fire, which though for a time it be ſmothered, yet at length it breakes foorth into a flame. And ſo much loue a man ſheweth to his neighbour, as he hath; and where none is ſhewed, none is.

1. Ioh. 3. 18.

The ſecond fruit is *Ioy*, when a man is glad at the good of his neighbour as at his owne good: and this is a ſpeciall worke of the holy Ghoſt. For the nature of man is to pine away, and to grieue at the good of an other; and contrariwiſe it is a worke of grace to reioyce thereat. Paul ſaith, *Reioyce with them that reioyce.* And this was the holy practiſe of the friends and neigbours of Zacharias and Elizabeth, when Iohn Baptiſt was borne, *they came and reioyced with them.*

Rom. 12. 15.

Luk. 1. 58.

The third fruit of the ſpirit, is *peace.* Of this Paul ſpeaketh moſt excellently, ſaying, *If it be poſſible, as much as in you is, haue peace with all men.* It is nothing els but concord which muſt be kept in an holy manner, with all men, both good and badde, ſo farre forth as can be. Iſai the Prophet ſpeaking of the fruites of the Goſpel ſaith, *The wolfe ſhall dwell with the lambe, and the leopard with the kidde, &c.* Where note, that in the kingdome of Chriſt, when a man is called into the ſtate of grace, howſoeuer by nature he be as a wolfe, as a leopard, as a lyon, or as a beare; yet he ſhall then lay away his cruell nature, and become gentle, and liue peaceably with all men. Now for the practiſing of this peace, there are three duties eſpecially to be learned and performed: I. rather then peace ſhould be broken, a man muſt yeeld of his owne right. When Publicans came to our Sauiour Chriſt for tribute, he had a lawfull excuſe: for howſoeuer he liued in low eſtate among men, yet he was the right heire to the kingdome, and therefore was free; neuertheleſſe hee ſtood not on his priuiledge, but calleth Peter, ſaying, *Leaſt we offend them, goe to the ſea and caſt in an angle, and take the firſt fiſh that commeth vp: and when thou haſt opened his mouth, thou ſhalt finde a piece of twentie pence: take it, and giue it to them for thee and me.* Here we ſee that our Sauiour Chriſt, rather then hee would breake the common peace, yeelds of his owne right; and ſo we muſt doe if we will be good followers of him. Secondly, when any man ſhall ſinne either in word or in deede, ſpecially if it be vpon infirmitie, we muſt auoid bitter inuectiues and mildly tell him of his fault. and in all meeknes and loue labour for his amendment. So Paul teacheth vs, ſaying, *If any man be fallen into any fault by occaſion, reſtore ſuch an one with the* ſpirit of meeknes, *conſidering thy ſelfe, leaſt thou be alſo tempted, &c. Beare ye one anothers burden.* Thirdly, euery man within the compaſſe of his calling, muſt be a peace-maker betweene them that are at variance. This is a ſpeciall dutie of godlineſſe and chriſtianitie, and therefore our Sauiour Chriſt doeth highly commend ſuch, & pronounceth this bleſſing vpon them, that *they ſhall be called the children of God.*

Math. 17. 26, 27.

Gal. 6. 1.

Math. 5. 9.

The fourth point of the ſpirit, is *long ſuffering*: and it ſtandeth in two points: I. when a man deferreth his anger and is hardly brought to it: II. beeing angrie doth yet moderate the ſame. and ſtay the hotneſſe of that affection, For the firſt, to bridle anger, it is a ſpeciall worke of the holy Ghoſt, and the meanes to attaine vnto it are theſe: I. not to take notice of the iniuries and wrongs done vnto vs, if they be not of great moment; but to let them paſſe, as not knowing them. Salomon ſaith, *It is a mans diſcretion to deferre his anger.* Now how is that done? it is added in the next words, *It is the glorie of a man to paſſe by infirmitie*: that is, when a man ſhal ouerſhoote himſelfe, either in word or in deede, it to let paſſe either wholly, or till a time conuenient, as though we know not of it. The ſecond way to deferre & bridle anger is, when a mā hath iniured vs either

Prou. 19. 11.

in word or deed, to thinke with our ſelues that we haue iniured other in the ſame maner: and for this cauſe Salomon ſaith, *Giue not thine heart to all that men ſpeake, leaſt thou heare thy ſeruant curſing thee: for oftentimes thine heart alſo knoweth that thou haſt curſed others.* Eccles. 7. 23. A man muſt not liſten to euery mans words at all times: but hee is to thinke that he hath ſpokē or done the ſame to other men, and that nowe the Lord meeteth with him by the like, as it is ſaid, *With what meaſure yee mete, it ſhall be meaſured to you againe.* Matth. 7. 2. This is a thing which few conſider. Euill men deſire good report, & would haue all men ſpeake well of them, whereas they can ſpeake well of none: but indeede they muſt beginne to ſpeake well of others before others ſpeake well of them. Thirdly, a man muſt conſider how God dealeth with him. For ſo often as he ſinneth he prouoketh God to caſt him away and to confound him eternally; yet the Lord is mercifull and long ſuffering. Euen ſo when men doe offend and iniure vs, we muſt doe as God doth: not be angrie, but fight againſt our affections, endeauouring to become patient and long ſuffering as God is with vs. The ſecond propertie of long ſuffering, is to keepe the affection of anger in moderation and compaſſe. It is not alwayes a ſinne to be angry, and therefore it is ſaid of Chriſt (in whome was no blemiſh of ſin) that *he was angrie*: Mark. 3. 5. yet we muſt looke that our anger be moderate not continuing ouerlong, as Paul ſaith, *let not the ſunne goe downe vpon your wrath.*

The fifth fruit of the ſpirit is *gentlenes*, whereby a man behaueth and ſheweth himſelfe friendly and courteous to euery man, as Paul ſaith to Titus, *Put them in remembrance that they ſpeake euill of no man, that they be no fighters but ſoft, ſhewing all meekenes vnto all men, whether they be good or bad.* Tit. 3. 2. This gentlenes ſtandeth in theſe points: I. to ſpeake to euery man friendly and louingly. II. to ſalute friendly and courteouſly. III. to be ready vpon euery occaſion to giue reuerence and honour to euery man in his place. It is made a queſtion of ſome, whether a man is to ſalute and ſpeake vnto them that are knowne to be lewd and wicked men: but here wee ſee whatour dutie is, in that we are taught to be courteous to all men both good and badde, yet ſo as we approue not of their ſinnes: as for that which S. Iohn ſaith of falſe prophets, *Receiue them not, neither bid them God ſpeede*, 2. Ioh. 10. it is to be vnderſtood of giuing an outward approbation to falſe teachers.

The ſixt fruit is *goodnes*, which is, when a man is readie to doe good and become ſeruiceable in his calling to all men at all times vpon all occaſions. This was to bee ſeene in that holy man Iob: he ſaith, that *he was eyes to the blind, and feete to the lame, a father vnto the poore, and when he knew not the cauſe, he ſought it out.* Iob. 36. 15 And S. Paul ſhewed this fruit moſt notably after his conuerſion, for he ſaith, that *he was made all things to all men that he might ſaue ſome.* 1. Cor. 9. 22. Hee was content to vndergoe any thing for the good of any man. And as we haue heard, the godly are trees of righteouſneſſe bearing fruit not for thēſelues but for others, & therefore Paul in the Epiſtle to the Galatians giueth this rule, *Do ſeruice one to another in loue.* Gal. 5. 13. In theſe daies it is hard to find theſe duties performed in any place. For both practiſe and prouerbe is commonly this, *Euery man for himſelfe, and God for vs all*: but it is a graceleſſe ſaying; and the contrarie muſt be practiſed of all, that deſire to be guided by the ſpirit.

The ſeuēth fruite is *faith*. Faith or fidelitie ſtandeth in theſe two duties. One, to make conſcience of a lie, and to ſpeake euery thing whereof we ſpeake, as we think it is, and not to ſpeake on thing and think an other. A rare thing it is, to finde this vertue in the world now adaies: who is he that maketh conſcience of a lie? and is not truth baniſhed out of our coaſts; conſidering that for gaines and outward commodities men make no bones of glozing and diſſembling? but alas, the practiſe is damnable, and the contrarie is the fruit of the holy Ghoſt, namely to ſpeake the truth from the heart: and he that can doe this, by the teſtimonie of God himſelfe ſhall reſt in the mountaine of his holines, Pſal. 15. euen in the kingdome of heauen. The ſecond point, wherein fidelitie conſiſteth is, when a man hath made a promiſe that is lawfull and good, to keepe and performe the ſame. Some thinke it a ſmall matter to breake promiſe, but indeede it is a fruit of the fleſh; and contrarywiſe a fruit of the ſpirit to performe a lawfull promiſe: and a mans word ſhould be as ſure as an obligation: and in conſcience a man is bound to keepe promiſe ſo farre forth as hee will, to whome the promiſe is made. Indeede if a man be releaſed of his promiſe, he is then free: otherwiſe if we promiſe

mise and doe not performe, we doe not onely cracke our credit before men, but also sinne before God.

The eight fruit of the spirit is *meekenes*, which is a notable grace of God, when a man prouoked by iniuries doth neither intend nor enterprise the requitall of the same. And it stands in three duties. The first is to interpret the sayings and doings of other men in better part as much as possibly may be. The second, when men mistake and misconstrue our sayings and doings, if the matter be of smaler moment, to be silent & patient as Christ was, when he was accused before the high Priests & Pharises: this being withall remembred, that if the matter be of weight & moment, we may defend our selues by soft and mild answers. The third, is not to contend in word or deed with any man, but when we are to deale with others, to speake our minde, and so an ende.

The last fruit of the spirit is *temperance*, whereby a man bridleth his appetite or lust in meate, drinke, and apparell. In bridling the lust, these rules must be obserued. I. Eating and drinking must be ioyned with continuall fasting, after this manner. We must not glut our selues, but rather abstaine from that which nature desireth, and as some vse to speake, leaue our stomackes craving. II. A man must so eate and drinke, as afterward hee may the better be inabled for Gods worship. Creatures are abused when they make vs vnfit to serue God. The common fault is, on the Sabbath day men so pamper themselues, as that they are made vnfit both to heare and learne Gods word, and fitte for nothing but to slumber and sleepe: but following this rule of temperance these faultes shall be amended. III. This must be a caueat in our apparell, that wee bee attired according to our callings in holy comelinesse. The Lord hath threatned to visit all those that are cloathed in strange apparell. And holy comelinesse is this, when the apparell is both for fashion and matter so made & worne, that it may expresse & shew forth the graces of God in the heart, as sobrietie, temperance, grauitie, &c. and the beholder may take occasion by the apparell, to acknowledge and cõmend these vertues. But lamẽtable is the time, looke on men and women in these dayes, & you may see & read their sinnes written in great letters on their apparel, as intemperance, pride, & wantonnes. Euery day new fashions please the world; but indeede that *holy comelines* which the holy Ghost doth commend to vs, is the right fashion when all is done. And these are the nine fruits of the spirit, which we must put in practise in our liues and conuersations.

Tit. 2. 3.

Fourthly, if we beleeue in the H. Ghost, and thereupon doe perswade our selues, that he will dwell in vs: we must dayly labour as we are commanded *to keepe our vessels in holinesse & honour vnto the Lord*; and the reason is good. If a man be to entertaine but an earthly prince or some mã of state, he would be sure to haue his house in a readinesse, and all matters in order against his comming, so as euery thing might be pleasing vnto so worthy a guest: well now, behold, we put our confidence and affiance in the holy Ghost, and doe beleeue that he will come vnto vs, & sanctifie vs, and lodge in our hearts. He is higher then all states in the world whatsoeuer, and therefore we must looke that our bodies and soules be kept in an honourable and holy manner, so as they may be fit temples for him to dwell in. S. Paul biddeth vs *not to grieue the holy spirit*, where the holy Ghost is compared to a guest, and our bodies and soules vnto Innes: and as men vse their guests friendly and courteously, shewing vnto them all seruice and dutie: so must we doe to Gods spirit which is come to dwell and abide in vs, doing nothing in any case, which may disquiet or molest him. Nowe there is nothing so grieuous vnto him as our sinnes, and therfore we must make conscience of all manner of sinne, least by abusing of our selues, we doe cause the holy Ghost (as it were) with griefe to depart from vs. When the arke of the couenãt which was a signe of the presence of God, was in the house of Obed Edom, the text saith, that the Lord blessed him & all his house: but when the holy Ghost dwells in a mans heart, there is more then the arke of the Lord present, euen God himself: & therfore may we looke for a greater blessing. Nowe then shal we grieue the holy Ghost by sinning, seeing we reape such benefit by his aboad? It is saide that our Sauiour Christ was angrie when he came into the temple at Ierusalem, and saw the abuses therein. Now shall he be angrie for the abuses that are done in a temple of stone, & seeing the temples of our bodies which are not made of stone, but are spirituall, figured

1. Thess. 4. 4.

Eph. 4. 30.

2. Sam. 6. 11.

gured by that earthly temple, seeing them (I say) abused by sinne, wil he not be much more angrie? yea we may assure our selues he cannot abide that. And therefore if we beleeue in the holy Ghost, we must hereupon be moued to keepe our bodies and soules pure and cleane. And further, to perswade vs hereunto, we must remember this, that when we pollute our soules and bodies with any maner of sinne, we make them euen stables and styes for our wretched enemie the deuill to harbour in. For when Satan is once cast out, if afterward we fall againe to our old sinnes and loosenesse of life, and to defile our bodies, they are then most cleane and neat for them to dwell in: whereupon hee will come and bring seuen other deuils worse then himselfe, and so a mans last end shall be worse then his beginning. Now what a fearefull thing is this, that the bodie which should be a temple for the H. Ghost, by our sins should be made a stable for the deuil. Furthermore S. Paul biddeth vs, not to *quench the spirit*. The graces of the holy spirit in this life, are like sparks of fire, which may soone bee quenched with a little water. Now so oft as we sinne, we cast water vpon the grace of God, and as much as we can put out the same: therefore it stands vs in hand to make conscience of euery thing wherein we may offend & displease God. And we may assure our selues, that so long as we liue and lie in our corruptions and sinnes, the holy Ghost will neuer come & dwell with vs. He is a spirit most pure and chaste, and therefore must haue an vndefiled temple to dwell in.

1. Thes. 5. 19.

Thus we haue heard what is to bee beleeued concerning the Father, Sonne, and holy Ghost. Now, looke as we beleeue in God distinguished into three persons: so we must remember, that when wee performe diuine worship to him, we may distinguish the persons, but we are not to seuer them: when we pray to the Father, we must not omit the Sonne or the holy Ghost, but make our prayers to them all: for as in nature they are one, & in person not deuided but distinguished: so in all worship we must neuer confound or seuer the persons, but distinguish them, and worship the Trinitie in vnitie and vnitie in Trinitie: one God in three persons, and three persons in one God.

Hitherto we haue intreated of the first part of the Creede concerning God: now followes the second part thereof concerning the Church: and it was added to the former vpon speciall consideration. For [a] the right order of a confession did require, that after the Trinitie the Church should bee mentioned, as the house after the owner, the temple after God, and the cittie after the builder. Againe, the Creede is concluded with points of doctrine concerning the Church, because whosoeuer is out of it, is also foorth of the number of Gods children: and he cannot haue God for his father, which hath not the Church for his mother.

[a] August. in enchir. c. 59.

Aug. l. 4. de symb ad Catech.

Question is made what the wordes are which are to be supplied in this article, *the holy Catholicke Church*, whether, *I beleeue*, or, *I beleeue in*: and auncient expositours haue sufficiently determined the matter. One [b] saith, *In these wordes, in which is set forth our faith of the God-head, it is saide*, In God the Father, in the Sonne, *and* in the holy Ghost; *but in the rest where the speech is not of the God-head, but of creatures and mysteries, the preposition* In *is not added that it should be*, in the holy Church, *but that wee should beleeue there is an holy Church not as God, but as a companie gathered to God. And men should beleeue that there is remission of sinnes, not*, in the remission of sinnes: *and they should beleeue the resurrection of the bodie, not*, in the resurrection of the bodie: *therefore by this preposition the Creator is distinguished from the creatures, and things pertaining to God, from things pertaining to men.* An other vpon these wordes, This is the worke of God that ye beleeue in him, saith, *If ye beleeue in him, ye beleeue him, not if ye beleeue him, ye beleeue in him, for the deuils beleeued God, but did not beleeue in him. Againe of the Apostles, we may say, we beleeue Paul, but we do not beleeue in Paul: we beleeue Peter, but we beleeue not in Peter. For his faith that beleeueth in him which iustifieth the vngodly, is imputed to him for righteousnesse. What is it therefore to beleeue in him? by beleeuing to loue and like, and as it were to passe into him, and to bee incorporated into his members.* Now the reasons which some Papists bring to the contrary to proue that wee may beleeue in the creatures, and in the Church, are of no moment. First they alleadge the phrase of Scripture, Exod. 14. 31. *They beleeued in God, and in Moses.* 1 Sam. 27. 12. *And Achis beleeued in David.* 2. Chr. 20. 20. *Beleeue in the Prophets and prosper.* *Ans.* The Hebrewe phrase in which the seruile letter *Beth* is vsed, must not be translated with a

[b] Ruffin in symb.

August. tract. 29. in Ioh.

Epiphan. in Ancor.

prepo-

prepoſition that ruleth an accuſatiue or ablatiue caſe, but with a datiue on this maner, *Beleeue Moſes, Dauid the Prophets*: & it doth not impart any affiãce in the creature, but onely a giuing of credence by one man to another. Secondly they alleadge, that ancient fathers read the article on this manner. *I beleeue in the holy Catholike Church. Anſ.* Indeede ſome haue done ſo: but by this kind of ſpeech they ſignified no more but thus much, that they beleeued that there was a Catholicke Church.

Thus hauing found what words are to be ſupplied, let vs come to the meaning of the article. And that we may proceede in order, let vs firſt of al ſee what the Church is. *The Church is a peculiar companie of men predeſtinated to life euerlaſting and made one in Chriſt.* Firſt I ſay, it is a peculiar companie of men: for Saint Peter ſaith, *Ye are a choſen generation, a royall prieſthood, an holy nation, and a peculiar people.* He ſpeakes indeede of the Church of God on earth, but his ſaying may be alſo extended to the whole Church of God, as well in heauen as in earth. Now becauſe there can be no companie vnleſſe it haue a beginning and a cauſe whereby it is gathered: therefore I added further in the definition, *predeſtinate to life euerlaſting.* Noting thereby the ground & cauſe of the Catholike church, namely Gods eternall predeſtination to life euerlaſting: and to this purpoſe our Sauiour Chriſt ſaith, *Feare not little flocke, for it is your fathers will to giue you the kingdome*: ſignifying thereby, that the firſt and principall cauſe of the Church, is the good pleaſure of God whereby he hath before all workes purpoſed to aduance his Elect to eternall ſaluation. Therefore one ſaith well, [a] *onely the Elect are the Church of God.* And further, becauſe no companie can continue and abide for euer, vnleſſe the members thereof be ioyned and coupled togither by ſome bond, therefore I adde in the laſt place, *made one with Chriſt.* This vnion maketh the Church to bee the Church: and by it the members thereof, whether they be in heauen or in earth, are diſtinguiſhed from all other companies whatſoeuer. Now this coniunction betweene Chriſt and the Church is auouched by S. Paul when he ſaith, *Chriſt is the head to the bodie, which is his Church*: and when he aſcribes the name of Chriſt not onely to the perſon of the Sonne but to the Church it ſelfe, as in the epiſtle to the Galatians. *To Abraham and to his ſeede were the promiſes made*: he ſaith not, *and to his ſeede*: as ſpeaking of many, but, *and vnto his ſeede*, as ſpeaking of one, *which is Chriſt*: that is, not the redeemer alone, but alſo the Church redeemed. For Chriſt as he is man is not the onely ſeede of Abraham. And this definition of the Church is almoſt in ſo many words ſet downe in the Scriptures, in that it is called the *Familie of God*, partly in heauen, and partly in earth, named of Chriſt: and it is alſo called the *heauenly Ieruſalem, the mother of vs all*: and *the celeſtiall Ieruſalem*: and, *the congregation of the firſt borne*. Now for the better vnderſtanding of the nature, eſtate, and parts of the Church, two points amõg the reſt muſt be conſidered; the efficient cauſe thereof, Gods Predeſtination; and the forme, the myſticall vnion.

1. Pet. 2. 9

Luk. 12. 32

a Bernard. in Cant.

Col. 1. 18.

Gal. 3. 16.

Eph. 3. 15.

Gal. 4. 10 Heb. 12. 22.

In handling the doctrine of *Predeſtination*, my meaning is, only to ſtand on ſuch points as are reuealed in the word and neceſſarie, tending to edification. And firſt I will ſhew what is the truth, and ſecondly the contrarie falſhood. In the truth I conſider foure things: I. what Predeſtination is: II. what is the order of it: III. what be the parts of it: IV. what is the vſe.

Predeſtination may thus be defined: *It is a part of the counſell of God, whereby hee hath before all times purpoſed in himſelfe to ſhew mercie on ſome men, and to paſſe by others, ſhewing his iuſtice on them for the manifeſtation of the glory of his owne name.* Firſt, I ſay, it is a part of his counſell, becauſe the counſell or decree of God, vniuerſally extends it ſelfe to al things that are: and Predeſtination is Gods decree ſo farre forth as it concernes the reaſõable creatures eſpecially men. Now in euery purpoſe or decree of God, three things muſt be conſidered; the beginning, the matter, the end. The beginning is the will of God whereby he willeth and appointeth the eſtate of his creatures: and it is the moſt abſolute, ſupreame, and ſoueraigne cauſe of all things that are, ſo farre forth as they haue beeing: hauing nothing either aboue it ſelfe or out of it ſelfe, to be an impulſiue cauſe to mooue or incline it; and to ſay otherwiſe is to make the wil of God to be no will. Indeede mens wills are mooued and diſpoſed by externall cauſes, out of themſelues borrowed from the things wherof deliberation is made, becauſe they are to be ruled by equitie and reaſon: and

a mans bare will without reaſō is nothing. Nowe Gods will is not ruled by another rule of reaſon or iuſtice, but it ſelfe is an abſolute rule both of iuſtice and reaſon. A thing is not firſt of all reaſonable and iuſt, and then afterward willed by God: but it is firſt of all willed by God, & thereupon becomes reaſonable and iuſt. The matter of his purpoſe is a decreed manifeſtatiō of two of the moſt principall attributes of the Godhead, mercy and iuſtice: and that with a limitation or reſtraint of mercy to ſome of the creatures, & iuſtice to ſome others, becauſe it was his good will & pleaſure. And we are not to imagine that this is a point of crueltie in God: for his very eſſence or nature is not iuſtice alone, or mercy alone, but iuſtice and mercy both together: and therefore to purpoſe the declaration of them both vpon his creatures ouer whome he is a ſoueraigne Lord; and that without other reſpects, vpon his very will and pleaſure, is no point of iniuſtice. The ſupreame end of the counſel of God, is the manifeſtation of his owne glorie partly in his mercy, and partly in his iuſtice. For in common equitie, the ende which hee propoundes vnto himſelfe of all his doings, muſt bee anſwerable to his nature; which is maieſtie and glorie and (as I haue ſaide) iuſtice and mercy it ſelfe.

And becauſe Pauls diſputation in the 9. to the Romanes giues light and ſufficient confirmation to this which I nowe teach, I will ſtand a little to open and reſolue the ſame. From the 1. verſe to the 6. hee ſets downe his griefe conceiued for his brethren the Iewes, and therewithall, that it might not be thought that hee ſpake of malice, he doth onely in cloſe and obſcure maner inſinuate the *Reiection* of that nation. This done in the 6. v. he anſwers a ſecret obiection which might be made, on this manner: If the Iewes be reiected, then *the word of God is of none effect:* that is, then the couenant made with the forefathers is void: but the couenant can not be voide: therefore the Iewes are not reiected. The aſſumption he taks for graunted, & denies the conſequence of the propoſition. And the ground of his deniall is, becauſe there is a diſtinction betweene man & man, euen among the Iewes, whereby ſome are indeede in the couenant ſome not. And this diſtinction is prooued by three examples: the firſt in this verſe that of the children of Iacob the common parent of all the Iewes, ſome are *Iſrael*, that is, truly in the couenant as Iacob was: and ſome are not Iſrael. Now it might be further obiected, that the Iewes are not onely the poſteritie of Iacob, but the ſeede of Abraham in whome all nations of the earth are bleſſed: and therefore not to be reiected. And to this Paul anſwers verſ. 7. alleadging a ſecond example of the diſtinction betweene man and man out of the familie of Abraham, in which ſome were indeede ſonnes, ſome were not. For the proofe of this, firſt he ſets downe the wordes of the text in Moſes, *In Iſaac ſhall thy ſeede be called:* and ſecondly makes an expoſition of them with a collection on this manner: Al they which are the ſonnes of the promiſe are the ſeede of Abraham or the ſonnes of God: but Iſaac is a ſonne of promiſe and not Iſmael: therefore Iſaac is the ſeede of Abraham and heire of the bleſſing, and not Iſmael. The propoſition is in the 8. verſe, the aſſumption in the 9. verſe, the concluſion in the 7. verſe. Here marke, I. how he makes a double ſeede, one according to the fleſh, the other ſpirituall: and two kind of ſonnes, one of the fleſh, the other the ſonne of the promiſe or the ſonne of God: for he puts the one for the other. II. That the diſtinction betweene Iſaac and Iſmael, whereby one is in the couenant of grace, the other nonſtands not in their foreſeene faith and vnbeleefe, and the fruits of them: but in the purpoſe and will of God it ſelfe. For Iſaac is called *the child of promiſe*, becauſe by the vertue of it he was borne, & beleeued, and was adopted the childe of God, and made heire of the couenant giuen to Abraham: and therefore conſequently the right of adoption befell him by the meere good pleaſure of God, which is the firſt cauſe of our ſaluation without reſpect of any thing in the perſon of Iſaac. For what God by his promiſe brings to paſſe in time, that he moſt freely decreed before all times. Now conſidering the Iewes might ſay that Iſmael was reiected, becauſe he was borne of the handmaide Hagar, whereas they, for their parts deſcend of Abraham and Sarai, by Iſaac the lawfull ſonne, Paul addes a third example of the diſtinction betweene man and man out of the familie of Iſaac, in which Iacob was a true ſonne and heire of the promiſe, and Eſau was not. Now the diſtinction of theſe two perſons is propounded in the tenth verſ. and confirmed

verſ.

verse 11, 12, 13. in which are set downe three things: I. the time of this distinction, *yer the children were borne*, and therefore *whē they had neither done good nor euil*. And this circumstance is noted, to shewe that God was not mooued by any preuision or preconsideration of Iacobs godlinesse & Esaus prophanenes to preferre the one before the other. II. the ende why the distinction was made at this time & not afterward when they were borne is, *that the purpose of God which is according to his election might remaine sure, not of works but by him that calleth*: that is, that by this meanes it might appeare, that when God receiues any man into the couenant of eternall life, it proceeds not of any dignitie in the man whom God calleth, but from his mercie & alone good pleasure, that his decree of sauing the elect might remaine firme & sure for euer. Hence it is manifest that there is an vnchangeable decree of electiō of some men (for he that takes all & excepts none can not be said to choose) to saluation, depending vpon the alone will of God; and therefore necessarily by the lawe of contraries, there is an opposite decree of reprobatiō: for in that God ordaineth some to eternall saluation, he testifies thereby, that his purpose is to passe by some without shewing of mercie. III. The authour of this distinction, God himselfe by his purpose before all times, which purpose he made manifest by testimony giuen to Rebecca, saying, *the greater shall serue the yonger*: that is, the first borne and more excellent according to the flesh, shall loose his birthright and the blessing of his father, & in respect of title to the couenant, be subiect to the yonger. And becausse this testimonie concerning the freedome & seruitude of Iacob & Esau might seeme sufficient to prooue the election of the first and the reiection of the second, therefore Paul addes a second testimonie out of Malachi, *I haue loued Iacob and hated Esau*: that is, I haue purposed to loue Iacob and to hate Esau. And these wordes no doubt are alleadged to expoūd the former place out of Moses, and shewe that the bondage of Esau was ioyned with the hatred of God, and the freedome of Iacob with the loue of God as tokens thereof.

Against this receiued exposition of the former wordes which I haue nowe propounded, sundrie expositions are made. First, that the prerogatiue of Isaac aboue Ismael, and Iacob aboue Esau, was onely in temporarie blessings, in that GOD vouchsafed vnto thē the right of the land of Canaan. *Ans.* If these places are to bee vnderstood of temporal blessings and not spirituall, then the Apostle hath not fitly alleadged the former examples, to prooue the reiection of the Iewes from the Couenant. For though it be graunted, there bee a difference betweene man and man in respect of earthly blessings, yet doeth it not followe that there shall be the same difference in things concerning the kingdome of heauen. If a father for some cause disinherit one or two of his childrē, it were absurd thereupon to conclude that he might therefore kill any of the rest. Againe, the land of Canaan was not onely an earthly inheritance, but also a pledge and figure vnto our forefathers of a better inheritance in heauen: and therefore the excluding of Ismael and Esau from the land of Canaan was a signe that they were excluded from the Couenant of grace, and the right of eternall life. Some others say, that by Iacob and Esau are not meant two persons, but the two nations of the Idumeans and the Israelites. *Ans.* It is a manifest vntruth. For it was not possible for two nations to striue in the wombe of Rebecca, vnlesse we considered them as they were comprehended vnder the two heades, to wit, the very persons of Iacob and Esau. And whereas they say that Esau in person neuer serued Iacob, but onely in his posteritie, the answere is, that Iacobs freedome and prerogatiues were spirituall, and not temporall, which by faith hee sawe a farre off, but inioyed not: and therefore proportionally Esau was debased to the condition of a seruant in respect of his younger brother, not so much in respect of his outward estate and condition, as in regard of the couenant made with his auncestours from which he was barred. And though it be graunted that by Iacob and Esau two nations and not two persons are to bee vnderstood, yet all comes to one head, for the receiuing of the natiō of the Israelites into the Couenant, and the excluding of the nation of the Edomites, both descending of Iacob and Esau, serue as well to prooue Gods eternall election and reprobation, as the receiuing and reiecting of one man. Others say that these wordes, *I haue hated Esau*, are thus to be vnderstoode, I haue lesse loued Esau then Iacob. But how then shal we say that

Paul

Paul hath fitly alleadged this text to proue the reiection of the Iewe from the fauour of God and the couenant of grace, considering that of men whereof one is loued more of God, the other lesse; both may stil remaine in the Couenant. Lastly, it is alleadged that the former expositiō makes Ismael and Esau damned persons. *Answ.* We must leaue vnto God all secret iudgement of particular persons, and yet neuertheless Paul doth very fitly in their two persons, both descending of Abraham, & both circumcised; set foorth examples of such, as for their outward prerogatiues, are indeede barred from the couenant of life euerlasting before God. And againe the opposition made by Paul requires that the contrary to that which is spoken of Isaac and Iacob, should be said of Ismael and Esau. And there is nothing spoken of either of them in the Scriptures which argues the disposition of men ordained to eternal life. Ismael is noted with the brand of a mocker, and Esau of a prophane man.

To proceede in the text, because the doctrine of Paul deliuered in the former verses might seeme straunge vnto the Romans, therefore in the 14. verse, he layes down an obiection, and answers the same. The obiection is this: If God put distinction betweene man and man, without respect had to their persons, vpon his own will and pleasure, then is he vniust: but he is not vniust: therefore he makes no such distinction. The answere is, *God forbidde.* Whereby he denies the consequence of the proposition, on this manner: Though God should elect some to saluation, and reiect some others, and that vpon his will, yet were there no iniustice with GOD. The reason of this answere followes in the 18. verse. God hath *absolute power or freedome of will*, whereby without beeing bound to any creature, hee may and can first of all haue mercie on whome he will, and secondly harden whome he will. For the proofe of the first, that GOD hath mercie on whome he will, be layes downe the testimonie of Moses, verse. 15. *I will haue mercie on him on whome I will shewe mercie, and I will haue compassion on him on whome I will haue compassion.* And in verse 16. makes his election thence, *that it* [namely the purpose of God according to election, verse. 11.] *is not in him that willeth, or in him that runneth, but in God that sheweth mercie.* Whereby he teacheth, that the free election of God in order goes before all things that may in time befall mā: and that therefore neither the intentions and indeauours of the minde, nor the workes of our life, which are the effects of election, can bee the impulsiue causes to mooue God to choose vs to saluation. The second, that God hardens whom he will, is confirmed and made plaine by the testimonie of Scripture concerning Pharao verse. 17.

In the 19. verse there followes another obiection, arising out of the answere to the former, on this manner: If God will haue some to be hardened and reiected, & his will cannot be resisted, then with no iustice can he punish them that are necessarily subiect to his decree: but God will haue some to be hardened and reiected, & his will cannot be resisted: therefore (saith the aduersarie) with no iustice can he punish man that is necessarily subiect to his decree. Heere marke, that if there had bin an vniuersall election of all men, and if men had beene elected or reiected according as God did foresee that they would beleeue or not beleeue, the occasion of this obiection had beene cut off. But let vs come to Pauls answer. In the 20. verse he takes the assumptiō for granted, that some are reiected because God will: and that the will, that is, the decree of God cannot be resisted: and onely denies the coherence of the proposition, checking the malipert pride of the aduersarie, and shewing that the making of this wicked and blasphemous collection against the will of God, is as if a man should sue God at the law, and bring him as it were to the barre, & plead against him as his equall, whereas indeede the creature is nothing to the creatour, & is absolutely to submitte it selfe to his will in all things. In verse. 21. he proceedes to a second answer, shewing that Gods will is not to be blamed, because by his *absolute soueraigntie* and the right of creation, hee hath power to choose men, or to reiect & harden them. And where there is right & power to doe a thing, the will of the doer is not to be blamed. Nowe that God hath this right and power ouer his creature, it is prooued by a comparison from the lesse to the greater, on this manner. The potter hath power ouer the clay to make of the same lumpe one vessell to honour, and another to dishonour: therefore may God much more *make some vessels of mercie, and some vessels of wrath prepared to destruction.* The first part of the comparison is verse. 21

A childe might answer this obiection, if men were elect and refused for their foreseene faith and vnbeleefe.

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the second part verſ. 22. 23. And leaſt any man ſhould thinke that God makes veſſels of honour and diſhonour without ſufficient and iuſt cauſe in himſelfe, as the potter may doe: therefore he ſets downe endes of the will of God: he makes veſſels of diſhonour *to ſhewe his wrath*, and to *make manifeſt his power*: and againe he condemnes no man till he haue *ſuffered him with long patience*. And he makes veſſells of honour that he might *declare the riches of his glorie* vpon them. Hence it is manifeſt firſt that the ende of Predeſtination is the glory of God, which is to bee made manifeſt partly in his iuſtice and partly in his mercy: ſecondly that men are not elected or refuſed of God for their foreſeene corruptions or vertues: for then Paul would not haue ſaid, that God made veſſels of diſhonour, but that beeing ſo already, he left them in their diſhonour.

Thus from the 6. verſe of this chapter to the 24. Paul hath deſcribed vnto vs the doctrine of Gods eternall predeſtination and that by the iudgement of [a] Diuines in all ages.

[a] Aug. de Prædeſt. ſanct. ad Paulinum ep. 79. Enchir. 98. 99 ad Sixtum. 105. epiſt. Hieró. Hedibiæq. 10. Bed. in Rō. & Aquinas &c.

The order of *Gods predeſtination* is this. It is the propertie of the reaſonable creatures to conceiue one thing after another, whereas God conceiues all things at once with one act of vnderſtanding, and all things both paſt and to come are preſent with him; & therfore in his eternall counſell he decrees not one thing after another but all things at once. Neuertheleſſe for our vnderſtanding ſake, we may diſtinguiſh the counſel of God concerning man into two acts or degrees: the firſt is, the purpoſe of God in himſelfe, in which hee determines what he wil doe, and the end of al his doings: & that is to create al things ſpecially man for his owne glorie, partly by ſhewing on ſome men his mercy, and vpon others his iuſtice. The ſecond is, an other purpoſe whereby he decrees the execution of the former, and laies downe meanes of accompliſhing the ende therof. Theſe two acts of the counſell of God are not to bee ſeuered in any wiſe; nor confounded, but diſtinctly conſidered with ſome difference. For in the firſt, God decrees ſome men to honour by ſhewing his mercie and loue on them, and ſome againe to diſhonour by ſhewing his iuſtice on them: and this man more then that, vpon his will and pleaſure, and there is no other cauſe hereof, knowne to vs. In the ſecond, knowne and manifeſt cauſes are ſet down of the execution of the former decree. For no man is actually condemned; yea God decrees to condemne no man but for his ſins: and no man is actually ſaued but for the merit of Chriſt. Furthermore this latter act of the counſel of God muſt be conceiued of vs in the ſecond place and not in the firſt. For euermore the firſt thing to be intended is the ende it ſelfe, and then afterward the ſubordinate meanes and cauſes whereby the ende is accompliſhed. Againe the ſecond act of Gods counſell containes two other, one which ſetteth downe the preparation of the meanes whereby Gods *predeſtination* begins to come in execution: and they are two, the creation of man righteous after the image of God, the voluntary fall of Adam, and withall the ſhutting vp of all men vnder damnation: the other appoints the applying of the ſeuerall meanes to the perſons of men; that Gods decree, which was ſet downe before all times, may in time be fully accompliſhed; as ſhal afterward in particular appeare.

Predeſtination hath two partes, the Decree of *Election*, the Decree of *Reprobation* or *No-election*. This diuiſion is plaine by that which hath beene ſaid out of the 9 chapter to the Romanes, and it may be further confirmed by other teſtimonies. Of ſome it is ſaid, that the Lord *knowes who are his*: and of ſome others, Chriſt ſhall ſay in the day of iudgement, *I neuer knew you*. In the Acts it is ſaid, that as many of the Gentiles as were *ordained to life euerlaſting beleeued*. And Iude ſaith of falſe prophets, that they were *ordained to condemnation*.

2. Tim. 2. 19.
Math. 7. 23
Act. 13. 48
Iud. 4.

In handling of the decree of election, I will conſider three things: I. what election is: II. the execution thereof: III. the knoweledge of particular Election. For the firſt, *Gods election is a decree in which according to the good pleaſure of his will, he hath certainly choſen ſome men to life eternall in Chriſt for the praiſe of the glorie of his grace*. This is the ſame which Paul ſaith to the Epheſians, *God hath choſen vs in Chriſt before the foundation of the world, that wee ſhould be holy and without blame before him in loue: who hath predeſtinate vs to bee adopted through Ieſus Chriſt vnto himſelfe, according to the good pleaſure of his will*. Nowe that wee may the better conceiue this doctrine, let vs come to a conſideration of the ſeuerall points thereof. Firſt of all I ſay, Election is Gods decree. For there is nothing in the world that comes to

Eph. 14.

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passe either vniuersally or particularly without the eternall and vnchangeable decree of God. And therefore whereas men are actually chosen, and brought to life euerlasting it is because God did purpose with himselfe & decree the same before all worlds. Now touching the decree it selfe, sixe things are to be obserued. The first, what was the motiue or impulsiue cause that mooued God to decree the saluation of any man. *Ans.* The good pleasure of God. For Paul saith, *He will haue mercie on whome he will haue mercie:* & *He hath predestinate vs according to the good pleasure of God.* As for the opinion of them that say, that foreseene faith and good workes are the cause that mooued God to choose men to saluation, it is friuolous. For faith and good workes are the fruites and effects of Gods election. Paul saith, *he hath chosen vs*, not because hee did foresee that we would become holy, but *that we might be holy.* And, he *hath predestinate vs to adoption.* Which is all one as if he had said he hath predestinate vs to beleeue, because adoption comes by beleeuing. Now if men are elected that they might beleeue, then are they not elected because they would beleeue. For it cannot be that one thing should be both the cause and the effect of another.

Rom. 8.18 Eph. 1.5. Eph. 1.4. Ioh. 1.12.

The second point is, that Gods electiō is vnchangeable; so as they which are indeede chosen to saluation cannot perish, but shall without faile attaine to life euerlasting. Paul takes it for a conclusion, that the purpose of God according to election must remaine firme and sure; and againe, that the gifts and calling of God are without repentance. And Samuel saith, *The strength of Israel will not lie or repent. For he is not a man that he should repent.* Such as Gods nature is, such is his will and counsel: but his nature is vnchangeable, *I am Iehouah*, saith he, *and I change not*: therefore his will likewise and his counsels bee vnchangeable. And therefore whensoeuer the spirit of God shall testifie vnto our spirits that we are iustified in Christ, and chosen to saluation; it must be a meanes to cōfort vs, and to establish our hearts in the loue of God. As for the opinion of them that say, the elect may fall from grace and be damned, it is full of hellish discomfort, & no doubt from the deuill. And the reasons commonly alleadged for this purpose are of no moment, as may appeare by the skanning of thē. First they obiect that the churches of the Ephesiās, Thessaloniās, & the dispersed Iewes are all called Elect by the Apostles themselues, yet sundry of them afterward fell away. *Answ.* I. There are two kinds of iudgement to bee giuen of men, the iudgement of certenty, and the iudgement of charity. By the first indeede, is giuen an infallible determination of any mans election; but it belongs vnto God principally and properly: & to men but in part, namely so farre forth as God shal reueale the estate of one mā vnto another. Nowe the iudgement of charitie belongs vnto all men; and by it leauing all secret iudgements vnto God, wee are charitably to thinke, that all those, that liue in the church of God, professing themselues to be members of Christ, are indeede elect to saluation, till God make manifest otherwise. And on this manner, and not otherwise doe the Apostles call whole Churches elect. II. they are called elect of the principall part, and not because euery member therof was indeede elect; as it is called an heape of corne though the bigger part be chaffe. Secōdly it is alleadged, that Dauid praies that his enemies *may be blotted out of the booke of life*, which is the election of God, and that Moses and Paul did the like against themselues. *Answer.* Dauids enemies had not their names written in the booke of life, but onely in the iudgement of men. Thus Iudas so long as hee was one of the disciples of Christ, was accounted as one hauing his name writtē in heauen. Nowe hence it followes, that mens names are blotted out of Gods booke, when it is made cleare and manifest vnto the worlde, that they were neuer indeede written there. And where Moses saith, *Forgiue them this sinne: if not, blotte me out of thy booke*: and Paul, *I could wish to be accursed, &c.* their meaning was, not to signifie that men elected to saluation might become reprobates: onely they testifie their zealous affections, that they could bee content to be depriued of their owne saluation, rather then the whole bodie of the people should perish, and God loose his glory. As for that which Christ saith, *Haue I not chosen you twelue, and one of you is a deuill?* it is to be vnderstood not of election to saluation, but of election to office of an Apostle; which is temporary and changeable.

Eph. 1.4. 1. Thes. 1.4 1. Pet. 1.1. Psal. 69 28 Exo. 32.32 Rom. 9.3. Ioh. 6.70.

The third point is, that there is an actuall election made in time, beeing indeede a fruite of Gods decree, & answerable

able vnto it, and therefore I added in the description these wordes, *whereby he hath chosen some men.* All men by nature are sinners and children of wrath, shut vp vnder one and the same estate of condemnation. And actuall election is, when it pleaseth God to seuer and single out some men aboue the rest, out of this wretched estate of the wicked world, and to bring them to the kingdome of his owne sonne. Thus Christ saith of his owne disciples, *I haue chosen you out of the world.* Ioh.15.19

The fourth point is the actuall or reall foundation of Gods election, and that is Christ: and therfore we are said to be chosen to saluation *in Christ.* He must be considered two wayes: as he is God, we are predestinate *of him*, euen as we are predestinate of the father and the Holy Ghost. As he is our Mediatour we are predestinate *in him*. For when God with himselfe had decreed to manifest his glory in saiuing some men by his mercy, he ordained further the creation of man in his owne image, yet so as by his owne fall he should infold himselfe and all his posterity vnder damnation: this done, he also decreed that the Word should be incarnate actually, to redeeme those out of the former misery, whome he had ordained, to saluation. Christ therefore himselfe was first of all predestinate as he was to be our head, and as Peter saith, *ordained before all worlds*; & we secondly predestinate in him, because God ordained that the execution of mans election should be in him. Here if any demand, how we may be assured that Christ in his passion stood in our roome & stead, the resolution will be easie, if we consider that he was ordained in the eternall counsell of God, to be our surety and pledge, and to be a publike person to represent all the Elect in his obedience and sufferings: and therefore it is, that Peter saith, that he *was deliuered by the foreknowledge and determinate counsell of God.* And Paul, that *grace was giuen vnto vs through Christ Jesus before the world was.* Eph.1.4. 1.Pet.1.20 Aug.de prædest.sanct. c.13. Act.2.23. 2.Tim.1.6

The fifth point is, concerning the number of the Elect. And that I expressed in these words, *hath chosen some men to saluation.* If God should decree to communicate his glory and his mercie to all and euery man, there could be no election. For he that takes all, cannot be said to choose. Therefore Christ saith, *Many are called, but few are chosen.* Some make this question, howe great the number of the elect is, and the answer may be this, that the elect considered in themselues be innumerable, but cōsidered in comparison to the whole world they are but fewe. Hence it followes necessarily, that *sauing grace* is not vniuersall, but *indefinite* or *particular*, vnlesse we wil against common reason make the streams more large and plentifull then the very fountaine it selfe. And this must excite vs aboue all things in the world to labour to haue fellowship with Christ, & to be partakers of the speciall mercy of God in him, yea to haue the same sealed vp in our hearts. Benefits common to all, as the light of the sunne, &c. are not regarded of any. Things common to fewe, though they be but temporall blessings, are sought for of all. God giues not riches to all men, but to some more, to some lesse, to some none. And herevpon howe doe men like drudges toile in the world from day to day, & from yeare to yeare, to inrich themselues? Therfore much more ought men to seeke for grace in Christ, considering it is not common to all. We must not content our selues to say, God is merciful, But we must goe further, and labour for a certificate in the conscience, that we may be able to say that God is indeed mercifull to vs. When the Disciples would haue knowne howe many should be saued, hee omitting the question, answers thus, *Striue to enter in at the straight gate.* Eph.1.6.

The last point is, the ende of Gods election, and that is the manifesting of the praise and excellency of the glorious grace of God.

Thus hauing seene what election is, let vs come to the executiō thereof. Of which remember this rule, *Men predestinate to the ende, that is, glory: or eternall life: are also predestinate to the subordinate meanes, whereby they come to eternall life: and these are vocation, iustification, sanctification, glorification.* For the first, he that is predestinate to saluation, is also predestinate to be called, as Paul saith. *Whom he hath predestinate, them also he calleth.* Secondly, whome God calleth, they also were predestinate to beleeue; therefore sauing faith is called *the faith of the Elect.* And in the Acts, *as many as were ordained to life euerlasting, beleeued.* Thirdly whom God hath predestinate to life, them he iustifieth, as Paul saith, whome he hath *predestinate, thē he calleth, and whom he calleth, them hee iustifieth.* Fourthly, whome he hath predestinate to life, them he hath predestinate to Rom.8.30. Tit.1.1. Act.13.48. Rom.8.30.

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sanctification and holinesse of life, as Peter saith, that the Iewes were elect according *to the foreknowledge of God the father vnto* 1.Pet.1.2. *sanctification of the Spirit.* Lastly, they that are predestinate to life, are also predestinate to obedience, as Paul saith to the Ephesians, *Ye are the workemanshippe of God* Eph.2.10. *created in Christ Iesus vnto good workes, which God hath ordained that we should walke in them.*

This rule beeing the trueth of GOD, must be obserued: for it hath speciall vse. First of all it serues to stoppe the mouthes of vngodly and prophane men. They vse to bolster vp themselues in their sinnes by reasoning on this manner: If I be predestinate to eternal life, I shal be saued whatsoeuer come of it, how wickedly & lewdly soeuer I liue: I will therefore liue as I list, and followe the swinge of mine owne wil. But alas, like blinde bayeards they thinke they are in the way, whē as they rush their heads against the wall, and farre deceiue themselues. For the case standes thus: all men that are ordained to Saluation, are likewise ordained in the counsell of God to vse all the good meanes whereby they come to saluation. And therfore all the elect that liue in this world, shall be called, iustified, sanctified, and lead their liues in all good conscience before God and men: and they that liue and continue in their own wicked waies disputing on this manner, If I be ordained to saluation, I shall not be damned; ouershoote themselues, & as much as they can, plunge themselues headlong into the very pit of hel. And for a man to liue and die in his sinnes, let the world dispute as they wil, it is an infallible signe of one ordained to damnation. Secondly, there bee others that thinke that the preaching of the word, the administration of the Sacraments, admonitions, exhortations, lawes, good orders, and al such good meanes are needlesse, because Gods counsels be vnchangeable: if a mā shall be condemned, nothing shall helpe: if a man be saued nothing shall hinder. But wee must still for our part remēber, that GOD doth not onely ordaine the ende, but also the meanes whereby the ende is compassed: and therefore the very vse of all prescribed meanes is necessary. And for this cause we must be admonished with diligence to labour and vse all good meanes, that we may be called by the ministerie of the Gospel, and iustified, and sanctified, & at length glorified. If a king should giue vnto one of his subiects a princely pallace, vpon condition that hee shall goe vnto it in the way which he shall prescribe; oh what paines would the man take to know the way, and afterward to keepe and continue in it? but behold, the kingdome of heauen is the most glorious and royal pallace that euer was; and God hath bestowed the same on his elect: and he requires nothing at their hands but that they wold turne their faces from this world, & walke vnto it in the way which he hath chalked foorth vnto them in his word. Therefore if we would haue life euerlasting, wee must come foorth of the broad way that leades to destruction, and enter into the straite way that leades to eternall life. We must acquaint our selues with the guides, which are the ministers of the word, that wil crie vnto vs, Here is the way, walke ye in it, when we goe to the right hand or to the left. Vocation, iustification, sanctification, repentance, newe-obedience, are the markes of the way, and we must passe by them all: and thus our weary soules welting a while in this wretched worlde, shal at length be receiued into eternall ioy and happinesse.

Touching the knowledge of particular election, two speciall points are to be skāned: I. whether a man may knowe his election: 2. howe it may be knowne. For the first, Papists are of minde that no man can certenly knowe his owne election vnlesse he be certified thereof by some speciall reuelation from God: but the thing is false and erronious which they say. When the Disciples of our Sauiour Christ returned from preaching, and shewed what wonders they had done, and howe deuills were subiect vnto them, the text sayeth, they reioyced greatly. But Christ answered them againe, saying, *In this reioyce not, but* Luk.10.20 *rather reioyce that your names are written in heauen.* Whereby he signifies that men may attaine to a certaine knoweledge of their owne election. For we can not, neither doe we reioyce in things either vnknown or vncerten. Saint Peter saith, *Giue* 2.Pet.1.10 *all diligence to make your election sure.* Now in vaine were it to vse diligence if the assurance of election could not be any waies compassed without an extraordinary reuelation. And Paul saith to the Corinthians, *Proue your selues whether ye be in the* 2.Cor.13.5 *faith or not.* Where he takes it for granted, that he which hath faith may knowe that he hath faith, and therfore may also know

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his election: becauſe ſauing faith is an infallible marke of election.

The ſecond point is, how any man may come to know his owne election. And there be two waies of knowing it. The one is by aſcending vp as it were into heauen, there to ſearch the counſell of God, and afterward to come downe to our ſelues. The ſecond by deſcending into our owne hearts to goe vp from our ſelues, as it were by Iacobs ladder, to Gods eternall counſell. The firſt way is dangerous, and not to be atrempted. For the wayes of God are vnſearcheable & paſt finding out. The ſecond way alone is to be followed, which teacheth vs by ſignes & teſtimonies in our ſelues, to gather what was the eternal coũſel of God concerning our ſaluation. And theſe teſtimonies are two: the teſtimony of Gods ſpirit, & the teſtimonie of our ſpirits, as Paul ſaith, *the ſpirit of God beareth witneſſe together with our ſpirits, that we are the ſonnes of God.*

Rom. 8. 16

Touching the teſtimonie of Gods ſpirit, two queſtions may be demanded. The firſt is, by what meanes the ſpirit of God giueth a particular teſtimonie in a mans conſcience of his adoption. *Anſ.* It is not done by any extraordinary reuelation, or *enthuſiaſme*, that is, an ordinarie reuelation without the worde; but by an application of the promiſes of the Goſpel in the forme of a practicall ſyllogiſme, on this manner: *Whoſoeuer beleeueth in Chriſt, is choſen to life euerlaſting.* This propoſition is ſet downe in the word of God, and it is further propounded, opened, and applied to all that be in the Church of God, by the miniſters of the Goſpel ſet apart for this end. Now while the hearers of Gods word giue themſelues to meditate and conſider of the ſame promiſe, comes the ſpirit of God and enlightens the eyes, & opens the heart, and giues them power both to will to beleeue, and to beleeue indeede: ſo as a man ſhall with freedome of ſpirit, make an aſſumption and ſay, *but I beleeue in Chriſt*, I renounce my ſelfe, all my ioy and comfort is in him: fleſh and blood cannot ſay this, it is the operation of the holy Ghoſt. And hence ariſeth the bleſſed concluſion which is the teſtimonie of the ſpirit; *therefore I am the childe of God.*

The ſecond queſtion is, howe a man may diſcerne betweene the *illuſion* of the deuil, & the teſtimonie of the ſpirit. For as there is a certen perſwaſiõ of Gods fauour from Gods ſpirit; ſo there be ſleights and frauds of the deuill whereby he flatters & ſoothes men in their ſinnes: and there is in all men naturall preſumption in ſhew like faith, indeed no faith. And this counterfeit mock-faith is farre more common in the world then true faith is. Take a view hereof in our ignorant and careleſſe people; aske any one of them, whether he be certen of his ſaluation or no; he will without bones-making, proteſt that he is fully perſwaded and aſſured of his ſaluation in Chriſt: that if there bee but one man in a countrey to be ſaued it is he: that he hath ſerued God alwayes: and done no man hurt: that he hath euermore beleeued, and that hee would not for all the world, ſo much as doubt of his ſaluation. Theſe and ſuch like preſumptious conceits in blinde and ignorant perſons, runne for currant faith in the world. Nowe the true teſtimonie of the ſpirit is diſcerned from naturall preſumption, and all illuſions of the deuill by two effects and fruits thereof, noted by Paul in that he ſaith, that the ſpirit makes vs crie *Abba*, that is, *father*. The firſt is, to pray ſo earneſtly with grones and ſighes, as though a man would euen fil heauen & earth with the crie not of his lippes, but of his heart, touched with ſence and feeling of his manifold ſinnes and offences. And this indeede is a ſpeciall & principall note of the ſpirite of adoption. Now looke vpon the looſe and careleſſe man, that thinks himſelfe ſo filled with the perſwaſion of the loue and fauour of God, ye ſhall finde that he very ſeldome or neuer prayes: and when he doth, it is nothing els but a mumbling ouer the Lords prayer, the Creede, and the tenne commandements for faſhions ſake. Which argues plainely that the perſwaſion which he hath of Gods mercy is of the fleſh and not of the ſpirit. The ſecond fruite is, the affection of a dutifull child to God a moſt louing Father: and this affection makes a man ſtand in feare of the maieſtie of God whereſoeuer hee is, and to make conſcience of euery euill way. Nowe thoſe that are carried away with preſumption, ſo ſoone as any occaſion is giuen, they fall ſtraight into ſinne without miſlike or ſtay, as fire burnes with ſpeed when drie wood is laid vnto it. In a word, where the teſtimonie of the ſpirit is truly wrought, there be many other graces of the ſpirit ioined therewith, as when one branch in a tree buddeth the reſt budde alſo.

The teſtimonie of our ſpirit is the teſti-

monie of the heart and conſcience, purified & ſanctified in the blood of Chriſt. And it teſtifieth two wayes, by inward tokens in it ſelfe, by outward fruits. Inward tokens are certaine ſpeciall graces of God imprinted in the ſpirit, whereby a man may certenly be aſſured of his adoption. Theſe tokens are of two ſorts, they either reſpect our ſinnes, or Gods mercie in Chriſt. The firſt are in reſpect of ſinnes paſt, preſent, or to come. The ſigne in the ſpirit which concerneth ſinnes paſt, is *godly ſorrow*, which I may tearme a beginning & mother grace of many other gifts and graces of God. It is a kinde of griefe conceiued in heart in reſpect of God. And the nature of it may the better bee conceiued, if wee compare it with the contrarie. Wordly ſorrow ſprings of ſinne, and it is nothing els but the horrour of conſcience, & the apprehenſion of the wrath of God for the ſame: nowe godly ſorrow, it may indeede be occaſioned by our ſinnes, but it ſprings properly from the apprehenſiō of the grace & goodnes of God. Worldly ſorrow is a griefe for ſinne onely in reſpect of the puniſhment: godly ſorrow is a liuely touch and griefe of heart for ſinne becauſe it is ſinne, though there were no puniſhment for it. Now that no man may deceiue himſelfe in iudging of this ſorrow, the holy Ghoſt hath ſet downe ſeué fruits or ſignes thereof wherby it may be diſcerned. The firſt is, *Care* to leaue all our ſins: the ſecond is, *Apologie* whereby a man is mooued and carried to accuſe and condemne himſelfe for his ſinnes paſt, both before God and man. The third is *Indignation*, whereby a man is exceedingly angrie with himſelfe for his offences. The fourth is *Feare*, leaſt he fall into his former ſinnes againe. The fifth is *Deſire*, whereby he craueth ſtrength and aſsiſtance, that his ſinnes take not hold on him as before. The ſixth is *zeale*, in the performance of all good duties contrarie to his ſpeciall ſinnes. The ſeuenth is *reuenge*, whereby he ſubdues his bodie leaſt it ſhould hereafter be an inſtrument of ſinne as it hath bin in former time. Nowe when any man ſhall feele theſe fruits in himſelfe, hee hath no doubt the godly ſorrow, which here wee ſpeake of;

2. Cor. 7. 10.

The token which is in regard of ſinnes preſent, is the combate betweene the fleſh and the ſpirit, proper to them that are regenerate, who are partly fleſh and partly ſpirit. It is not the checke of conſcience which all men finde in themſelues both good and bad, ſo oft as they offend God: but it is a fighting & ſtriuing of the mind, will, and affections with themſelues, whereby ſo farre forth as they are renued, they carrie the man one way, and as they ſtill remaine corrupt, they carry him flat contrarie. Men hauing the diſeaſe called *Ephialtes*, when they are halfe aſleepe feele as it were ſome weightie thing lying vpon their breaſts, and holding them downe: now lying in this caſe, they ſtriue with their hands and feete and with all the might they haue to raiſe vp themſelues, and to remooue the weight, and can not. Behold here a liuely reſemblance of this combat. The fleſh which is the inborne corruption of mans nature, lies vpon the hearts of the children of God, and preſſeth them downe, as if it were the very weight of a mountaine: now they, according to the meaſure of grace receiued, ſtriue to raiſe vp themſelues from vnder this burden, and to doe ſuch things as are acceptable to God; but can not as they would.

Gal. 1. 17.

The token that reſpects ſinne to come, is care to preuent it. That this is the marke of Gods children, appeareth by the ſaying of Iohn, *Hee that is borne of God ſinneth not, but keepeth himſelfe that the wicked one touch him not.* And this care ſhewes it ſelfe not onely in ordering the outward actions, but euen in the very thoughts of the heart. For where the Goſpel is of force it brings *euery thought into captiuitie to the obedience of Chriſt*: and the Apoſtles rule is followed, *Whatſoeuer things are true, whatſoeuer things are honeſt, &c. thinke on theſe things.*

1. Ioh. 5. 18.

2. Cor. 10. 5.

Phil. 4. 8.

The tokens which concerne Gods mercie are ſpecially two. The firſt is: when a man feeles himſelfe diſtreſſed with the burthen of his ſinnes, or when he apprehends the heauie diſpleaſure of God in his conſcience for them: then further to feele how he ſtandes in neede of Chriſt, and withall heartily to deſire, yea to hunger & thirſt after reconciliation with God in the merit of Chriſt, and that aboue all other things in the world. To al ſuch Chriſt hath made moſt ſweete and comfortable promiſes, which can appertaine to none but to the Elect. Ioh. 7. 37. *If any man thirſt, let him come to me and drinke: hee that beleeueth in me*, as ſaith the Scripture, *out of his bellie ſhall flow riuers of water of life.* Reuel. 21. 6. *I will giue vnto him which is a*

thirſt

thirst *of the well of the water of life freely.* Nowe if he that thirsteth, drinke of these waters, marke what followeth, Ioh. 4.14. *Whosoeuer drinketh of the water that I shall giue him, shall neuer be more athirst: but the water that I shall giue him, shall be in him a well of water springing vp vnto euerlasting life.*

The second is a straunge affection wrought in the heart by the spirit of God, whereby a man doth so esteeme and value, and as it were, set so high a price on Christ and his righteousnes, that hee accounts euen the most pretious things that are, to be but as dung in regard thereof. Phil. 3. 8. This affection was in Paul, and it is expressed in the parable in which after a mã Mat. 13. 44 hath found a treasure, he first hides it, and then sels all he hath and makes a purchase of the fielde where it is. Nowe euery man will say of himselfe, that he is thus affected to Christ, & that he more highly esteemes the least drop of his blood, then al things in the world beside: whereas indeed most men are of Esaus minde, rather desiring the red broth then Isaaks blessing; and of the same affectiõ with the Israelites, which liked better the onyons and flesh pottes of Egypt, then the blessings of God in the land of promise. Therefore that no man may deceiue himselfe, this affection may be discerned by two signes. The first is to loue and like a Christian man because he is a Christian. For he that doeth aright esteeme of Christ, doeth in like manner esteeme of the members of Christ. And of this very point our Sauiour Christ saith, Mat. 10. 41 *He that receiueth a prophet in the name of a prophet, shall receiue a Prophets reward, and he that receiues a righteous man in the name of a righteous man, shall receiue the reward of a righteous man.* And Saint Iohn saith, *Hereby we knowe that we are translated from death to life, because we loue the brethrẽ:* that is such as are mẽbers, euen because they are so. The second signe of this affection is a loue and desire to the comming of Christ, whether it be by death vnto any man particularly, or by the last iudgement vniuersally, and that for this ende that there may be a full participation of fellowship with Christ. And that this very loue is a note of adoption, it appeares by that which Saint Paul saith that *the crowne of righteousnesse* 2. Tim. 4. 8 *is laid vp for all them that loue the appearing of Christ.*

The outward token of adoption is New-obedience, wherby a mã indeauours to obey Gods commandements in his life and conuersation: as Saint Iohn saith, 1. Iohn 2. 3. *Hereby we are sure that we know him, if wee keepe his commandements.* Nowe this obedience must not be iudged by the rigour of the morall law, for then it should be no token of grace, but rather a meanes of damnation: but it must be esteemed and considered as it is in the acceptation of Mal. 3. 17. God, who spares them that feare him as a father spares an obedient soone, esteeming things done not by the effect and absolute doing of them, but by the affection of the doer. And yet least any man should here bee deceiued, wee must knowe that the obedience, which is an infallible marke of the Childe of God, must be thus qualified. First of all it must not be done vnto some fewe of Gods commandements, but vnto them all without exception. Herod heard Iohn Baptist willingly, & did many things: and Iudas had excellent things in him, as appeares by this, that he was content to leaue all and to follow Christ, and he preached the Gospell of the kingdome in Iurie as well as the rest: yet alas, all this was nothing: for the one could not abide to become obedient to the seauenth commaundement in leauing his brother Philips wife; and the other would not leaue his couetousnesse, to die for it. Vpright and sincere obedience doth inlarge it selfe to all the commandements, as Dauid saith, Psal. 119. 6 *I shall not be confounded, when I haue respect to all thy commaundements.* And Saint Iames saith, *he which faileth in one lawe is* Iam. 2. 10. *guilty of all* that is, the obedience to many commaundements is indeede before God no obedience, but a flatte sinne, if a man wittingly and willingly carrie a purpose omit any one dutie of the lawe. Hee that repents of one sinne truely, doeth repent of all: and he that liues but in one knowen sinne without repentance, though he pretend neuer so much reformation of life, indeed repents of no sinne. Secondly this obedience must extend it selfe to *the whole course of a mans life* after his conuersion and repentance. We must not iudge of a man by an action or two, but by the tenour of his life. Such as the course of a mans life is, such is the man: though hee, through the corruption of his nature, faile in this or that particular action yet doth it not preiudice his estate before GOD, so be it he renue his repentance for his seuerall slipps and fals not lying in any sinne; and withall from yeare to yeare walke vnblameable before God and men. S. Paul

2. Tim. 2. 19. faith, *The foundation of God remaineth sure: the Lord knoweth who are his.* Nowe some might hereupon say, it is true indeede, GOD knowes who are his; but how may I be assured in my selfe that I am his? to this demaund, as I take it, Paul answers in the next words, *Let every one that calleth on the name of the Lord depart from iniquitie*: that is, let men inuocate the name of God, praying seriously for things whereof they stand in neede, withall giuing thanks, and departing from all their former sinnes, and this shall be vnto them an infallible token that they are in the election of God. Thirdly in outward obedience it is required that it proceede from the whole man: as the regeneration which is the cause of it, is through the whole man in bodie, soule, and spirit. Againe, obedience is the fruit of loue, and loue is from the pure heart, the good conscience, and faith vnfained.

1. Thess. 3. 13.

Thus we haue heard the testimonies & tokens whereby a man may be certified in his cõscience that he was chosen to saluation before all worlds; If any desire further resolution in this point, let them meditate vpon the 15. Psal. and first Epistle of S. Iohn, beeing parcels of Scripture penned by the holy Ghost for this ende.

Here some will demaund howe a man may be assured of his adoption, if he want the testimonie of the spirit to certifie him thereof. *Ans.* Fire is knowne to be no painted but a true fire, by two notes; by heate, and by the flame: now if the case fall out that the fire want a flame, it is still knowne to be fire by the heate. In like manner, as I haue saide, there be two witnesses of our adoption. Gods spirit, and our spirit: now if it fall out that a man feele not the principall, which is the spirit of adoption, hee must then haue recourse to the second witnesse and search out in himselfe the signes & tokens of the sanctification of his owne spirit, by which he may certenly assure himselfe of his adoption, as wee know fire to be fire by the heat though it want a flame.

Psal. 119.

Againe it may bee demaunded on this manner: how if it come to passe that after inquirie, we find but few signes of sanctification in our selues. *Ans.* In this case we are to haue recourse to the least measure of grace, lesse then which, there is no sauing grace; and it stands in two things: an hearties disliking of our sinnes because they are sinnes, and a desire of reconciliation with God in Christ for them all: and these are tokens of adoption, if they bee soundly wrought in the heart, though all other tokens for the present seeme to be wanting. If any shall say, that a wicked man may haue this desire, as Balaam, who desired to die the death of the righteous: the answer is, that Balaam indeed desired to die as the righteous man doth, but he could not abide to liue as the righteous: he desired the end, but not the proper subordinate meanes which tende vnto the end; as vocation, iustification, sanctification, repentance, &c. the first is the worke of nature, the secõd is the worke of grace. Now I speake not this to make men secure and to content themselues with these small beginnings of grace, but onely to shew how any may assure themselues that they are at the least babes in Christ: adding this withal, that they which haue no more but these small beginnings must bee carefull to increase them, because he which goes not forward goes backward.

Lastly it may be demanded what a man should doe if he want both the testimonie of Gods spirit and his owne spirit, and haue no meanes in the world of assurance. *Ans.* He must not vtterly despaire, but be resolued of this, that though he want assurance now, yet he may obtaine the same hereafter. And such must be admonished to heare the word of God preached: and being outwardly of the Church, to receiue the Sacraments. When wee haue care to come into the Lords vineyard & to conuerse about the wine-presse, we shall finde the sweete iuyce of heauenly grace pressed forth vnto vs plentifully by the word and sacraments, to the comfort of our consciences, concerning Gods election. This onemercie that God by these meanes in some part reuealeth his mercy, is vnspeakable. When sicknesse or the day of death comes, the deerest seruants of God, it may be, must inconnter with the temptations of the deuill, and wrastle in conscience with the wrath and displeasure of God, as for life and death: and nõ man knowes, how terrible these things are, but those which haue felt them. Now when men walke thus through the valley of the shadow of death, vnlesse God should as it were open heauen, and streame downe vnto vs in this world some light some beames of his loue in Christ by the operation of his spirit, miserable were the case euen of the righteous.

Thus much of Election, now followes

Repro-

Reprobation, in handling whereof we are to obſerue three things. I. what it is. II. howe God doth execute this decree. III. howe a man may iudge of the ſame.

For the firſt, *Reprobation is Gods decree in which becauſe it ſo pleaſed him, hee hath purpoſed to refuſe ſome men by meanes of Adams fall and their owne corruptions, for the manifeſtation of his iuſtice.* Firſt, I ſay, it is a decree, and that is euident thus. If there be an eternall decree of God, whereby hee chooſeth ſome men, then there muſt needs be another decree whereby he doth paſſe by others and refuſe them. For election alwayes implies a refuſal. Againe, what God doeth in time, that he decreed to doe before time: as the caſe falls out euen with men of meane wiſedome, who firſt of all intend with themſelues the things to be done and after doe them. But God in time refuſeth ſome men as the Scripture teſtifieth, and it appeareth to be true by the euent: Therefore God before al worlds decreed the reiecting of ſome men.

Now in this decree foure points are to be conſidered. The firſt is the matter or obiect thereof, which is the thing decreed, namely, the reiection of ſome men in reſpect of mercie, or the manifeſtation of his iuſtice vpon them. This may ſeeme ſtrange to mans reaſon, but here wee muſt with all ſubmiſſion ſtrike our top-ſailes, for the worde of God ſaith, as much in plaine tearmes, The Apoſtle Iude ſpeaking of falſe Prophets ſaith, that *they were of olde ordained to this damnation.* And Paul ſaith in emphaticall tearmes, that *God makes veſſels of wrath prepared to deſtruction:* and ſome *are reiected*, whom hee oppoſeth to them, which are elected to ſaluation.

Iud. 4.

Rom. 9. 22. 2. Cor. 4. 3. 2. Thel. 2. 9. 13.

The ſecond point is the impulſiue cauſe that mooued God to ſet downe this decree concerning his creature, and that was nothing out of himſelfe, but his very will and pleaſure. He hardened Pharaoh with finall hardnes of heart, becauſe he would: and therefore he decreed to doe ſo becauſe he would. And our Sauiour Chriſt ſaith, *I thanke thee, O father, Lord of heauen and earth, becauſe thou haſt hid theſe things from the wiſe and men of vnderſtanding, and haſt opened them vnto babes.* But vpon what cauſe did God ſo? It followes in the next wordes, *It is ſo, O Father, becauſe thy* good pleaſure *is ſuch*. And if it be in the power and libertie of a man to kill an oxe or a ſheepe for his vſe, to hunt & kill the hare and partridge for his pleaſure: then much more without iniuſtice may it bee in the will and libertie of the creator to refuſe & forſake his creature for his glorie. Nay, it ſtands more with equitie a thouſand fold, that all the creatures in heauen and earth ſhould ioyntly ſerue to ſet forth the glory and maieſtie of God the creator in their eternall deſtruction, then the ſtriking of a flie or the killing of a flea ſhould ſerue for the dignitie of all men in the world. For al this, it is thought by very many to be very hard to aſcribe vnto GOD who is full of bountie and mercie ſuch a decree, and that vpon his very will: but let vs ſee their reaſons. Firſt of all they ſay it is a point of crueltie with God to purpoſe to create a great part of the worlde to damnation in hel fire; the anſwer is, that by the vertue of this decree, God cannot be ſaid to create any man to damnation, but to the manifeſtation of his iuſtice and glorie in his due and deſerued damnation: and the doing of this is abſolute iuſtice. Secondly it is alleagded that by this means God ſhal hate his owne creature, and that before it is: but it is an vntrueth. We muſt diſtinguiſh betweene Gods purpoſe to hate an actuall hating. Nowe indeede God before all worldes did purpoſe to hate ſome creatures: and that iuſtly ſo farre foorth as his hating of them will ſerue for the manifeſtation of his iuſtice: but he neither hates them indeede, nor loues them before they are: and therefore actuall hatred comes not in till after the creation. Whome God hath decreed to loue, them, when they are once created, he begins to loue in Chriſt with actuall loue: and whom he hath decreed to hate, them beeing once created, he hates in Adam with actuall hatred. Thirdly it is obiected that by this doctrin God ſhall be the author of ſinne, for he which ordaines to the end, ordaines to the meanes of the ende: but God ordaines men to the ende, that is, damnation: therefore he ordaines them to the means thereof, that is ſinne. *Anſ.* The propoſition being thus vnderſtood, hee which ordaines a man to an ende, in the ſame order and manner ordaines him to the meanes, is falſe. For one may be ordained to the end ſimply, the end being ſimply good; and yet not be ſimply ordained to the meanes, becauſe they may be euil in themſelues, & onely good in part, namely ſo far forth as they haue reſpect of goodnes in the mind of the ordainer. Secondly, the aſſumption

Matth. 11. 25.

Verſ. 26.

is falſe; for the ſupreame end of gods coũſell is not damnation, but the declaration of his iuſtice in the iuſt deſtruction of the creature: neither doeth God decree mans damnation as it is damnation, that is, the ruine of man and the putting of him forth to periſhment, but as it is a reall execution of iuſtice. Thirdly we muſt make diſtinction betweene ſinne it ſelfe and the permiſſion thereof, and betweene the decree of reiection, and actuall damnation: nowe the permiſſion of ſinne, and not ſinne it ſelfe properly is the ſubordinate meanes of the decree of reiection. For when God had decreed to paſſe by ſome men, hee withall decreed the permiſſion of ſinne, to which permiſſion men were ordained: & ſinne it ſelfe is no effect, but onely the conſequent of the decree: yet ſo, as it is not only the antecedent, but alſo the efficient & meritorious cauſe of actuall damnation

The third point is, the reall foundation of the execution of this decree, in iuſt condemnation and that is the voluntary fall of Adam and of all his poſterity in him with the fruit thereof, the generall corruption of mans nature. For howſoeuer God hath purpoſed to refuſe men becauſe it ſo pleaſed him, yet when his purpoſe comes to execution he condemneth no man but for his ſinnes: and ſinne though it were not in the counſell of God an impulſiue cauſe that mooued him to purpoſe a declaration of Iuſtice and iudgement, yet was it a ſubordin ate meanes of damnatiõ: God in wonderfull wiſedome ordering & diſpoſing the execution of this decree, ſo as the whole blame and fault of mans deſtruction ſhould be in himſelfe. And therfore the Lord in the Prophet Oſe ſaith,

Hoſ. 13.9. *One hath deſtroyed thee, but I will helpe thee:* that is, ſaluation is of God, and the condẽnation of men is from themſelues. Nowe wheras many deprauing our doctrine ſay, that we aſcribe vnto God an abſolute decree in which he doth abſolutely ordaine men to damnation, they may here be anſwered. If by abſolute, they vnderſtãd that which is oppoſed to conditional, then wee hold and auouch, that all the eternall decrees of God are ſimple or abſolute, and not limited or reſtrained to this or that condition or reſpect. If by abſolute, they vnderſtand a bare and naked decree without reaſon or cauſe, then wee deny Gods decrees to be abſolute. For though the cauſes thereof bee not knowne to vs, yet cauſes there be, knowne to him, and iuſt they are: yea the very will of God it ſelfe is cauſe ſufficient, it beeing the abſolute rule of iuſtice. And though men in reaſon can not diſcerne the equitie and iuſtice of Gods will in this point, yet may wee not thereupon conclude that therefore it is vniuſt. The ſonne may ſhine, clearely though the blinde man ſee it not. And it is a flate miſtaking to imagine that a thing muſt firſt of all bee iuſt in it ſelfe, and then afterward be willed of God. Whereas contrariſe, God muſt firſt wil a thing before it can be iuſt. The will of God doth not depend vpon the qualitie and nature of the thing, but the qualities of things in order of cauſes followe the wil of God. For euery thing is as God wils it. Laſtly, if it be called an abſolute decree becauſe it is done without all reſpect to mans ſinne, then we ſtill denie it to be abſolute. For as God condẽnes man for ſin: ſo he decreed to condemne him for & by his ſinne: yet ſo, as if the queſtion be made what is the cauſe why he decrees rather in his iuſtice to condemne this man then that man, no other reaſon can bee rendred, but his will.

The laſt point, is the ende of Gods decree, namely the manifeſtation of his iuſtice, as Salomon ſaith, *The Lord hath made all things for his owne ſake, and the wicked for the day of euill.* And Paul ſaith, that God made veſſels of wrath, *to ſhew his wrath and to make his power knowne.* Prou. 16.4 Rom. 9.22

Thus we haue ſeene what Reprobation is: nowe followes the execution thereof, for that which God decrees before time, in time he executes. And here a ſpeciall rule to be remembred is this. *Thoſe which are ordained to iuſt damnation, are likewiſe ordained to be left to themſelues in this worlde, in blindnes of minde and hardneſſe of heart, ſo as they neither ſhall nor will repent of their ſinnes.* The trueth of this we may ſee in Gods word. For S. Peter ſpeaking of the Prieſts and Doctours, and chiefe of the people among the Iewes ſaith plainely, *They ſtumbled at the word, and are diſobedient.* Why ſo? the reaſon is there ſet downe *becauſe they were ordained to it of olde.* And ſo Paul ſaith to the Corinthians, that he handled not the word of God deceitfully, but in the declaration of the trueth he approoued himſelfe to euery mans conſcience in the ſight of God. Nowe hereupon it might be ſaid: howe then comes it to paſſe that all receiue not the Goſpell in Corinth; and to this he anſwers with a 1. Pet. 2.8.

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terrible ſentence, *If* (ſaith he) *our Goſpell*
2.Cor.4.3 *be hid, it is hid to them that periſh*: giuing vs to vnderſtand, that God leaues the to theſelues in this world, whome he purpoſeth to refuſe. And the Lord by the Prophet Eſai ſaith of the Iewes, *by hearing they ſhall*
Eſa.7.4. *heare and not vnderſtand, and by ſeeing they ſhall ſee and not perceiue, leaſt they ſhould heare with their eares, and ſee with their eyes, and vnderſtand with their hearts, and ſo turne and be ſaued.*

The vſe of this is manifold: firſt it ſerueth to ouerthrow the opinion of carnall men which reaſon thus: If I be ordained to damnation, let me liue neuer ſo godly and well, I am ſure to be damned, therefore I wil liue as I liſt: for it is not poſſible for me to alter Gods decree. Blaſphemous mouthes of men make nothing of this and like ſpeeches, & yet they ſpeake flat contraries. For whome God hath purpoſed in his eternall counſell to refuſe, them alſo he hath purpoſed for their ſinnes, to leaue to the blindneſſe of their minds and hardnes of their hearts, ſo as they neither will nor can liue a godly life.

Secondly, this rule doth as it were, lead vs by the hand to the conſideration of the fearefull eſtate of many people among vs. We haue had for the ſpace of thirty yeares and more the preaching of the Goſpell of Chriſt, and the more plentifully by reaſon of the ſchooles of learning. But what hath bin the iſſue of it? I doubt not but in many it hath bin the meanes of their conuerſion and ſaluation: but to ſpeake generally of the greater part there is litle or no fruit to be ſeene. The moſt after this long preaching remaine as blinde, as impenitent, as hard hearted, and as vnreformed in their liues as euer they were, though they haue heard the Lord calling them to repentance from day to day, and from yeare to yeare. Well if this rule bee the trueth of God, as no doubt it is, then I ſay plainely, that there is a moſt fearefull iudgement of God among vs. My meaning is not to determine or giue ſentence of any mans perſon, of any towne or people, neuertheleſſe this may be auouched, that it is a terrible and dangerous ſigne of the wrath of God, that after this long & daily preaching, there is ſtill remaining a general hardneſſe of heart, impenitencie, & want of reformation in the liues of men. The ſmithes ſlithy, the more it is beaten the harder it is made: and commonly the hearts of men, the more they are beaten with the hammer of Gods word, the more dull, ſecure, and ſenceleſſe they are. This beeing ſo, it ſtands euery man in hand to looke to his owne eſtate. We are carefull to flie the infection of the bodily plague: oh then! how carefull ſhould we be to flie the common blindneſſe and hardneſſe of heart, which is the very plague of all plagues, a thouſand fold worſe then all the plagues of Egypt? And it is ſo much the more fearefull, becauſe the more it takes place, the leſſe it is perceiued. When a malefactour on the day of aſſiſe is brought forth of the iayle, with great bolts and fetters to come before the iudge, as he is going all men pitty him and ſpeake comfortably vnto him: but why ſo? becauſe he is nowe to be arraigned at the barre of an earthly iudge. Nowe the caſe of all impenitent ſinners is farre more miſerable, then the caſe of this man: for they lie fettered in bondage vnder ſinne and Sathan; and this ſhort life is the way, in which they are going euery houre to the barre of Gods iuſtice, who is the King of kings and Lord of lords, there to be arraigned and to haue ſentence of condemnation giuen againſt them. Nowe canſt thou pitie a man that is before an earthly iudge, and wilt thou not bee touched with the miſerie of thine owne eſtate who goeſt euery day forward to the barre of Gods iuſtice; whether thou be ſleeping or waking ſitting or ſtanding, as a man on the ſea in a ſhippe goes continually toward the hauen, though he himſelfe ſtirres not his foote. Beginne now at length to lay this point to your hearts, that, ſo long as ye runne on in your blinde waies without repentance, as much as ye can, ye make poſt haſt to hel-ward; & ſo longe as you continue in this miſerable condition, as Peter ſaith, *Your iudgement is not farre off, and your damnation ſleepeth not.* Thirdly, ſeeing thoſe whome God hath purpoſed to refuſe ſhall be left vnto themſelues, and neuer come to repentance, we are to loue and imbrace the word of God preached and taught vnto vs by the miniſters of the Goſpell: withall ſubmitting our ſelues vnto it, and ſuffering the Lord to humble vs thereby, that we may come at length out of the broad way of blindnes of minde and hardneſſe of heart leading to deſtruction, into the ſtrait way of true repentance and reformacion of life, which leadeth to ſaluation. For ſo long as a man liues in this world after the

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luſts of his owne heart, hee goes on walking in the very ſame broad way to hell, in which all that are ordained to condemnation walke: and what a fearefull thing is it, but for a little while to bee a companion in the way of deſtruction with them that periſh: and therefore I ſay once againe, let vs all in the feare of God, lay his word vnto our hearts, and heare it with reuerence, ſo as it may be in vs the ſword of the ſpirit to cut downe the ſinnes and corruptions of our natures, and worke in vs a reformation of life and true repentance.

The third point concerning the decree of Reprobation, is the Iudgement to bee giuen of it. This iudgement belongeth to God principally and properly, becauſe he knoweth beſt what he hath determined concerning the eſtate of euery man, and none but he knowes who they be which are ordained to due and deſerued damnation. And againe, he onely knoweth the hearts and wils of men, and what grace he hath giuen them, what they are, and what all their ſinnes be, and ſo doth no angel nor creature in the world beſide. As for men, it belongs not to them to giue iudgement of reprobation in themſelues or in others, vnleſſe God reueale his will vnto them and giue them a gift of diſcerning. This gift was beſtowed on ſundrie of the Prophets in the old teſtament, and in the uewe teſtament on the Apoſtles, Dauid in many Pſalmes makes requeſt for the confuſion of his enemies, not praying onely againſt their ſinnes, (which we may doe) but euen againſt their perſons which we may not doe. No doubt he was guided by Gods ſpirit, and receiued thence an extraordinary gift to iudge of the obſtinate malice of his aduerſaries. And Paul praies againſt the perſon of Demetrius, ſaying, *The Lord reward him according to his doings*. And ſuch kind of praiers were lawfull in them, becauſe they were carried with pure and vpright zeale, and had noe doubt a ſpeciall gift whereby they were able to diſcerne of the finall eſtate of their enemies. Againe, God ſometimes giues this gift of diſcerning of ſome mēs final impenitencie to the Church vpon earth, I ſay not, to this or that priuate perſon, but to the body of the Church or greater part thereof. S. Iohn writing vnto the Churches ſaith, *There is a ſinne vnto death*, (that is, againſt the holy Ghoſt) *I ſay not that thou ſhouldeſt pray for it*: in which whros he takes it for graunted, that this ſinne might be diſcerned by the Church in thoſe daies. And Paul ſaith, If any man beleeue not the Lord Ieſus, *let him be had in execration*, Mara-natha, that is, pronounced accurſed to euerlaſting deſtruction. Whence it appeares, that the Church hath power to pronounce men reiected to euerlaſting damnation, vpon ſome ſpeciall occaſions though *I dare not ſay ordinarily and vſually. The primitiue church with one conſent prayed againſt Iulian the Apoſtata, and the praiers made were not in vaine, as appeared by the euent of his fearfull ende. As for priuate and ordinarie men, for the tempering and rectifying of their iudgements, in this caſe they muſt follow two rules. The one is, that euery member of the church is bound to beleeue his owne election. It is the commandemēt of God binding the very conſcience, that we ſhould beleeue in Chriſt. Nowe to beleeue in Chriſt, is not onely to put our affiance in him, and to be reſolued that we are iuſtified and ſanctified & ſhall be glorified by him, but alſo that wee are elect to ſaluation in him before the beginning of the world, which is the foundation of the reſt. Againe, if of things that haue neceſſary dependance one vpon an other, we are to beleeue the one, then we are to beleeue the other. Now election & adoption are things conioyned, and the one neceſſarily dependes vpon the other. For all the elect (as Paul ſaith) are predeſtinate to adoption: and we are to beleeue our owne adoption: and therefore alſo our election. The ſecond rule is, that concerning the perſons of thoſe that be of the church, we muſt put in practiſe the iudgement of charitie, and that is to eſteeme of them as of the elect of God till God make manifeſt otherwiſe. By vertue of this rule the miniſters of Gods word are to publiſh and preach the Goſpel to all without exception. It is true indeede there is both wheat and darnell in Gods field, chaffe & corne in Gods barne, fiſh and droſſe in Gods net, ſheepe and goats in Chriſts folde: but ſecret iudgements belong vnto God, and the rule of loue, which is to thinke & wiſh the beſt of others, is to be followed of vs that profeſſe faith working by loue.

* ſic Chryſ.

It may be demanded, what we are to iudge of them that as yet are enemies of God. *Anſw.* Our dutie is, to ſuſpend our iudgement concerning their finall eſtate: for we know not whether God will call them or noe: and therfore we muſt rather

pray

Pſal. 69. & 109.

2. Tim. 4. 14.

1. Ioh. 5. 16.

1. Cor. 6. 22.

1. Ioh. 3.

pray for their conuersion then for their confusion.

Againe, it may be demanded, what is to be thought of al our ancestours and forefathers that liued and died in the times when poperie tooke place. *Ans.* We may well hope the best and thinke that they were saued: for though the Papacie be not the Church of God, and though the doctrine of Poperie rase the foundation, yet neuertheleſſe in the very midſt of the Romane Papacie God hath alwaies had a remnant which haue in ſome measure truly serued him. In the old testament when open Idolatrie tooke place in all Israel, God saide to Eliah, *I haue reserued seauen thousand to my selfe that neuer bowed knee to Baal.* and the like is and hath beene in the generall apoſtaſie vnder Antichriſt. Saint See Illyr. Cacal. test. verit. Iohn saith, that when the woman fled into the wilderneſſe for a time, euen then *there was a remnant of her seede which kept the cõmandements of God, and had the testimonie of Iesus Christ.* And againe, when ordinarie Reu. 12. 17 meanes of saluation faile, then God can & doth make a supple by meanes extraordinarie, and therefore there is no cause why we should say, that they were condemned.

Thirdly it may be demanded, whether the common iudgement giuen of *Francis Spira* that he is a reprobate be good or not *Ans.* Wee may with better warrant say no; then any man say, yea. For what gifts of discerning had they, which came to visit him in his extremitie; and what reasons induced them to giue this peremptorie iudgement? He said himselfe that he was a reprobate: that is nothing; a sicke mans iudgment of himselfe is not to bee regarded. Yea, but he dispaired; a senſleſſe reason: for so doth many a man yeare by yeare, and that very often as deepely as euer *Spira* did; and yet by the good helpe of the ministerie of the word, both are and may be recouered. And they which will auouch *Spira* to be a reprobate, must goe further and proouе two things, that hee dispaired both *wholly* and *finally*: which if they can not proouе, we for our parts must suspend our iudgements, and they were much to blame that first published the booke.

Lastly it may be demanded, what is to be thought of them that make very fearefull end in raging and blaspheming *Ans.* Such strange behauiours are oftentimes the fruits of violent diseases which torment the bodie, and bereaue the minde of sence and reason: and therefore if the persons liued well, we must thinke the best: for we are not by outward things to iudge of the estate of any man. Saloman saith, that all things come alike to all, and the same condition to the iust and to the wicked.

Thus much of the parts of predestination. Now followes the vse thereof: and it concernes partly our iudgements, partly our affections, and partly our liues. The vses which concerne iudgement are three. And first by the doctrine of predestination we learne that there cannot be any iustification of a sinner before God by his workes. For Gods election is the cause of iustification, because whome God electeth to saluation after this life, them he electeth to be iustified in this life. Now election it selfe is of grace and of grace alone, as Paule saith, *Election is by grace, and if it be* Rom. 11. 5 *of grace, it is no more of workes: or els were grace no grace*: therefore iustification is of grace and of grace alone: and I reason thus: The cause of a cause is the cause of all things caused: but grace alone is the cause of predestination, which is the cause of our vocation, iustification, sanctification, &c. Grace therefore is also the alone cause of all these. Therefore the Scriptures ascribe not onely the beginning, but also the continuance and accomplishment of all our happines to grace. For first, as election, so vocation is of grace. Paule saith, *God hath called vs not according to our works* 2. Tim. 1. 9 *but according to his purpose and grace.* Again, faith in Christ is of grace. So it is said, *To you it is* giuen *to beleeue in Christ*. Also Phil. 1. 29. the iustification of a sinner is of grace. So Paule saith plainly to the Romans: *You are* Rom. 3. 24 *iustified* freely *by his grace*. Againe, sanctification and the doing of good workes is of grace. So it is said, *We are his workemanship* Eph 2. 10. *created in Christ Iesus vnto good workes, which God hath ordained that we should walk in the*. Also perseuerance in good works & godlines is of grace. So the Lord saith, *I will* Ier. 32. 40. *make an euerlasting couenant with them, that I will neuer turne away from them to do them good, but I will put my feare in their hearts, that they shall not depart from me*. Lastly, life euerlasting is of grace. So Paul saith, *Life euerlasting is the gift of God through Ie-* Rom. 6. 23 *sus Christ*. Now they of the church of *Rome* teach the flat contrarie: they make two iustifications; the first whereby a man of an euill man is made a good man: the second, whereby of a good man he is made better.

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The first they ascribe to grace; but so, as the second is by workes. Secondly hence we learne, that the art of iudiciall astrologie is vaine and friuolous. They that practise it, doe professe themselues to tell of things to come almost whatsoeuer, and this they doe by casting of figures: and the speciall point of their art is to iudge of mens natiuities. For if they may knowe but the time of a mans birth, they take vpon them to tell the whole course of his life from yeare to yeare, form weeke to weeke, and from day to day, from the day of his birth to the houre of his death: yea that which is more, they professe themselues to tell all things that shall befal men either in body, goods, or good name, and what kinde of death they shall die. But that this their practise is not of God, but indeede vnlawefull, it may appeare by this, because it stands not with the doctrine of Gods predestination. Two twinnes begotten of the same parents, & borne both at one & the same time, by the iudgement of Astrologians must haue both the same life and the same death, & be euery way alike both in goods and good name: yet we see the cõtrarie to be true in Iacob & Esau, who were borne both of the same parents at one time. For Iacob tooke Esau by the heele, so as there could not be much difference betweene them in time: yet for all this Esau was a fierce man and wilde, giuen to hunting; but Iacob was milde of nature, and liued at home: the one had fauour at Gods hand and was in the couenant, but God kept backe that mercy from the other. Againe, in a pitcht field are slaine a thousand men at one and the same time: now if we consider the time of their births, it may be, they were borne at a thousand sundrie times, and therefore vnder so many diuers positions of the heauens, & so by the iudgment of all Astrologers should haue all diuers and sundrie liues and endes: but we see according to the determination of the counsell of God, they haue all one and the same ende: and therefore this must admonish all those that are brought vp in schooles of learning, to haue care to spend their time in better studies: and it teacheth those that are fallen into any manner of distresse, not to haue recourse vnto these fonde figure-casters. For their astrological iudgements are false and foolish, as wee may see by the two former examples. Thirdly, the knowledge of God is one of the most speciall points in Christian religion: & therfore the Lord saith, *Let him that reioyce, reioyce in this, that he vnderstandeth & knoweth me. For I am the Lord which shew mercie and iudgement in the earth.* Ier. 9. 24. And our Sauiour Christ saith, *This is life eternal to know thee, the onely very God, and whome thou hast sent Iesus Christ.* Ioh. 17. 3. Now Gods predestination is a glasse wherein we may behold his maiestie. For first, by it we see the wonderfull wisdome of God, who in his eternall counsel did foresee and most wisely set downe the estate of euery man: secondly his omnipotencie, in that he hath power to saue and power to refuse whom he will: thirdly, his iustice and mercie both ioyned togither in the execution of election: his mercy in that he saueth those that were vtterly lost; his iustice in that he ordained Christ to be a mediatour to suffer the curse of the law, and to satisfie his iustice for the elect: fourthly his iustice in the execution of the decree of Reprobation; for though he decreed to hold backe his mercie from some men, because it so pleased him, yet he condemneth no man but for his sinnes. Now the consideration of these and the like points, bring vs to the knowledge of the true God.

The vses which concerne our affections are these. First the doctrine of predestination ministers to all the people of God matter of endlesse consolation. For considering Gods election is vnchangeable, therefore they which are predestinate to saluation can not perish: though the gates of hell preuaile against them so as they be hardly saued, yet shal they certenly be saued; therefore our Sauiour Christ saith, that in the latter daies shall arise false Christs and false prophets, which shall shew greate signes & wonders, *so that if it were possible they should deceiue the very Elect.* Mat. 24. 24. In which words he takes it for granted, that the elect of God can neuer finally fall away. And hereupon he saith to his disciples when they reioyced that the deuills were subiect to them, *rather reioyce that your names are written in heauen.* Luk. 10. 20. And S. Paul speaking of Hymeneus and Philetus, which had fallen away from the faith, least the Church would be discouraged by their fal, because they were thought to be worthie men and pillars of the Church; he doth comfort them from the very ground of election, saying, *The foundation of God remaineth sure and hath this seale: The Lord knoweth who are his.* 2 Tim. 2. 19. Where

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Gods election is compared to the foundation of an houſe, the building whereof may be ſhaken, but the ground worke ſtãdeth faſt: and therefore Paul ſaith further,
Rom.8.33. *Who ſhall lay any thing to the charge of Gods elect?* Nowe then that we may haue comfort in diſtreſſe, and ſome thing to ſtay vpon in all our troubles: we in this world are as ſtrangers in a far countrie: our paſſage homeward is ouer the ſea of this worlde: the ſhippe wherein we ſaile is the Church: and Satan ſtirres vp many blaſts of troubles and temptations, and his purpoſe is to ſinke the ſhip, or to driue it on the rocke; but we muſt take the anchor of hope and faſten it in heauen vpon the foundation of Gods election: which beeing done, wee ſhall paſſe in ſafety and reioyce in the middeſt of all ſtormes and tempeſts. Secondly whereas God refuſeth ſome men, and leaues them to themſelues, it ſerues to ſtrike a feare into euery one of vs whatſoeuer we be, as Saint Paul ſaith in the like caſe, the Iewes beeing the naturall branches *are broken off through vnbeleefe, and thou ſtandeſt by faith: be not high minded, but*
Rõ.11.20 *feare.* This indeed was ſpoken to the Romanes, but we muſt alſo lay it vnto our hearts. For what is the beſt of vs, but a lumpe of clay? and howſoeuer in Gods counſell we are choſen to ſaluation, yet in our ſelues we are all ſhutte vp vnder vnbeleefe, and are fit to make veſſels of wrath. Our Sauiour Chriſt calleth Iudas a deuill, and we knowe his lewde life and fearefull end: nowe what are we better then Iudas by nature? If we had beene in his ſtead, without the ſpeciall bleſſing of God, we ſhould haue done as he did: he betraied Chriſt; but if God leaue vs to our ſelues, we ſhall not onely betray him, but by our ſinnes euen crucifie him a thouſand waies. Furthermore let vs bethinke our ſelues of this, whether there be not already condẽned in hell, who in their liues were not more grieuous offendours then we. Eſai calleth the people of his time a people of
Eſa.1.10. Sodome and Gomorrha; giuing the Iewes then liuing to vnderſtand, that they were as bad as the Sodomites, and as the people of Gomorrha, on whome the Lord hath ſhewed his iudgements long before. If this be true, thẽ let vs with feare & trembling be thankefull to his maieſty that he hath preſerued vs hitherto from deſerued damnation.

The vſes which reſpect our liues and conuerſations are manifold. Firſt ſeeing God hath elected ſome to ſaluation, and hath alſo laid downe the meanes in his holy word whereby we may come to the knowledge of our particular election, wee muſt therefore as Saint Peter counſelleth vs, *giue al diligence to make our election ſure.* 2.Pet.1.10
In the world men are carefull and painfull ynough to make aſſurance of landes and goods to themſelues, and to their poſteritie: what a ſhame is it then for vs, that we ſhould be ſlacke in making ſure to our ſelues the election of God, which is more worth then al the world beſide? and if we ſhall continue to be ſlacke herein, the leaſes of our landes and houſes and all other temporall aſſurances ſhall be bills of accuſation againſt vs at the day of iudgement to condemne vs. Secõdly, by this doctrine we are taught to liue godly and righteouſly in this preſent world; becauſe all thoſe whome God hath choſen to ſaluation, he hath alſo appointed to liue in newneſſe of life, as Saint Paul ſaith, *God hath choſen vs* Eph.1.4.
in Chriſt before the foundation of the worlde, that we ſhould be holy and without blame be- Eph.2.10.
fore him. And againe, *We are created in Chriſt Ieſus vnto good workes, which God hath ordained that we ſhould walke in them.* 1.Theſ.2.13.
And, *God hath choſen you to ſaluation thorough ſanctification of the ſpirit and faith of the trueth.* The elect are veſſels of *honour:* Rom.9.21.im.2.21.
and therefore all thoſe that will be of the number of the elect, muſt carry themſelues as veſſels of honour. For ſo long as they liue in their ſinnes they bee like veſſels of diſhonour, imploying themſelues to the moſt baſe ſeruice that can be, euen to the ſeruice of the deuil. The ſunne was ordained to ſhine in the day, and the moone in the night, and that order they keepe: yea euery creature in his kinde obſerueth the courſe appointed vnto it by creation, as the graſſe to growe, and trees to bring forth fruit: nowe the elect were ordained to this ende to lead a godly life, and therefore if we would either perſwade our ſelues or the world, that we are indeede choſen to ſaluation, we muſt be plentifull in all good workes, and make conſcience of euery euill way; and to do otherwiſe, is as much as to change the order of nature, and as if the Sunne ſhould ceaſe to ſhine by day and the Moone by night. Thirdly, when God ſhall ſend vpon any of vs in this worlde croſſes and afflictions, either in body or in minde, or any way els (as this life is the vaile of miſerie and teares, and iudgement muſt beginne

beginne at Gods house) we must learne to beare them with all submission and contentation of minde. For whom God knew before, them he hath *predestinate to be made like vnto his sonne*. But wherein is this likenesse? Paul saith, *in the fellowship of his afflictions*, and in a conformity to his death. And the consideration of this, that afflictions were ordained for vs in the eternall predestination of God, must comfort our hearts, and restraine our impacience so oft as we shall goe vnder the burden of them. Hence againe we learne, that they which perswade themselues that they are in the fauour of God, because they liue at ease in wealth and prosperity, are farre deceiued. For Saint Paul saith. *GOD suffereth with long patience the vessels of wrath prepared to destruction, to make knowne his power and to shew forth his wrath on them*. This beeing so, no man then by outward blessings ought to plead that he hath the loue of God. Sheepe that goe in fat pastures come sooner to the slaughterhouse then those which are kept vpon the bare common: and they which are pampered with the wealth of this world, sooner forsake God, and therefore are sooner forsaken of God, then others. Salomon saith. *No man knoweth loue or hatred*, that is, by outward things: for all things come alike to all: the same condition is to the iust and to the vniust, to the wicked and good, to the pure and polluted. Lastly, it may be an offēce vnto vs, when we cōsider that the doctrine of the Gospell is either not knowne, or els despised and persecuted of the whole world; but we must stay our selues with this consideration, that nothing comes to passe by chance; that God knowes who are his; and there must be some in the world, on whome God hath in his eternall counsell purposed to manifest his power and iustice. Againe, Ministers of the Gospel may be discouraged, when after long preaching they see little or no fruit of their labours: the people whome they teach remaining as blind, impenitent, and vnreformed as euer they were. But they must also consider, that it is the purpose of God to choose some to saluation and to refuse others: and that of the first, some are called sooner, some latter, and that the second being left to themselues neuer come to repentance. To this Paul had regard when he said, *If our Gospell be hid, it is hid to them that perish*. And againe, *We are vnto God the sweete sauour of Christ in them that are saued and in them that perish*.

Rom. 8. 29

Phil. 3. 10.

Rom. 9. 22

Eccles. 9. 1.

Hitherto I haue deliuered the truth of this weighty point of religion, which also is the doctrine of the Church of England: now it followeth that we should consider the falshood. Sundrie Diuines haue deuised, and in their writings published a new frame or platforme of the doctrine of Predestination: the effect whereof is this. The nature of God (say they) is infinite loue, goodnesse, and mercie it selfe: and therefore he propounds vnto himselfe an ende answerable therevnto, and that is the communication of his loue and goodnes vnto all his creatures. Now for the accomplishing of this supreame and absolute ende, he did foure things. First he decreed to create mā righteous in his owne image: secondly, he foresaw the fall of man after his creation, yet so, as he neither willed nor decreed it: thirdly, he decreed the vniuersall Redemption of al and euery man effectually by Christ, so be it they will beleeue in him: fourthly, he decreed to call al and euery man effectually, so as if they will, they may be saued. This beeing done, hee in his eternall counsell foreseeing who would beleeue in Christ, did thereupon elect them to eternall saluation: and againe foreseeing who would not beleeue but contemne grace offered, did thereupon also decree to reiect them to eternall damnation.

This platforme howsoeuer it may seeme plausible to reason, yet indeede it is nothing else but a deuise of mans braine: as will appeare by sundrie defects and errors that be in it. For first whereas it is auouched that Adams fall came by the bare prescience of God, without any decree or will of his, it is a flat vntruth. The putting of Christ to death was as great a sinne as the fall of Adam; nay in some respects greater. Now that came to passe not only by the foreknowledge of God, but also by *his determinate counsell*. And therefore as the Church of Ierusalem saith, *Herod and Pontius Pilate with the Gentiles and the people of Israel gathered themselues togither to doe whatsoeuer thine hand and thy counsell had determined before to be done*: so may we say, that *Adam in his fall did nothing but that which the hand of God and his counsell had determined before to be done*. And considering the will of God extends it self: to the least things that are, euen to sparrowes; whereof none doe light vpon the ground without our heauenly father, how can a

Act. 2. 23.

Act. 4. 28.

man

man in reaſon imagine that the fall of one of the moſt principall creatures that are, ſhall fall out altogither without the will and decree of God? And there can be nothing more abſurd then to ſeuer the foreknowledge of God from his counſell or decree. For by this meanes, things ſhall come to paſſe God [a]nilling, or not knowing, or not regarding them. Now if any thing come to paſſe God nilling it, then that is done which God would not haue done; and to ſay ſo, is to bereaue him of his omnipotencie. And if we ſhall ſay that things fall out, God not knowing of thē; we make him to be imprudent, and denie his omniſcience. Laſtly, if we ſhall ſay that a thing is done, God not regarding it; wee bring in an idol of our owne braines, and ſtabliſh the idle-God of the Epicures. But it is obiected to the contrary, that if God any way decreed and willed the fall of Adam, then he was the authour of ſinne: which once to ſay, is blaſphemie. *Anſ.* The argument followes not. There bee three actions in the will of God; one whereby he doth abſolutely wil any thing and delight in it: and of all ſuch things God himſelfe is the author. The ſecond is, wholly or abſolutely to Nill a thing: and all things thus nilled, can not poſsibly come to paſſe, or haue the leaſt beeing in nature. There is alſo a third action which comes as a meane betweene the two former, which is remiſſely or in part both to nill & will a thing: whereby though God approoue not euill, as it is euill, and therefore doth it not: yet he willeth the permitting of it to be done by others, or the beeing of it; becauſe in reſpect of God that decreeth the permitting of euill, it is good that there ſhould be euill. And on this maner and no otherwiſe God willed the fall of Adam: and therefore in the reaſon of any indifferent man, though hee decreed the fall, yet ſhall he be free from the blame thereof, which lies wholly vpon the doers; theſe two caueats alwaies remembred: firſt that God by his will did not conſtraine or force the will of Adam to ſinne, or infuſe into it any corruption; and that therefore he ſinned willingly and freely, onely by the [b] neceſsitie of immutabilitie, and not by the neceſsitie of coactiō: ſecondly that God willed the fall for a moſt worthie ende, which was, to lay downe a way tending to the manifeſtation both of iuſtice and mercie. Againe it is alleadged that if God willed Adams fall, then his will is flat contrarie to it ſelfe, becauſe hee wills that which he had by expreſſe commandement forbidden, *Anſ.* Indeede if God ſhould both will and forbid one and the ſame thing, in one and the ſame reſpect, there ſhould be a contradiction in Gods will: but that God doth not. He forbad Adams fall, as it was ſinne: for ſo in euery commandement ſinne as it is ſinne is condemned and puniſhed; and yet becauſe it was in a new reſpect, a meanes of manifeſting his glorie, who is able to bring light out of darkneſs; therefore he willingly decreed the permiſsion of it. Inceſt as it is ſin, it is condemned in the ſeuenth commandement, and puniſhed with death: yet as inceſt was a puniſhment of Dauids adultery, God is ſaid to take his wiues and *to giue them* to his ſonne Abſolom. 2 Sam. 12. 11.

Some againe, as it appeares by their writings, feare to aſcribe vnto GOD ſo much as a permiſsion of Adams fall: but no doubt they are deceiued. For if theſe rules bee true; that God is omnipotent; that he workes all things that are by the counſell of his will, and gouernes them; that hee hath care and regard ouer man; that nothing is hid from him; that he is vnchangeable, there muſt needes be permiſsion of euill. If the deuill could not enter ſo much as into an heard of ſwine without permiſsion, ſhall we thinke that hee could compaſſe the fall and ouerthrow of man, without a permiſsion? Indeede to permit, is not to hinder euill when one may; and with men it is a fault, but not with God, becauſe hee is not bound to hinder the euill which he permits. Mark. 5. 13

The ſecond fault is, that they make the Preſcience of mans faith and vnbeleefe, to be the [c] impulſiue cauſe of Gods decree. For they ſay that God eternally decrees to ſaue or refuſe men, becauſe he did foreſee that they would beleeue or not beleeue. But indeede it is a manifeſt vntruth. Among the cauſes of al things that are, there is an order ſet downe by God himſelfe, in which order ſome cauſes are higheſt, ſome loweſt, ſome in the middeſt. Nowe the higheſt cauſe of all is that, which ouerrules all and is ouerruled of none: and that is Gods will, beyond which there can be no higher cauſe: for God is placed aboue all, and ſubiect to none. And this very will of his is the cauſe of all things that haue beeing: for wee muſt not imagine that a thing firſt of all exiſteth, and then afterward is willed of God; but firſt of all

[a] Nolente, neſciente, non curante.

1 Volendo velle.

2. Nolendo nolle, or, penitus nolle.

3. Remiſse & velle & nolle, or nolendo velle.

[b] Decretum Dei non tollit libertatem voluntatis ſed ordinat.

[c] or, ſome ſpeak a rule according to which he ordereth his decree.

all God wills a thing, and then afterward it comes to haue a beeing. Now to ſay that foreſeene faith or vnbeleefe are the mouing cauſes whereby God was induced to ordaine men either to ſaluation or to iuſt damnation, is to vndoe this diuine order of cauſes, and to diſplace the links; in that Gods will is made a ſecondarie or middle cauſe ſubordinate to other cauſes placed aboue it: yea this is to make the will of God to depend vpon the qualitie and condition of the creature, whereas contrariwiſe all things depend vpon Gods will. Againe, Paul ſaith that God hath opened the myſterie of his will, according to his good pleaſure, *which he had purpoſed to himſelfe*: whereby he makes a diſtinction betweene the creature and the Creatour. Men, when they purpoſe the doing of any thing, borrow reaſons of their purpoſes and wils out of themſelues from the things to bee done; becauſe mans bare will is no ſufficient cauſe to warrant the doing of this or that, in this or that manner, vnleſſe there be iuſt reaſon. But Gods will is a ſimple and abſolute rule of righteouſneſſe, and a thing is good, ſo farre forth as God wills it. Therefore there is no cauſe, why he ſhould goe foorth of himſelfe for externall inducements and reaſons of his eternall counſell: his very will in himſelfe is a ſufficient reaſon of all his purpoſes and decrees. And hereupon Paul ſaith, that Gods *purpoſe was in himſelfe*, to ſhew that there is no dependence of his will vpon the creature, and that in ordering and diſpoſing of his decrees he had no reference or reſpectiue conſideration of the qualities and workes of them. Thirdly by this doctrine, there is faſtened vpon God want of wiſedome, who is wiſedome it ſelfe: and that is very abſurd. A ſimple man that hath in him but a ſparke of the wiſedome of God, firſt of all intends with himſelfe the end and euent of the buſineſſe to be done, and then afterward the meanes whereby the ende is accompliſhed: but in this platforme God is brought in, in the firſt place to foreſee and conſider with himſelfe the meanes which tende to the ende, namely faith and vnbeleefe of men, and then afterward to determine with himſelfe what ſhall be the ende and finall condition of euery man either in life or death: as if a man ſhould purpoſe with himſelfe to build an houſe without any conſideration of the ende why; and afterward conceiue with himſelfe the particular vſes to which he will applie it. Fourthly hence it followeth, that faith ſhall not onely be an inſtrument, but alſo an efficient cauſe in the acte of iuſtification of a ſinner before God. For the cauſe of a cauſe is alſo the cauſe of a thing cauſed; but foreſeene faith is an impulſiue cauſe whereby God was mooued to chooſe ſome men to ſaluation (as it is ſaide:) and therefore it is not onely an inſtrument to apprehende Chriſts righteouſneſſe, but alſo a cauſe or meanes to mooue God to iuſtifie a ſinner; becauſe iuſtification proceedes of Election which comes of foreſeene faith: now this is erroneous by the doctrine of all Churches, vnleſſe they bee Popiſh. Fifthly, this doctrine takes it for graunted, that all both young and olde, euen Infants that die in their infancie, haue knowledge of the Goſpell, becauſe both faith and vnbeleefe in Chriſt preſuppoſe knowledge of our ſaluation by him: conſidering that neither ordinarily, nor extraordinarily men beleeue or contemne the thing vnknowne. But how falſe this is, euen common experience doth ſhew. Laſtly, this platforme quite ouerthrowes it ſelfe. For whereas all men equally corrupt in Adam, are effectually both redeemed and called, the difference betweene man and man, ſtandes not in beleeuing or not beleeuing, for all haue power to beleeue: but in this properly, that ſome are confirmed in faith, ſome are not. Now when all without exception are indued with grace ſufficient to ſaluation, I demaund why ſome men are confirmed in grace, and others not confirmed; as alſo of Angels, ſome were confirmed and ſtand, and ſome not confirmed, fell? No other reaſon can be rendred but the will of God. And to this muſt all come, ſtriue as long as they will, that of men beeing in one and the ſame eſtate ſome are ſaued, ſome iuſtly forſaken, becauſe God would. Againe, as the foreſeeing of faith doth preſuppoſe Gods giuing of faith, vnleſſe men will ſay it is naturall: ſo the foreſeeing of faith in ſome men alone, doth preſuppoſe the giuing of faith to ſome men alone. But why doth not God conferre the grace of conſtant faith to all? no other reaſon can be rendered, but becauſe he will not. Thus then thoſe men whoſe faith was foreſeene, are ſaued, not becauſe their faith was foreſeene, but becauſe God would.

Eph. 1. 9.

The

The third fault is, that they ascribe vnto God a conditionall Purpose or counsell, whereby he decrees that all men shall be saued, so be it they will beleeue. For it is euery way as much against cõmon sense, as if it had beene saide, that God decreed nothing at all concerning man. A cõditionall sentẽce determins nothing simply but conditionally, and therefore vncertenly: and when we speake of God, to determine vncertenly, is as much as if he had determined nothing at all, specially when the thing determined is in the power of mans will, and in respect of God, the decree may come to passe or not come to passe. Men, if they might alwaies haue their choise, desire to determine of all their affaires simply without condition: and when they doe otherwise it is either because they know not the euent of things, or because things to be done are not in their power. No reason therefore that we should burden God with that, whereof we would disburden our selues. Againe, the maiestie of God is disgraced in this kinde of decree. God for his part would haue all men to be saued: why then are they not? men will not keepe the condition and beleeue. This is flat to hang Gods will vpon mans will, to make euery man an Emperour, and God his vnderling, and to chãge the order of nature by subordinating Gods will, which is the first cause, to the will of man, which is the second cause: whereas by the very law of nature, the first cause should order and dispose the second cause. But for the iustifying of a conditionall decree it is alleadged, that there is no eternall and hidden decree of God beside the Gospel, which is Gods predestination reuealed. *Ans.* It is an vntruth. There be two wills in God, [a] one whereby he determineth what he will doe vnto vs or in vs: the other, [b] whereby he determineth what we shall doe to him. Nowe Predestination is the first: whereupon it is commonly defined to be the preparation of the blessing of God, wherby they are deliuered which are deliuered, and the Gospell is the second. Againe, Predestination determines who they are, and how many which are to be saued, and hereupon Christ saith, *I know whom I haue chosen*: but the Gospell rather determines what kinde of ones and how they must be qualified which are to be saued. Lastly, Predestination is Gods decree it selfe: and the Gospell is an outward meanes of the execution of it: and therefore though the Gospell be propounded with a conditions; yet the decree of God it selfe, may be simple and absolute.

[a] quid vult fieri de nobis, or, in nobis.
[b] quid vult fieri a nobis.

Ioh. 13. 18

The fourth defect, is the opinion of *Vniuersall sauing grace*; appertaining to all and euery man: which may bee fitly termed the Schoole of vniuersall Atheisme. For it pulls downe the pale of the Church, & laies it waste as euery common field: it breeds a carelesnes in the vse of the meanes of grace, the word and Sacraments, when as men shall be perswaded that grace shal be offered to euery one effectually, whether he be of the church or not, at one time or other, whereseuer or howseuer he liue: as in the like case, if men should be told that whether they liue in the market towne or no, there shall be sufficient prouision brought them, if they will but receiue it and accept of it, who would then come to the market?

Vniuersall grace hath three parts. Vniuersall Election: vniuersall Redemption: vniuersall Vocation. Vniuersall Election of all and euery man, is a witlesse conceit: for if mẽ vniuersally be appointed to grace without exception, thẽ there is no electing or choosing of some out of mankinde to grace: and if some alone be appointed to grace, as it must needes be in election, then is not grace vniuersal. And it is flat against the word of God. For Christ auoucheth plainly that fewer be chosen then called, and (as afterward we shall see) all are not called. And he further saith, that all which are *giuen vnto him* shall be one with him and haue life euerlasting: but all men shall not be one with him and haue life euerlasting: and therfore all men are not giuen to Christ of the father, that is ordained to saluation. And the Scripture saith, that all mens names are not written in the booke of life: and that the kingdome of heauen was not prepared for all. And whereas men build this their vniuersal election vpon the largenesse of the promise of the gospell: vpon the like ground they might as well make an vniuersall decree of Reprobation, wherby God decrees all men to be damned indefinitely vpon this condition, if they doe not beleeue. Now if vniuersall Reprobation be absurd, as it is indeede; then vniuersall Election of all and euery man must take part therewith.

Mat. 22. 14

Ioh. 17. 2. 11. 24.

Apo. 17. 4. and 20. 12

Mat. 25. 34

As for the vniuersall Redemption of all and euery man, it is no better thẽ a forgery of mans braine. There shall be many in the

the day of iudgement of whome Christ
Matth.7.23 shall say, *that he neuer knew them.* Againe
he saith, *He which beleeueth not is alreadie*
Ioh. 3.36. *iudged, and the wrath of God* abides vpon
him. But if all were effectually redeemed,
and onely condemned for not beleeuing
in Christ, it should haue beene saide that
they are already iudged, & that the wrath
of God not abides but *returnes vpon them.*
Ioh. 17.9. Christ makes no interceſſiō for the world:
and therefore his redemptiō is not effectu-
all to all men. For the interceſſion is the
meanes of applying the satisfaction. If it
be saide that by the world is meant onely
contemners of grace, it appeares to be o-
therwise in that Christ opposeth the world
to them which *are the fathers*, and are *giuen*
to Christ by him: thereby signifying that
by the world he meanes al such as are not
the fathers, and were *neuer giuen* to Christ.
Ioh.10.17 And *he laies downe his life for his sheepe:*
nowe the sheepe haue all these brands or
markes; they *heare his voice*, they *know him*,
they *follow him*, they *shall not perish*, none
shall *plucke them out of Christs hands*: and
these are onely such of whome Paul saith
Rom.8.33. *Who shall lay any thing to the charge of Gods*
elect? it is God that iustifieth, who shall con-
demne? And if this should bee true, that
Christ was crucified and died no lesse to
make satisfaction for the sinnes of the dā-
ned, then for the sinnes of Peter and Paul
and the rest of the Saints, it followes neces-
sarily that all their sinnes are forgiuen; cō-
sidering that remission of sinne depends
inseparably vpon satisfactiō made to Gods
iustice for sinne: and satisfaction doth ne-
cessarily abolish all fault. We graunt that
Christs death is *sufficient* to saue many
thousand worlds: wee graunt againe it is
euery way most *effectuall* in it selfe: but that
it is effectual *in* or *vnto* the person of euery
man, that we deny. For if it were thus ef-
fectuall, then it should be applyed to the
person of euery man, as to Cain, Iudas,
Nero, Heliogabalus, &c. euen as the plai-
ster is laid to the sore: beeing applied,
Christs righteousnesse should be imputed
for the iustification & sanctification of all
and euery man: and thus some iustified
before God & sactified should after go to
hell and be damned, whereas Dauid neuer
so much as dreaming of this diuinity saith
Psal. 32.1. that they are blessed which haue the par-
don of their sinnes: and Paul, that they
Rom 5.1. which are iustified haue peace with God.
But let vs heare what reasons may be al-
leadged to the Vniuersalitie of redempti-

tion. I. Ezechiel, 33 v. 11. *As I liue, saith*
the Lord, I will not the death of the wicked:
but, *that the wicked returne from his wicked*
way. Answ. The place is to be vnderstood
not simply but in respect; of the twaine
God rather wills the repentance of the sin-
ner then his death. Againe, he wills not
death as it is the destruction of his crea-
ture; and so this place may be vnderstood:
yet neuertheless he wills the same as it is
a meanes of manifestation of his iustice:
and therefore the Prophet Esai saith, that
Es.45.7. *God createth euill.* II. 1. Tim. 2. *GOD*
would haue all men to be saued, and come to
the acknowledgement of the truth. Ans. The
place is meant not of the persons of all
particular men, but of the orders & kinds
of men. For in the first verse Paul exhor-
ted Timothie that prayer should be made
for all men: and in the second verse ope-
ning his owne meaning, he addeth these
words, *for kings and all that be in authoritie:*
as though he should say, wee must pray
not onely for priuate men and for the
common people, but also for publike per-
sons, though they persecute the Gospell.
But why? because in that very order God
hath his elect which shall be saued. And
on this manner Paul expounds himselfe
Gal. 3.17. elsewhere. *There is neither Iew nor Grecian:*
there is neither bond nor free: there is neither
male nor female: for ye are all one in Christ.
III. Rom. 11. v. 32. *God hath shut all in*
vnbeleefe that he might haue mercie on all.
Answ. The word *all*, must be vnderstood
of all that are to be saued, both of Iewes
and Gentiles, as the article added to *all* τὰς πάντας
importeth, and the meaning is, that God
will saue all whome he purposeth to saue
of his mercy, and not of their merit, be-
cause all are sinners as well Iewes as Gen-
tiles: thus Paul expounds himselfe, Galat.
3.22. *The Scripture hath concluded al vnder*
sinne, that the promise by the faith of Iesus
Christ should be giuen vnto thē that beleeue.
And if we should expound the word *all*,
for euery particular man, as some would
haue it, Paul must contradict himselfe,
who saide before, that God would haue
mercie on whom he will haue mercy, and
whome he will he hardeneth, and in this
very chapter his drift is to prooue the reie-
ction of the Iewes, and the calling of the
Gentiles. I V. Iohn. 3.16. *God so loued the*
world that he hath giuen his only begottē Son,
that whosoeuer beleeueth in him shall not pe-
rish but haue euerlasting life: and Ioh. 6.51. *I*
will giue my flesh for the life of the world. Ans.

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By *world*, wee must not vnderstand euery particular man in the world, but the Elect among the Iewes and Gentiles: for in both these places Christ doth ouerthwart the conceit of the Iewes, which thought that they alone were loued of God, and not the Gentiles. And how this word is to be vnderstood in the new Testament, Paul doth fully declare. Rom. 11. v. 12. *If* (saith he) *the fall of them*, that is, the Iewes, *be the* riches of the world, *and the diminishing of them the* riches of the Gentiles, &c. and vers. 15. *If the casting away of them be the* reconciling of the world, *what shall the receiuing be but life from the dead?* Where by the world, he vnderstands the body of the Gentiles in the last age of the world. And this he fully declares his owne meaning, when he saith to the Corinthians, *God was in Christ* reconciling the world *vnto himselfe*. V. Rom. 14 vers. 15. *Destroy not him with thy meate for whome Christ died.* 2. Pet. 2. 1. *Denying the Lord that bought them, and bring vpon themselues swift damnation.* Therefore Christ died for them also which are condemned. *Answ.* The reason is not good. For in these and such like places the Scripture speakes of men, not as they are indeede before God, but as they are in appearance and profession, and as they are in the acceptation with men. For so long as a man holdes and imbraces the Christian faith, so long in the iudgement of charity we must esteeme him to be one that is redeemed by Christ, though indeede he be not. And this is the meaning of Peter when he saith, that false prophets deny the Lord that bought them. VI. In the preaching of the Gospel grace is freely offered not only to the Elect, but to all men indifferently: and God in offering grace deludes no man: and therefore Christs death appertaines and belongs to all men indifferently. *Ans.* The preaching of the Gospell is an ordinance of God appointed for the gathering togither and the accomplishment of the number of the Elect: and therefore in the ministery of the word, grace and saluation is offered principally & directly to the elect, and onely by consequent to them which are ordained to iust damnation: because they are mingled with the elect in the same societies, and because the ministers of God, not knowing his secret counsell, in charitie thinke all to be elect. And though God in offering grace doe not conferre it to all, yet is there no delusion. For the offering of grace doth not onely serue for the conuersion of a sinner, but also to be an occasiō by mens fault of blinding the minde, and hardening the heart, & of taking away excuse in the day of iudgement.

2. Cor. 5. 18.

To conclude this point; Vniuersal redemption of all men we grant: the Scripture saith so: and there is an vniuersalitie among the Elect and beleeuers: but vniuersall Redemption of all and euery man as well the damned as the elect & that effectually, we renounce as hauing neither footing in the scripture, nor in the writings of any auncient and orthodoxe diuine, for many hundred yeares after Christ, his words not depraued and mistaken.

As for Vniuersall vocation, it is of the same kinde with the former: because it is flatte against the word of God in which is set downe a distinction of the whole world from the creation to the daies of Christ into two parts: one, the people of God beeing receiued into the couenant: the other, (beeing the greatest part of the world) No-people, and forth of the couenant. From the beginning of the world to the giuing of the law, the church was shut vp in the families of the Patriarkes: and the couenant in the very familie of Abraham was restrained to Isaak: and the members of these families, for this cause, were called the sonnes of God: the rest of the world beside beeing teamed as they were indeede, the sonnes of men. From the giuing of the law till Christ, the nation of the Iews was the Church of God, and the rest of the world beside, no people of God. And therefore Esai calls them *prisoners* and them that *are in darkneſſe*: & Ose, such as are *without mercy* and *no people*: and Zachary, such as are *not ioyned to the Lord*: and Paul, such as are *set to walke in their owne wayes*, beeing *without God* and *without Christ* in the world. And this distinction betweene Iewe and Gentile stoode till the very ascension of Christ. And hereupon when he was to sende his Disciples to preach, he charged them not to goe into the way of the Gentiles; and not to enter into the cities of the Samaritanes, but rather to goe to the lost sheepe of the house of Israel: and when the woman of Canaan made request for her daughter, he gaue a deniall at the first vpon this distinction, saying, *It is not meete to take the* childrens *bread and giue it vnto dogges*: and againe, *I am not sent but vnto*

Gen. 6.
Esa. 40. 9. Ose. 2. 23. & 1. 10.
Zac. 2. 11.
Act. 14. 16 Eph. 2 13.
Mat. h. 10. 9. 7.
Mat. 15. 26

the lost sheepe of the house of Israel. It will be said, that this distinction arose of this, that the Gentiles at the first fell away from the couenant, and contemned the Messias. It is true indeede of the first heads of the Gentiles the sonnes of Noe: but of their posterity it is false, which in times following did not so much as heare of the couenant, and the Messias. The prophet Esai saith of Christ, *A nation that knew not thee,* Esa. 55.5. *shall runne vnto thee.* And Paul speaking to the Athenians saith, that the times of Act. 17.30 this *their ignorance* God regarded not: but *now* admonisheth all men euery where to repent: and to the Romans he saith, that the mystery touching Christ and his benefits Rom. 16.26 1. Tim. 3. 16. *was kept secret* since the world began, and *now* opened and published among all nations. And if the Gentiles had but knowne of the Messias, why did not their Poets and Philosophers who in their writings notoriously abuse the Iewes with sundry * nicknames, at the least signify the contempt of the Redeemer? Wherfore to hold, and much more to auouch by writing, that all and euery one of the heathen were called it is most absurd: and if it were so, the Caniballs and the sauadge nations of America should haue knowne Christ without preaching, which by the histories of those countries, is knowne to be false.

* Apella, Verpus, Recutitus, Sabba arius, Cultor numen.

Againe, if the Vocation of euery man be effectuall, then faith must be common to all men either by nature or by grace, or both: now to say the first, namely that the power of beleeuing is common to all by nature, is the heresie of the Pelagians, and to say it is common to all by grace is false. 2. Thes. 3.1 *All men haue not faith*, saith Paul: nay many to whom the Gospell is preached, doe not so much as vnderstand it and giue assent vnto it; 2. Cor. 4.4 *Satan blinding thier minds that the light of the glorious Gospell of Christ should not shine vnto them*. and to say that faith is partly by nature and partly by grace, is the condemned heresie of the semi-Pelagian: for we can not so much as 2. Cor. 3.5 thinke a good thought of our selues.

The last defect in the platforme is that they ascribe vnto God a wrong end of his counsels; namely the cõmunication of mercie or goodnesse in eternall happines. For the absolute and soueraigne ende of al Gods doings must be answerable to his nature, which is not mercie & loue alone, but also iustice it selfe: and therefore the right ende is the manifestation of his glorie both in iustice and mercy by the expresse testimonie of scripture. Againe, if the communication of his goodnes were the highest ende of all his counsels, all men without exception should be saued, because God can not be frustrated of his end and purpose: and if but one man be damned, he is damned, either because God wil not saue him, or because he cannot. If they say he will not, then is he changeable; if he cannot, then is he not omnipotent, considering his purpose was to conuey happinesse to all creatures.

Thus much of the efficient cause of the Church, namely Gods Predestination: which doctrine could not here bee omitted, considering no man can beleeue himselfe to be a member of the Church, vnlesse withall he beleeue that he is predestinate to life euerlasting. Now we come to the second point, namely the *Mystical Vnion*, which is the very forme of the Church, whereby all that beleeue are *made one with Christ*. To the causing of this Vnion, two things are required, a Donation or giuing of Christ vnto man, which is to be made one with him; and a Coniunction betweene them both. Of the first, the Prophet Esai saith, *Vnto vs a* Esa. 9.6. *child is borne, and vnto vs a* Sonne is giuen; and Paul, *Who spared not his owne Sonne,* Rom. 8.32 *but* gaue him *for vs all: howe shall he not* with him *giue vs all things also?* And touching it sundry points must bee considered. The first is, what is meant by this giuing? *Ans.* It is an action or worke of God the Father by the holy Ghost, whereby Christ as Redeemer in the appointed time is really communicated to all ordained to saluation in such manner, that they may truly say, that Christ himselfe with all his benefits is theirs, both in respect of right thereto, and in respect of all fruit redounding thence, and that as truly as any man may say, that house and land giuen him of his ancestours is his owne both to possesse and to vse.

Gal. 3.28.

The second point is, what is the verie thing giuen? *Ans.* Whole Christ God and man is giuen, because his humanity without his Godhead, or the Godhead without the humanity doth not reconcile vs to God, Yet in this giuing there must be a diuers consideration had of the two natures of Christ: for the communication of the Godhead is meerely energeticall, that is, onely in respect of operation; in that it doth make the manhood personally vni-

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ted vnto it to be propitiatorie for our sins and meritorious of life eternall. And to auouch any communication of the godhead in respect of essence, were to bring in the heresie of the Maniches, and to maintaine a composition & commixtion of our natures with the nature of God. Againe, in the manhood of Christ we must distinguish betweene the subiect it selfe, the substance of body and soule, and the blessings in the subiect which tend to our saluation. And the communication of the aforesaid manhood is in respect of both, without separation: for no man can receiue sauing vertue from Christ, vnlesse first of all he receiue Christ himselfe, as no man can haue the treasure hidde in the field, vnlesse he first of all haue the field: & no man can be nourished by meate and drinke vnlesse first of all he receiue the substance of both. And this is the cause why not onely in the preaching of the word but also in the institution of the Lords supper, expresse mention is made, not onely of Christs merit, but also of his very body & blood, whereby the whole humanitie is signified, as appeares by that place, where it is sayd, that the *Word was made flesh*. And though the flesh of it selfe profit nothing as S. Iohn saith, yet as it is ioyned to the godhead of the sonne and doeth subsist in his person, it receiueth thence quickening vertue, to reuiue and renue all those to whome it shall be giuen. Lastly among the blessings that are stored vp in the manhood of Christ for our saluation, some are giuen vnto vs by imputation as when we are iustified by the righteousnesse indeede inherent in his manhood, but imputed vnto vs: some by infusion, as when holinesse is wrought in our hearts by the spirit, as a fruite of that holinesse which is in the manhood of Christ, and deriued from it, as the light of one candle from another.

Ioh. 6. 53. 54.

Ioh. 1. 14.

The third point is, in what manner Christ is giuen vnto vs. *Answ.* God the father giueth Christ vnto his Church not in any earthly or bodily manner, as when a king bestoweth a gift with his own hand, and putteth it into the hand of his subiect: but the manner is altogither celestiall and spirituall: partly because it is brought to passe by the meere diuine operation of the holy Ghost, and partly because in respect of vs, this gift is receiued by an instrument which is supernatural, namely, faith, wherby we lay holde on, and apply vnto our selues the Euangelicall promises. And this manner of giuing may be conceiued thus. A man that neuer stirred foote out of England holds and enioyes land in Turkie: but how comes it to be his? Thus: the Emperour was willing and content to bestow it; and the man for his part as willing to accept and receiue it: & by this meanes that which at the first was the Emperours, by mutuall consent becomes the mans. In the same manner God the father hath made an Euangelicall couenant with his Church: in which of his mercie he hath made a graunt of his owne sonne vnto vs, with righteousnesse and life euerlasting in him: and we againe by his grace accept of this graunt and receiue the same by faith: and thus by mutuall consent according to the tenour of the couenant, any repentant sinner may truely say, though I now haue my aboade vpon earth, and Christ in respect of his manhood be locally in heaue̅s yet is he truely mine to haue and to inioy, his body is mine, his blood is mine. As for the giuing and receiuing of the body and blood of Christ in bodily manner (which the Papists maintaine in auouching the reall transubstantiation of bread & wine in the sacrament into the body and blood of Christ, and the Lutherans also in teaching that his body and blood is substantially either in, or with, or vnder the bread and wine) is an erroneous conceit flat opposite to sundry points of the Christian faith. For Christ to this very houre retaineth still the essence and essentiall properties of a true body, and we beleeue that really and visibly he ascended into heauen, and there abides till his second comming to the last iudgement: who then hauing but common reason would imagine a cō-munication of the body of Christ pent vp in the element of bread, and conueyed into our bodyes by the mouth and stomacke?

The third point is, whether we are not Lords of Christ, he being thus giuen vnto vs? *Anſ.* No: for this donation is not single but mutuall. As Christ is giuen vnto vs, so we againe are giuen to Christ, as he himselfe saith, *Those whome thou hast giuen me, father, I haue kept.* And we are giuen vnto him in that our bodies and soules are made his not onely as he is God, but also as he is our redeemer: & our sins with the guilt thereof are made his by imputation, and the punishment thereof is wholly laid vpon him. This is all the dowrie which

Ioh. 17. 2.

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the Church, being the ſpouſe of Chriſt, hath brought vnto him.

The fifth point is, how any man in particular may knowe that Chriſt is giuen vnto him of the father. *Anſ.* When God giues Chriſt to man, he withall giues man grace and power to receiue Chriſt, and to apprehend him with all his benefits: and this wee doe when wee vtterly renounce our ſelues, this world and all things therein, bewaile our ſinnes paſt, reſting on the death of Chriſt for the pardon of them al, and as it were with both the armes of faith catching hold vpon him in al eſtates, both in life and death. When the heart of any man is truly diſpoſed and inclined to doe theſe & the like things, we may truely ſay, that God hath giuen him grace to receiue Chriſt.

The ſecond thing required to make vs one with Chriſt is, the Myſticall vnion, which is a Coniunction whereby Chriſt and his Church are actually coupled into one whole Myſtical bodie. Nowe that we may the better conceiue the nature of it, ſundrie queſtions are to be mooued. The firſt, what kind of coniunction this is? *Anſ.* In the ſcripture we meete with three kind of coniunctions. The firſt is, coniunction in nature, when ſundry things are coupled by one and the ſame nature. As the father, the ſonne, and the holy Ghoſt, beeing three diſtinct ſubſtances are all one, and therefore ioyned in one Godhead or diuine nature. Now Chriſt and the beleeuer are not ioyned in nature: for then they twaine ſhould haue one bodie and ſoule. The ſecond coniunction is in perſon, whē things in nature different, ſo concurre together, that they make but one perſon; as the body and ſoule make one man: & the Godhead of the ſonne with his manhood make but one Chriſt: in whom there is an vnion of diſtinct natures with vnitie of perſon. Nowe Chriſt and a Chriſtian are not ioyned in perſon: for Chriſt is one perſon, Peter a ſecond perſon, and Paul a third diſtinct from them both: and ſo many men as there be, ſo many ſeuerall perſons. The third coniunction is in ſpirit; & this is the coniunction meant in this place: whereby Chriſt & his Church are ioyned togither: for the very ſame ſpirit of God that dwelleth in the manhood of Chriſt & filleth it with all graces aboue meaſure, is deriued thence and dwelleth in all the true members of the Church, and filleth them with the like graces in meaſure, and therefore Saint Iohn ſaith, *Hereby we knowe that we dwell in him and he in vs, becauſe he hath giuen vs of his ſpirit.* Hence it followes, that the bond of this coniunction is one and the ſame ſpirit deſcending from Chriſt the head to all his members, creating alſo in them the inſtrument of faith whereby they apprehend Chriſt and make him their owne.

The ſecond is, what are the things vnited? *Anſw.* Not the bodie of the beleeuer, to the bodie of Chriſt, or the ſoule to his ſoule, but the whole perſon of the man to the whole perſon of Chriſt: yet in this order; we are firſt of all & immediately ioyned to the manhood of Chriſt, and by the manhood to the Godhead.

The third queſtion is, what is the manner of this coniunction? *Anſ.* We muſt not thinke that Chriſt and his Church are ioyned by imagination, as the mind of man and the thing whereof he thinkes: or by conſent of heart as one friend is ioyned with another, and as the Iewes conuerted were all of one heart and ſoule: or by any abode in one place, or by touching, as ſea and land are both ioyned togither and make one globe: or by any compoſition or commixtion of ſubſtances, as when many ingredients are put togither, to make one medicine. But this coniunction is altogither ſpiritual as the former Giuing was; and incomprehenſible to mans reaſon: & therefore we muſt rather labour to feele it by experience in the heart, then to conceiue it in the braine. Yet neuertheleſſe it ſhall not be amiſſe to conſider a reſemblance of it in this compariſon. Suppoſe a man hauing the parts of his body diſioyned farre aſunder, his head lying in Italie, one arme in Germanie, the other in Spaine, and his legges with vs in England: ſuppoſe further all theſe parts or quarters haue all one ſoule, extending it ſelfe vnto them all, and quickening each of them ſeuerally as though they were neerely ioyned togither: & though the parts be ſeuered many hundred miles aſunder, yet the diſtance of place doeth not hinder the coniunction, conſidering one & the ſame ſoule doth inlarge it ſelfe and giue life vnto them all. In the ſame manner the head of the myſticall body Chriſt our Sauiour is nowe in heauen, and ſome of his members in heauen with him & ſome in earth: and of theſe, ſome in England, ſome in Germany, ſome in Italy, ſome in Spaine, diſtant many thouſand miles aſunder: and

Act. 2. 42.

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the spirit of God is as it were the soule of his bodie which giueth spirituall life to all the members: distance of place doeth not hinder this coniunction, because the holy Ghost which linketh all the parts togither is infinite.

The benefits which we receiue by this Mysticall vnion are manifold. For it is the ground of the conueiance of all grace. The first is, that by meanes hereof euery Christian as he is a Christian or a man regenerate hath his beginning and beeing in Christ, howsoeuer as he is a man he hath his beeing and subsisting in himselfe, as Paul saith, *Ye are of God in Christ.* And *We are members of his bodie of his flesh and of his bones.* Howe will some say can this be? After this manner. The comparison is taken from our first parents, Eue was made of a rib taken out of Adams side, hee beeing cast into a slumber: this being done, Adam awaked and said, *This nowe is bone of my bone and flesh of my flesh.* Christ was nailed on the crosse and his most precious blood was shed, and out of it arise and spring all true Christians; that is, out of the merit of Christs death and passion, whereby they become new creatures. Secõdly, euery one that beleeueth in Christ by reason of this vnion hath an vnspeakable prerogatiue: for hereby he is first vnited to Christ, and by reason thereof is also ioyned to the whole trinitie, the Father, the Sonne, and the holy Ghost, and shall haue eternall fellowshippe with them. Thirdly, sundry men specially Papists deride the doctrine of iustification by imputed righteousnes: thinking it is absurd, that a man should be iust by that righteousnesse which is inherent in the person of Christ: as if we should say, that one man may liue by the soule of another: or be learned by the learning of another. But here we may see that it hath sufficient foundation. For there is a most neere and straite vnion betweene Christ and all that beleeue in him: and in this vnion Christ with al his benefits according to the tenour of the couenant of grace, is made ours really: and therefore we may stand iust before God by his righteousnesse; it beeing indeede his, because it is in him as in a subiect; yet so, as it is also ours; because it is giuen vnto vs of God. Nowe there is no such vnion betweene man and man, and for that cause one man cannot liue by the soule of another, or be learned by the learning of another. Fourthly from this fountaine springs our sanctification, whereby we die to sin and are renued in righteousnes and holinesse. Wormes and flies that haue lien dead all winter, if they be laid in the sunne in the spring time begin to reuiue, by vertue thereof: euen so, when we are vnited to Christ, and are (as it were) laid in the beames of this blessed sonne of righteousnes, vertue is deriued thence, which warmeth our benummed hearts dead in sinne, and reuiueth vs to newnes of life: wherby we begin to affect and like good things, and put in practise all the duties of religion. Fifthly, hence we haue the protection of Gods angels; for they alwayes waite and attend on Christ, and because we are made one with him, they attend vpon vs also. Lastly by reason of this vnion with Christ, euery beleeuer commeth to haue interest and to recouer his title in the creatures of God, & to haue the holy and lawfull vse of them all. For we must consider, that although Adam created in the image of God, was made lord ouer all things in heauen and earth; yet when he fell by eating the forbidden fruite; he, and in him all mankind lost the title and vse of them al. Now therefore that a man may recouer his interest, hee must first of all bee vnited and made one with Christ: and then by Christ, who is Lord and King ouer all, shall hee recouer that title in the creatures of God, which he had by creation; and be made Lord ouer them againe. But some will say, if this bee so, then a Christian man may haue and enioy all creatures at his pleasure; and therefore the goods of other men, *Ans.* The reason is not good, for in this life we haue no more but [a] right vnto the creature, and [b] right in it, that is, actuall possession is reserued for the life to come. Therefore wee must content our selues with our allowed portions giuen vnto vs by God, by his grace vsing them in holy manner, expecting by hope the full fruition of all things till after this life. Againe, if all titles to the creatures be recouered by Christ, it may be demanded, whether infidels haue any interest to their goods or no? *Ans.* Infidels before mẽ are right lords of all their landes and possessiõs which they haue obtained by lawfull meanes; and in the courts of men they are not to be depriued of them: but before God they are but vsurpers: because they hold thẽ not *in capite*, that is in Christ: neither haue they any holy & right vse of thẽ, *for to the vnclean, al things are vnclean.* And they must first of all become members of Christ

2. Cor. 1. 30. Eph 5.30.

a Ius ad rem.
b Ius in re.

Chriſt before they can hold & enioy thē aright, and vſe them with good conſcience.

The duties which are to be learned of the doctrine of this vnion are manifolde. And firſt of all we are taught to purge our handes and hearts of all our ſinnes, and eſpecially to auoide al thoſe ſinnes whereby mens bodies are defiled, as drunkenneſſe, vncleaneneſſe, fornication: for they driue away the ſpirit of God frō his own houſe, and diſſolue the bond of the coniunction betwene Chriſt and vs. Secondly we muſt euery one of vs, which profeſſe our ſelues to be members of Chriſt, labour to become conformable vnto him in holineſſe of life, and to become new creatures: for this vnion requireth thus much. Let a man take the grafts of a crabbe tree, & ſet them into good ſtockes: yet will they not change their ſappe, but bring foorth fruit according to their owne nature, euen ſowre crabbes: but it muſt not be ſo with vs: we are indeede wild oliues, and the branches of wild vines; yet ſeeing we are perſwaded that we are grafted into Chriſt and made one with him, we may lay aſide our wild and ſoure nature, and take vpon vs the nature of the true vine, beare good fruite, haue good iuyce in vs, and render ſweete wine. Thirdly we are taught hence to be plentifull in all good workes, conſidering we are ioyned to him that is the fountaine of grace. And therefore Chriſt ſaith, *I am the true vine and my father is the husband man: euery branch that beareth not fruite in me, he taketh away: & euery one that beareth fruit he purgeth it that it may beare more fruite.* And the prophet Eſai compares the Church of God to a vineyard with a tower and wine-preſſe in it. And God himſelfe comes often downe vnto it, *to ſee the fruits of the vally, to ſee if the vine budde, and the Pomegranets flouriſh.* And further we muſt bring foorth *fruite with patience.* For the Lord of this vineyard comes with croſſes and afflictions, as with a pruning knife in his hand, to pare and to dreſſe vs that we may be ſet to bring forth fruite plentifull in duties of pietie to God, and in duties of loue to all men, yea to our enemies. Chriſtian men are trees of righteouſneſſe growing by the waters of the ſanctuarie: but what trees? not like ours: for they are rooted vpward in heauen in Chriſt, and their graines and braunches growe downeward that they may beare fruite among men.

Ioh. 15. 1.

Eſai. 5. 7.

Cant. 6. 10.

Luk. 8. 15.

Ezech. 47. 12.

Hitherto we haue heard what the Church is, nowe to beleeue the Church is nothing els but to beleeue that there is a companie of the predeſtinate made one in Chriſt, & that withall we are in the number of them.

Before wee proceede any further, three rules muſt be obſerued touching the Church in generall. The firſt, that Chriſt alone is the head of the Catholike Church, and that he neither hath nor can haue any creature in heauen or earth to bee fellowe herein. For the Church is his bodie, and none but hee can performe the dutie of an head vnto it: which dutie ſtandes in two things: the firſt is, to gouerne the Church by ſuch power and authority whereby he can and doeth preſcribe lawes properly binding the conſciences of all his mēbers; the ſecond is, by grace to quicken and to put ſpirituall life into them, ſo as they ſhal be able to ſay, that they liue not, but Chriſt in them. As for the Supremacie of the ſea of Rome whereby the Pope will needes ſtand miniſteriall head to the Catholike church, it is a ſatanicall forgerie. For the headſhip (as I may terme it) of Chriſt is of that nature or qualitie, that it can admit no deputy, whether we reſpect the *commanding* or the *quickening* power of Chriſt before named. Nay Chriſt needes no vicar or deputie; for he is alſufficient in himſelfe and alwaies preſent with his church, as he himſelfe teſtifieth, ſaying, *Where two or three are gathered together in my name, there am I in the midſt among them.* And whereas all commiſſions ceaſe in the preſence of him that giues the cōmiſſion: it is as much pride and arrogancie for the Pope to take vnto himſelfe the title of the head & vniuerſall Biſhop of the church; as it is for a ſubiect to keepe himſelfe in commiſſion in the preſence of his King.

Eph. 2. 22. Colo. 2. 19

The ſecond rule is, that there is no ſaluation out of the church, and that therefore euery one which is to be ſaued, muſt become a member and a citizen of the catholike and apoſtolike church: and ſuch as remaine for euer out of the ſame periſh eternally. Therefore S. Iohn ſaith, *They went out of vs, they were not of vs: for if they had beene of vs, they would haue remained with vs: but this cōmeth to paſſe that it might appeare, that they are not all of vs.* And againe, that ſuch as be holy are in the citie of God; *but without*, that is, foorth of the church, *are dogs, enchanters, whoremongers, adulterers, &c.* And the arke out of which all periſhed, figured the church, out of which

1. Iohn. 2. 19.

Reu. 22. 15

which are all condemned. And for this
Act.2.47. cause Saint Luke saith, that *the Lord added to the Church from day to day such as should be saued.* And the reason hereof is plaine: for without Christ there is no saluation, but out of the militant Church there is no Christ nor faith in Christ: and therfore no saluation. Againe, foorth of the militant Church there are no meanes of saluation, no preaching of the worde no inuocation of Gods name, no Sacraments, and therefore no saluation. For this cause euery man must be admonished euermore to ioyne himselfe to some particular Church being a sound member of the Catholike church.

The third rule is, that the church which here we beleeue is onely one. As Christ himselfe speaketh, *My doue is alone, and my*
Cant.6.8. *vndefiled is the onely daughter of her mother.* And as there is onely one God and one Redeemer, one faith, one baptisme, & one way of saluation by Christ onely, so there is but one Church alone.

The Catholicke church hath two parts: the Church Triumphant in heauen, and the Church Militant on earth.

The triumphant Church may thus be described: *It is a companie of the spirits of iust men, triumphing ouer the flesh, the deuill, and the world, praysing God.* First I say it is a
Heb.12.23 companie of the spirits of men as the holy Ghost expresly tearmeth it, because the soules onely of the godly departed, as of Abraham, Isaak, Iacob, Dauid, &c. are as yet ascended into heauen, and not their bodies. Furthermore the properties of this company are two. The first is, to make triumph ouer their spirituall enemies the flesh, the deuill, the world: for the righteous man so long as he liues in this world is in continuall combate without truce with all the enemies of his saluation: and by constant faith obtaining victory in the ende of his life, he is translated in glorious and triumphant manner into the kingdome of glory. This was signified to Iohn in a vision in which he saw an *innumerable*
Reu.7.10 *company of all sorts of nations, kindreds, people, and tongues stand before the Lambe clothed in long white robes with palmes in their hands* in token that they had beene warriours but nowe by Christ haue gotten the victory and are made conquerours. Their second propertie is to praise and magnifie the name of God, as it followeth in the former place, *saying Amen: praise and glory, and wisedome, and thanker, honour, power, & might be vnto our God for euermore.* Hence it may be demanded whether angels be of this Triumphant Church or no? *Answ.* The blessed angels be in heauen in the presence of God the Father, the sonne, & the holy Ghost, but they are not of the misticall body of Christ, because they are not vnder him as he is their redeemer, cõsidering they cannot be redeemed, which neuer fell: and it cannot bee proued that they now stand by the vertue of Christs redemption: but they are vnder him as he is their Lord and King, and by the power of Christ as he is God, and their God, are they confirmed. And therefore as I take it, we can not say, that Angels are members of the mysticall body of Christ or of the triumphant Church; though indeede, they be of the companie of the blessed.

The Church militant may bee thus described: *It is the company of the elect or faithfull, liuing vnder the crosse, desiring to be remooued and to be with Christ.* I say not that the Militant Church is the whole bodie of the elect, but only that part thereof which liueth vpon earth: and the infallible marke thereof is that faith in Christ which is taught and deliuered in the writings of the Prophets and Apostles: and this faith againe may be discerned by two markes. The first is, that the members of this companie liue vnder the crosse, and profit by it in all spirituall grace. And therefore it is Act.14.22
said, that *we must through many afflictions enter into the kingdome of heauen.* And our Sauiour Christ saith, *If any man will come* Luk.9.23.
after me, let him deny himselfe, and take vp his crosse euery day and followe me. The second marke is a desire to depart hence and to be with Christ, as Paul saith, *Wee*
2.Cor.5.8 *loue rather to be remooued out of this bodie and to be with Christ.* And againe, *I desire to*
Phil.1.23. *be loosed and to be with Christ, which is best of all.* Where yet we must remember, that the members of Christ doe not desire death simply & absolutely, but in two respects: I. that they might leaue off to sinne, and by sinning leaue to displease God. II. That they might come to enioy happinesse in heauen, and to be with Christ.

Touching the general estate of the militant Church, two questions are to bee considered. The first, howe far forth God is present with it, assisting it by his grace. *Ans.* God giues his spirit vnto it in such a measure, that although the gates of hel can not preuaile against it, yet neuertheless it remaines still subiect to errour both in

in doctrine and manners. For that which is true in euery member of the Church is also true in the whole: but euerie member of the Militant Church is subiect to error both in doctrine and manners: because men in this life are but in part enlightened and sanctified; and therefore still remaine subiect to blindnesse of minde and ignorance, and to the rebellion of their wils & affections: whereby it comes to passe that they may easily faile either in iudgement or in practise. Againe, that which may befall one or two particular Churches may likewise befall all the particular Churches vpon earth, all beeing in one and the same condition, but this may befall one or two particular Churches to faile either in doctrine or manners. The Church of Ephesus failed in leauing her first loue, where-vpon Christ threatneth to remoue from her the Candlesticke. And the Church of Galatia was remoued to another Gospel from him that had called thē in the grace of Christ: nowe why may not the same things befal twentie yea an hundred churches which befell these twaine? Lastly experience sheweth this to be true, in that generall councels haue erred. The councell of Nice beeing to reforme sundrie behauiours among the Bishops and Elders, would with common consent haue forbidden marriage vnto them, thinking it profitable to be so; vnlesse Paphnutius had better informed them out of the scriptures. In the third Councell at Carthage certaine bookes Apocrypha, as the booke of Syrach, Tobie, and the Machabees, are numbred in the Canon, and yet were excluded by the counsell of Laodicea. And the saying of a Diuine is receiued, that former Councels are to be reformed and amended by the latter. But Papists maintaining that the church cannot erre, alleadge the promise of Christ: *Howbeit whē he is come which is the spirit of trueth, he will lead you into all truth. &c.* The promise is directed to the Apostles, who with their Apostolicall authority had this priuiledge granted them that in the teaching & penning of the Gospell they should not erre: and therefore in the councell at Ierusalem they conclude thus, *It seemes good vnto vs, and to the holy Ghost.* And if the promise be further extended to all the Church, it must be vnderstood with a limitation: that God will giue his spirit vnto the members thereof to lead them into all truth, so farre forth as shall be needfull for their saluatiō.

Reu. 2.4.
Gal. 1.6.
August. de bap. l. 2. c. 3
Ioh. 16.13
Ioh. 3.34. Act. 10.20 27.

The second question is, wherein stands the dignitie & excellencie of the church? *Ans.* It stands in subiection and obedience vnto the will and worde of his spouse and head, Christ Iesus. And hence it followes, that the church is not to challenge vnto her selfe authority ouer the scriptures, but onely a ministery or ministeriall seruice whereby she is appointed of God to preserue and keepe, to publish and preach them, and to giue testimonie of them And for this cause it is called *the pillar & ground of trueth.* The church of Rome not content with this saith further that the authoritie of the church in respect of vs is aboue the authority of the scripture, because (say they) we cannot knowe Scripture to be Scripture but by the testimonie of the church. But indeed they speak an vntruth. For the testimonie of men that are subiect to errour cannot be greater and of more force with vs, then the testimony of God who cannot erre. Againe, the church hath her beginning from the word: (for there cannot be a church without faith, and there is no faith without the word, & there is no word out of the scriptures) and therfore the church in respect of vs, dependes on the Scripture, and not the Scripture on the church. And as the lawyer which hath no further power but to expound the law, is vnder the lawe: so the Church which hath authoritie onely to publish and expound the Scriptures, cannot authorize them vnto vs, but must submitte her selfe vnto them. And whereas it is alleadged that *faith comes by hearing*, & this hearing is in respect of the voice of the church, and that therefore faith comes by the voice of the church: the answer is, that the place must be vnderstood not of that generall faith whereby we are resolued that Scripture is Scripture, but of iustifying faith wherby we attaine to saluation. And faith comes by hearing the voice of the church; not as it is the churches voice, but as it is a ministery or meanes to publish the word of God, which is both the cause and obiect of our beleeuing. Nowe on the contrarie we must hold, that as the carpenter knows his rule to be straight, not by any other rule applied vnto it, but by it selfe: for casting his eie vpon it, he presently discernes whether it be straight, or no: so we knowe and are resolued that Scripture is Scripture, euen by the scripture it selfe, though the church say nothing, so be it wee haue the spirit of discerning when we reade,

1. Tim. 3. 11.
Rom. 10.

heare

heare, and conſider the Scripture. And yet the teſtimonie of the Church is not to be deſpiſed, for though it breed not a perſwaſion in vs of the certainetie of the Scripture, yet is it a very good inducement thereto.

The Militant church hath many parts. For as the Ocean ſea which is but one, is deuided into parts according to the regions and countries againſt which it lieth, as into the Engliſh, Spaniſh, Italian ſea, &c. ſo the Church diſperſed ouer the face of the whole earth, is deuided into other particular Churches according as the countries are ſeuerall in which it is ſeated, as into the Church of England and Ireland, the Church of France, the Church of Germanie, &c.

Againe, particular Churches are in a twofold eſtate: ſometime lye hid in perſecution, wanting the publike preaching of the worde, and the adminiſtration of the Sacraments: and ſometime againe they are viſible, carrying before the eyes of the world an open profeſſion of the name of Chriſt: as the moone is ſometime eclypſed, and ſometime ſhineth in the full. In the firſt eſtate was the Church of Iſraell in the dayes of Eliah, when he wiſhed to die: becauſe the people had forſaken the couenant of the Lord, broken downe his altars, ſlaine his prophets with the ſword, and he was left alone and they ſought to take his life alſo. Behold a lamētable eſtate when ſo worthy a prophet could not find another beſide himſelfe that feared God: yet marke what the Lord ſaith vnto him, *I haue left ſeauen thouſand in Iſrael, euen all the knees that haue not bowed vnto Baal, and euery mouth that hath not kiſſed him.* Againe it is ſaid, *That Iſrael had beene a long ſeaſon without the true God, without prieſt to teach, and without the lawe.* Neither muſt this trouble any that God ſhould ſo farre forth forſake his Church: for when ordinarie meanes of ſaluation faile, he thē gathereth his elect by extraordinary meanes: as whē the children of Iſrael wandered in the wilderneſſe wanting both circumciſion and the Paſſeouer, he made a ſupply by Manna and by the pillar of a cloud. Hence we haue direction to anſwer the Papiſts, who demaund of vs where our Church was threeſcore yeares agoe before the dayes of Luther: we ſay, that then for the ſpace of many hundred yeares, an vniuerſall Apoſtaſie ouerſpread the whole face of the earth; and that our Church then was not viſible to the worlde, but lay hidde vnder the chaffe of poperie. And the trueth of this, the Records of all ages manifeſt.

1.Kin. 19. 14.18.

2.Chr. 15. 3.

The ſecond eſtate of the church is, when it flouriſheth and is viſible, not that the faith & ſecret election of men can be ſeene (for no man can diſcerne theſe things but by outward ſigns) but becauſe it is apparēt in reſpect of the outward aſſemblies gathered to the preaching of the word & the adminiſtration of the Sacraments, for the praiſe and glory of God and their mutuall edification. And the viſible Church may be thus deſcribed: *It is a mixt company of men profeſſing the faith, aſſembled together by the preaching of the word.* Firſt of all I call it a mixt cōpanie, becauſe in it there be true beleeuers and hypocrites, Elect and Reprobate; good and bad. The Church is the Lords field, in which the enemie ſowes his tares: it is the corne flore in which lieth wheat and chaffe: it is a band of men, in which beſide thoſe that be of valour and courage there be white liuerd ſouldiours. And it is called a church of the better part, namely the elect whereof it conſiſteth, though they be in number few. As for the vngodly, though they be in the church, yet are they no more parts of it indeede, then the ſuperfluous humours in the veines are parts of the body. But to proceed; how are the members of the viſible Church qualified and diſcerned? the anſwer followeth in the definition. *profeſſing the faith.* Wherby I meane the profeſſion of that religion which hath beene taught from the beginning, and is now recorded in the writings of the Prophets and Apoſtles. And this profeſſion is a ſigne and marke wherby a man is declared and made manifeſt to be a member of the Church. Math. 13. 25.37.

Againe, becauſe the profeſſion of the faith is otherwhiles true and ſincere, and otherwhiles onely in ſhew. therfore there be alſo two ſorts of members of the viſible church, members before God and members before men. A member of the church before God is he, that beſide the outward profeſſiō of the faith, hath inwardly a pure heart, good conſcience, and faith vnfained, whereby he is indeede a true member of the Church. Members before men, whome we may call reputed members, are ſuch as haue nothing els but the outward profeſſion, wanting the good conſcience, and the faith vnfained. The reaſon why they are to be eſteemed members of vs, is, becauſe we are bound by the rule of

charitie to thinke of men as they appeare vnto vs; leauing ſecret iudgement vnto God.

I added in the laſt place, *that the church is gathered by the word preached*, to ſhewe that the cauſe whereby it is begunne and continued, is the worde: which for that cauſe is called the *immortall ſeede* whereby we are borne anewe and *milke*, whereby we are fedde and cheriſhed to life euerlaſting. And hence it followeth neceſſarily, that the preaching of the doctrine of the Prophets and Apoſtles, ioyned with any meaſure of faith and obedience, is an vnfallible marke of a true Church. Indeede it is true, there be three things required to the good eſtate of a Church, the preaching of the Goſpell, the adminiſtration of the Sacraments, and the due execution of Diſcipline according to the worde: yet if the two latter be wanting, ſo be it there be preaching of the word with obedience in the people, there is for ſubſtance a true Church of God. For it is the banner of Chriſt diſplaied, vnder which all that war againſt the fleſh, the deuill, the worlde, muſt range themſelues. As the Lord ſaith by the Prophet Eſai, *I will liſt vp my hand to the Gentiles, and ſet vp my ſtandard vnto the people, and they ſhall bring their ſonnes in their armes, and their daughters ſhall be carried vpon their ſhoulders*. Hence it followeth, that mē which want the preaching of the Goſpell, muſt either procure the ſame vnto thēſelues; or if that cānot be, becauſe they liue in the middeſt of Idolatrous nations, as in Spaine and Italie, it is requiſite that they ſhould ioine themſelues to thoſe places where with libertie of conſcience they may enioy this happy bleſſing. Men are not to haue their hearts glued to the honours and riches of this world; but they ſhould be of Dauids mind, and rather deſire to be dorekeepers in the houſe of god then to dwell in the tents of vngodlineſſe. In the Canticles the ſpouſe of Chriſt ſaith, *Shewe me, O thou whome my ſoule loueth, where thou feedeſt, where thou lyeſt at noone: for why ſhould I be as ſhee that turneth aſide to the flocke of thy companions?* To whome he anſwereth thus: *If thou knowe not, O thou the faireſt among women, get thee forth by the ſteppes of the flocke, and feed thy kiddes by the tents of the ſhepheards*: that is, in thoſe places where the doctrine of righteouſnes and life euerlaſting by the Meſſias, is publiſhed. When the Shunamites childe was dead, ſhee tolde her husband that ſhee would goe to the man of God, to whome he anſwered thus; Why wilt thou goe to him to day, *it is neither new moone nor ſabbath daie:* wherby it is ſignified that when teaching was skarce in Iſrael, the people did reſort to the Prophets for inſtruction and conſolation. And Dauid ſaith, that the people whereſoeuer there aboad was, *went from ſtrength to ſtrength till they appeared before God in Sion*. And oftentimes they beeing Proſelytes, their aboad muſt needes be out of the precinctes of Iewrie.

1.Pet.1.23 Heb.5.13. 1.Cor.3.2 Eſa.49.22 Cant.1.6. Verſ.7. 2.kin.4.23 Pſal.84.7.

Thus we ſee what the viſible Church is: now further concerning it, three queſtions are to be skanned. The firſt is, howe we may diſcerne whether particular men and particular Churches holding errours, be ſound mēbers of the Catholike church or no. For the anſwering of this, we muſt make a double diſtinction, one of errours, the other of perſons that erre. Of errours ſome are deſtroyers of the faith, ſome onely weakners of it. A deſtroyer is that, which ouerturneth any fundamētall point of religion; which is of that nature, that if it be denied, religion it ſelfe is ouerturned; as the deniall of the death of Chriſt, and the immortality of the ſoule, iuſtification by workes, and ſuch like: and the ſumme of theſe fundamentall points is compriſed in the Creede of the Apoſtles & the Decalogue. A weakening errour is that, the holding whereof doth not ouerturne any point in the foundation of ſaluation; as the errour of freewill, and ſundrie ſuch like. This diſtinction is made by the holy Ghoſt, who ſaith expreſly that the doctrines of repentance, and faith, and baptiſmes, and laying on of handes, and the reſurrection, and the laſt iudgement, *are the foundation*, namely of religion: and againe, that *Chriſt is the foundation*, and that other doctrines conſonāt to the word, are as gold and ſiluer laid therevpon. Secondly, perſons erring, are of two ſorts: ſome erre of weakeneſſe, beeing carried away by others: or of ſimple ignorance, not yet being conuicted and informed concerning the truth. Some againe erre of obſtinacie, or affected ignorance, which hauing beene admoniſhed and conuicted, ſtill perſeuere in their forged opinions. This beeing ſaid, we nowe come to the point. If any man or Church, ſhall hold an error of the lighter kinde, hee ſtill remaines a member of the Church of God, and ſo muſt be reputed of vs. As when a Lutherane

2.Tim.2.17. Gal.5.2,3. Heb.6.1. 1.Cor.3.10

rane ſhall holde, that images are ſtill to be retained in the Church; that there is an Vniuerſall election of all men, &c. for theſe and ſuch like opinions may be maintained, the foundation of ſaluation vnraſed. This which I ſay is flatlie auouched by Paul. If any man (ſaith he) build on this foundation, gold, ſiluer, pretious ſtones; *timber, haie, or ſtubble,* his worke ſhall be made manifeſt by the fire, &c. *and if any mans worke burne, he ſhall looſe, but yet* hee ſhall be ſafe *himſelfe.* And therefore the haie and ſtubble of mens errours that are beſide the foundation, on which they are laid, doe not debarre them from beeing Chriſtians or members of the Church. A man breakes downe the windowes of his houſe; the houſe ſtandes: he breakes down the roofe or the wals; the houſe yet ſtands though deformed: heo pulls vp the foundation: the houſe it ſelfe falles and ceaſeth to be an houſe. Nowe religion which we profeſſe is like an houſe or building: and ſome points thereof are like windowes, doores, walls, roofes, and ſome are the very foundation: & the former may be battered, the foundation ſtanding. Againe if the errour be directly or by neceſſarie conſequent, euen in common ſenſe againſt the foundation, conſideration muſt be had whether the Church or partie erreth of weakeneſſe or malice: if not weakeneſſe, the party is to be eſteemed as a member of the Catholike Church. And thus Paul writes vnto the Church of Galatia, as to a Church of God, though by falſe teachers it had beene turned away to another Goſpel, and embraced the foundamentall errour of iuſtification by workes. But when any man or Church ſhall hold fundamentall errours in obſtinacie or affected ignorance, we are not then bound to repute them any longer as Churches or Chriſtians, but as ſuch to whome condemnation belongs, as Paul ſheweth by the example of Iannes and Iambres. *And as Iannes and Idmbres,* ſaith he, *withſtood Moſes, ſo doe theſe alſo reſiſt the trueth, men of corrupt mindes, reprobate concerning the faith.* Yet withall, this caueat muſt euer bee remembred, that we rather condemne the errour then the perſon that erreth, becauſe Gods mercie is like to a bottomleſſe ſea, wherby he worketh what he wil & when he will in the hearts of miſerable ſinners.

1. Cor. 3. 15.

2. Tim. 3. 8

The ſecond queſtion is, where at this day we may find ſuch viſible Churches as are indeede found members of the Catholike Church. And for the reſoluing of it, we are to goe through all countries and religions in the world. And firſt to begin with Turkes and Iewes, we are not in any wiſe to acknowledge their Aſſemblies for Churches, becauſe they worſhip not God in Chriſt who is the head of the Church.

As for the Aſſemblies of Papiſts which haue bin a great part of the world, if thereby we vnderſtand companies of men holding the Pope for their head, & beleeuing the doctrine eſtabliſhed in the councill of Trent; in name they are called churches; but indeede they are no true or ſound members of the Catholike church. For both in their doctrine and in the worſhip of God, they raſe the very foundation of religion; which wil appeare by theſe three points. Firſt of all they holde iuſtification by workes of grace: auouching that they are not onely iuſtified before God by the merit of Chriſt, but alſo by their owne doings. Which opinion flatly ouerturneth iuſtification by Chriſt. For as Paul ſaith to the Galatians, *If ye be circumciſed Chriſt profiteth you nothing*, that is, if ye looke to be iuſtified by the works of the ceremoniall law, yee are fallen from Chriſt: ioyne circumciſion and Chriſt together in the matter of iuſtification, and ye doe quite ouerthrow iuſtification by Chriſt. Now if this be true, which is the word of God that can not lie, then we ſay to the Papiſts; If ye wil needes be iuſtified by workes of grace, ye are fallen from grace. The ſecond point is, that they maintaine a daily real ſacrifice of the bodie of Chriſt in the Maſſe for the ſinnes of the quicke and dead. And this is alſo a fundamentall hereſie. For Chriſts ſacrifice on the croſſe muſt either be a perfect ſacrifice or no ſacrifice: and if it be often iterated and repeated by the Maſſe-prieſt, it is not perfect but imperfect. The third point is, that they worſhip the Images of the Trinitie and of Saints departed, & their Breaden-god, which is as vyle an abomination as euer was among the Gentiles: all being directly againſt the true meaning of the ſecond commaundement, and defacing the worſhip of God in the very ſubſtance thereof. Thus then it appeares that the olde Church of Rome is changed, and is now at this day, of a ſpouſe of Chriſt become an harlot: and therefore no more a church of Chriſt indeede, then the carkaſſe of a dead man that weareth a liuing mans garment is a liuing man

though he looke neuer so like him. And whereas they plead for themselues that they haue succession from the Apostles, the answer is, that succession of person is nothing without succession of doctrine, which they want: and we see that Heretickes haue succeded lawefull Ministers. Secondly, whereas it is alleadged that in the Popish assemblies the sacrament of Baptisme is rightly for substance administred; and that also is is a note of a Church, three things may be answered. First, that baptisme seuered from the preaching of the Gospel, is no more a signe of a church then the seale seuered from the indenture is of force; & that is nothing. Circumcision was vsed in Colchis, yet noe Church, & among the Samaritanes, and yet no people. Secondly, Baptisme in the assemblies of the church of Rome, is as the purse of the true man in the hand of the theife: & indeede it doeth no more argue them to be churches, then the true mans purse argues the theife to be a true man. For Baptisme though it be in their assemblies, yet doth it not appertaine vnto them, but vnto another hidden church of God, which he hath in all ages gathered forth of the middest of them. Thirdly, though they haue the outward Baptisme, yet they by necessarie consequent of doctrine, ouerturne the inward baptisme that standes in iustification and sanctification. Moreouer wheras it is alleadged: that they maintaine the bookes of the old and newe testament penned by the Prophets and Apostles; the answer is, that they doe it with adding to the Canon, and by corrupting the native sense of the Scriptures in the very foundation: and therefore they are but as a lanthorne that shewes light to others, & none to it selfe. Fourthly, it is further saide that they hold the Creede of the Apostles, and make the same confession of faith that we doe. I answer, that in shew of words they do so indeed; but by necessarie consequets in the rest of their doctrine they ouerturne one of the natures and all the offices of Christ, and therewithall most of the arricles of the Creede. And herein they deale as a father, that in outward shewe tenders the body of his childe, and will not abide the least blemish vpon it: and yet by secret conueyances inwardly annoyes the heart, the braine, or the liuer, and so in trueth destroyes the same. Fifthly it is alleadged, that Antichrist must sitte in the temple of God, that is, the church: therfore say some that desire an vnion between vs and the Papists, popish assemblies are true churches: but the argument is not good. For it is one thing to be in the church and another thing to bee of it. And Antichrist is said to sit in the church, not as a member thereof, but as an vsurper, or as the pyrate in the shippe of the marchant: & hence it can not be prooued, that the assēblies of Papists are churches, but that in them and with them there is mingled an other hidden church in the middest wher-of Antichrist the Pope ruleth, though him selfe hath no part therein. Lastly, whereas some, beeing no Papists, thinke their churches to be like a body diseased and full of sores and wounds from the head to the foote, and the throat also cut, yet so as life is still remaining; we may better thinke (their foule errours considered and their worship of God, which is nothing els but a mixture of Iudaisme and Paganisme) that it is a rotten and dead corpes voide of spirituall life. And therfore we haue seuered our selues from the church of Rome vpon iust cause: neither are we schismaticks in so doing, but they rather; because the ground and the proper cause of the schisme is in them.

Herodot. Hol. 1.9.

As for the assemblies of Anabaptists, Libertines, Antinomies, Tritheits, Arrians, Samosatenians, they are no churches of God, but conspiracies of monstrous hereticks iudicially condemned in the primitiue church, and againe by the malice of Satan renued & reuiued in this age. The same we are to thinke and say of the Familie of loue.

As for the churches of Germany commonly called the churches of the Lutheranes, they are to be reputed of vs as the true churches of GOD. Though their Augustane Confession haue not satisfied the expectation of other Reformed churches: yet haue they all the same enemies in matter of religion, and do alike confesse the Father, the Sonne and the holy Ghost: and of the office of the Mediatour, of faith and good works, of the Word, the Church and the Magistrate, are all of one iudgement. They differ indeede from vs in the questiō of the sacrament, but it is no sufficient cause to induce vs to hold them as no Church: for that there is a true or reall receiuing of the body and blood of Christ in the Lords supper, wee all agree; & we ioyntly confesse that Christ is there present so far forth that he doth truly feed

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vs with his very bodie & blood to eternall life: and all the controuersie lies in the manner of receiuing; we contenting our selues with that spirituall receiuing which is by the hand of faith, they adding therto the corporall, whereby they imagine thēselues to receiue Christ with the hand and mouth of the body. And though to maintaine this their opinion, they be constrained to turne the ascension of Christ into a disparition, whereby his bodie being visible becomes inuisible, yet in the maine points we agree: that Christ ascended into heauen: that he entered into his kingdome in our name and for vs: that we are gouerned and preserued by his power & might: and that whatsoeuer good thing we haue or do, proceedes wholly from the grace of his spirit. Indeede the opinion of the *Vbiquity* of the body of Christ reuiueth the condemned heresies of Eutiches and Nestorius, and it ouerturneth by necessarie cōsequent most of the articles of faith: but that was priuate to some men, as Brētius and others, and was not receiued of whole churches: and whereas the men were godly and learned, and we are vncertene with what affection, & how long they held this errour, we rest our selues in condemning it, leauing the persons to God. Againe Popish Transubstantiation and Lutherian Consubstantiation, are both against the trueth of the manhood of Christ; yet with great difference. Transubstantiation is flatte against an article of faith: for if Christs bodie be made of bread and his blood of wine (which must needes be if there be a conuersion of the one into the other) then was not he conceiued and borne of the Virgin Marie: for it cannot both be made of Bakers bread and of the substance of the virgin. Againe it aboliſheth the outward signe in the Lords supper, as also the analogie between the signe and the thing signified, and so ouerturnes the sacrament: but Consubstantiatiō doth not so, neither doth it ouerturne the substance of any article of Religion, but onely a maine point of Philosophie, which is, that a *bodie doeth occupie onely one place at once.*

Furthermore, the Churches of Helvetia, and Savoie, and the free citties of France, and the lowe Countries, and Scotland are to be reuerenced as the true Churches of God, as there confessions make manifest. And no lesse must wee thinke of our owne Churches in England and Ireland. For we holde, beleeue, and maintaine, and preach the truth faith, that is, the auncient doctrine of saluation by Christ, taught and published by the Prophets and Apostles, as the booke of the articles of faith agreed vpon in open Parliament doe fully shewe: & withall nowe we are, and haue beene readie to testifie this our faith, by venturing our liues euen in the cause of religion against forraigne power, and especially the Spaniard: and hereupon all the churches in Europe giue vnto vs the hand of fellowshippe. And whereas sundrie among vs that separate and indeede excommunicate them selues, giue out that there is no Church in England, no Ministers, no Sacraments: their peremptorie asseuerations wanting sufficient ground, are but as paper-shotte. They alleadge that our assemblies are full of grieuous blottes and enormities. *Answ.* The defects and corruptions of Churches must be distinguished: and they be either in doctrine, or manners. Againe corruptions in doctrine must further be distinguished: some of them are errours indeede, but beside the foundation; and some errours directly against the foundation: and these ouerturne all religion, whereas the former doe not. Nowe it cannot be shewed that in our Churches is taught any one errour that raseth the foundation, and consequently annihillateth the trueth of Gods Church. Indeede there is controuersie among vs touching the point of Ecclesiasticall regiment: but marke in what manner. We all ioyntly agree in the substance of the regiment, confessing freely that there must be preaching of the word, administratiō of the Sacraments according to the institution, and the vse of the Power of the Keyes in admonitions, suspentions, excommunications: the difference betweene vs is only touching the persons, and the manner of putting this gouernment in execution: and therefore men on both parts, though both hold not the trueth in this point; yet because both hold Christ the foundation, they still remaine brethren and true members of Christ. As for corruptions in manners, they make not a Church to be no Church but a badde Church. When as the wicked Scribes and Parisies sitting in Moses chaire, taught the things which he had writ'en, the people are commanded to heare them, and to doe the things which they say, not doing the things which they Mat. 23. 2.

doe. And whereas it is said, that we hold Christ in word, & deny him indeed, that is answered thus: deniall of Christ is double, either in iudgement, or in fact: deniall in iudgement ioyned with obstinacie, makes a Christian to be no Christian; deniall in fact, the iudgement still remaining sound, makes not a man to be no Christian, but a badde Christian. When the Iewes had crucified the Lord of life, they still remained a church, if any vpon earth: and notwithstanding this their fact, the Apostles acknowledged that the couenant and the promises still belonged vnto them: and they neuer made any separation from their Synagogues, till such time as they had beene *sufficiently conuicted* by the Apostolicall ministerie that Iesus Christ was the true Messias.

Rom. 9.4
Act. 2. 39.

Thus we see where at this day we may finde the true Church of God. Nowe I come to the third question; and that is, at what time a man may with good conscience make separation from a Church. *Ans.* So long as a Church makes no separation from Christ, we must make no separation from it: and when it separates from Christ, wee may also separate from it: and therefore in two cases there is warrant of separation. The one is, when the worship of God is corrupt in substance. And for this we haue a commandement, *Be not*, saith Paul, *vnequally yoked with infidels: for what fellowship hath righteousnesse with vnrighteousnesse, or what communion hath light with darknesse? or what concord hath Christ with Belial? or what part hath the beleeuer with the Infidel? or what agreement hath the temple of God with Idols? Wherefore come out from among them, and separate your selues, saith the Lord.* And we haue a practise of this in the olde Testament. When Ieroboam had set vp idols in Israel, then the Priests and Leuites came to Iudah and Ierusalem to serue the Lord. The second is, when the doctrine of religion is corrupt in substance: as Paul saith, *If any man teach otherwise, and consent not to the wholesome wordes of our Lord Iesus Christ, and to the doctrine which is according to godlinesse, he is puffed vp: from which* separate *your selues.* A practise of this wee haue in the Apostle Paul, who beeing in Ephesus in a Synagogue of the Iewes, spake boldely for the space of three moneths, disputing and exhorting to the things which concerne the kingdome of God: *but when certaine men were hardened and disobeyed, speaking euil of the way of god, he departed from them and seperated the disciples of Ephesus:* and the like he did at Rome also. As for the corruptions that be in the manners of men that be of the Church, they are no sufficient warrant of separation, vnlesse it be from priuate companie, as wee are admonished by the Apostle Paul; & by the examples of Dauid and Lot. By this which hath beene said, it appeares that the practise of such as make separation from vs, is very badde and schismaticall, considering our Churches faile not either in the substance of doctrine, or in the substance of the true worship of God.

2.Cor.6.14
2.Chr. 11. 14.
2.Tim.6.3
Act. 19. 9. & 28. 28.
1.Cor.5.11
Phal. 17.4°
2.Pet. 2.8°

Nowe to proceede in the creede. The Church is further set forth by certaine properties & prerogatiues. The properties or qualities are two, *holinesse* & *largenesse*. That the Church is *holy*, it appeares by Peter, which calls it *an holy nation, and a chosen people*: and by S. Iohn, who calls it *the holy citty*. And it is so called that it may be distinguished from the false Church, which is tearmed in Scriptures *the Synagogue of Satan*, and the *malignant Church*.

1.Pet.2.9.
Reu. 11. 2. and 21.29
Reu. 2.9. and 3.9.
Psal. 26.5.

Nowe this holinesse of the Church is nothing else but a created qualitie in euery true member thereof, whereby the image of God, which was lost by the fal of Adam is againe renued and restored. The author of it is God by his word and spirit, by litle and litle abolishing the corruption of sinne, and sanctifying vs thoroughout, as Christ saith, *Father, sanctifie them in thy trueth, thy word is trueth.* And holinesse must he conceiued to be in the Church on this manner: it is perfect in the Church Triumphant, and it is onely begunne in the Church Militant in this life: and that for speciall cause, that wee might giue all glorie to God; that we might not be high minded, that we might worke our saluation with feare and trembling; that we might deny our selues and wholly depend vpon God. Hence we learne three things: first that the church of Rome erreth in teaching that a wicked mā yea such an one as shal neuer be saued, may be a true mēber of the Catholike Church: for in reason, euery man should be answerable to the quality and condition of the church whereof he is a mēber: if it be holy, as it is, he must be holy also. Secōdly we are euery one of vs, as Paul saith to Timothie, *to exercise our selues vnto godlines*, making cōscience of all our former vnholy waies.

Ioh.17.17.
1.Tim.1. 17.
Rō.11.20
Phil.2.22.
Mat.9.24.
1.Tim.4.7

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endeauouring our ſelues to pleaſe God in the obedience of all his commandements. It is a diſgrace to the holy Church of God that men profeſſing themſelus to be members of it, ſhould be vnholy. Thirdly our dutie is, to eſchew the ſocietie of Atheiſts, drunkards, fornicatours, blaſphemers, and all wicked and vngodly perſons, as Paul ſaith, *Be no companions of them, and haue no fellowſhip with vnprofitable workes of darkeneſſe.* And he chargeth the Theſſalonians, that if any man among them *walk inordinately they haue no companie with him that he may be aſhamed.*

Eph.5.7

2.Theſſ.3.14.

The largenes of the Church is noted in the word *Catholicke*, that is, generall or vniuerſall. And it is ſo called for three cauſes. For firſt of all it is generall in reſpect of time; becauſe the Church hath had a beeing in all times and ages euer ſince the giuing of the promiſe to our firſt parents in Paradiſe. Secondly it is generall in reſpect of the perſons of men: for it ſtands of all ſorts and degrees of men, high and low, rich and poore, learned and vnlearned, &c. Thirdly it is Catholike or vniuerſall in reſpect of place; becauſe it hath beene gathered from all parts of the earth, ſpecially now in the time of the newe Teſtament; when our Sauiour Chriſt ſaith, that the *Goſpell ſhall be preached in the whole world.* To this purpoſe Iohn ſaith in the Reuelation, *I beheld and loe a great multitude which no man could number of all nations and kinreds, and peoples, and tongues, ſtood before the throne and before the lambe, cloathed with long white robes and palmes in their hands.*

Mat.26.13

Rev.7.9.

Catholica. i. per totum orbem diffuſa. Aug. epiſt. 170.

And the Church which we here profeſſe to beeleeue, is called Catholicke, that wee way diſtinguiſh it from particular Churches, which are not beleeued, but ſeene with eye, whereof mention is made often in the Scriptures. Rom.16.5.1.Cor. 16.19. *the Church in their houſe*: and, *the Churches of Aſia.* Col.4.15. *Salute Nymphas & the Church in his houſe.* Act.12.22. *the Church of Ieruſalem.* Act.13.1. *the Church at Antioche, &c.*

That the Church is Catholicke in reſpect of time, place, perſon, it miniſters matter of endleſſe comfort vnto vs. For herby we ſee that no order, degree, or ſtate of men are excluded from grace in Chriſt, vnleſſe they will exclude themſelues. Saint Iohn ſaith, *If any man ſinne, we haue an Aduocate with the father, Ieſus Chriſt the righteous.* Now it might be anſwered, it is true indeed Chriſt is an aduocate to ſome men, but he is no aduocate to me. Saint Iohn therefore ſaith further, *and he is the reconciliation for our ſinnes, and not for our ſinnes onely, but for the whole world*, that is, for all beleeuers of what condition or degree ſoeuer.

1.Ioh.2.1

Thus much of the properties of the Church: now follow the prerogatiues or benefits which god beſtoweth on it which are in number foure. The firſt is expreſſed in theſe words, *the communion of ſaints.* Where communion ſignifieth that fellowſhip or ſocietie that one hath with another: and by *Saints* we vnderſtand not dead men inrolled in the Popes calender, but all that are ſanctified by the blood of Chriſt, whether they be liuing or dead: as Paul ſaith, *Vnto the Church of God which is at Corinthus, to them that are ſanctified in Ieſus Chriſt Saints by calling.* And *God is the God of peace in all the Churches of the Saints.* Now if we adde the clauſe *I beleeue*, vnto theſe words, the meaning is this; I confeſſe and acknowledge that there is a ſpirituall fellowſhip and ſocietie among all the members of Chriſt, being the faithfull ſeruants and children of God: and withall I beleeue that I am partaker of the ſame with the reſt.

1.Cor.1.2. & 14.33.

This communion hath two partes, fellowſhippe of the members with the head, and of the members with themſelues. The communion of the members with their head is not outward, but altogether ſpirituall in the conſcience: and for the opening of it, we muſt conſider what the Church receiueth of Chriſt, and what he receiues of it. The church receiues of Chriſt foure moſt worthy benefits. The firſt, that Chriſt our Mediatour, God and man, haue truly giuen himſelfe vnto vs, & is become our lot and portion, and withall God the father, and the holy ſpirit, in him, as Dauid ſaith *Iehoua is the portion of mine inheritance, & of my cup: thou ſhalt maintaine my lot: the lines are fallen vnto me in pleaſant places: yea I haue a faire heritage.* And, *My fleſh faileth, and my heart alſo: but God is the ſtrength of my heart, and my portion for euer.* The ſecond is, the Right of adoption, whereby all the faithfull whether in heauen or earth are actually made the children of God. The benefit is wonderfull, howſoeuer carnall men eſteeme not of it. If a man ſhould either by election or birth, or any way elſe be made the ſonne and heire of an earthly prince, he would thinke

Pſal.16.5.

Pſal.73.26

thinke himselfe highly aduanced: how highly then are they extolled which are made the sonnes of God himselfe? The third benefit is a title and right to the righteousnes of Christ in his sufferings, & his fulfilling of the law. The excellencie of it is vnspeakeable, because it serues to award the greatest temptations of the deuill. When the deuill replieth thus, thou art a transgressour of the law of God therefore thou shalt be damned: by meanes of that communion which we haue with Christ, we answer againe: that Christ suffered the curse of the law to free vs from due & deserued damnation: & when he further replies, that seeing we neuer fulfilled the law we cannot therefore enter into heauen: we answer againe, that Christs obedience is a fulfilling of the lawe for vs, and his whole righteousnesse is ours to make vs stand righteous before God. The fourth benefit is a right to the kingdome of heauen, as Christ comforting his disciples saith, *Feare not little flocke, it is your fathers pleasure to giue you a kingdome*: & hence it is sundry times called * *the inheritance and the lot of the Saints.*

*Act. 26. 18. Col. 1. 12. Eph. 1. 18.

Furthermore, for the conueyance of these benefits vnto vs, God hath ordained the preaching of the word and the administration of the Sacraments, specially the Lords supper; and hath commanded the solemne and ordinarie vse of them in the Church. And hereupon the Lords supper is called the Communion. *The cuppe of blessing* (saith Paul) *which we blesse, is it not the communion of the blood of Christ? & the bread which we breake, is it not the communion of the body of Christ?* that is, a signe and seale of the communion.

1. Cor. 10. 16.

Againe, the things which Christ receiueth of vs are two: our sinnes with the punishment thereof made his by application or imputation: and our afflictions with all the miseries of this life which he accounts his owne, and therefore doth as it were put vnder his shoulders to beare the burden of them. And this communion betweene Christ and vs is expressed in the Scriptures by that blessed and heauenly bargaine in which there is mutuall exchange betweene Christ and vs: hee imparts vnto vs, *milke and wine without siluer or mony* to refresh vs, and *gold tried by the fire* that we may become rich, and *white raiment* that we may be cloathed, and *eye-salue* to annoint our eies that we may see: & we for our parts returne vnto him nothing but blindnesse and nakednesse, and pouerty, & the loathsome burden of our filthy sinnes.

Isa. 55. 1. Reu. 3. 18.

The second part of the communion is that which the Saints haue one with an other. And it is either of the liuing with the liuing, or of the liuing with the dead. Now the communion of the liuing standes in three things: I. the like affection: II. in the gifts of the spirit: III. in the vse of temporall riches. For the first: communion in affection is, whereby all the seruants of God are like affected to God, to Christ, to their owne sinnes, and each to other. They are all of one nature and heart alike disposed, though they be not acquainted nor haue any externall fellowship in the flesh. As in a familie children are for the most part one like an other and brought vp alike: euē so it is in Gods family which is his Church: the members thereof are all alike in heart & affection: and the reason is, because they haue one spirit to guide them all: and therefore Saint Peter saith, *The multitude of them that beleeued were of one heart and of one soule, neither any of them said that any thing which he possessed was his owne, but they had all things common.* And the Prophet Esay foretelling the vnitie which should be in the kingdome of Christ, saith, *The woolfe shall dwell with the lambe, and the leopard shal lie with the kidde, and the calfe and the lyon, and the fat beast togither, and a little child shall lead them. The cowe and the beare shall feede, and their young ones shall lie togither: and the lyon shall eate straw like the bullocke. The sucking child shall play vpon the hole of the aspe, and the weaned child shall put his hand into the cockatrice hole*: By these beasts are signified, men that be of a wicked and brutish nature: which, when they shall be brought into the kingdome of Christ, shall lay aside the same and become louing, gentle, courteous and all of one minde. And S. Peter requires of the church the practise of brotherly loue, & that is to carrie a tender affection to men, not because they are of the same flesh, but because they are ioyned in the bond of one spirit with vs. Furthermore by reason of this that all the children of God are of one heart, there followes another duty of this communion, whereby they beare one the burdens of an other, and when one member is grieued all are grieued; when one reioyceth all reioyce, as in the body when one member suffereth all suffer.

Act. 4. 32. Isa. 11. 6. 7. 2. Pet. 1. 7. Gal. 6. 2.

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The ſecond branch of their communion, is in the gifts of Gods ſpirit, as loue, hope, feare, &c. And this is ſhewed, when one man doth imploy the graces of God beſtowed on him, for the good and ſaluation of an other. As a candle ſpendeth it ſelfe to giue light to others: ſo muſt Gods people ſpend thoſe gifts which God hath giuen them for the benefit of their brethren. A Chriſtian man howſoeuer he be the freeſt man vpon earth, yet is he ſeruant to all men, eſpecially to the Church of God to doe ſeruice vnto the members of it by loue for the good of all. And this good is procured, when we conuey the graces of God beſtowed on vs to our brethren: and that is done fiue waies: I. by example: II. by admonition: III. by exhortation: IV. by conſolation: V. by prayer. The firſt, which is good example, we are inioyned by Chriſt, ſaying, *Let your light ſo ſhine before men, that they may ſee your good workes and glorifie your father which is in heauen.* And that our hearts might be touched with ſpeciall care of this duty, the Lord ſets before vs his owne bleſſed examples, ſaying, *Be ye holy as I am holy*: and, *Learne of me that I am meeke and lowly*. And paul ſaith, *Be yee followers of me as I follow Chriſt*: and the higher men are exalted, the more carefull ought they to be in giuing good example. For let a man of note or eſtimation doe euill, and he ſhall preſently haue many followers. Euill example runnes from one to an other like a leproſie or infection: and this Chriſt ſignified when he ſaid that the figtree planted in the vineyard, *If it beares no fruite makes all the ground barren.* The ſecond meanes of communication of the gifts of God vnto others, is admonition, which is an ordinance of God whereby Chriſtian men are to recouer their brethren from their ſinnes. A man by occaſion fallen into the water is in daunger of his life; and the reaching of the hand by an other is the meanes to ſaue him. Now euery man when he ſinneth doth, as much as in him lieth, caſt his ſoule into the verie pitte of hell: and wholeſome admonitions are as the reaching out of the hand to recouer him againe. But it will peraduenture be ſaid, how muſt we proceede in admoniſhing of others? *Anſ.* We are to obſerue three things. The firſt is, to ſearch whether we that are to reprooue, be faultie our ſelues in the ſame thing or no. Firſt, we muſt take out the beame that is in our own eye, and ſo ſhal we ſee clearely to pull out the mote in our brothers eie. Secondly, before wee repooue, we muſt be ſure that the fault is committed: we muſt not goe vpon heare-ſaie or likelihoods: and therefore the holy Ghoſt ſaith, *Let vs conſider or obſerue one another to prouoke vnto loue or good workes.* Thirdly, before we reprooue, we muſt in Chriſtian wiſdome make choice of time and place: for all times and places ſerue not to this purpoſe. And therefore Salomon ſaith, *It is the glorie of a man to paſſe by an offence.* Furthermore in the act of admoniſhing, two things are to be obſerued: I. a man muſt deliuer the wordes of his admonition (ſo farre forth as he can) out of the word of God, ſo as the partie which is admoniſhed, may in the perſon of man ſee God himſelfe to reprooue him. II. his reprooue muſt be made with as much compaſſion and fellow-feeling of other mens wants as may be. As Paul ſaith, *If any man be fallen by occaſion into any fault, ye which are ſpirituall* [a] *reſtore ſuch an one with the ſpirit of meekeneſſe.* The third way of communicating good things to others is exhortation: and it is a meanes to excite and ſtirre them on forward, which doe alreadie walke in the waie of godlineſſe. Therefore the holy Ghoſt ſaith, *Exhort one another daily, leaſt any of you be hardened through the deceitfulneſſe of ſinne.* But alas, the practiſe of this dutie, as alſo of the former is hard to be found among men; for it is vſuall in families that maſters & fathers inſtead of admoniſhing their ſeruants and children, teach them the practiſe of ſinne in ſwearing, blaſpheming, ſlandering, &c. and as for exhortation, it is not vſed. Let a man that hath the feare of God offend neuer ſo little, inſtead of brotherly exhortation hee ſhall heare his profeſſion caſt in his teeth, and his hearing of ſermons: this practiſe is ſo general, that many beginning newly to tread in the ſteppes of godlines, are hereby daunted, & quite driuen back. The fourth way is conſolation, which is a meanes appointed by God whereby one man ſhould with words of heauenly comfort refreſh the ſoules of others afflicted with ſickeneſſe or any other way feeling the hād of God either in bodie or in mind. And this dutie is as little regarded as any of the former. In time of mens ſickeneſſe neighbours come in, but what ſay they? I am ſorrie to ſee you in this caſe, I hope to ſee you well againe, I would

Gal. 5. 13.

Matth. 5.

Leu. 11. 44

Mat. 11. 28

1. Cor. 11. 1.

Luk. 13. 28

Heb. 10. 24

Gal. 6. 1.

[a] As Chirurgians orderly ſet armes and legges in ioynt.

Matth. 7. 5.

bee

be sorry else, &c. Not one of an hundred can speake a word of comfort to the wearie: but we are faulty herein. For with what affection doe wee beleeue the communion of Saints, when we our selues are as drie fountaines, that doe scarse conuey a drop of refreshing to others. The last meanes is praier, whereby Gods Church procureth blessings for the seuerall members therof, and they againe for the whole. And herein lies a principall point of the Communion of saints; which ministreth notable comfort to euery Christian heart. For hence wee may reason thus: I am indeede a member of the Catholike Church of God, and therefore though my owne praiers be weake, yet my comfort is this, I know that I am partaker of all the good praiers of all the people of God dispersed ouer the face of the whole earth my fellow members, and of all the blessings which God bestowes on them. This will make vs in all our troubles to say with Elisha, *Feare not, for they that be with vs are more then they that be with them.* 1. king 6. 16. Whē the people of Israel had sinned in worshipping the golden calfe, the wrath of the Lord was kindled and made a breach into them, as cannon shot against a wall: but Moses the seruant of God stood in the breach before the Lord to turne away his wrath, least he should destroy them. Psal. 106. 23. And the praier of Moses was so effectuall that the Lord said, *Let me alone*, as though Moses by praier had held the hand of god that he could not punish the people. Exod. 32. 10. And some thinke that Steuens praier for his enemies when hee was stoned was a means of Pauls conuersion. And surely though there were no other reason, yet this were sufficient to moone a man to imbrace Christian religion, considering that being a mēber of the Church he hath part in all the praiers of the Saints through the world, and of the blessings of God that come thereby.

The third part of this communion is in temporall things, as goods and riches: whereby I meane, no [b] Anabaptisticall communion, but that which was vsed in the primtiue Church, when they had all things common in respect of vse: & some solde their goods and possessions & parted them to all men, as euery one had need. Act. 2. 44. And by their example we are taught to be content to imploy those goods which god hath bestowed one vs, for the good of our fellowe members within the compasse of our callings, and to our abilitie, and beyond our ability, if neede require. Paul saith, *Doe good to all but specially to them which are of the housholde of faith.* Gal. 6. 10.

[b] Spirituall communiō doth not barr a mission of temporall goods 2. Cor. 8. 1.

The communion of the liuing with the dead standes in two things: the one is, that the Saints departed in the Church Triumphant doe in generall pray for the Church militant vpon earth, desiring the finall deliuerance of all their fellow members frō all their miseries. And therefore in the Apocalyps they crie on this manner, *How long Lord holy and true, doest not thou iudge and auenge our blood on them that dwell on the earth?* Rev. 6. 10. I say *in generall*, because they pray not for the particular conditions and persons of men vpon earth considering they neither know, nor see, nor heare vs: neither can they tell what things are done vpon earth. The second is, that the godly on earth doe in heart and affection conuerse with them in heauen, desiring continually to be dissolued and to be with Christ. Nowe whereas the Papists doe further inlarge this communion, auouching that the Saints in heauen doe make intercession to Christ for vs, and impart their merits vnto vs; & that we againe for that cause are to inuocate them, and to doe vnto them religious worshippe, we dissent from them, beeing resolued that these things are but inuentions of mans braine, wanting warrant of the word.

Lastly, to conclude, a question may be demanded, how any one of vs may particularly know and be assured in our selues, that we haue part in this communion of Saints. *Answ.* Saint Iohn opens this point to the full, when he saith, *If we say that we haue fellowship with him, and yet walke in darknes, we lie: but If we walke in the light, as he is light, then we haue fellowship one with another, and the blood of Christ purgeth vs from all our sinnes.* 1 Ioh. 1. 6. In which wordes he makes knowledge of Gods will ioyned with obedience, to be an infallible marke of one that is in the communion: as on the contrary, ignorance of Gods will, or disobedience, or both to be tokens of one that hath neither fellowship with Christ, or with the true members of Christ. And therefore to ende this point, if we would haue fellowship with Christ, let vs learne to know what sinne is, and to flie from the same as from the bane of our soules, and to make conscience of euery euill way.

The duties to be learned by the communion of Saints are manifold. And first of all if wee doe beleeue the fellowshippe which

which all the faithfull haue with Christ & with themselues; and be resolued that we haue part therein, then must we separate and withdraw our selues from al vngodly & vnlawfull societies of men in the world whatsoeuer they be. Vnlawfull societies are manifold, but I will onely touch one, which euery where annoyeth religion, & hindreth greatly this communiō of Saints, and that is, when men ioyne themselues in company to passe away the time in drinking, gaming, &c. Behold a large fellowship which beareth sway in al places: there is almost no towne but there is at the least one knot of such companions: & he that will not bee combined with such loose mates he is thought to be a mā of no good nature: he is foisted forth of euery company; he is no bodie: and if a man will yeelde to runne ryot with them in the mispending of his time and goods, he is thought to bee the best fellowe in the world. But what is done in this societie? and how doe these cuppe-companions spend their time? surely the greatest part of day and night is vsually spent in swearing, gaming, drinking, surfetting, reuelling, and railing on the ministers of the word, and such as professe religiō; to omit the enormities which they procure to themselues hereby: and this behauiour spreads it selfe like a canker ouer euery place, and it defiles both towne and countrey. But we that looke for comfort by the communion of Saints, must not cast in our lot with such a wicked generation, but separate our selues from thē. For vndoubtedly their societie is not of God but of the deuill: and they that are of this societie, can not be of the holy communion of Saints: and surely except the magistrate by the sword, or the church by the power of the keyes doe pull downe such fellowship, the holy society of Gods Church and people must decay. Excommunication is a censure ordained of God for this end, to banish them from this heauenly communion of the members of Christ, that liue inordinately & haue communion with men in the workes of darknesse.

Secondly by this we are taught, that men professing the same religion, must be linked in societie and conuerse togither in Christian loue, meeknes, gentlenesse, and patience: as Saint Paul taught the Philippians, *If there be any fellowship of the spirit, if there be any compassion and mercie, fulfill my ioy, that we may be like minded, hauing the same loue, being of one accord and of like iudgement.* And againe, *Keepe* (saith he) *the vnitie of the spirit in the bond of peace.* Why? marke how his reason is fetched from this communion: *Because there is one bodie, one spirit, euen as you are called into the hope of your vocation, one Lord, one faith, one hope, one baptisme, one God and father of all, which is aboue all and in all.* And no doubt the same reason made Dauid say, *All my delight is in the Saints which be vpon earth.*

Phil. 2. 1.

Eph. 4. 3.

Pſal. 16. 3.

Thirdly euery Christian man that acknowledgeth this communion, must carrie about with him a fellow feeling, that is, an heart touched with compassion in regard of all the miseries that befall either the whole Church or any member thereof, as Christ our head teacheth vs by his owne example, when he called to Saul, & said, *Saul, Saul, why persecutest thou me?* giuing him to vnderstand that he is touched with the abuses to his Church, as if they had directly beene done to his owne person. The prophet Amos reproueth the people, because they dranke wine in bolls, and annointed themselues with the chiefe oyntments: but why? was it not lawfull for them to doe so? yes: but the cause for which they are reproued followeth: *No man* (saith he) *is sorrie for the affliction of Ioseph.* In the middest of their delights and pleasures they had no regard of the miseries of the poore church and seruants of God elswhere in affliction, which euery man ought to shew forth in the practise of all duties of loue: and therfore Paul saith, *Pray alwayes with all manner of prayers and supplications in the spirit, and watch thereunto with all perseuerance and supplications for the Saints.* And he highly commendeth the Philippians *for communicating to his afflictions.* And further he biddeth Philemon to *comfort Onesimus his bowells in the Lord.* And Saint Iohn saith, If a mans life would saue his neighbours soule, he must lay it downe, if neede require. We haue all of vs daily occasion to practise this dutie towardes the afflicted members of Gods church in other countries. For howsoeuer wee enioy the Gospell with peace, yet they are vnder persecution for the same: and so oft as we heare report of this, we should suffer our hearts to be grieued with them, and pray to God for them.

Amos. 6. 6.

Eph. 6. 18.

Phil. 4. 14.

1. Ioh. 3. 16

We must here be admonished not to seeke

ſeeke our owne things, but to referre the labours of our callings to the common good eſpecially of the Church wherof we are members. As for them that ſeeke for nothing but to maintaine their own eſtate and wealth, and therefore in their trades vſe falſe waights and meaſures, the ingroſſing, corrupting, mingling of wares, glozing, lying, ſmoothing, ſwearing, forſwearing, diſſembling, griping, oppreſſing of the poore, &c. they may plead for themſelues what they will, but in truth they neuer yet knew what the Communion of Saints meant.

Laſtly, conſidering we are all knit into one myſticall bodie, and haue mutuall fellowſhip in the ſame, our duty is both to redreſſe the faults of our brethren & to couer them, as the hand in the bodie layes plaiſter vpon the ſore in the foote or in the legge, and withall couers it. Loue couers the multitude of ſinnes. And when men diſgrace their brethren for their wants, and blaſe them to the world, they doe not the dutie of fellow-members.

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Moreouer, we muſt remember to adde to this clauſe, *I beleeue*, and then the meaning is this: I doe not onely beleeue that God doth giue pardon of ſinne to his Church and people (for that the very deuills beleeue) but withall I beleeue the forgiuenes of mine owne particular ſinnes. Hence it appeares, that it was the iudgement of the Primitiue Church that men ſhould beleeue the forgiueneſſe of their owne ſinnes.

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of god which euery where take place. The foolish Virgins went forth to meete the bridegroome with lamps in their hands as well as the wise, but they neuer so much as dreamed of the horne of oyle, till the comming of the bridegroome. So many men liue in the Church of God as members thereof, holding vp the lampe of glorious profession: but in the meane season they seeke onely for the things of this life, neuer casting, how they may assure themselues in conscience touching their reconciliation with God, till the day of death come.

Secondly, if we be here bound to beleeue the pardon of all our sinnes, then we must euery day humble our selues before God, and seeke pardon for our daily offences: for he giues grace to the humble or contrite; he fills the hungrie with good things, whē the rich are sent empty away.

1. king. 20. 31. When Benhadad the King of Syria was discomfited and ouercome by the King of Israel, by the counsell of his seruants, who told him that the kings of Israel were mercifull men, he sent them cloathed in sackcloath with ropes about their neckes to intreat for peace and fauour. Now when the King saw their submission, he made a couenant of peace with him. We by our sinnes most iustly deserue hell, death, and condemnation euery day, and therefore it standeth vs in hand to come into the presence of God and to humble our selues before him in sackcloath & ashes, crauing and intreating for nothing in the world so much as for the pardon of our sinnes; and that day by day without ceasing till the Lord giue this blessed answer to our conscience, that al our sinnes are put out of his remembrance. We must not thinke that God putteth grace into mens hearts when they lie snorting vpon their elbowes: and either not vse or despise the meanes: but we must first vse the meanes partly by making confession of our sinnes to God, and partly by crying to heauen for pardon: & then when by his grace we begin to desire grace, he giues further grace.

Lastly, if we beleeue the pardon of our sinnes then we must chaunge the tenour and course of our liues, and take heed of breaking Gods commandements by doing any of those things, whereof our consciences may accuse vs, and tell vs, that by them we haue displeased God heretofore. A man that for some misdemeanour hath beene cast into prison and lien there many yeares winter and sommer in cold yrons, when he obtaines libertie, he will often bethinke himselfe of his old miserie, and take heede for euer least he fall into the same offence againe: and he which hath seene his owne sinnes and felt the smart of them, and withall by Gods goodnes obtained assurance touching the pardon of them, will neuer wittingly and willingly commit the like sinnes any more, but in all things change the course of his life. As for such as say; that they haue the pardon of their sinnes, and yet liue in them still; they deceiue themselues, and haue no faith at all.

Thus much for the second benefit which God bestoweth on his Church, namely remission of sinnes: now followeth the third in these words: *The resurrection of the bodie*. In the handling whereof sundrie points must be considered. The first, whether there be a resurrection or no? This question must needes be handled, because Epicures and Atheists in all ages, and at this day some doe cal this article into question. Now that there is a resurrection of the bodie after death, it may be prooued by many arguments, whereof I will onely touch the principall. The first is taken from the worke of redemption. Saint Iohn writeth, that *Christ came to dissolue the workes of the deuill*: which are sinne, and by sinne death: and hence I reason thus: If sinne and death are to be dissolued vtterly, then the bodies of the faithfull which are dead in the graue, must needes bee made aliue: otherwise death is not abolished: but sinne and death must be vtterly abolished: therefore there shall be a resurrection. Secondly, God had made a couenant with his Church, the tenour whereof is this, *I will be thy God, and thou shalt be my people*. This couenant is not for a day or an age, or for a thousand yeares or ages, but is euerlasting and without end, so as Gods people may say of God for euer, God is our God: and likewise God will say of his Church for euermore, this people is my people. Now if Gods couenant be euerlasting, then all the faithfull departed from the beginning of the world must be raised againe of life. And if God should leaue his people in the graue vnder death for euer, how could they be called the people of God? for he is a God of mercie and of life it selfe: & therfore though they abide long in the earth, yet they must at length bee reuiued againe. This argument Christ vseth against the Sadduces, which denied the

1. Ioh. 3. 8.

resur-

resurrection: *God is not the God of the dead*
Math. 22. 32. *but of the liuing*, but *God is the God of Abraham, Isaac, and Iacob*, which are dead, and therefore they must rise againe. The third argument must be taken from the tenour of Gods iustice. It is a speciall part of Gods glorie, to shew forth his mercie on the godly, and his iustice vpon the wicked in rewarding them according to their works, as the Apostle saith, *God will reward euery man according to his workes: to them that*
Rom. 2. 6. *by continuance in well doing, seeke glory, and honour, and immortality, life eternall: but vnto them that disobey the truth, that be contentious and obey vnrighteousnes, shall bee indignation and wrath.* But in this life God rewardeth not men according to their doings: and therefore Salomon speaking of the estate of all men in this world, saith, *All things come alike to all, and the same condition to the iust and vniust, to the good and*
Eccles 9. 2. *badde, to the pure and polluted, to him that offereth sacrifice, & to him that offereth none.* Nay, which is more, here the wicked flourish, and the godly are afflicted. The vngodly haue hearts ease and all things at will, whereas the godly are oppressed and ouerwhelmed with all kind of miseries, and are as sheepe appointed for the slaughter. It remaines therefore that there must needes be a generall resurrection of all men after this life, that the righteous may obtaine a reward of Gods free mercie, and the wicked vtter shame and confusion. But some will say, it is sufficient that God doe this to the soule of euery man, the bodie needeth not to rise againe. I answer, that the vngodly man doth not worke wickednesse onely in his soule, but his body also is an instrument thereof: and the godly doe not onely practise righteousnes in their soules, but in their bodies also. The bodies of the wicked are the instruments of sin, & the bodies of the righteous are the weapons of righteousnesse: and therefore their bodies must rise againe, that both in bodie and soule they may receiue a reward, according to that which they haue wrought in them. The fourth argument, which is also vsed by
1. Cor. 15. Paul is this: Christ himselfe is risen, and therefore all the faithfull shall rise againe: for he rose not for himselfe as a priuate man, but in our roome and stead, and for vs. If the head be risen, then the members also shal rise againe: for by the same power whereby Christ raised himselfe, he both can and will raise all those that be of his mysticall bodie, he beeing *the first fruits of them that sleepe.* The fifth argument is taken frō expresse testimonie of Scripture. Iob hath an excellent place for this purpose: *I am sure* (saith he) *that my Redeemer*
Iob. 19. 25 *liueth, and he shall stand the last on the earth, and though after my skinne wormes destroy this bodie, yet I shall see God in my flesh, whom I my selfe shall see and mine eyes shall behold, and none other for me.* And Saint Paul to the Corinthians auoucheth and proueth this point at large, by sundrie arguments which I will not stand to repeat; this one remembred: *If* (saith he) *the dead rise not*
vers. 14 & 18. *againe, then your faith is vaine, our preaching is in vaine, and the godly departed are perished.* The sixth argument may be taken frō the order of nature, which ministreth certaine resemblances of the resurrection; which though they be no sufficiēt proofes, yet may they be inducements to the truth. Both Philosophers and also Diuines haue written of the Phœnix, that first shee is cōsumed to ashes by the heat of the sunne, & that afterward of her ashes riseth a yōg one: and on this manner is her kind preserued. Againe swallowes, wormes, & flies, which haue lien dead in the winter season, in the spring, by vertue of the sunnes heat, reuiue again: so likewise men fall in sownes and trances, beeing for a time without breath or shew of life, and yet afterward come againe. And (to vse Pauls example) before the corne can grow and beare fruit, it must first be cast into the ground and there rotte. And if this were not seene by experience, men would not beleeue it. Againe euery present day is as it were dead and buried in the night following, and yet afterward it returnes againe the next morning. Lastly we read how the old Prophets raised some from death: and our Sauiour Christ raised Lazarus among the rest, that had lien foure daies in the graue and stanke: & why then should any thinke it impossible for God to raise al mē to life?

But let vs see what reasons may be alleadged to the contrarie. First it is alleadged that the resurrection of bodies resolued to dust and ashes, is against common sence and reason. *Ans.* It is aboue reason but not against reason. For impotent and miserable man, as experience sheweth, can by art euen of ashes make the curious worke manship of glasse, why may we not in reason thinke, that the omnipotent and euerliuing God is able to raise mens bodies out of the dust. Secondly it is saide,

that mens bodies beeing dead are turned into dust, and so are mingled with the bodies of beasts and other creatures, and one mans bodie with another, and that by reason of this confusion, men can not possibly rise with their owne bodies. *Ans.* Howesoeuer this is impossible with men, yet it is possible with God. For he that in the beginning was able to create al things of nothing, is much more able to make euery mans bodie at the resurrection of his owne matter, and to distinguish the dust of mens bodies from the dust of beasts: and the dust of one mans bodie from another. The goldsmith by his art can sunder diuers mettals one from another: and some men out of one mettal can drawe another, why then should we thinke it vnpossible for the almightie God to doe the like? It may be further obiected thus: A man is eaten by a woolfe, the woolfe is eaten of a Lyon, the Lyon by the foules of the aire, and the foules of the aire eaten againe by men: againe one man is eaten of another, as it is vsuall among the Cannibals. Nowe the bodie of that man which is turned into so many substances, especially into the bodie of another man, cannot rise againe: and if the one doeth, the other doeth not. *Ans.* This reason is but a cauill of mans braine: for we must not thinke, that whatsoeuer entreth into the bodie, & is turned into the substance thereof must rise againe and become a part of the body at the day of iudgement: but euery man shall then haue so much substance of his own as shal make his bodie to be entire and perfect: though another mans flesh once eaten bee no part thereof. Againe it is vrged, that because flesh & blood cannot enter into the kingdome of God: therefore the bodies of men shall not rise againe. *Ans.* By flesh and blood, is not meant the bodies of men simply, but the bodies of men as they are in weakenesse, without glorie, subiect to corruption. For flesh and blood in Scripture, signifies sometime the originall sinne and corruption of nature, and sometime mans nature subiect to miseries & infirmities, or the bodie in corruption before it be glorified, and so it must be vnderstood in this place. Lastly it is obiected, that Salomon saith, *The condition of the children of men, and the condition of beasts are euen as one condition.* Nowe beasts rise not againe after this life: and therfore there is no resurrection of men. *Ans.* In that place Salomon expoundeth himselfe: They are like in dying: for so he saith, as the one dieth, so dieth the other: hee speaketh not of their estate after death.

1. Cor 15. 50.

Eccl. 3. 19.

The second point to be considered, is the cause of the resurrection. In mankinde we must consider two parts, the Elect and the Reprobate; and they both shall rise againe at the day of iudgement, but by diuers causes. The godly haue one cause of their resurrection, and the vngodly an other. The cause why the godly rise againe, is the resurrection of Christ, yea it is the proper cause which procureth and effecteth their resurrection. In the Scripture Adam and Christ are compared togither, and Christ is called the second Adam: these were two rootes. The first Adam was the roote of all mankind, and hee conueieth sinne, and by sinne death to all that sprang of him, Christ onely excepted: the second Adam which is the roote of all the Elect, conueieth life both in bodie and soule to all that are vnited to him: and by the vertue of his resurrection they shall rise againe after this life. For looke as the power of the Godhead of Christ when he was dead in the graue, raised his bodie the third day: so shall the same power of Christ his Godhead, conuey it selfe vnto all the faithfull, which euen in death remaine vnited vnto him, and raise them vp at the last day. And for this cause Christ is called a *quickning spirit*. Now the cause why the wicked rise againe, is not the vertue of Christs resurrection, but the vertue of Gods curse, set downe in his word: *In the day that thou shalt eate of the tree of the knowledge of good and euill, thou shalt die the death*, that is, a double death both of bodie and soule. And therefore they arise onely by the power of Christ as he is a iudge, that this sentence may be verified on them; and that they may suffer both in bodie and soule eternall punishment in hell fire.

Furthermore S. Iohn setteth downe the outward meanes whereby the dead shall be raised, namely the voice of Christ: *The houre shall come* (saith he) *in which all that are in the graue shall heare his voice, and they shall come forth.* For as he created all things by his word, so at the day of iudgement by the same voice al shal be raised againe. This may be a good reason to moue vs to heare the ministers of God reuerently: for that which they teach, is the very word of God: and therefore wee are to pray

Ioh. 5. 28.

that

that it may be as effectuall in raising vs vp from the graue of sinne in this life, as it shal be after this life, in raising vs vp from the graue of death vnto iudgement.

Thirdly, we are to consider what manner of bodies shall rise at the last day. *Ans.* The same bodies for substance: this Iob knew well, when he said, *I shall see him at the last day in my flesh, whome I my selfe shall see and none other for me, with these same eyes.* Neuertheless the bodies of the elect shall be altered in qualitie, being made incorruptible and filled with glorie.

Iob. 19. 27.

1. Cor. 15. 43.

The last point to be considered, is the end why these bodies shall rise againe. The principall end which God intendeth is his owne glorie, in the manifestation of his iustice and mercie. Now at the last day, when all men shall be raised to iudgement by the voyce of Christ, the godly to life, and the wicked to condemnation; there shall be a full manifestation both of his mercie and iustice: and therefore by consequent a full manifestation of his glory.

Thus much for the doctrines touching the Resurrection: now follow the vses. First it serueth wonderfully for the comfort of all Christian hearts. Dauid speaking not onely of Christ, but also of himselfe, saith most notably: *Mine heart is glad, my tongue reioyceth, and my flesh also doth rest in hope.* Why so? *For* (saith he) *thou shalt not leaue my soule in graue, neither wilt thou suffer thy holy one to see corruption.* Though the dayes of this life be dayes of woe and miserie, yet the day of the resurrection shall be vnto all the children of God a time of reioycing and felicitie, and as Peter saith, *It is the time of refreshing.* Whosoeuer is now an hungred, shall then eate and be filled with the fruit of the tree of life: and whosoeuer is now naked, shall be then cloathed with the white garments dipped in the bloud of the Lambe: and whosoeuer is now lame, shall haue all his members restored perfectly. And as this day is ioyfull to the godly, so on the contrarie it is a day of woe and miserie to the vngodly: as Saint Iohn saith, *They that haue done euill shall come forth to the resurrection of condemnation.* If they might cease to liue after this life, and dye as the beast doth, o then it would be well with them: for then they might haue an ende of their miserie: but the wicked must after this life rise againe to condemnation, which is the accomplishment of their eternall woe and wretchednes; a rufull and dolefull case to consider, and yet is it the state of all vnbeleeuing and vnrepentant sinners. If a man were bidden to goe to bed, that after hee had slept & was risen againe, he might go to execution, it would make his heart to ake within him: yet this, yea a thousand fold worse is the state of all impenitēt sinners: they must sleepe in the graue for a while, and then rise againe, that a second death may be inflicted vpon thē in bodie and soule, which is the suffering of the full wrath of God both in body and soule, eternally. This being so, let vs imbrace the good counsell of S. Peter, who saith, *Amend your liues and turne, that your sinnes may be done away when the time of refreshing shall come from the presence of the Lord.* If a man die repentant for his sinnes, it is a day of refreshing; but if he die in his sinnes, impenitent, and hard hearted, it is a day of eternall horrour, desperation, and confusion.

Psal. 16. 9.

Act. 3. 19.

a Aug. in Enchir. cap. 91.

Ioh. 5. 29.

Act 3. 19.

Againe, if we beleeue that our bodyes shall rise againe after this life, & stand before God at the last day of iudgement, we must daily enter into a serious consideration of this time, and haue in minde that one day we must meete the Lord face to face. A traueller comes into an Inne hauing but a penny in his purse, he sits down and cals for all store of prouision & dainties: now what is to be thought of him? surely in the iudgement of all men his behauiour betokens folly, or rather madnes. But why? becaus̄e he spends freely and hath no regard to the reckening which must follow: how foolish then and mad is the practise of euery man that liueth in his sinnes, bathing himselfe in his pleasures in this world, neuer bethinking how he shal meete God at the last day of iudgment, and there make reckening for al his doings? An ancient diuine writes of himselfe that this saying ran in his minde, and sounded alwaies in his eares: *Arise ye dead and come vnto iudgement.* And this ought alwaies to be sounding in our eares, that while we haue time we should prepare our selues to meete God at the last day. Hierome.

Thirdly, if we beleeue the resurrection of the bodie, wee are not to weepe and mourne immoderatly for our friends deceased. Our Sauiour Christ did weepe for Lazarus, and when Steuen was stoned to death, certaine men that feared God buried him, and made great lamentation for him: and therefore mourning is not condemned: and we must not be as stockes,

that are bereft of all compassion: yet remember we must, what S. Paul saith to the Thessalonians: *I would not, brethren, haue you ignorant concerning those which are asleepe, that yee sorrow not, as others which haue no hope.* For the godly man properly dyeth not, but layes himselfe downe to take a sleepe after his manifold labours in this life; which being ended, he must rise againe to ioyes euerlasting: and therefore we must needes moderate and mingle our mourning for the deceased, with this and such like comforts,

2. Thes. 4. 13.

Fourthly, wee are taught hence to labour and striue against the naturall feare of death: for if there be a resurrection of our bodies after this life, then death is but a passage or middle way from this life to eternall life. If a beggar should be commanded to put off his olde ragges, that he might be cloathed with rich and costly garments, would he be sorrie because he should stand naked a while till he were wholly bestripped of his rags? No surely: well, thus doth God when he calls a man to death: he bids him put off his olde rags of sinne and corruption, and be cloathed with the glorious robe of Christs righteousnes: and our aboad in the graue is but for a space, while corruption be put off. This is Pauls argument, saying, *We know that when our earthly house of this tabernacle shall be dissolued, we haue a building giuen of God, which is an house not made with hands but eternall in the heauens.*

Fiftly, whereas the godly are subiect to manifold afflictions and miseries, both in body and minde in this life, here they shall finde a sufficient stay to quiet and calme their minds, if they consider that after this short life is ended, there will ensue a ioyfull resurrection. Iob in the extremitie of all his temptations, made this the comfort to his soule, that one day he should rise againe, in which he should enioy the glorious presence of his Creator. And the holy Ghost saith, that the seruants of God in the dayes of Antiochus were racked and tormented, and would not be deliuered: why so? *because they looked for a better resurrection.*

Iob. 19. 25

Heb. 11. 35

Lastly, the consideration of this point serueth to be a bridle to restraine a man from sinne, and a spurre to make him goe forward in all godlines of life and conuersation. Saint Paul *had hope toward God, that the resurrection of the dead should be both of the iust and vniust.* Now what did this mooue him vnto? Marke: *Herein* (saith he, [a] that is, in this respect) *I endeauour my selfe alwayes to haue a cleare conscience towards God and towards men.* And let vs for our parts likewise remember the last iudgement, that it may be a meanes to mooue vs so to behaue our selues in all our actions, that we may keepe a good conscience before God and before men: and let it also be a bridle vnto vs to keepe vs back from all manner of sinne. For what is the cause why me daily defile their bodies & soules with so many damnable practises, without any remorse of conscience? Surely they neuer seriously remember the day of the resurrection after this life, wherein they must stand before Christ to giue an account of that which they haue done in this life, whether it be good or bad.

Act. 24. 16

[a] Or, in the meane season.

Thus much of the duties: now marke it is further said, *The resurrection of the bodie.* If the body rise, it must first fall. Here then this point is wrapped vp as a confessed truth, that all men must die the first death And yet considering that the members of the Church haue the pardon of their sinnes which are the cause of death, it may be demanded, why they must die? *Ans.* We are to know that when they die, death doth not seaze vpon them, as it is in his owne nature, a curse: for in that respect it was borne of Christ vpon the crosse, and that for vs: but for two other causes, which we must thinke vpon, as being speciall meanes to make a man willing to die. I. They must die that originall corruption may be vtterly abolished: for no man liuing on earth is perfectly sanctified; and originall sinne is remaining for speciall causes to the last moment of this life, and then it is abolished and not before. II. The godly die that by death as by a strait gate they may passe from this vale of miserie to eternall life. And thus Christ by his death makes death to be no death, and turnes a curse into a blessing.

And to proceede: It is not here said, the resurrection of the soule, but of the bodie onely: what then (will some say) becommeth of the soule? Diuers haue thought, that the soules then, though they doe not die, yet are still kept within the bodie (being as it were asleepe) till the last day. But Gods word saith to the contrary. For the soules of the godly lie vnder the altar, and crie, *how long Lord Iesus?* Dives in soule did suffer the woe and torments of hell: and Lazarus had ioy in Abrahams bosom. Againe

Rev. 6. 9.

Luk. 16. 23

gaine some others thinke, that mens soules after this life doe passe from one mans bodie to another: and Herod may seeme to haue beene of this opinion: for when newes was brought him of Christ, he saide, that Iohn Baptist being beheaded was risen againe, thinking that the soule of Iohn Baptist was put into the body of some other man. And for proofe hereof, some alledge the Example of Nabuchadnezzar, who forsaking the societie of men, liued as beastes, and did eate grasse like a beast: & they imagine that his owne soule went out of him, and that the soule of a beast entred into the roome thereof. But this indeede is a fond conceit: for euen then hee had the soule of a man when he liued as a beast, being onely stricken by the hande of God with an exceeding madnesse, whereby he was bereft of common reason, as doth appeare by that clause in the text, where it is said, that his *vnderstanding*, or *knowledge* returned to him againe. Againe, some other think, that the soule neither dieth nor sleepeth, nor passeth out of one body into another, but wandreth here on earth among men, and oftentimes appeareth to this or that man: and this is the opinion of some Heretickes, and of the common people, which thinke that dead men walke: and for proofe hereof some alleadge the practise of the Witch of Endor, who is said to make Samuel to appeare before Saul: but the trueth is, it was not Samuel indeede, but onely a counterfeit of him. For not all the witches in the worlde, nor all the deuils in hell are able to disquiet the soules of the faithfull departed, which are in the keeping of the Lorde without wandring from place to place. For when men die in the faith, their soules are immediately translated into heauen, and there abide till the last iudgement: and contrariwise if men die in their sinnes, their soules goe straight to the place of eternall condemnation, and there abide as in a prison, as Peter saith. In a word, when the breath goeth out of the bodie, the soule of euery man goeth straight either to heauen or hell; and there is no third place of aboad mentioned in Scripture.

Mat. 14. 2.

Dan. 4. 33.

To conclude, the resurrection of the bodie is expresly mentioned in the Creed, to shew that there is no resurrection of the soule, which neither dieth, nor sleepeth, but is a spirituall and inuisible substance, liuing and abiding for euer as well foorth of the bodie as in the same.

Thus much of the third prerogatiue or benefit: now followeth the fourth & last, in these wordes, *And life euerlasting*. To handle this point to the full, and to open the nature of it, as it deserueth, is not in the power of man. For both the Prophet Esai & Saint Paul say, that *the eye hath not seene and the eare hath not heard, neither came it into mans heart to thinke of those things which God hath prepared for those that loue him*. Againe, Paul when hee was rapt into the third heauen saith, that he *sawe things not to be vttered*. Neuertheless we may in some part describe the same, so far forth as God in this case hath reuealed his will vnto vs. Wherefore in this last prerogatiue, I consider two things; the first is, Life it selfe, the second is the Continuance of life, noted in the word *euerlasting*. Life it selfe, is that whereby any thing acteth, liueth, and moueth it selfe: and it is twofold, vncreated or created. Vncreated life is the very godhead it selfe, whereby God liueth absolutely in himselfe, from himselfe, and by himselfe, giuing life and beeing to all things that liue and haue beeing: and this life is not meant here, because it is not communicable to any creature. Created life is a qualitie in the creature, & its againe two-folde: naturall, spiritual. Natural life is that whereby men in this worlde liue by meate and drinke, & all such meanes as are ministred by gods prouidence. Spirituall life is that most blessed and happie estate, in which all the elect shall raigne with Christ their head in the heauens after this life, and after the daie of iudgement for euer and euer. And this alone is the life which in the Creed we confesse & beleeue: and it consisteth in an immediate coniunction & communion or fellowship with God himselfe: as Christ in his solemne praier to his father a little before his death, signifieth: *I pray not for these alone, but for them also which shal beleeue in me through thy word, that they all may be one as thou, O father art in me and I in thee, euen that they may be one also in vs.* And whē S. Iohn in the Reuelation saith, *Behold the tabernacle of God is with men, he will dwell with them, and they shall be his people, and God himselfe shall be their God with them*: he sheweth that the very foundation of that happines which God hath prepared for his seruants stāds in a societie between God and them, whereby God shall dwell with them in heauen, and they againe shall there enioy his glorious presence.

Iſa. 64. 4. 1. Cor. 2. 9

2. Cor. 12. 4

Ioh. 17. 21

Reu. 21. 3.

Touching this cōmunion, three points must

muſt be conſidered. The firſt is, in what order men ſhall haue fellowſhippe with God? *Anſ.* This communion ſhall be firſt of all with Chriſt as he is man; and by reaſon that the manhood of Chriſt is perſonally vnited to the godhead of the ſonne, it ſhal alſo be with Chriſt as he is God; and conſequently with the father and the holy Ghoſt. The reaſon of this order is, becauſe Chriſt, though he be the author and the fountaine of eternall life as he is God, yet he conueies the ſame vnto vs onely in and by his fleſh or manhoode. Yet muſt wee not here thinke that life proceedeth from the manhood it ſelfe, as from a cauſe efficient: for the fleſh quickeneth not by any vertue from it ſelfe, but by the word to which it is perſonally vnited; it beeing as it were a pipe eternally to conueie life frō the godhead vnto vs,

The ſecond point is, in what thing this communion conſiſteth? *Anſ.* Saint Paul openeth this point to the very full, when he ſaith, that after Chriſt hath ſubdued all things vnto him, then *God ſhall be all in all*, that is, God himſelfe immediately ſhall be all good things that heart can wiſh to all the elect. But ſome may ſay, What? is not God all in all vnto vs euen in this life? for whatſoeuer good things we haue, they are all from him. *Anſ.* It is true indeede god is all in all euen in this life: but howe? not immediately but by outward meanes; and that alſo in ſmall meaſure. For he conueies his goodneſſe and mercie vnto vs ſo long as we liue on earth, partly by his creatures and partly by his word and Sacraments: but after this life is ended, all helpes and outward meanes ſhall ceaſe: Chriſt ſhall giue vp his kingdome, and as he is Mediatour ſhall ceaſe to put in execution the office of a prieſt, a prophet, or a king: all authoritie and power ſhall be aboliſhed: and therfore all callings in the three maine eſtates of the Church, the Commonwealth, the familie ſhal haue an ende; there ſhall be no more magiſtrate and ſubiect, Paſtour and people, maſter and ſeruant, father and ſonne, husband and wife: there ſhall be no more vſe of meate, drinke, clothing, reſpiration, phyſicke, ſleepe: and yet for all this, the condition of men ſhall be many thouſand-fold more bleſſed then euer it was. For the Godhead in the Trinity immediately without all meanes ſhall bee all things to all the choſen people of God in the kingdome of heauen, world without ende. This may ſeeme ſtrange to mans reaſon, but it is the very flatte trueth of the word of God. Saint Iohn in the deſcription of the heauenly Hieruſalem, ſaith that there ſhall bee no temple in it. Why, howe then ſhall God be worſhipped? marke what followeth, *the Lord God almightie and the Lambe are the temple of it.* Reu. 21. 22. Wherby it is ſignified, that although now we vſe the preaching of the word, and the adminiſtration of the Sacramēts, as meanes of our fellowſhip with God: yet when this life is ended, they muſt all ceaſe, God and Chriſt beeing inſtead of all theſe meanes vnto vs. And he adds further, *the citty hath no neede of the ſunne, nor of the moone to ſhine in it.* What then will ſome ſay, muſt there be nothing but darkenes? Not ſo. For the *glory of God doeth lighten it, and the Lambe is the light of it.* verſ. 23. Againe he ſaith, that in the paradiſe of God, there is *the riuer of Water of life*, Chap. 22. 2 and *the tree of life bearing fruite euery moneth*, and that is Chriſt. And therefore we ſhall haue no neede of meate, drinke, apparell, ſleepe, &c. but Chriſt himſelfe our head and Redeemer ſhall bee in ſtead of them all vnto vs: on whome, al the elect ſhall feede, and by whome both in bodie and ſoule they ſhall be preſerued euermore. If a man would haue glorie, the Father, ſonne, and holy Ghoſt ſhall be his glorie: if a man deſire wealth and pleaſure, God himſelfe ſhal be wealth and pleaſure vnto him, and whatſoeuer elſe the heart of man can wiſh. Hence it appeares, that this communion is moſt admirable; and that no tongue can tell, nor heart conceiue the leaſt part of it.

1. Cor. 15. 28.

The third point is, touching the benefits or prerogatiues that proceede of this communion, and they are in number ſixe. The firſt is, an abſolute freedome from all wants. In the minde there ſhal be nō ignorance, no vnbeliefe, no diſtruſt in God, no ambition, no enuie, anger, nor carnall luſt, nor terrour in conſcience, or corrupt affection. In the body there ſhall be no ſoare, no ſickneſſe, nor paine: for God ſhall wipe away all teares from their eies, nay then al defects or wants in bodie or ſoule or in both ſhall be ſupplied, and the whole man made perfect euery way. Reu. 21. 4.

The ſecond is perfect knoweledge of God. In this life the Church and all the ſeruants of God knowe him but in part. Moſes would haue ſeene Gods face, but he was permitted to ſee onely his hinder parts; and as Paul ſaith nowe we know in part, and darkely at through a glaſſe. In 1. Cor. 13. 12.

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this life we can no otherwise discerne but as an old man through spectacles: and the creatures, but specially the worde of God and the Sacraments are the spectacles of our minde, wherein we behold his iustice, mercie, loue, &c. and without them wee can discerne litle or nothing: yet after this life, whē that which is perfect is come, and that which is imperfect is abolished, we shal see God as he is to be seene, not as through a glasse, but face to face, and wee shall knowe him as we are knowne of his maiestie, so farre forth as possibly a creature may. God indeede is infinite; & therefore the full knowledge of his maiestie cā no more be comprehended by the vnderstanding of a creature, which is finite, then the sea by a spoone. yet neuertheless God shal be knowne euery way of man, so farre forth as a creature may know the Creator. Now vpon this that the elect haue such fulnesse of knowledge, it may be demaunded, whether men shall knowe one another after this life or no. *Ans.* This question is oftener mooued by such as are ignorant, then by them that haue knoweledge: and oftentimes it is tossed in the mouthes of them that haue little religion in their hearts: and therefore I answer first, men should rather haue care to seeke how they may come to heauen, then to dispute what they shal do when they are there: the common prouerb is true, it is not good coūting of chickins before they be hatched. Secondly, I say that men in heauen shall knowe each other: yea they shall knowe them which were neuer knowne or seene of them before in this life: which may be gathered by proportion, out of Gods word. Adam in his innocencie knew Eue, whome he had neuer seene before & gaue her a fit name so soone as she was created. And when our Sauiour Christ was transfigured in the mount, Peter knewe Moses and Elias, whome before he had neuer seene: and therefore it is like that the elect shall knowe each other in heauen where their knowledge and their whole estate shall be fully perfited. But whether they shall knowe one another after an earthly manner, as to say this man was my father, this was mine vncle, this my teacher, &c. the word of God saith nothing: and therefore I will be silent, and wee must be content a while to be ignorant in this point.

Gen. 2. 23.

Matth. 17. 4

The third prerogatiue of euerlasting blessednes is, that the Elect shall loue God with as perfect loue as a creature possibly can. The manner of louing God is to loue him for himselfe, & the measure is to loue him without measure: and both shall be found in heauen. For the Saints of God shall haue an actuall fruition of God himselfe, & be as it were swallowed vp with a sea of his loue, and wholly rauished therewith: for which cause, as farre as creatures can they shal loue him againe. Againe, the loue of a thing is according to the knoweledge therof, but in this life God is known of man onely in part, and therefore is loued onely but in part: but after this life, when the Elect shall knowe God fully, they shall loue him without measure: and in this respect loue hath a prerogatiue aboue faith or hope, howesoeuer in some respects againe they goe beyond loue.

The fourth prerogatiue is, that the saints of God keepe a perpetual Sabbath in heauen. In this life it is kept but euery seauenth day, and when it is best of all sanctified, it is done but in part; but in heauen euery day is a sabboth: as the Lord saith by the Prophet Esai, *From moneth to moneth, and from Sabbath to Sabbath, all flesh shall come and worship before me*: and therefore the life to come shall be spent in the perpetuall seruice of God.

Esa. 66. 23. Heb. 4. 9.

Fifthly, the bodies of the elect after this life in the kingdom of heauen shall be like the glorious bodie of Christ: so Paul saith, *Christ Iesus our Lord shal change our vile bodies that they may be like his ghorious bodie.* Now the resembance betweene Christs bodie and ours, standeth in these things: as Christs bodie is incorruptible, so shall our bodies be voide of al corruptiō, as Christs bodie is immortall, so ours in the kingdōe of heauen shall neuer die: as Christs bodie is spirituall, so shal ours be made spiritual, as the Apostle saith, *It is sowen a naturall bodie, it is raised a spirituall bodie*; not because the bodie shall be chaunged into a spirit (for it shall remaine the same in substance, and that for euer: but because it shall be preserued by a spiritual and diuine manner. For in this life it is preserued by meate, drinke, cloathing, sleepe, phyficke, rest, and diet, but afterwarde without all these meanes the life of the bodie shall bee continued, and bodie and soule keepe together by the immediate power of Gods spirit for euer and euer. Thus the bodie of Christ is now preserued in heauen, and so shall the bodies of all the elect be after the day of iudgement. Furthermore as Christs bodie is now a shining bodie, as doeth appeare

Phil 3. 21.

1. Cor. 15. 44.

peare by his transfiguration in the mount, ſo in all likelihood after the reſurrection the bodies of the elect ſhall be ſhining and bright, alwaies remaining the ſame for ſubſtance. Laſtly, as Chriſts body after it roſe againe from the graue, had this propertie of agility beſide ſwiftneſſe, to paſſe from the earth to the third heauen, beeing in diſtance many thouſand miles from vs, and that without violence: ſo ſhall the bodies of the Saints. For beeing glorified, they ſhal be able as wel to aſcend vpward as to goe downeward, & to mooue without violence, and that very ſwiftly.

The ſixth and laſt prerogatiue, is an vnſpeakeable and eternall ioy, as Dauid ſaith: *In thy preſence is fulneſſe of ioy: at thy right hand there are pleaſures for euermore.* Pſal. 16, 12

It is ſaid that whē Salomon was crowned kmg, the people reioyced exceedingly. If there were ſuch great ioy at his coronation which was but an earthly prince, what ioy then ſhall there be when the Elect ſhal ſee the true Salomon crowned with glory in the kingdome of heauen? It is ſaid that the wiſe men which came from the Eaſt to worſhip Chriſt, when they ſawe the ſtarre ſtanding ouer the place where the babe was, were exceedingly glad: howe much more ſhall the elect reioyce, when they ſhall ſee Chriſt not lying in a maunger, but crowned with immortall glory in the kingdome of heauen? Wherfore this ioy of the elect after this life is moſt wonderfull, and cannot be vttered. 1. kin. 1. 40

The property of life eternall, is to bee an *inheritance* which God beſtoweth on them which are made his ſonnes in Chriſt, who is the only begotten ſonne of the father. Hence it followes neceſſarily, that in the Scriptures it is called *a reward*, not becauſe it is deſerued by our workes, as the Church of Rome erronioufly teacheth: but for two other cauſes. Firſt becauſe life eternall is due to al that beleeue by vertue of Chriſts merit. For his righteouſneſſe is made ours by imputation, ſo conſequently the merit thereof is alſo ours: and by it, (all perſonall merits in our ſelues vtterly excluded,) we deſerue or merit eternall happines as a reward; which neuertheleſſe in reſpect of our ſelues is the free & meere *gift of God*. The ſecond is, becauſe there is a reſemblance betweene eternal life and a reward. For as a reward is giuē to a workeman after his worke is done; ſo euerlaſting life is giuen vnto men after the trauails and miſeries of this life are ended. Mat 25. 34 Rom 8. 17 Rom. 6, 13

The degrees of life are three. The firſt is in this life, when men beeing iuſtified and ſanctified, haue peace with God. Many imagine, that there is no eternall life till after death: but they are deceiued, for it beginnes in this world: as our Sauiour Chriſt teſtifieth ſaying, *Verely, verely I ſay vnto you, he that heareth my wordes, and beleeueth him that ſent me, hath euerlaſting life, & ſhal not come into condemnation, but hath paſſed from death to life.* This beeing ſo, we are hence to learne a good leſſon. Conſidering we looke for life euerlaſting after this life, we muſt not deceiue our ſelues, lingring and deferring the time till the laſt gaſpe; but we muſt lay the foundation of life eternall in our ſelues in this world, and haue the earneſt thereof laid vp in our hearts againſt the daie of death. But howe is that done? we muſt repent vs heartily of all our ſinnes, and ſeeke to be aſſured in conſcience that God the father of Chriſt is our father, God the ſonne our redeemer, and God the holy Ghoſt our comforter. For as Chriſt ſaith, this is life eternall to knowe thee the onely God, and whome thou haſt ſent Ieſus Chriſt. And we muſt goe further yet, endeauouring to ſay with Paul, that we liue not, but that Chriſt liueth in vs: which whē we can ſay, we haue in vs the very ſeede of eternall life. The ſecond degree is in the ende of this life, whē the bodie freed from all diſeaſes, paines, & miſeries is laid to reſt in the earth, and the ſoule is receiued into heauen. The third is after the day of iudgement, when body & ſoule reunited ſhall be both aduanced to eternall glorie. Ioh. 5. 24. Ioh. 17. 3. Gal. 2. 20.

Againe in this third degree of life, there be in all likelihood ſundrie degrees of glory. Daniel ſpeaking of the eſtate of the elect after this life, ſaith, *They that be wiſe ſhall ſhine as the brightneſſe of the firmament, and they that turne many to righteouſnes ſhall ſhine as the ſtarres for euermore.* Nowe wee knowe there is difference betweene the brightneſſe of the firmament and the brightneſſe of the ſtarres. Againe there be degrees of torments in hell, as appeares by the ſaying of Chriſt, *It ſhall be eaſier for Tyrus and Sydon in that day then for this generation*: and therefore there be proportinall degrees of glorie. And Paul ſaith, *There is one glorie of the ſunne, another glorie of the moone, another glorie of the ſtarres: for one ſtarre differeth from another in glorie*: ſo is the reſurrection of the dead. In which wordes he applies the differences of excel- Dan. 12, 3. Math. 11. 22. 1. Cor. 15. 41.

cellencie that be in the creatures, to set forth the differences of glory that shall be in mens bodies after the resurrection. Furthermore, (if we may coniecture) it may be, the degrees of glorie shall be answerable to the diuers measures of gifts and graces bestowed on men in this life, and according to the imployance of them to the glory of God and edification of the Church. And therefore the twelue Apostles who were exceedingly enriched with the giftes of the spirit, and were master-builders of the Church of the newe Testament, shall sit on 12. thrones and iudge the twelue tribes of Israel. But it may be obiected, that if their bee degrees of glory in heauen, some shall want glory. *Ans.* Not so: though some haue more, and some lesse, yet al shal haue sufficient. Take sundry vessels whereof some are bigger, and some lesse, and cast them all into the sea: some will receiue more water and some lesse, and yet all shall be full and no want in any: and so likewise among the Saints of God in heauen, some shall haue more glorie, some lesse, and yet all without exception full of Glory. And whereas it is alleadged that al the labourers in the vineyard receiue each of them a penny equally for their hire; the answer is, that our Sa-
Math. 20. 9 uiour Christ in that Parable intends not to set foorth the equalitie of celestiall glorie, and what shall be the state of the godly after this life: but the verie drift of the parable is to shewe, that they which are called first, haue no cause to brag or insult ouer others which as yet are vncalled, considering they may be made equall or be preferred before them.

Thus much of life it selfe; now followes the continuance thereof, which the Scriptures haue noted in calling it eternal or euerlasting. And to this ende Paul saith,
2. Tim. 1. 10 *that Christ hath abolished death*, & brought not only *life*, but also *immortalitie to light by the Gospell*. And this very circumstance serues greatly to commend the happinesse of the godly: in that, after they haue made an entrance into it, they shall neuer see tearme of time or end. Suppose the whole world were a sea, and that euery thousand yeares expired, a bird must carry a way, or drinke vp one onely drop of it: in processe of time it will come to passe that this sea though very huge, shal be dried vp, but yet many thousand millions of yeares must be passed before this can be done. Nowe if a man should enioy happinesse in heauen onely for the space of time in which the sea is in drying vp, he would thinke his case most happie and blessed: but behold the Elect shall enioy the kingdome of heauen not onely for that time, but when it is ended, they shall enioy it as long againe: and when all is done, they shall be as farre from the ending of this their ioy, as they were at the beginning.

Hauing thus seene what life euerlasting is, let vs nowe come to the vse of the article. And first of all, if we beleeue that there is an eternall happinesse, and that the same belongs vnto vs, then we must vse this present worlde and all the things therein as though we vsed them not: and whatsoeuer wee doe in this world, yet the eies of our mindes must be alwaies cast toward the blessed estate prepared for vs in heauen. As a pilgrime in a strange land hath alwaies his eies toward his iourneyes ende, and is then griued when by any meanes he is out of the way: so must we alwaies haue our mindes and hearts set on euerlasting life, and be grieued when we are by any way hindred in the straight waie, that leadeth therunto: we haue a notable patterne of this dutie set out vnto vs in the Patriarke Abraham, who beeing called of God, obeyed to goe out into a place, which he should afterward receiue for inheritance, and he went out, not knowing whither he went: and by faith aboade in the land of Canaan, *as in a straunge country, and as one that dwelt in tents*. Nowe the cause that mooued him was life euerlasting: for the text saith, *He looked for a cittie hauing a* Heb. 11. 8. *foundation, whose builder and maker is GOD*. And we ought euery one of vs for our parts to be little affected to the things of this life, neuer setting our hearts vpon them, but vsing them as a pilgrime doth vse his staffe in the way: so long as it is an helpe and stay for him in his iourney, he is content to carrie it in his hande; but so soone as it beginneth to trouble him, hee casteth it away.

Secondly, all that professe the Gospell of Christ, may hence learne to beare the crosses and afflictions which God shall lay on them in this world. It is Gods vsuall manner to beginne corrections in his owne familie vpon his owne children; and as Peter saith, *Iudgement beginneth at gods house*. Looke as a mother that weanes her child, laieth wormewood or some other bitter thing vpon her breast, to make

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the child loath the milke: so likewise God makes vs often feele the miseries and crosses of this life, that our loue and liking might be turned from this world and fixed in heauen. As raw flesh is loathsome to the stomacke; so is euery sinner and vnmortified man loathsome vnto God: till the Lord by afflictions mortifie in him the corruptions of his nature, & spetially the loue of this world. But when a man is afflicted how shall he be able to endure the crosse? Surely by resoluing him that the Lord hath prepared life euerlasting for
Heb.11.24 him: Thus we read that Moses by faith when he was come to age, refused to be called the sonne of Pharaohs daughter, & choosed rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinne for a season, esteeming the rebuke of Christ greater riches then the treasures of Egypt. But I pray you: what mooued Moses to be of this minde? The reason is added: *Because he had respect to the recompence of reward*, that is, he had alwaies a speciall regard to life euerlasting, and that was it that made him content and willing to suffer affliction with the people of God. Here then behold a notable president for vs to followe. In which we are taught that the best way to endure afflictions with patience, is to haue an eye to the recompēce of reward: this is it that makes the yoke of Christ easie and lightsome. When it shall please God to bring vnto vs a cup of afflictions and bid vs drinke a draught thereof to the very bottome, the meditation of life eternall must be as sugar in our pockets to sweeten the cuppe withall.

Lastly, if this be true, that God of his goodnesse and endlesse mercie towards mankinde, hath prepared life euerlasting, yet not for all men, but for the elect whose names are written in the booke of life, we must aboue all things in this world seeke to be partakers of the same. Let vs receiue this as from the Lord, and laye it to our hearts, whatsoeuer we doe euening or morning, day or night, whether we be young or olde, rich or poore; first we must seeke for the kingdome of heauen and his righteousnesse. If this benefit were cōmon to all and not proper to the Church, lesse care might be had: but seeing it is proper to some alone, for this very cause let all our studies be to obtaine the beginnings of life euerlasting giuen in this life. For if we haue it not, whosoeuer we be, it had bin better for vs that we had neuer bin borne or that we had bin borne dogs and toades then men: for when they die, there is an end of their miserie; but man, if he loose euerlasting happinesse, hath ten thousand millions of yeares to liue in misere and in the torments of hell: and when that time is ended, he is as farre from the ende of his misery as he was at the beginning. Wherefore I pray you, let not the deuill steale this meditation out of your hearts, but be carefull to repent of all your sinnes and to beleeue in Christ for the pardon of them all; that by this meanes ye may come to haue the pawne and earnest of the spirit concerning life euerlasting, euen in this worlde. What a miserable thing is it, that men should liue longe in this worlde, and not so much as dreame of another till the last gaspe? Let vs not suffer Satan thus to abuse and bewitch vs: for if we haue not eternall life in this worlde, we shall neuer haue it.

Hitherto by Gods goodnesse I haue shewed the meaning of the Creede: nowe to draw to a conclusion, the generall vses which are to be made of it, followe. And first of all we learne by it, that the Church of Rome hath no cause to condemne vs for heretikes: for we do truly hold & beleeue the whole Apostolicall Symbole or Creede, which is an epitome of the Scriptures and the very key of faith. It will be said, that we denie the Popes supremacie, iustification by workes, purgatorie, the sacrifice of the Masse for the sinnes of the quicke and the dead, the inuocation and intercession of Saints, &c. which are the greatest points of religion. It is true indeede, we denie and renounce them as doctrines of deuills: perswading our selues that if they indeed had beene Apostolicall, and the very groundes and pillars of religion, as they are auouched to be, they should in no wise haue beene left forth of the Creede. For it is an ouersight in making a confession of faith, to omit the principal points & rules of faith. It wil be further said, that in the Creede we beleeue the Church, and so consequently are to beleeue all these former pointes which are taught and auouched by the Church: but this defence is foolish. For it takes this for granted, that the church of Rome is the Church here meant which we denie, vnlesse they can proue a particular Church to be vniuersall or Catholike. Nay, I adde further, that the principall groundes of popish

popish faith, for which they contend with vs as for life and death; are not mentioned in any other Creeds which were made by the Churches and Councels for many hundred yeares after Christ.

Secondly the Creede serues as a storehouse of remedies against all troubles and temptations whatsoeuer. I. If a man be grieued for the losse of earthly riches, let him consider that he beleeues God to be *his Creatour*, who will therefore guide and preserue his owne workemanship, and by his prouidence minister all things needefull vnto it. And that he hath not lost the principall blessing of all: in that he hath God to be his father, Christ to be his redeemer, and the holy Ghost to be his comforter: and that considering he lookes for life eternall, he is not to be ouermuch carefull for this life: and that Christ beeing *our Lord* will not forsake vs being the seruants in his owne house, but will prouide things needfull for vs. II. If any man be grieued in respect of outward disgrace and contempt, let him remember that he beleeues in *Christ crucified*, and that therefore he is to reioyce in contempt for righteousnesse sake. III. They which are troubled for the decease of friends, are to comfort thēselues in the communion of Saints, & that they haue God the Father and Christ and the holy Ghost for their friends. IV. Against bodily captiuitie, let men consider that they beleeue in Christ their Lord, whose seruice is perfect liberty. V. Against the feare of bodily diseases, we must remēber the resurrection of the body, in which all diseases and infirmities shall be abolished. VI. If a man feare death of the body, let him consider that he beleeues in Christ which died vpon the crosse, who by death hath vanquished death. VII. The feare of persecution is restrained, if we call to remembrance that God is a *Father almighty*, not onely able but also willing to represse the power of the aduersarie, so farre forth as shall be for the good of his children. VIII. Terrours arising of the consideration of the last iudgement are delaied by remembrance of this, that Christ shall be our iudge who is our redeemer. IX. Feare of damnation is remedied by consideration that Christ dyed to make satisfaction for vs, and now sits at the right hand of his father to make intercession for vs: and by the resurrection of the body to life euerlasting. X. Terrours of conscience for sinne are repressed, if we consider that God is a *Father*, and therefore much in sparing, and that it is a prerogatiue of the Church to haue *remission of sinnes*.

Trin-vni Deo gloria.

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AN EXPOSITION OF THE LORDS PRAYER.

In the way of Catechizing, ſeruing *for ignorant people.*

CORRECTED AND AMENDED.

HEREVNTO ARE ADIOYNED *the praiers of Paul, taken out of* his Epiſtles.

By W. Perkins.

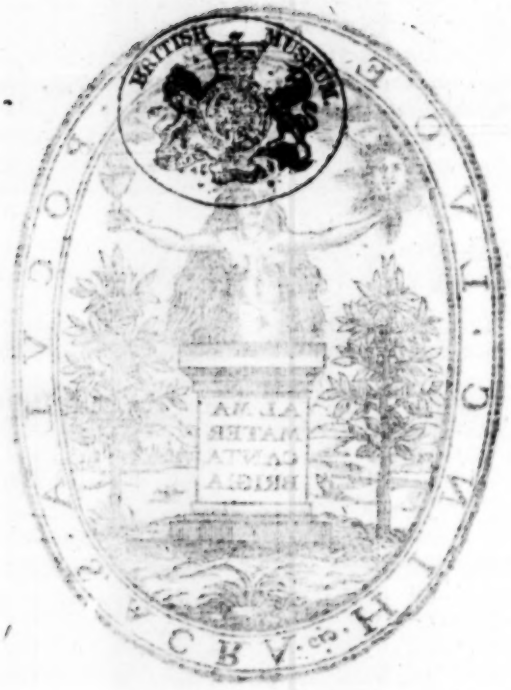
Printed by IOHN LEGAT, Printer to the Vniuerſitie of CAMBRIDGE. 1605.

AN EXPOSITION OF THE LORD'S PRAYER.

In the way of Catechizing, for the use of young people.

COLLECTED AND AMENDED FROM THE WRITINGS OF THE REVEREND AND LEARNED

By W. Perkins.



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TO THE RIGHT

Honourable Edward, Lord Russell Earle of

Bedford: Grace and peace be multiplied.

RIght Honourable, if you consider what is one of the chiefest ornaments of this Noble state, vnto which God hath aduanced you: it will appeare, that there is none more excellent then [a] the spirit of grace and prayer. For what doeth your heart affect? would you speake the languages? Behold, by prayer you may speake the most heauenly tongue that euer was, [b] euen the language of Canaan. Would you haue the valour of Knighthood? By prayer you may stand in place where Gods hand hath [c] made a breach, and doe as much as [d] all the chariots and horsemen in a kingdome. Would you enioy Gods blessings which you want? By praier you may (as it were) put your hand into the cofers of Gods treasures [e] and inrich your selfe. Doe you desire the fauour of Monarkes and Princes? By prayer you may come in presence and haue speech with *Iehouah* the King of heauen and earth. Lastly, would you know, whether now liuing you be dead, that being dead you may liue for euer? By praier a man may know, whether he be dead to sinne, dead to the world, liue to God, liue to Christ and liue eternally.

[a] Zach. 12 12.
[b] Esa. 9. 12 Rom. 15. 6
[c] 1 Sal. 109 22.
[d] Isa. 19. 16 2. King. 2
[e] Mat. 7. 7.

Praier then, being so excellent a point of religion: I am imboldened then to commend this small treatise to your Honour: not so much for it selfe, as because it doth set out the matter and true maner of inuocation of Gods holy name. And I hope for your fauour in accepting of it, the rather, because I doubt not but your desire is to be answerable to your most honourable, and for religion most worthy auncestors, in the care of maintaining & countenancing any good thing that may any way serue for the furthering of the Gospell of Christ.

Now Iesus Christ our Lord, and God euen the Father which hath loued vs, and giuen vs euerlasting consolation, and good hope through grace, stablish your Honour in euery good word and worke to the end.

Your H. to commaund,

William Perkins.

An aduertiſement to the reader.

Good Reader, there was a booke of late publiſhed in London vnder this title, PERKINS, vpon the Lords praier. In it I haue double iniurie, First it was printed without my knowledge or conſent. And ſecodly the booke is faulty both in the matter and manner of writing. In the matter, theſe things are not well ſet downe.

First the commandement of prayer, very eaſily to be kept. p. 3. b.

2. Prayer is the reſtauration of the Goſpell. 7. b.

3. The three firſt petitions concerne Gods glory; the three latter, the meanes of Gods glorie. 1. b.

4. Gods name taken for his deitie, and not for his attributes or titles. 15. b.

5. A man muſt pray for the day of his death. 26. a.

6. Repentance is ſufficient not onely to bring a true faith, but alſo to renewe it. 34. a.

7. A leſſon in the Lords praier taken out of Popery. 45. a.

8. The doctrine of ſatisfaction for ſinne is a moſt vile doctrine. 52. b.

9. God and the deuill agree in the manner of temptation. 61. b.

10. God offereth men the occaſion to ſinne. 62. a.

Likewiſe the manner of writing hath other faults.

First, in the middle of the Lords prayer there is placed a diſcourſe of the Lords ſupper.

2. The ende of the Lords prayer is not expounded at all but friuolouſly.

3. There are very many places, which haue no common reaſon in them, as

First, Gods angels doe his will in countenance. 39. b.

2. Our daily bread is communicating bread. 45. b.

3. To walke before God in the trueth of the ſatisfaction of Gods iuſtice. 51. a.

4. To purge a cleare conſcience. 51. b.

5. The pages 65, 66, 67 are ſo penned, as the reader cannot know what was my meaning.

Now, conſidering by this vngodly practiſe, Chriſtian and well diſpoſed people are much abuſed, to omit the iniurie done to my ſelfe, I thought it my dutie to make a redreſſe by publiſhing this treatiſe according as the points therein were deliuered: otherwiſe I was not willing to haue ſet downe any thing in the way of Expoſition of the Lords prayer: becauſe it is already ſufficiently performed by others.

5 DE 60

AN

	The parts.	The words.	The meaning of the words.	Wants to be bewailed.	Graces to be deſired.
1	*The Preface*	Our father.	*O father of Chriſt, and in him our father.*	1. *Want of reuerence.* 2. *By-thoughts.*	1. *Loue of our brethren.* 2. *The ſpirit of adoption.* 3. *Feare, trembling, reuerence, Eccleſ. 5.*
		Which art in heauen.	*Who though thou be preſent euery where, yet doeſt manifeſt thy ſelfe to vs in maieſtie and glorie from the higheſt heauens.*		
2	*Petition.* 1.	Hallowed be thy name	*Grant that in all our thoughts, words, and deeds, we may giue glorie and praiſe to thee.*	1. *Pride of heart.* 2. *Hardnes of heart.* 3. *Ingratitude.* 4. *Euill life.*	1. *Knowledge of God.* 2. *Zeale of Gods glorie.* 3. *A deſire of ſinceritie of life.*
	2	Thy kingdom come	*Let not ſinne and Sathan raigne & rule in our hearts: but raigne thou by thy word and ſpirit: and ſo build in vs the kingdome of grace, and haſten the kingdome of glorie.*	1. *Bondage vnder ſin an Sathan.* 2. *Want of preaching, and Sacraments, &c.* 3. *Impediments.*	1. *The kingdom of grace.* 2. *The proſperitie of the Church.* 3. *The haſtning of the laſt iudgement.*
	3	Thy will be done.	*Giue grace, that in our liues and callings we may performe obedience to thy commandements.*	1. *The rebellion of our natures.* 2. *The wickednes of the world.*	1. *Denying of our ſelues.* 2. *Obedience.* 3. *Patience in affliction.* 4. *Sinceritie.*
		In earth, as it is in heauen.	*And that ſincerely, of vs men on earth, as thy Angels & Saints in heauen doe it.*	1. *Imperfection of obedience.*	
	4	Giue vs this day our daily bread.	*Beſtow on vs all things needfull for this life: yet ſo as whether they be more or leſſe, we may be content therewith, from time to time reſting on thy proſidence in all eſtates.*	1. *Couetouſneſſe.* 2. *Diſtruſt in Gods prouidence.*	1. *Contentation.* 2. *Affiance in Gods prouidence.*
	5	And forgiue vs our debts, as we forgiue our debters.	*Accept the paſſion, obedience, and righteouſneſſe of Chriſt, as a full diſcharge for our ſinnes, & in him accept vs as righteous: for euen we that haue not ſo much as a drop of mercie in vs, in reſpect of thee, are content by thy grace, to forgiue the iniuries done vnto vs, either by friend or foe.*	1. *The burden of ſinne.*	1. *The ſpirit of deprecation.*
	6	And lead vs not into tẽptation: but deliuer, &c.	*Though the fleſh, the deuill, & the world many waies prouoke vs to ſinne, yet ſuffer thẽ not to preuaile, but giue an iſſue with the temptation.*	1. *Bondage vnder ſinne and Satan*	1. *The free ſpirit.*
	A reaſon of the praiſe of God.	For thine is the kingdome, &c.	*Thou ruleſt all things in heauen & earth, power of doing al things is from thee: glorie and praiſe of them both appertaines to thee.*		1. *A baſe eſtimation of our ſelues, with an high eſtimation of God.*
3	*Teſtification of faith.*	Amen.	*As we haue asked theſe things: ſo we doe beleeue that thou wilt grant them to vs.*		*Faith in Gods promiſes.*

5 DE 60

AN EXPOSITION OF THE LORDS PRAYER, in the way of Catechisme: ſerving for ignorant people, by W. Perkins.

Matth. 6. v. 9.

After this manner therefore pray ye:

Our Father, &c.

THe occaſion, and ſo alſo the coherence of theſe wordes with the former is this. The Euangeliſt *Matthew* ſetting downe the ſermons and ſayings of our Sauiour Chriſt, keepes not this courſe to propound euery thing as it was done or ſpoken; but ſometime he ſets downe that firſt, which was done laſt, and that laſt which was done before: according as the ſpirit of God directed him. Which thing is verified in theſe words, where the prayer is mentioned; yet the occaſion wherefore our Sauiour Chriſt taught his Diſciples to pray, is not here ſpecified. But in S. Luk. 11. 1. the occaſion of theſe words is euident. For there it is ſaid that the diſciples of our Sauiour knowing that Iohn taught his diſciples to pray, made requeſt to their maſter that he would do the ſame to them likewiſe.

Theſe fewe words ſet before the praier are a commandement, and it preſcribes vnto vs two duties: the firſt, to pray: the ſecond, to pray after the manner following. Touching the firſt point, conſidering very fewe among the people know how to pray aright, we muſt learne what it is to pray.

To make prayer is to put vp our requeſt to God according to his word from a contrite heart in the name of Chriſt, with aſſurance to be heard.

For the better opening of theſe words, we are to conſider ſixe queſtions. The firſt is, to whome we are to pray. The anſwer is, to God alone. Rom. 10. 14. *Howe ſhall they call on him in whome they haue not beleeued? &c.* Marke how inuocation and faith are linked togither. And Pauls reaſon may be framed thus: in whome wee put our affiance or beleefe, to him alone muſt we pray: but wee beleeue onely in God: therefore we muſt onely pray to him. As for Saints or angels, they are in no wiſe to be called vpon, becauſe not the leaſt title of Gods word preſcribes vs ſo to doe: becauſe they cannot heare our prayers, & diſcerne what are the thoughts and deſires of our hearts: and becauſe inuocation is a part of diuine worſhip, and therefore peculiar to God alone.

Obiect. What neede any man pray vnto God, conſidering he knowes what we want before we aſke, and is ready and willing to giue that which we craue? *Anſw.* We pray not for this ende to manifeſt our caſe to God, as though he knew it not, or to winne and procure his fauour & good will, but for other weighty endes. Firſt, that we might ſhew our ſubmiſſion and obedience to God, becauſe he hath giuen vs a direct commandement to pray, and it muſt be obeied. Secondly, that we may by inuocation ſhew forth that we doe indeed beleeue and repent: becauſe God hath made the promiſe of remiſſion of ſinnes and of all good bleſſings to ſuch as doe indeede repent and humble themſelues vnder the hand of God, and by true faith apprehend & apply the promiſes of God vnto themſelues. Thirdly, we pray to God that we may (as our dutie is) acknowledge him to be the fountaine, author, and giuer of euery good thing. Laſtly, that we might eaſe our minds by powring out our hearts before the Lord: for to this ende hath he made moſt ſweete and comfortable promiſes. Prou. 16. 3. Pſal. 37. 5.

Obiect. What neede men vſe praier, conſidering God in his eternall counſell hath certenly determined what ſhall come to paſſe? *Anſw.* As God determines what things ſhal come to paſſe: ſo he doth withall determine the meanes wherby the ſame things are effected. Before all worldes God decreed that men ſhould liue vpon earth, and he decreede likewiſe, that meate, drinke

drinke and cloathing ſhould be vſed that life might be preſerued. Nowe prayer is one of the moſt excellent meanes whereby ſundrie things are brought to paſſe: therefore Gods eternall counſell touching things to come, doth not exclude prayer and like meanes, but rather include and implie the ſame.

The ſecond queſtion is, what kind of action prayer is? *Anſ.* It is no lip-labour: it is the putting vp of a ſuit vnto God, and this action is peculiar to the very heart of a man. Rom. 8. 26. *The ſpirit makes requeſt for vs.* But how? *with groanes in the heart.* Exod. 14. 15. the Lord ſaith to Moſes *Why crieſt thou?* yet there is no mention made that Moſes ſpake any word at all: the Lord no doubt, accepted the inward mourning and deſire of his heart for a cry. Pſal. 38. 10. and 11. 4.

The third queſtion is, what is the forme or rule according to which we are to pray? *Anſ.* It is the reuealed will and word of God. A man in humbling his ſoule before God, is not to pray as his affections carry him, and for what he liſt: but all is to be done according to the expreſſe word. So as thoſe things which God hath commanded vs to aske, we are to aske, and thoſe things which he hath not commanded vs to aske, we are in no wiſe to pray for. 1. Ioh. 5. 14. *This is the aſſurance which we haue of him, that if we aske any thing according to his will, he heareth vs.* This then is a ſpecial clauſe to be marked, that men muſt pray in knowledge, not in ignorance. Here waie the caſe of poore ignorāt people: they talke much of praying for themſelues & others, they imagine that they pray very deuoutly to God: but alas they doe nothing leſſe, becauſe they know not what to aske according to Gods will. They therefore muſt learne Gods word, and pray according to the ſame, els it will prooue in the ende that all their praying was nothing but as mocking, and flat diſhonouring of God.

The fourth queſtion is, with what affection a man muſt pray? *Anſ.* Praier muſt proceed from a broken & contrite heart. This is the ſacrifice which God accepteth. Pſal. 51. 17. When Ahab abaſed himſelfe, though he did it in *hypocriſie*, yet God had ſome reſpect vnto it. 1. King. 21. 29. *ſaith the Lord to Eliah, Seeſt thou how Ahab is hũbled before mee?* This contrition of heart ſtands in two things. The firſt of them is a liuely feeling of our owne ſinne, miſerie, & wretched eſtate, how that we are compaſſed about with innumerable enemies, euen with the deuill and his angels, and within abound euen with huge ſeas of wants and rebellious corruptions, whereby we moſt grieuouſly diſpleaſe God, and are vile in our owne eies. Beeing therefore thus beſet on euery ſide, we are to be touched with the ſenſe of this our great miſerie. And he that wil pray aright, muſt put on the perſon and the very affection of a poore wretched begger, & certenly not beeing grieued with the rufull condition in which we are in our ſelues, it is not poſſible for vs to pray effectually. Pſal. 130. 1. *Out of the deepes I called vpon thee ô Lord:* that is, when I was in my greateſt miſerie, and as it were not farre from the gulfes of hell, then I cried to God. Iſa. 26. 16. *Lord in trouble haue they viſited thee, they powred out a praier when thy chaſtening was vpon them.* 1. Sam. 1. 15. *I am a woman* (ſaith Anna) *of an hard ſpirit:* that is a troubled ſoule, *and haue powred my ſoule before the Lord.* Hence it appeareth, that the ordinarie praiers of moſt men grieuouſly diſpleaſe God, ſeeing they are made for faſhion only, without any ſence and feeling of their miſeries: commonly men come with the Phariſie in oſtentation of their integritie, and they take great paines with their lippes, but their hearts wander from the Lord. The ſecond thing required in a contrite heart, is a longing deſire and hungring after Gods graces and benefits whereof we ſtand in neede. It is not ſufficient for a man to buckle as it were, and to goe crooked vnder his ſinnes & miſeries; but alſo he muſt haue a deſire to be eaſed of them, and to be enriched with graces needefull.

Thus Hezekias the King, and the prophet Iſaiah the ſonne of Amos prayed againſt Senacherib, and cried vnto heauen, 2. Chron. 32. 10. where we may ſee what a marueilous deſire they had to obtaine their requeſt. So alſo, Rom. 8. 16. *The ſpirit maketh requeſt with grones*, ſo great that they cannot be vttered, as they are felt. Dauid Pſal. 143. 6. ſaith, *That he deſireth after the Lord, as the thirſtie land.* Now we know that the ground parched with heate, opens it ſelfe in rifts and cranies, and gapes towards heauen as though it would deuoure the cloudes for want of moiſture, and thus muſt the heart be diſpoſed to Gods grace, till it obtaine it. The people of Iſrael beeing in grieuous affliction, howe

doe

doe they pray? *They powre out their soules like water before the face of the Lord.* Lament. 2. 19.

The first question is, in whose name prayer must be made. *Ans.* It must not be made in the name of any creature, but onely in the name and mediation of Christ. Ioh. 14. 14. *If you aske any thing in my name I will doe it.* A man is not to present his prayers to God in any worthines of his owne merits. For what is he to make the best of himselfe, what can he make of himselfe? by nature he is no better then the very firebrand of hell, and of all Gods creatures on earth the most outragious rebell to god, and therefore cannot be heard for his owne sake. As for Saints, they can be no mediatours, seeing euen they themselues in heauen are accepted of God not for themselues, but onely for the blessed merits of Christ. *If any man sinne* (saith Saint Iohn 1. epist. chap. 2. 1.) *we haue an aduocate with the father Iesus Christ.* But howe prooues he this? It followes then, *And he is the reconciliation for our sinnes.* His reason stands thus: He which must be an aduocate, must first of all bee a reconciliation for vs; no saints can be a reconciliation for vs; therefore no Saints can be aduocates. Therefore in this place is manifest an other fault of ignorant people. They crie often, Lord helpe me, Lord haue mercie vpon me. But in whose name pray they? poore soules like blind bayards they rush vpon the Lord, they knowe no mediatour in whose name they should present their praiers to him. Litle do they consider with themselues, that God is as well a most terrible Iudge, as a mercifull father.

The sixt question is; Whether faith be requisite to praier or not. *Ans.* Prayer is to be made with faith, whereby a man must haue certen assurance to be heard. For he that praieth must steadfastly beleeue, that God in Christ will grant his petition. This affiance being wanting, it maketh praier to be no praier. For how can he pray for any thing effectually, who doubteth whether hee shall obtaine it or no?

Wherfore it is an especiall point of praier, to be perswaded, that God to whome praier is made, not onely can, but also will grant his request. Mar. 11. 24. *Whatsoeuer ye desire when ye praie, beleeue that yee shall haue it, and it shall be done vnto you.* Here we see two things required in praier: the first, a desire of the good things which we want: the second is faith, whereby we beleeue that God will grant the things desired. The ground of this faith is reconciliation with God, and the assurance thereof. For vnlesse a man be in conscience in some measure perswaded that all his sinnes are pardoned, and that he standes reconciled to God in Christ, he cannot beleeue any other promises reuealed in the word, nor that any of his praiers shall be heard.

Thus much of the definition of praier: nowe let vs see what vse may be made of this commandement, *Pray ye thus.* Seeing our Sauiour commands his disciples, and so euen vs also to pray to god, it is our dutie not only to present our praiers to god, but also to doe it cheerefully & earnestly. Rom. 15. 30. *Also brethren I beseech you that ye would striue with me by praiers to God for me.* What is the cause why the Lord doeth often defer his blessings after our praiers? No cause, but that he might stirre vs vp to be more earnest to crie vnto the Lord. Exod. 32. 10. When Moses praied to God in the behalfe of the Israelites, the Lord answers, *Let me alone* as though his praiers did bind the Lord, and hinder him from executing his iudgements: wherefore this is good aduise, for all christian men to continue and to be zealous in praier. If thou be an ignorant man, for shame learne to praie, seeing it is Gods commandement, make conscience of it. We se that there is no man, vnlesse he be desperately wicked, but will make some conscience of killing and stealing: and why is this? Because it is Gods commandement, Thou shalt not kill, thou shalt not steale.

Well then, this also is Gods commandement, to pray. Let this consideration breed in thee a conscience of this dutie, & although thy corrupt nature shall draw thee away from it, yet striue to the contrary, and know it certainly, that the breach of this commandement makes thee as well guiltie of damnation before God as any other. Furthermore, this must be a motiue to pricke thee forward to this dutie, that as God commands vs to pray, so also he giues the spirit of praier, whereby the commandement is made easie vnto vs. If the Lord had commanded a thing impossible, then there had bene some cause of discoutagement, but commanding a thing through the grace of his spirit verie easie and profitable: how much more are we bound to obedience of the same? Againe

gaine, praier is the key whereby we open the treasures of God. and pull downe his mercies vpon vs. For as the preaching of the word serues to declare and to conuey vnto vs Gods graces: so in praier we come to haue a liuely feeling of the same in our hearts. And further, this must mooue vs to praier, seeing in that wee haue familiaritie with Gods maiestie. It is an high fauour for a man to be familiar with a prince; howe much more then to be familiar with the king of kings the mightie *Iehoua*? This then can be no burthen or trouble vnto vs, beeing one of the many prerogatiues that God bestowes on his Church. For in the preaching of the word, it pleased God to talke to vs, and in praier, God doth vouchsafe vs this honour, to speake and as it were familiarly to talke with him, not as to a fearefull Iudge, but as to a louing and mercifull God.

Consider also that praier is a worthy meanes of defence, not onely to vs, but also to the Church and them that are absent. By it *Moses stood in the breach*, which Gods wrath had made into the people of Israel, and staied the same, Psal. 106. 23. By this, Christian men fight as valiant champions against their owne corruptions, and all other spirituall enemies, Eph. 6. 18. Infinite were it to shewe how many blessings the Lord had bestowed on his seruants by praier. In a word, Luther, whome it pleased God to vse as a worthie instrument for the restoring of the gospell, testifieth of himselfe, that hauing this grace giuen him to call vpon the name of the Lord, he had more reuealed vnto him of Gods truth by praier, then by reading and studie.

The second point of the commandement, is to praie after the manner propounded in the Lords praier. Where it is to be noted, that the Lords praier is a direction, and as it were a samplar to teach vs how & in what manner we ought to praie. None is to imagine that we are bound to vse these words only, and none other. For the meaning of Christ is not to bind vs to the word, but to the matter and to the manner, and to the like affections in praying. If this were not so, the praiers of gods seruants set down in the bookes of the old & new Testament, should all be faultie, because they are not set downe in the very same words with the Lords praier, nay this praier is not set down in the same words altogither by Matthew & Luke.

And whereas sundrie men in our Church, hold it vnlawfull to vse this very forme of wordes as they are set downe by our Sauiohr Christ for a praier; they are far deceiued, as will appeare by their reasons. First (say they) it is Scripture, and therefore not to be vsed as a prayer. I answer, that the same thing may be the scripture of God, and also the prayer of man, els the praiers of Moses, David, and Paul, beeing set downe in the scriptures, cease to be praiers. Againe (say they) that in praier we are to expresse our wants in particular, and the graces which we desire: now in these words all things to be praied for, are onely in generall propounded. I answer, that the maine wants that are in any man, and the principall graces of God to be desired, are set downe in the petitions of this praier in particular. Thirdly, they plead that the patterne to make all praiers by, should not be vsed as a praier. I answer, that therefore the rather it may be vsed as a praier, and sure it is that ancient and worthie Diuines haue reuerenced it as a praier, choosing rather to vse these wordes then any other, *at Cyprian. Serm. de orat. Dominic.* And *Tertullian. lib. de fuga in persequutione.* And *August. Serm. 126. de tempore.* Wherefore the opinion is full of ignorance and errour.

Well whereas our Sauiour first giues a commandement to pray, and then after giues a direction for the keeping of it, this he doth to stirre up our dulnes, and to allure vs by al meanes to the heauenly exercise of praier: wherefore still I say, imploy your selues in praier feruently and continually, and if you can not doe it, learne to pray. Thus much of the commandement of our Sauiour Christ; now follow the words of the praier.

Our Father which art, &c.

THese words containe three parts: I. a preface. II. the praier it selfe, containing sixe petitions. III. the testification of faith in the last word, Amen.

Which although it be short, yet it doth not containe the smallest point in the praier. It is (I say) a testification of our faith, whereas the petitions that goe before are onely testifications of our desires. Now of these three parts in order.

Wee must consider how our Sauiour Christ doth not set downe the petitions abruptly,

abruptly, but he first beginnes with a solemne preface. Whereby we are taught this lesson; that he which is to pray vnto God, is first to prepare himselfe, and not boldly without consideration as it were to rush into the presence of God.

If a man be to come before an earthly Prince, he will order himselfe in apparell, gesture, and wordes, that he may doe all things in seemelinesse and dutifull reuerence: how much more are men to order themselues, when they are to appeare before the liuing God? Eccles. 5.1. *Be not rash with thy mouth, and let not thy heart be hastie to vtter a thing before the Lord.* And Dauid, Psal. 26.6. *washed his hands in innocencie*, before he came to the altar of the Lord to offer sacrifice.

The meanes whereby men may stirre vp their dull and heauie hearts, and so prepare themselues to prayer, are three. The first is to read diligently the word of God, concerning those matters about which they are to pray: and what then? this will be a meanes not onely to direct him, but also to quicken the heart more feruently to deliuer his prayer. This is euident by a comparison. The beames of the sunne descending, heat not before they come to the earth, or some solide bodie where they may reflect, and then by that meanes the earth and ayre adioyning is made hot: euen so the Lord sendes downe vnto vs his blessed word, euen as beames and the goodly sunshine, and thereby he speakes to our hearts: now when we make our prayers of that which we haue read, Gods word is as it were reflected, and our hearts are thereby warmed with the comfortable heat of Gods holy Spirit, to poure out our prayers to God more feruently. The second meanes is to pray to God that he would strengthen vs with his spirit, that we might be able to pray as it is practised, Psal. 143.1. The third meanes is, the consideration of Gods most glorious maiestie, wherein we are to remember first his fatherly goodnes and kindnesse, whereby he is willing; and secondly his omnipotencie, whereby he is able to grant our request. One of these imboldened the leper to pray, *Lord, if thou wilt thou canst make me cleane.* Math. 8.2. Therefore both together are more effectuall.

Now let vs come to the preface it selfe, *Our Father which art in heauen.* It contains a description of the true *Iehoua* to whome we pray, and that by two arguments: the first is drawne from a relation, *Our father*: the second is taken from the subiect or place, *which art in heauen.*

Father.

1. *The meaning.*

IN the opening of this word, or title of God, two questions are to be opened.

1. *Quest.* Whether by this title *Father*, is signified the whole Trinitie, or some one person thereof. *Ans.* Otherwhiles this name is attributed to all the persons in Trinitie, or any of them. Mal. 2.10. *Haue we not all one father, &c.* Luke. 3.38. *Which was the sonne of Adam, which was the sonne of God.* And in Esa. 36. Christ is called the *Father of eternitie*, because all that are truly knit to him, and borne anew by him, they are eternally made the sonnes of God. Againe, oftentimes it is giuen to the first person in Trinitie, as in those places where one person is conferred with an other. And so in this place principally for some speciall respects, this title agrees to the first person. For first he is the father of Christ as he is the eternall word of the father, and that by nature, because he is of the same essence with him. Secondly, he is the father to Christ in respect of his manhood, not by nature or adoption, but by personall vnion, because the humane nature doth subsist in the perso of the word. Thirdly, he is a father to all the faithfull by adoption in Christ.

2. *Quest.* Whether are we to pray to the Sonne and the holy Ghost as to the Father? *Ans.* Inuocation belongs to all the three persons in Trinitie, and not onely to the Father. Act. 7.59. Steuen praieth, *Lord Iesus receiue my spirit.* 1. Thes. 3.2. *Now God our Father and our Lord Iesus Christ guide our iourney vnto you.* 2. Cor. 13.13. *The grace of our Lord Iesus Christ, the loue of God, and the communion of the holy Ghost be with you.* And men are baptized in the name of the Father, the Sonne, & the holy Ghost, that is, by calling on the name of the Father, Sonne, and holy Ghost.

Some may say, this prayer is a perfect platforme of all prayers, and yet wee are taught to direct our prayers to the Father, not to the Sonne, or holy spirit. I answer, the Father, Sonne, & holy Ghost, are three distinct persons, yet they are not to be seuered or deuided, because they all subsist in one & the same Godhead or diuine nature. And further in all outward actions, as in the creation and preseruation of the world,

world, and the ſaluation of the elect, they are not ſeuered or diuided; for they all worke togither, onely they are diſtinguiſhed in the manner of working. Nowe if they be not diuided in nature or operation thē they are not to be ſeuered in worſhip.

And in this place we principally direct our praiers to the father becauſe he is the firſt in order: yet ſo, as then we implie the Sonne and holy Ghoſt. For we pray to the Father in the name of the Sonne by the aſſiſtance of the holy Ghoſt. And to what perſon ſoeuer the praier is directed, we muſt alwayes remember in minde and heart to include the reſt.

2. *The vſe.*

THe vſes of this point are manifold.

1. Firſt, whereas we are taught to come to God as to a father, and therefore in the name of his Sonne our Sauiour Chriſt, we learne to lay the firſt ground of all our prayers, which is to hold and maintaine the vnion and the diſtinction of the three perſons in Trinitie. This being the loweſt and the firſt foundation of praier, it is requiſite that all which would pray aright, ſhould haue this knowledge, rightly to beleeue the Trinitie, & to know how the three perſons agree, and how they are diſtinguiſhed, and the order of them, how the Father is the firſt, the Sonne the ſecond, the holy Ghoſt the third: and therefore how the father is to be called vpon in the name of the ſonne by the holy Ghoſt. By this, the praiers of Gods church, and the praiers of heathen men are diſtinguiſhed, who inuocate God as a creator out of the father, Sonne, and holy Ghoſt. And hence it is manifeſt, that ignorant and filly people which doe not ſo much as dreame of the vnion, diſtinctiō, and order of the perſons in Trinitie, make but a cold and ſlender kind of praying.

2. Secondly, we may learne hereby that we are not in any wiſe to inuocate Saints and angels, but onely the true *Iehouah*. The reaſon ſtands thus: This praier is either a perfect platforme for all praiers, or not: to ſay it were not, were an iniurie to our Sauiour Chriſt: to ſay it is ſo, is alſo to graunt that it doth fully ſet downe to whome all praiers are to be made. Now, in theſe words there is ſet downe no inuocation but of God alone. For in praier to be tearmed, *Our father*, is proper to God, Eſai. 64. 16. *Thou art our father: though Abraham be ignorant of vs, and Iſrael know vs not: yet thou, O Lord, art our father & redeemer.* Papiſts therefore that are the great patrons of inuocation of Saints, in their reformed breuiaries and miſſalls, deale very fondly: for firſt they pray to Marie, that ſhee would pray to Chriſt for them, and when they haue ſo done, like iuglers they come to Chriſt and pray vnto him that he would accept Maries praier for them.

3. Thirdly, we learne that there can be no interceſſour betweene God and vs, but onely Chriſt. For here we are taught to come to God not as a iudge, but as to a kind and louing father. Now he is a father to vs onely by Chriſt: as for Angels and Saints and all creatures, they are not able to procure by any means, that God ſhould become a father, no not ſo much as to one man.

4. Againe, if the God to whome we pray be a father, we muſt learne to acquaint our ſelues with the promiſes which he hath made in his word, to quicken our hearts in all our praiers vnto him, & thereby to gather affiance to our ſelues and perſwaſion that he will graunt our requeſts. For this word [Father] implies a readineſſe and willingneſſe in God to heare and be mercifull to our praiers. And a father cannot but muſt needes make promiſe of fauour to thoſe that be his children, & therefore it can not be that he ſhould call to God his father truly, which hath not in his heart this aſſurance, that God will fulfill all his promiſes made vnto him. Promiſes made to praier, as theſe and ſuch like, are to be marked as follow, 2. Chron. 7. 14. *If my people, among whome my name is called vpon, doe humble themſelues, and pray, and ſeeke my preſence, and turne from their wicked wayes, then I will heare in heauen, and be mercifull vnto their ſinnes.* 2. Chron. 15. 2. *The Lord is with you while yee be with him, and if yee ſeeke him, he will be found of you.* Eſa. 65. 34. *Before they call I will anſwer, and whiles they ſpeake I will heare.* Math. 7. 7. *Aske and it ſhall be giuen you, ſeeke and yee ſhall finde, knocke and it ſhall be opened.* Luk. 11. 13. *If yee which are euill can giue good gifts vnto your children, how much more ſhall your heauenly father giue the holy Ghoſt to them that deſire him?* Rom. 10. 12. *He that is Lord ouer all, is rich vnto all that call on him.* Iam. 4. 8. *Draw neere vnto God, and he will draw neere vnto you.*

5. If God be a father who is called vpon, then praier is the note of Gods childe. S. Luke and S. Paul ſet out the faithfull ſeruants of God by this note. Act. 9. 14. *He hath*

hath authoritie to bind all that call on thy name 1. Cor. 1. 2. *To them that are sanctified by Iesus Christ, Saints by calling, with all that call on the name of our Lord Iesus Christ.* And contrariwise. Psal. 14. 4. it is made one of the properties of an Atheist, *Neuer to call on the name of God.* And such persons as neither will nor can, or vse not heartily to pray to God, they may say that they are perswaded there is a God, but in their doings they beare themselues as if their were no God.

6. He which would pray aright, must be like the prodigall child, that is, he must not onely confesse his sinne, saying, Father I haue sinned against heauen, and against thee, &c. but also haue a full purpose neuer after to offend his father. For how can a child call him father whome he cares not continually to displease through his lewd conditions? He can not doe it, neither can any father delight in such a child: therefore in praier we must call to mind our lewdnes and rebellions against our heauenly father, and with the Publican in heauines of soule say, *Lord be mercifull to me a sinner.* He which can truly doe this, is a kinde childe. If we consider our selues as we are by nature, we are the children of the deuill: no child so like his father as we are like him; and in this estate we continually rebell against God: for the deuil hath all the heart, our whole ioy is to serue and please him. A man that is to pray must thinke on this, & be grieued thereat. And happie, yea a thousand times happie are they, who haue grace giuen them to see this their state and to bewaile it. And further, it is not sufficient to confesse our sinnes against our mercifull Father, but we must set downe with our selues neuer in such sort to offend him againe, and to lead a new life. This point is very profitable for these times. For many there be when any crosse or sickneese comes on them, will pray and promise repentance and al obedience to Gods word, if it shall please God to deliuer them: but this vsually is but in hypocrisie, they dissemble with God and man. For when their sicknes is past, like a dogge that had bin in the water, they shake their eares & runne streight with all gredinesse to their former sinnes. Is this to call God Father? No, he that doth this shall not haue God to be his father: but the man that is wounded in his soule for his offences past, and carrieth a purpose in his heart neuer wittingly and willingly to offend God againe.

7. Lastly, here we are to obserue, that he which would pray, must be indued with the spirit of adoption: the actions whereof in the matter of praier are twofold. The first to moone the heart to crie and call on God as a father. It is no easie thing to pray: for to a man of himselfe it is as easie to moone the whole heart with his hand: how then comes it that we pray? It is a blessed worke of the spirit. Rom 8. 15. *We haue receiued the spirit of adoption, whereby we crie, Abba, that is, father.* And Rom. 8. 26. *Likewise the spirit helpeth our infirmities: for we know not what to pray as we ought: but the spirit it selfe maketh request.* And Zach. 12. 10. the holy Ghost is called *the spirit of grace, and deprecations, or praiers:* Well then, the man that would pray, must haue Gods spirit to be his schoole-master, to teach him to pray with grones & sighes of the heart: for the words make not the prayer, but the grones and desires of his heart: and a man praies for no more then he desires with the heart, and he which desires nothing praies not at all, but spends lip-labour. The second worke of the spirit, is to assure vs in our consciences that we are in the state of grace reconciled to God. Rom. 8. 16. *The spirit of adoption beareth witnesse with our spirits that we are the children of God.* And this inward certificate of the spirit in all exercises of inuocation is very necessarie: for he which wants this assurance, if he be secure and benummed in his sinnes, will not, and if he be touched in conscience for them, for his life dares not cal God father. Also this confutes the opinion of the church of Rome, which teacheth, that man is to doubt whether he be adopted or no. For how can a man truly call God father, when he doubts whether he be the child of God or no? It is a miserable kind of praying to call God father, and withall to doubt whether he be a father. Indeed it is true that doubts will often arise, but it is our dutie to striue against them, and not to yeeld to them. Yea but (say they) to be certaine of Gods mercy is presumption. I answer, if it be presumption, it is an holy presumption, because God hath bidden vs to call him father.

Our Father.

1. The meaning.

THus much of the argument of relation: now let vs proceede. It is further

ſaide, *Our Father*. And hee is ſo tearmed, becauſe he is the father of Chriſt by nature; and in him the father of euery beleeuer: yea of the whole bodie of the Church.

Queſt. Whether may it be lawfull for vs in praier to ſay, not our father, but my father? *Anſ.* A Chriſtian may in priuate praier ſay, *My father*. This is warranted by the example of our Sauiour, Math. 26.39. *O my father, if it be poſſible let this cup paſſe from me*. And Math. 27.46. *My God, my God, why haſt thou forſaken me?* And Thomas praied, *My Lord and my God*. And Paul, *I giue thãks to my God, &c.* And Gods promiſe is, Ier. 3.19. *Thou ſhalt call me, my father*. The meaning of Chriſt is not to bind vs to theſe words, but to teach vs that in our praiers we muſt not haue regard to our ſelues onely, but alſo to our brethren, and therefore when we pray for them in our priuate praiers as for our ſelues, we put in practiſe the true meaning of theſe words.

2. *The vſes.*

When we pray, we muſt not make requeſt onely for our ſelues and our owne good, but for others alſo, as the Church and people of God, perſwading our ſelues that we alſo are partakers of their praiers: and for the bẽtter cleering of this point, let vs ſearch who they are for whome we are to pray.

Of men there be two ſorts, ſome liuing, ſome dead. Of theſe two kinds, the liuing are to be praied for, and there is no praying for the dead.

A man that is dead, knowes not what ſhal be his eſtate eternally: if he died a wicked perſon, that is, an vnrepentant ſinner, his ſtate ſhall be according in eternall torment: if he died, hauing repented of his ſinnes, then he ſhall reſt with God in his kingdome. Apoc. 14.13. *Bleſſed are they which die in the Lord, for they reſt from their labours, and their works follow them*. Gal. 6. 10. *While we haue time let vs doe good to all men*. Where we maye note that there is a time, namely after death, when we cannot doe good to others.

Againe, of the liuing, ſome are our enemies, and ſome our friends. Our friends are they which are of the ſame religion, affection, and diſpoſition. Foes are either priuate or publike. Publike foes, are either enemies to our countrie, as tyrants, traytors, &c. or enemies to our religion, as Iewes, Turkes, Papiſts, Infidels, Atheiſts. Now towards all theſe, how ought a man to behaue himſelfe in praier? *Anſ.* He is to pray for them all. Math. 5.44. *Pray for them which hurt you, and perſecute you*. 1. Tim. 2. 1. *I exhort that praiers, interceſſions, &c. be made for all men, for kings, &c.* Yet when Paul gaue this commandement, we read not that there were any Chriſtian kings, but all Infidels. And the Iewes are commanded to pray for Babylon, where they were captiue. Ier. 29.7. *And ſeeke the proſperity of the citie, whether I haue cauſed you to be carried captiue, and pray vnto the Lord for it*.

Queſt. How and in what manner are we to pray for our enemies? *Anſ.* We are to pray againſt their ſinnes, counſells, enterpriſes, but not againſt their perſons. Thus praied Dauid againſt Achitophel, 2 Sam. 15.31. *Lord I pray thee turne the cõſell of Achitophel to fooliſhnes*. And thus did the Apoſtles pray againſt their perſecutors, Act. 4.29. *O Lord behold their threatnings, and graunt vnto thy ſeruants with all boldneſſe to ſpeake thy word*.

Queſt. Dauid vſeth imprecations againſt his enemies, in which he praieth for their vtter confuſion, as Pſal. 59. and 109. &c. The like is done by Paule, Gal. 5.12. Tim. 4,14. and Peter, Act. 8.20. though afterwards he mitigates his execration. But how could they doe it? *Anſ.* 1. They were indued with an extraordinarie meaſure of Gods ſpirit, and hereby they were inabled to diſcerne of their enemies; and certenly to iudge that their wickednes and malice was incurable, and that they ſhould neuer repent. And the like praiers did the primitiue Church conceiue againſt Iulian the Apoſtata, becauſe they perceiued him to be a malitious and deſperate enemie. 2. Secondly, they were indued with a pure zeale and not carried with deſire of reuenge againſt their enemies intending nothing els but the glorie of God. Now for vs it is good that we ſhould ſuſpect our zeale, becauſe ſiniſter affections, as hatred, enuie, emulation, deſire of reuenge, will eaſily mingle themſelues therewith.

Queſt. How farre forth may wee vſe thoſe pſalmes in which Dauid vſeth imprecations againſt his enemies? *Anſ.* They are to be read and ſong with theſe caueats. 1. We are to vſe thoſe imprecations indefinitely againſt the enemies of God and his Church: for we may not perſwade our ſelues that alwaies there bee ſome ſuch

ſuch obſtinate enemies: but we muſt not applie them particularly. 2. Secondly, we muſt vſe them (as *Auguſtine* ſaith) as certaine propheticall ſentences of the holy Ghoſt, pronouncing the laſt ſentence of deſtruction vpon finall and impenitent ſinners, which oppoſe themſelues againſt Gods kingdome. 3. They may be vſed againſt our ſpirituall enemies, the fleſh, the deuill, and his angls, and the world.

2. Furthermore, whereas we are taught to ſay, *Our Father*, this ſerues to put vs in minde, that in praying to God, we muſt bring loue to men with vs. We muſt all be the children of one father, louingly diſpoſed one to another. For how ſhould he call God his father, who will not take the child of God for his brother? Math. 5.23. *when thou art to offer thy gift vnto God, if thou haue ought againſt thy brother: firſt bee reconciled, and then come and offer thy gift.* So alſo Eſai 1.15. the Lord ſaith that when they pray vnto him he will not heare. Why? *becauſe their hands are full of blood.* In theſe times many men can be content formally to pray, but yet they will not leaue bribing, oppreſſion, deceit, vſurie, &c. The common ſong of the world is, Euery man for himſelfe, and God for vs all: this is the common loue and care that men haue each to other. The praiers of ſuch are abhominable, euen as the ſacrifice of a dogge, as Eſai ſaith. For how can they call God their father, that haue no loue to their bretheren?

3. Thirdly, hence we may learne that God is no accepter of perſons. For this praier is giuen to all men of what ſtate or degre ſoeuer. All then, as well poore as rich, vnlearned as learned, ſubiects as rulers, may ſay, *Our Father*. It is not with the Lord as it is with the world, but all are his children that doe beleeue. The poore man hath as good intereſt in Gods kingdome, and may call God father as well as the king. Therfore the weaker ſort are to comfort themſelues hereby, knowing that God is a father to them as well as to Abraham, Dauid, Peter. And ſuch as are indued with more grace, muſt not therefore ſwell in pride, becauſe they haue not God to be their father more then their inferiours haue.

Which art in heauen.

1. The meaning.

Queſt. HOw may God be ſaid to be in heauen, ſeeing he is infinite, and therefore muſt needs be euery where? 1. King. 8.27. *The heauen of heauens are not able to containe him. &c.* God is ſaid to be in heauen: firſt, becauſe his maieſtie, that is, his power, wiſdome, iuſtice, mercie, is made manifeſt from thence vnto vs. Pſal. 115.3. *Our God is in heauen and doth whatſoeuer he will.* Pſal 2.4. *He that dwelleth in heauen ſhall laugh them to ſcorne, and the Lord ſhall haue them in derision.* Eſai ſaith, 66.2. *Thus ſaith the Lord, Heauen is my throne, and the earth is my footſtoole.* Secondly, after this life hee will manifeſt and exhibite the fulneſſe of his glorie to his Angels and Saints in the higheſt heauens, and that immediatly and viſibly.

2. The vſes.

1. HEreby firſt we learne that Romiſh pilgrimages, wereby men went frō place to place to worſhip God, are vain & fooliſh. The God to whō we muſt pray is in heauen. Now let men trauell to what place, or countrye they will, they ſhall not come the neater to heauen, or nearer to God by trauelling, ſeeing the earth is in euery part alike diſtant from heauen.

2. Secondly, this ouerthrowes popiſh idolatrie, as worſhipping of croſſes, crucifixes, roodes. &c. vſed to put men in mind of God and Chriſt. We are taught to lift vp our eyes to heauen, ſeeing God is there: and how can we doe this, as long as our mindes and eyes are pouring vpon an image made by mans arte?

3. Againe, we are here admoniſhed to vſe the action of prayer with as great reuerence as poſſible may be, and not to thinke of God in any earthly manner. Well reaſons Salomon, Eccles. 5.1. *Be not raſh with thy mouth to ſpeake a word before God.* why? *he is in heauen, thou art in earth: therefore let thy words be few.* This reuerence muſt appeare in holineſſe of all our thoughts and affections, and in all comelineſſe of geſture. And for this cauſe all wandring by-thoughts, and all vaine babbing is to be auoided: but how goes the caſe with vs, that on the times appointed come to the aſſemblies to pray? Many, by reaſon of their blindneſſe pray without vnderſtanding. Many, when they are preſent at praier, yet haue their hearts occupied about other matters, about their goods and worldly buſines: ſuch men haue no ioy or gladnes in praying; it is a burthen to them. Many come to the aſſembly for

cuſtome onely, or for feare of puniſhment; if they might be left free they could finde in their hearts not to pray at all. But let all ſuch men know, that this manner of praying is a very grieuous ſinne, nay greater then mocking of father or mother, killing or ſtealing. for it is directly againſt God, the other againſt men. This ſinne becauſe it is againſt the firſt table, and therefore more hard to bee diſcerned, it is lightly eſteemed, and it leſſe troubles the conſciences of ignorant men: yea as it is indeed, ſo it is to be eſteemed as a diſgrace and plaine mockery of Gods maieſtie. Wherefore ſeeing God is in heauen, away with all drowſie and dead praying, let vs come with reuerence in our hearts before the Lord.

4. Againe, we are here to conſider that our hearts in praier muſt mount vp into heauen, and there be preſent with the Lord. Pſal. 25. 1. *Vnto thee O Lord lift I vp my ſoule.* The litle childe is neuer well but when it is in the fathers lappe, or vnder the mothers wing: and the children of God are neuer in better caſe, then when in affection and ſpirit they can come into the preſence of their heauenly Father, and by prayer, as it were to creepe into his boſome.

5. And here we muſt further learne, ſpecially to ſeeke for heauenly things, and to aske earthly things, ſo far forth as they ſerue to bring vs to an euerlaſting and immortall inheritance in heauen to which we are called. 1. Pet. 1. 3.

6. Laſtly, whereas our Father is in heauen we are to learne that our life on earth is but a pilgrimage, and that our deſire muſt be to attaine to a better countrey, namely, heauen it ſelfe, and that we muſt vſe al meanes continually to come vnto it. In a word, to make an ende of the preface: in it is contained a double ſtay or proppe of all our prayers. The one is to beleeue that God can graunt our requeſts, becauſe he is almighty, and thus much is ſignified when he is ſaid to *be in heauen.* The ſecond is to beleeue that God is readie and willing to graunt the ſame, and this we are taught in the title *Father*, which ſerues to put vs in minde that God accepts our praiers, Ioh. 16. 32. and hath a care of vs in all our miſeries and neceſſities, Math. 6. 32. and pitieth vs as much as any earthly father can pitie his childe. Pſalme 103. 13.

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cuſtome onely, or for feare of puniſhment; if they might be left free they could finde in their hearts not to pray at all. But let all ſuch men know, that this manner of praying is a very grieuous ſinne, nay greater then mocking of father or mother, killing or ſtealing, for it is directly againſt God, the other againſt men. This ſinne becauſe it is againſt the firſt table, and therefore more hard to bee diſcerned, it is lightly eſteemed, and it leſſe troubles the conſciences of ignorant men: yea as it is indeed, ſo it is to be eſteemed as a diſgrace and plaine mockery of Gods maieſtie. Wherefore ſeeing God is in heauen, away with all drowſie and dead praying, let vs come with reuerence in our hearts before the Lord.

4. Againe, we are here to conſider that our hearts in praier muſt mount vp into heauen, and there be preſent with the Lord. Pſal. 25. 1. *Vnto thee O Lord lift I vp my ſoule.* The litle childe is neuer well but when it is in the fathers lappe, or vnder the mothers wing: and the children of God are neuer in better caſe, then when in affection and ſpirit they can come into the preſence of their heauenly Father, and by prayer, as it were to creepe into his boſome.

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told them they ſhould be as Gods: which leſſon not only they, but we haue learned: and we conceiue of our ſelues, as little Gods, though to the world we ſhew it not. This hidden pride, when our ſinnes die it begins to get ſtrength, and to ſhewe it ſelfe: and appeares in vaine thoughts, continually on euery occaſion aſcending in the mind. As may appeare in the Phariſie whoſe thoughts were theſe when he praied thus within himſelfe, *O God I thanke thee that I am not as other men, extortioners, vniuſt, adulterers, or euen as this Publican, &c.* And as this was in him, ſo it is in vs till God giues grace: for ſo that men may haue praiſe and glory in the world, they care not for Gods glory though it be defaced. We muſt therefore learne to diſcerne this hidden corruption, and to mourne for it: for it doth poiſon and hinder all good deſires of glorifying God, ſo long as it doth or ſhall preuaile in the heart.

2. Secondly we are taught here to bewaile the hardnes of our hearts: whereby we are hindered from knowing God aright, and from diſcerning the glory and maieſtie of God in his creatures. Mark. 6. 52. The diſciples, *through the hardnes of their hearts*, could not ſee Gods power in the miracle of feeding many thouſands with a few loaues, though theſelues were inſtruments of it. & the foode did increaſe in their hands. Our redemption what a wonderfull worke is it, but how few conſider of it, or regard it? If we ſee a man haue more wit, wealth, or honour, then we haue, wee ſtraight wonder at him: but beholding Gods creatures, wee ſee nothing in them, becauſe we doe not goe higher to acknowledge the loue, power, wiſedome, and iuſtice of the Creator. And this is the cauſe why Gods name is ſo ſlenderly honoured among men.

3. The third corruption is our great ingratitude, for the Lord hath made heauen and earth, and all other creatures to ſerue man: yet he is the moſt vnthankfull of all creatures. Beſtow many iewels or a kings raunſome on a dead man, he will neuer returne any kindnes: ſo men beeing dead in ſinne, deale with God. commonly men are like the ſwine that run with their groines and eate vp the maſt, but neuer looke vp to the tree from whence it falleth. But the godly are with Dauid, to ſeele this want in themſelues, and to beſeech God to open & as it were to vnlocke their lips, that they may indeauour to be thankfull to God. Pſal. 51. 15.

4. The fourth is the vngodlines and the innumerable wants that be in our liues, and the ſinnes committed in the world. Pſal. 119. 136. *Mine eyes* (ſaith Dauid) *guſh out with riuers of water, becauſe men keepe not thy lawes.* The reaſon is becauſe he which liues in ſinne, reproches Gods name; euen as an euill childe diſhonours his father. Now ſome will ſay that this cannot be: becauſe our ſinnes cannot hurt God. True indeed: yet are they a cauſe of ſlandering Gods name among men: for as we honour him by our good workes, ſo wee diſhonour him by our offences. Matth. 5. 16. *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your father which is in heauen.*

4. Graces to be deſired.

1. THe graces to be deſired, and to bee praied for at Gods hand, are three. The firſt is the knowledge of God, that is that we might knowe him as he hath reuealed himſelfe in his word, workes and creatures. For how ſhall any glorifie God before he know him? Our knowledge in this life is imperfect. Exod. 23. Moſes may not ſee Gods face, but his hinder partes. 1. Corin. 13. 12. We may ſee God, as men do through ſpectacles, in his word, ſacramēts, and creatures. And therefore as Paul praied for the Coloſians, Col. 1. 10. *That they might increaſe in the knowledge of God*: ſo are we taught to pray for our ſelues in this petition.

2. We deſire that a zeale of Gods glorie may be kindled in our hearts, and that we may be kept from prophaning and abuſing of his name. Pſal. 69. 9. *The zeale of thine houſe hath eaten me vp.* Pſal. 45. 1. *My heart ſhall vtter, or caſt vp a good matter. I will ſpeake in my workes of the king.* Here the ſpirit of God borrowes a compariſon from men. thus. As he which hath ſomewhat lying heauy in his ſtomacke, is neuer quiet til he haue caſt it vp: euen ſo the care and deſire to glorifie Gods name muſt lie vpon a mans heart as an heauie burden: & he is not to be at eaſe and quiet with himſelfe till he be disburdened, in ſounding forth Gods praiſe. Luther ſaith well, that this is *Sancta crapula*: that is, an holy ſurfet: and it is no hurt continually to haue our hearts ouercharged thus.

3. A deſire to lead a godly and vpright life before God and men. We ſee men that in ſome great calling vnder honoura-

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ble perſonages, will ſo order and behaue themſelues, as they may pleaſe and honour their maſters: euen ſo muſt our liues be wel ordered, & we are to labour to walke worthy of the Lord (as Paul ſpeaketh) that we may honour our heauenly father.

Thy kingdome come.

1. The Coherence.

THis petition dependes on the former moſt excellently. For in it is laid down the means to procure the firſt. Gods name muſt be hallowed among men: but howe is it done? by the erecting of Gods kingdome in the heartes of men. Wee cannot glorifie God vntill he rule in our hearts by his word and ſpirit.

2. The meaning.

Thy] This word doeth put vs in minde that there is two kingdomes: one Gods, and that is the kingdome of heauen: the other the deuils, called the kingdome of darkneſſe, Coloſſ. 1.13. For when all had ſinned in Adam, God laid this puniſhment on al, that ſeeing they could not be content to obey their Creator, they ſhould bee in bondage vnder Satan: ſo that by nature we are all the children of wrath, and the deuil holds vp the ſcepter of his kingdome in the hearts of men. This kingdome is ſpiritual, & the pillars of it are ignorance, errour, impietie, & all diſobedience to God, in which the deuil wholly delights; which alſo are as it were the lawes of his kingdome. Blinde ignorant people cannot abide this doctrine, that the deuill ſhould rule in their hearts: they ſpit at the naming of him, and ſay that they defie him with all their hearts: but whereas they liue in ſinne, & practiſe it as occaſion is offered, though they cannot diſcerne of themſelues, yet they make plaine proofe, that they liue in the kingdome of ſinne and darkeneſſe, and are flatte vaſſals of Satan, and ſhall ſo continue till Chriſt the ſtrong man come and binde him and caſt him out. And this is the eſtate of all the children of Adam in themſelues. Wherefore our Sauiour in this petition teacheth vs to conſider our naturall eſtate, and to pray that he would giue vs his ſpirit to ſet vs at libertie in the kingdome of his owne ſonne.

Kingdome] Gods kingdome in Scripture is taken two waies. Firſt generally, and ſo it ſignifieth that adminiſtratiō by which the Lord gouerneth all things, yea euen the deuils themſelues. Of which kingdom mention is made in the ende of his prayer. And in the Pſal. 97. verſ. 1 *The Lord raigneth, let the earth reioyce.* Againe, it is taken more ſpecially, and then it ſignifieth the adminiſtration of Chriſt the head of the Church, in which he frameth men by his word and ſpirit to the ſubiection of the ſame worde. And ſo it is taken in this petition.

In a kingdome there are 4. things to be noted. 1. There muſt be a King. 2. There muſt be ſubiects. 3. There are lawes. 4. Authoritie.

In this kingdome Chriſt is the king: it is he to whom the Father hath giuen all authoritie, in heauen and earth.

In this kingdome all are not ſubiectes, but ſuch as are willing to giue free and franke obedience to Gods word; or at the leaſt, though their hearts be not ſo ſound, make an outward profeſſion of it.

The lawes of this kingdome is the word of God in the bookes of the old and new Teſtament. Therefore it is called *the kingdome of heauen*, Math. 13. *The Goſpell of the kingdome*, Mark. 1.13. *The rod of his mouth*, Eſay. 11.4. *The arme of God*, Eſay. 53.1. As a king by his laws brings his people in order, and keepes them in ſubiection; ſo Chriſt by his word, and the preaching of it, as it were by a mightie arme, drawes his elect into his kingdome, & faſhions them to all holy obedience.

The power & authoritie is that whereby Chriſt conuerts effectually thoſe which are to be conuerted by the inward operation of his ſpirit, & glorifies himſelfe in the confuſion of the reſt.

Kingdome beeing taken thus ſpecially, is alſo twofold. The firſt is the kingdome of grace; of which mention is made, Rom. 14.17. *The kingdome of God ſtandes not in meate and drinke, but in righteouſneſſe*: that is, the aſſurance of our iuſtification before God, in the righteouſneſſe of Chriſt; *Peace of conſcience*, which proceedes from this aſſurance; *and ioy in the holy Ghoſt*, which comes from them both. In this kingdome all men liue not, but onely thoſe that are ſubiect to Chriſt, obedient to the lawes of his kingdome, and ruled by his authoritie, and are continually taught in his word by his ſpirit. But thoſe that refuſe to liue according to the lawes of this king, & chooſe to liue at their owne libertie, are in the kingdome of darkeneſſe, that is, ſinne and Satan.

The ſecond is the kingdom of glory in hea-

heauen, which is the bleſſed eſtate of all Gods people, in which God himſelfe ſhall bee all in all vnto them. And the former kingdome of grace is an entrance and preparation to this kingdome of glorie.

Come] Gods kingdome comes, when it takes place and is eſtabliſhed and confirmed in mens hearts, and made manifeſt to all people, the impediments being remooued.

Queſt. This comming implies a ſtopping: but how ſhould Gods kingdome be hindred? *Anſ.* Kingdome in this place is not taken for that abſolute and ſoueraigne power of God whereby he rules all things, for that can not bee hindred; but for the kingdome of grace, which in the vſing of the outward meanes, as miniſters, word & Sacraments, may be hindred by the deuill, the world, and mans corruption.

3. *The wants which are to be bewailed.*

The wants, which wee in this petition are to moure for, are of two ſorts: ſome concerne our owne ſelues, ſome others. That which concernes our own perſons is a bondage and ſlauery vnder ſinne & Satan. This bondage indeed is weakened in Gods ſeruants, but none is wholly freed from it in this life. Paul complaines that he is ſold vnder ſinne, & cries pitifully, O miſerable man that I am, who ſhal deliuer me from this bodie of death?

Queſtion. What difference is then betweene the godly and the wicked? *Anſw.* The euill and vngodly man in the very middeſt of his bondage hath a merry heart: ſinne is no trouble to him, nay it is meat & drinke to him. But the godly man is otherwiſe minded: who conſidering the power of the deuill, and his craft in manifold fearefull temptations; and ſeeing the proneneſſe of his rebellious nature euer and anon to ſtart away from God, is grieued and confounded in himſelfe, and his heart bleedes within him that he doth offend ſo mercifull a father.

Many men liue in this world and that many yeares, and yet neuer feele this bondage vnder Satan and ſin. Such vndoubtedly cannot tell what this prayer meanes: but he that would haue the right vſe of this petition, muſt be acquainted with his own eſtate, & be touched in his conſcience, that the fleſh and the deuill beare ſuch ſway in him. As the poore captiue is alwayes creeping to the priſon doore, alwayes labouring to get off his bolts and fetters, and to eſcape out of priſon: ſo muſt wee alwayes cry to the Lord for his ſpirit to free vs out of this bondage and priſon of ſin and corruption: and euery day come neerer the priſon doore, looking when our bleſſed Sauiour will vnbinde vs of all the fetters of ſinne and Satan, and fully erect his kingdome in vs.

2. The wants which concerne others are twofolde. The former is the want of the good meanes which ſerue for the furthering of the kingdome of Chriſt, as preaching, Sacraments, and diſcipline. When we ſhall ſee a people without knowledge, and without good guides and teachers, or whē wee ſee one ſtand vp in the congregation not able to teach, here is matter for mourning. This petition puts vs in minde to bewaile theſe wants. Our Sauiour when hee ſaw the Iewes as ſheepe without a ſheapheard, he had compaſſion on them: and he wept ouer Ieruſalem, becauſe they knewe not the things which belong to their peace, Luk. 9. 11. Therefore when preachers want, to hold vp the ſcepter of God before the people, & to hold out the word, which is as it were the arme of God to pull men from the bondage of the deuill to the kingdome of Chriſt; then it is time to ſay, *Lord let thy kingdome come.*

3 The third want which we are to bewaile is, that there bee ſo many impediments and hinderances of the kingdom of grace, as the deuill and all his angels, their inſtruments, the Pope, the Turke, & all the reſt of the profeſſed wicked of the world, which by ſubtile intiſements and tyranny, keepe backe & repell the meanes whereby Chriſt ruleth as a king in his Church. When the deuill ſees one that was ſometime of his kingdome but to caſt a looke towards the heauenly Ieruſalē, he ſtraightway rageth againſt him and labours quite to ouerthrow him. Wherefore in regard of all theſe impediments, we muſt pray, *Thy kingdome come.*

4 *Graces to be deſired.*

1. IN this petition we are taught firſt that we are to haue a feruent deſire, and to hunger, that God would giue vs his ſpirit to raigne and rule our in hearts, & to bow them to all obedience and ſubiection of his will: and further, whereas our hearts haue beene as it were filthy ſties and ſtables of the deuill, that he would renue thē, and make them fit temples to entertaine his holy ſpirit. Pſal. 51. 10. *Create in me a cleane heart, O God, and renue a right ſpirit*

in

in me, &c. Stablish me with thy free spirit. If we shall consider the conuersation of the wicked and the godly, and their corrupt hearts togither, we shal see little difference but in this, that the wicked is delighted and glad to sinne: but the godly doe wrestle, as for life and death with their temptations, and doe resist the deuill, & doe desire the grace of Gods spirit, and cry to heauen to bee freed from this bondage, howsoeuer their hearts are alwayes readie to rebell against God.

2. Forasmuch as the kingdome of grace is erected in gods church here vpon earth, in this petition we are commanded to pray for the Church of God, and the parts therof. Psal. 122. 6. *Pray for the peace of Ierusalem: they shall prosper that loue thee.* Esay, 62. 7. *Ye which are the Lords remembrancers, giue him no rest, vntil he set vp Ierusalem the praise of the world.*

And that Gods Church may flourish and be in good estate, wee are to pray for Christian Kings and Princes; that God would blesse them, and increase the number of them. For they are as *nursing fathers and nursing mothers to the Church.* And we especially are bound to pray for the Kings most excellent Maiestie, as also for the French king, that they may be blessed and Gods kingdome by them aduanced.

And againe, because ministers are the Lords watchmen in the Church, wee are here also put in mind to seeke their good; and to pray that their hearts may be set for the building of Gods kingdome, for the beating downe of the kingdome of sinne and Satan, and for the saiuing of the soules of his people. And the rather, because the deuill laboureth night and day to ouerthrowe them in this glorious worke, and to resist them in their ministerie: as appeareth in Zacharie. 3. 1. When Ioshua the high priest stood before the Angel of the Lord, *Satan stood at his right hand,* namely to resist him. Therfore also we are to pray for them, that the Lord would keepe them, and furnish them with giftes, and withall make them faithfull. *For where vision faileth the people are left naked,* saith Salomon. 2. Thess. 3. 1. *Brethren, pray for vs that thy word of the Lord may haue a free passage and be glorified.*

Thirdly, we must pray for all Christian Schooles of learning. Howsoeuer some thinke him basely of them, yet they are the ordinarie meanes to maintaine the ministerie; and so the Church of God. A man that hath diuers orchards, will also haue a seminarie full of yong plants to maintaine it. Schooles, they are as Seminaries to Gods church, without which the Church falls to decay: because they serue to make supplie of ministers.

3. Thirdly, we are to desire, that the lord would hasten the second comming of Christ, as the Saints in heauen pray, *Come Lord Iesus, come quickly:* and therefore the godly are said to *loue the comming of Christ.* 2. Tim. 4. 8. A penitent sinner so abhorres his owne corruptions, and the irkesome temptations of Satan, that in this respect hee desires that Christ would hasten his particular comming to him by death, for no other cause but that he might make an ende of sinning and displeasing God.

Thy will be done.

1. The Coherence.

IN the second petition, wee desired that God would let his kingdome come, *viz.* That he would rule in our hearts. If he the must raigne, we must be his subiects: and therefore here wee craue, that beeing his subiects we may obey him, and do his wil. Mal. 1. 6. *If I be a father where is my honour, If I be a master, where is my feare?*

2. The meaning.

Will] Here it signifieth Gods word written in the old and new Testament: For in his word his will is reuealed. Of the whole will of God there bee three speciall points, which are in this place meant. 1. To beleeue in Christ, Ioh. 6. 40. *This is the wil of him that sent me, that euery one which seeth the Sonne, and beleeueth in him, should haue euerlasting life.* 2. Sanctification of bodie and soule. 1. Thess. 4. 3. *This is the will of God, euen your sanctification, &c.* 3. The bearing of affliction in this life. Rom. 8. v. 29 *Those which hee knew before, he did predestinate to be made like to the image of his owne sonne.* Phil. 3. 10. *That I might know him and the vertue of his resurrection, and the fellowshippe of his afflictions, and be made conformable to his death.*

Thy will] Not mine: for mans owne will is wicked and corrupt, yea it *flat* is *enmitie* to God. Rom. 8. v. 5.

Done] That is, obeyed and accomplished of men. Then the effect of the prayer is this: O Lord, seeing thou art our King giue vs grace to shew our selues good subiects in obeying thy will.

3. The

3. *The wants to be prayed against.*

1. HEre first wee are to bewaile this, that our hearts are so prone to rebellion and disobedience of Gods commaundements. Put a match to a heape of gunpowder, on a sudden it will bee all on a flame; and as long as we adde matter to the fire, it burnes: so by nature we are most readie to sin, so soone as the least occasion is giuen. Dauid had experience of this when he prayed, *Knit my heart to thee O Lord, &c.* Psal. 86. 11. *and incline my heart to thy commandements.* Psal. 119. 37. Those which finde not this want in themselues, and the like affection to bewaile it, are in a miserable and daungerous case: euen as a man that hath a great disease vpon him, and knowes not of it.

2 Againe, wee must here bewaile the sinne of the world, as ignorance, schismes, hipocrisie, pride, ambition, contempt of Gods word, couetousnesse, oppression, want of loue of God and his word, &c. 2. Peter. 2. 7. *Lot was vexed, and his righteous heart was vexed with the vncleane conuersation of the Sodomities* from day to day: so ought our soules to be vexed and grieued continually at the wickednes of our time and we are to send vp our prayers to God for vnbeleeuing and vnrepentant sinners, that they may bee brought to the obedience of Gods will. Ezech. 9. 4. In a common iudgement vpon Ierusalem, *They are marked in the forhead, that mourne and crie for all the abhominations that bee done in the middest of it.*

3. Here also wee must humble our selues for our vnquietnesse of minde, and impatience, when God layes any crosse on vs. It is Gods will that we should suffer affliction, and withall humble our selues vnder his mightie hand. Our Sauiour prayed that the cup might be take away, but with submission to his fathers will. Luk. 22. 42. And this Dauid hath learned when he said, *But if he thus say, behold I haue no delight in thee, behold here I am, let him do to me as seemeth good in his eyes.* 2. Sam. 15. 26.

4. *Graces to be desired.*

1. THe first thing which wee are here to desire is, that wee may haue grace to denie our selues, wils, and affections: because herein we are vnlike to God, & like the deuill. This is the first Lesson that our Sauiour doeth giue his Disciples, that they must deny themselues and followe him.

2. The second thing is the knowledge of Gods will: for otherwise how shall wee doe it? How can that seruant please his master, which cannot tel what he would haue done of him? Most men will haue bookes of Statutes in their houses, and if they be to deale in any great matter, they will doe nothing before they haue looked on the Statute. In like manner men should haue the Bible, that is the booke of Gods statutes in their houses; the lawes of God must be the *men of our counsell*: before euery action we are to search what is the will of God, and then to doe it. Here then we are taught to vse the meanes, and to pray for knoweledge.

3. Againe, we are here taught to haue a desire in our hearts, and an indeauour in our liues, in all things to performe obedience to Gods word in our liues and conuersations, and in our particular callings.

4. Lastly, we desire patience & strēgth, when it shal please God at any time to exercise vs with the crosse, as Paul prayes for the Colossians, *That God would strengthen them by the power of his might, vnto all patience and long suffering with ioyfulnesse,* Coloss. 1. 12.

5. *Errour confuted.*

THe Church of Rome teacheth, that men by nature haue free will to doe good: and that men beeing stirred vp by the holy Ghost, can of themselues will that which is good. But if this were so, why might we not pray; Let my will bee done? So farre forth as the will of man shal agree with gods wil: but this cannot be, as we see in the tenour of this petition.

In earth as it is in heauē.

1. *The meaning.*

HAuing shewed the meaning of this petition, *Thy will be done:* now we are to speake of the condition, which shewes in what manner wee should doe it. For the question might bee how we would do Gods will: and the answere is, that his will must be done in earth as it is in heauen.

Heauen] By heauen here is meant the soules of faithfull men departed, and the elect Angels, Psal. 103. 20. *Praise the Lord ye his angels, that excell in strength, that doe his commandements in obeying the voyce of his word.*

Earth] By earth is vnderstood nothing but men on earth, because all other creatures in their kinde obey God: onely man he is rebellious and disobedient. Then the meaning

meaning is, Let thy wil be done by vs on earth, as the Angels and Saints departed doe thy will in heauen.

Question. Doe we here desire to doe the will of God in that perfection it is done by Angels? must wee bee as perfect as they? *Answ.* The wordes here vsed *in earth as it is* &c doe not signifie an equalitie (as though our obedience could in this life bee in the same degree of perfection with angels) but a similitude standing in the like manner of obedience. Now it may be asked in what manner doe the Angels obey God? *Ans.* They doe the will of God willingly, speedily, and faithfully: and this is signified in that they are said in the Scriptures to bee winged, and to stand continually beholding the face of our heauenly Father. And this is the manner in which we desire to performe Gods will.

2. *The wants to be bewailed.*

WE are here admonished to bee displeased with our selues, for our slacke and imperfect obedience to God, and for our hypocrisie, prime pride, presumption, deadnesse of spirit, and many other wants which breake out when wee are in doing Gods will. There is no seruant of God, but hath wants in his best works, so we must vnderstand Paul, when he saith, *To wil is present with me, but I find no meanes to performe that which is good.* Rom. 7. 18. where he signifies thus much in effect, that he could beginne good things, but not perfect them, and goe through-stitch, as wee say. When the godly doe good workes, as heare, speake Gods word, pray, praise God, &c they performe things acceptable to God: but in these actions they finde matter of mourning; namely, the imperfection of the worke: therefore Dauid prayeth, Psal. 143. 2. *Enter not into iudgement with thy seruant.* And here we may see how farre wide the Church of Rome is, that holdeth good workes to be any way meritorious, that be euery way imperfect. If the men of that Church had grace, they might see that the corruptions of the flesh were as gyues and fetters about their legs, that when they would faine run the wayes of Gods commandements, they are constrained to halt downe right, and to traile their loynes after them.

3. *Grace to be desired.*

THe grace here to be desired, is syncerite of heart, or a ready and constant purpose and indeauour not to sinne in any thing, but to doe Gods will, so as we may keepe a good conscience before God and men. Act. 28. 24. 18. *And for this cause I endeauour alwayes to haue a cleare conscience towards God, and towards men.* This must we hunger after, and pray for: seeing it is not sufficient to abstaine from euill, but also to doe good, and in doing good, striue to come to perfection. A conformitie with Angels in this duetie is to be sought for, and to be begunne in this life, that in the life to come we may be like them in glorie.

Giue vs this day our daily bread.

1. *The Coherence.*

THus much of the three first petitions which concerne God: now follow the other three, which concerne our selues. In which order wee learne to pray for those things which concerne God absolutely: & for those things which cõcerne our selues, not absolutely, but so far forth as they shall make for Gods glorie, the building of his kingdome, and the doing of his will.

But howe depends this petition on the former? In the first we are taught to pray that Gods name might be hallowed: which is done when God raignes in our hearts, and his will is done. Now further, his will is obeyed in three things: first. by depending on his prouidence for the things of this life: secondly, by depending on his mercie for the pardon of sinne: thirdly, by depending on his power and might, in resisting temptations. And thus Gods will is obeyed.

2. *The meaning.*

B*Read*] by bread in this place, many of the ancient Fathers, as also the Papists at this day vnderstand the elemẽt of bread in the Sacrament, and the bodie of Christ which is the bread of life. But that cannot be: for S. Luke cals it *bread for the day*, that is, bread sufficient to preserue vs for the present day: and by this he makes it manifest, that the wordes of this petition must bee vnderstood not of spirituall, but of bodily foode: and the bread of life is more directly asked in the second or fourth Petition. As for the opinion of Erasmus, who thinks that in this so heauenly a praier made to God the father, there should be no mentiõ made of bread, that is of earthly things, which euen the Gentiles bestow on their children; it is vaine and friuolous. For it is Gods will, that we should not cast the care of heauenly things onely, but all our care vpon him. 1. Pet. 5. 7. And

he hath elſewhere commanded that earthly things ſhould bee asked at his hand, 1. King. 8.35. and the ſame hath beene asked in prayer of Iacob, Gen. 28.10. and Salomon, Prou.20.7. And whereas the Lords prayer is a perfect platforme of prayer, tẽporal bleſſing muſt haue ſome place there, vnleſſe we will aſcribe the hauing and inioying of them to our owne induſtrie, as though they were no gifts of God: which to thinke were great impietie.

By bread then wee muſt vnderſtand properly, a kinde of foode made of the floure of graine that is baked & eaten: and thus it muſt bee taken in thoſe places of ſcripture where bread is oppoſed to water or wine: and by a figure more generally it ſignifies all things whereby temporall life is preſerued; in this ſenſe *goates milke* is called *bread*, Prou.27.27. & the fruit of trees, Ier.11.19. and all things that paſſe to and fro in trafficke. Prou.31.14. And ſo likewiſe in this place by this one meanes of ſuſtaining our bodyes and temporall liues, all other meanes whatſoeuer muſt be vnderſtood, as meate, drinke, clothing, health, libertie, peace, &c.

And whereas our Sauiour Chriſt vnder the name of bread, and not vnder the name of any other plentifull or daintie foode, teacheth vs to aske temporall bleſſings; he doth it for two cauſes. The firſt is, that we might hereby learne frugalitie and moderation in our diet, apparell, houſes; and be content if we haue no more but bread, that is, things neceſſarie to preſerue life, which Paul comprehendes vnder food and cloathing. For wee are taught in this petition to aske no more. Wee muſt not with the Iſraelites murmure becauſe they had nothing but Manna.

Queſt. Muſt wee then vſe Gods creatures onely for neceſſitie? *Anſw.* Wee may vſe them not onely for neceſſitie, but alſo for honeſt delight and pleaſure, Pſal.104. 15. *God giues wine to make glad the heart of man: & oyle to make his face ſhine.* And Ioh. 12.3. our Sauiour Chriſt allowed of the fact of Marie, which tooke a pound of oyntment of Spikenard very coſtly, and annointed his very feete, ſo that all the houſe was filled with the ſmell; though Iudas did eſteeme it waſt. Yet if it ſo fall out that the Lord doe grant vs but bread, that is, ſo much as ſhal hold bodie and ſoule together, wee muſt thankefully content our ſelues therewith. 1. Tim. 6. 8. *Therefore when we haue food and rayment, let vs therewith be content.* This contentation was practiſed of Iacob. Gen.28.20.

A ſecond cauſe is to teach vs that there is a particular prouidence. All men willingly confeſſe the generall prouidence of God ouer all things: but beſide that wee muſt acknowledge another more ſpeciall prouidence, euen in the leaſt things that can bee: becauſe euery morſell of bread which we eate, would no more nouriſh vs then a piece of earth, or a ſtone, vnles God giue his bleſſing vnto it.

Daily] The word in the originall is thus much in effect, *Bread vnto our eſſence or ſubſtances*: then the meaning is, giue vs ſuch bread from day to day, as may nouriſh our ſubſtances. Thus prayeth Agur, Prou.30. 8. *Feede mee with foode conuenient for mee.* Some there are which put an Angelicall perfection in faſting; but we are taught in Scriptures, that as aboue all things we are to ſeeke for life eternall; ſo we muſt in this life haue care to ſuſtaine & maintaine our naturall life, that we may haue conuenient ſpace and time to repent, and prepare our ſelues to the kingdome of heauen. Faſting in it ſelfe as it is an abſtinence from meate, is no part of Gods worſhip, but in it owne nature, a thing indifferent: & therefore it is to be vſed ſo farre forth as it ſhall further vs in Gods ſeruice, and no further. And ſeeing wee are taught to pray for ſuch food as ſhall preſerue nature, and maintaine the vitall blood, wee ought not to vſe faſting to the hindrance and deſtruction of nature.

Our bread] 1. *Queſt.* How is bread ours? *Anſ.* Paul ſhews how, 1. Cor. 3. 22. *Ye are Chriſts, and all things are yours.* So then by meanes of Chriſt, bread is called ours. For God hauing giuen Chriſt to vs, doth in him and by him giue all things els to vs. 2. *Queſt.* How may I knowe that the things I enioy are mine by Chriſt, and that I doe not vſurpe them? *Anſ.* 1. Tim. 4.4. Paul ſaith that the Creatures of God are good, and that the vſe of them is ſanctified to vs by the word and praier. Then if we haue the word of God to tell vs that we may enioy and vſe them: and alſo if we pray to God for the right and pure vſe of them, we are no vſurpers, but indeed right owners of them, not onely before men, but alſo before God. 3. *Queſt.* If the creatures muſt be made ours by Chriſt, how comes it to paſſe that the vngodly haue ſuch abundance of them? *Anſ.* We loſt the title and intereſt of the creatures in Adam: yet

God

God of his mercie beſtowes *temporarie* bleſſings vpon the vniuſt as well as vpon the iuſt: but for all that, vnleſſe they bee in Chriſt, and hold the title of them by him, they ſhal in the ende turne to their greater condemnation.

And whereas we call it *our bread*, wee learne that euery man muſt liue of his own calling and his owne goods. Here alſo is condemned all oppreſſion, ſtealing, lying, cogging, and other ſuch deceitfull meanes, which men vſe to get wealth and goods. Many thinke it no ſinne to prouide for their families in ſuch order, but in ſaying this petition they pray againſt themſelues. 2. Theſſ. 3. 10. *He that laboureth not, let him not eate.* Eph. 4. 28. *He which ſtole, let him ſteale no more, but rather labour with his hands the thing that good is.*

This day] We ſay not here this weeke, this moneth, this age, but this day: what meanes this? May we not prouide for the time to come? *Anſ.* It is laweful, yea a man is bound in good manner to prouide for time to come. Act. 11. 28. The Apoſtles prouided for the Church in Iudea againſt the time of dearth foretold by Agabus. And Ioſeph in Egypt in the yeares of plenty ſtored vp againſt the yeares of famine. Wherefore in theſe words our Sauiour his meaning is onely to condemne all diſtruſtfull care, that diſtracts the mindes of men, and to teach vs to reſt on his fatherly goodneſſe from day to day in euery ſeaſon: this is noted vnto vs, Numb. 11. where the Iſraelites were commanded to gather no more Manna then would ſerue for one day, and if they did, it putrified. Whereby God taught them to reſt on his prouidence euery particular daie, and not on the meanes.

Giue vs] Not me. This ſerues to teach vs that a man muſt not onely regard himſelfe, but alſo be mindefull of others. For a man that hath wealth is made a ſteward to diſtribute his goods to the poore and the good of Gods Church. True loue ſeekes not her owne things; the branches of the vine are loden with cluſters of grapes, not for themſelues, but for others; the candle ſpends it ſelfe to giue others light.

Giue] If bread be ours, wherefore are we to aske it? it may ſeeme needeleſſe. *Anſw.* Not ſo: for hereby we are taught to waite on God, who is the fountaine and giuer of all bleſſings. Men vſually driuen to any diſtreſſe, vſe euill meanes, as robbing, deceiuing, conſulting with wizards, &c, 2. Againe here we learne, that though a man had all the wealth in the world, all is nothing without Gods bleſſing. *Queſtion.* The rich neede not ſay, Giue vs, &c. for they haue abundance alreadie, and what neede they aske that which they haue? *Anſ.* Let a man be neuer ſo rich, and want nothing that can be deſired, yet if hee want Gods bleſſing, in effect he wants al. Wherfore euen Kings, & the greateſt perſonages that be, are as much bound to vſe this petition as the pooreſt. *Gods bleſſing is riches*, ſaith Salomon, Prou. 10. 22. Thou maieſt eate and not haue enough, be cloathed and not warme, earne wages & put it in a broken bagge. Hag. 1. 6. If God doe not bleſſe thee. This bleſſing of God is called the *ſtaffe of bread*. Eſay. 3. 1. In bread there be two things, the ſubſtance, and the vertue thereof proceeding from Gods bleſſing: this ſecond, that is, the power of nouriſhing is the ſtaffe of bread. For take away from an aged man his ſtaffe, and he falls: and ſo take away Gods bleſſing from bread and the ſtrength thereof, it becomes vnprofitable, and ceaſeth to nouriſh. Laſtly, here we ſee that al labour & toile taken in any kind of calling is nothing and auailes not, vnleſſe God ſtill giue his bleſſing. Pſal. 127. 1.

3. *The wants which are to be bewailed.*

SInnes which we are taught in this petiō to bewaile are two eſpecially. 1. Couetouſneſſe, a vice which is naturally engrafted in euery mans heart; it is when a man is not content with his preſent eſtate. This deſire is vnſatiable, & men that haue enough would ſtill haue more. Wherefore he which ſhall vſe this petition muſt bee grieued for this ſinne, and pray with Dauid, Pſal. 119. 36. *Incline my heart to thy cōmandements, and not to couetouſnes.* And he muſt ſorrowe, not ſo much for the acte of this ſinne, as for the corruption of nature in this behalfe. Couetous people wil plead that they are free from this vice but marke mens liues, and we ſhall ſee it is a common diſeaſe, as Dauid noted, Pſal. 4. 6. where he brings in the people, ſaying: *Who ſhall ſhewe vs any good?* This then is a common ſinne that we are taught to mourne for.

2. The ſecond want is diffidence and diſtruſtfulneſſe in Gods prouidence touching the things of this life. Men alſo will ſhift this off and ſay, they would be ſorrie to diſtruſt God. But if we doe but a little

looke into the corruption of our nature, we ſhall ſee that we are deceiued. For beeing in proſperity, we are not troubled: but if once we be preſſed with aduerſitie, then we houle and weepe, and as Paul ſaith. 1. Tim. 6. 10. *Men peirce themſelues through with many ſorrowes.* If a man ſhall looſe a part of his goods, what then doeth hee? ſtraight he goes out to a wiſe man: is this to beleeue in God? No: it is to diſtruſt God and beleeue the deuill.

4 *Graces to be deſired.*

THe grace to be deſired is a readineſſe in all eſtates of life to reſt on Gods prouidence, whatſoeuer fall out. Pſal. 37. 5. *Commit thy way to the Lord, and truſt in him, and he ſhal bring it to paſſe.* Prou. 16. 3. *Commit or role thy worke vpon the Lord, and thy thoughts ſhall be directed.* Whereby we are admoniſhed to take pains in our callings to get meate and drinke, &c. If the Lord bleſſe not our labour we muſt be content: if he doe we muſt giue him thankes. Now for this cauſe we are further to pray to god that he would open our eies, and by his ſpirit teach vs in all his good creatures to ſee his prouidence, and when meanes faile and are contrary, then alſo to beleeue in the ſame, and to followe Pauls example Phil. 4. 12.

5. *Errors confuted.*

PApiſts teach that men by workes of grace may merit life eternall, and increaſe of iuſtification in this life. But howe can this be? for heare we ſee that euery bit of bread which we eate, is the free gift of God without any merit of ours. Now, if we cannot merit a peece of bread, what madneſſe is it to thinke that we can merit life euerlaſting?

2 They alſo are deceiued who thinke, that any thing comes by meere chance or fortune, without Gods prouidence. Indeed in reſpect of men who knowe not the cauſes of things, many chaunces there are but ſo, as that they are ordered and come to paſſe by Gods prouidence. Luk 10 31. *By chance there came downe a certaine prieſt that way.*

Forgiue vs our debts.

1. *The Coherence.*

THis is the fifth petition & the ſecond of thoſe which concerne our ſelues: in the former we craued temporall bleſſings, in this and the next which foiloweth, we craue ſpirituall bleſſings. Where we may note, that ſeeing there is two petitions, which concerne ſpirituall things, and but one for temporalls; that the care for our ſoules muſt be double, to the care of our bodies. In the world men care for their bodies, their hearts, are ſet for wealth and promotions: they can content to heare the word on the Sabboth, yet neither then nor in the weeke day doe they lay it vp in their hearts, and practiſe it, which argues, that they haue little or no care for their ſoules.

Queſtion. What is the cauſe that firſt we craue things for the body, and in the ſecond place thoſe which concerne the ſoule? *Anſw.* The order of the holy Ghoſt in theſe petitions is wonderfull: for the Lord conſiders the dulnes and backwardneſſe of mens natures: and therefore hee traines them vp, and drawes them on by litle, euen as a ſchoolemaſter doth his yong ſchollers: propounding vnto them ſome ſmall elements & principles, and ſo carrying them to higher points. For the former petion is a ſteppe or degre to theſe two following. The ruler by the healing of the bodie of his child is brought to beleeue in Chriſt, Ioh. 4. 53. He then that will reſt on Gods mercie for the pardon of his ſinnes, muſt firſt of all reſt on Gods prouidence for this life: and he that cannot put his affiance in God for the prouiſion of meate & drinke, how ſhall he truſt Gods mercie for the ſaluation of his ſoule? Here we may ſee the faith of worldlings: they ſay that God is mercifull, & that they beleeue in Chriſt: which cannot be true: ſeeing in leſſer matters, as meate and drinke, they diſtruſt God, as appeares by their couetouſneſſe. Againe, by this order wee are taught as earneſtly to ſeeke for the pardon of our ſinnes, as wee ſeeke for temporall bleſſings.

2. *The Meaning.*

Debt] By debts ſinnes are meant, as it is in Luke 11 4. & they are ſo called, becauſe of the reſemblance between them. For euen as a debt doth binde a man, either to make ſatisfaction, or els to goe to priſon: ſo our ſinnes binds vs either to ſatisfie Gods iuſtice, or elſe to ſuffer eternall damnation.

Forgiue] To forgiue ſinne, is to couer it, or not to impute it. Pſal 32. 1. And this is done when God is content of his mercie to accept the death and paſſion of Chriſt as a ſufficient payment and ranſome as for mans ſinnes, & ſo to eſteeme them as no ſinnes. And here vnder this one benefite

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of remiſſion of ſinnes, all the reſt of the ſame kind are vnderſtoode, as iuſtification, ſanctification, redemption, glorification, &c.

3. The vſes of the words.

HEnce we may learne many leſſons: the firſt is, that ſeeing we muſt pray thus. *Lord forgiue &c.* we are to hold, that there is no ſatisfaction to Gods iuſtice for ſinne by our workes, no not in temporarie puniſhments: but that the doing away of our ſinnes is of Gods meere fauour: for to forgiue and to ſatisfie be contrarie: wherefore the doctrine of humane ſatisfactions, taught in the Church of Rome, is vile and deuiliſh.

2. Secondly, whereas we are taught thus to pray continually from day to day, we note the great patience and long ſuffering of God, that ſuffers and forbeares ſtill, and doth not poure out his confuſion vpon vs, though we offend his maieſtie day by day. This teacheth vs like patience towards our brethren: we our ſelues cannot put the leaſt iniurie and forbeare but one day, and yet we deſire that god would forgiue vs daily to the ende of our liues.

3. Again we may obſerue, that there is no perfect ſanctification in this life, ſeeing we muſt euery day to the end craue the pardon of our ſinnes. Therefore wicked is the opinion of the Catharists or Puritans, which hold that men may be without ſinne in this life.

4. And when we ſay *forgiue* not me, but *vs*: we are put in mind to pray, not onely for the pardon of our owne ſinnes, but likewiſe for our brethren and enemies, Iam. 5. 17. *Confeſſe one on other, and pray one for another: for the praier of the righteous auaileth much, if it be feruent*, And as ſome thinke, the praier of Steuen was a meanes of the conuerſion of Saul.

5. Alſo we note that before praier for pardon of ſinne, muſt goe a confeſſion of ſinne: for whereas we ſay, *forgiue our debts*, we confeſſe before God that we are flat bankrupts, and not able to diſcharge the leaſt of our ſinnes: this appeares 1. Ioh. 1. 9. *If we confeſſe our ſinnes, he is faithfull to forgiue vs.* And it was practiſed by Dauid, Pſal. 51. and 32. 5. The manner of making confeſſion is this: knowne ſinnes, and thoſe which trouble the conſcience, are to bee confeſſed particularly: but vnknowne ſinnes generally Pſal. 19. 12.

6. Laſtly, hence it is manifeſt, that there is no iuſtification by workes. Our ſinnes are debts, and ſo alſo are all workes of the law: and it were a fond thing to imagine that a man might diſcharge one debt by another.

4. Wants to be bewailed.

THe wants to be bewailed are the burthen of our ſinnes and the corruptions of our natures and the wickednes of our liues, and the ſinnes of our youth, and of our old age, Pſal. 40. 12. *My ſinnes haue taken ſuch hold vpon mee, that I am not able to looke vp: they are more in number then the haires of head: therefore mine heart hath failed me.* Thus with Dauid we are to trauell and grone vnder this burthen: but this griefe for ſinne, is a rare thing in the world. Men can mourne bitterly for the things of this life, but their ſinnes neuer trouble them. Againe, this ſorrowe muſt be for ſinne, becauſe it is ſinne, though there were neither hell to torment, nor deuill or conſcience to accuſe, nor iudge to reuenge.

5. Graces to be deſired.

THe grace which we muſt deſire, is the *ſpirit of grace and deprecations.* Zachar. 12. 10. which is that gift of the holy Ghoſt, whereby we are inabled to call to God for the pardon of our ſinnes. A man hauing offended the laws of a Prince, and beeing in daunger of death, will neuer be at quiet till he haue gotten a pardon: euen ſo they which feele & ſee their ſinnes hauing this ſpirit, are ſo mooued, that they can neuer be at reſt, till in prayer they be eaſed of the burthen of their ſinnes. A man may, I graunt, babble and ſpeake many wordes but he ſhal neuer pray effectually, before he haue this ſpirit of praier to make him crie, *Abba, father.* For wordly commodities all can pray: but learne to pray for the want of Chriſt.

As we forgiue our debts.

1. The Coherence.

THeſe wordes bee a part of the fifth petition, which is propounded with a condition. Forgiue vs as we forgiue others: and theſe words depend on the former as the reaſon thereof, which ſeemes to bee take from the compariſon of the leſſe to the greater, thus: if we who haue but a ſparke of mercie, doe forgiue others: then doe thou, who art the fountaine of mercie, forgiue vs: but we forgiue others: therefore doe thou forgiue vs. Thus Luke, 11. 4. hath it, *Forgiue vs our ſinnes for euen we forgiue.* Rhem. Teſt. on Luk. 7. 47. the Papiſts

piſts take it otherwiſe, who ſay, Forgiue vs, as we forgiue, making our forgiuing a cauſe, for which God is mooued to forgiue vs in temporall puniſhments; whereas our forgiuing of men is onely a ſigne or effect that God doeth forgiue vs.

The meaning.

1. *Queſt.* Whether is a man bound to forgiue all debts? *Anſ.* The word *debt*, in this place is not vnderſtood of debt that is ciuil and comes by lawfull bargaining, but of hurts and dammages which are done vnto vs in our bodies, goods, or good name. As for the former ciuill debts, a man may exact them, ſo he doe it with ſhewing of mercie.

2. *Queſt.* How may any man forgiue treſpaſſes, ſeeing god onely forgiues ſinne. *Anſ.* In euery treſpaſſe which any doe to their neighbours, there be two offences, one to God, another to man. In the firſt reſpect, as it is againſt God and his commaundement, it is called a ſinne; and that God onely forgiues; in the other reſpect it is called an iniurie or dammage, & ſo man may forgiue it. When a man is robbed, the law is broken by ſtealing, and the iniury that is done is againſt a man that hath his goods ſtolen. This iniury, as it is an iniury a man may forgiue; but as it is a ſinne, he can not but God onely.

3. *Queſt.* Wheither may a man lawfully pray this petition, and yet ſue him at the law, who hath done him wrong: *Anſ.* A man may in an holy manner ſue another for an iniury: and as a ſouldier in lawfull warre may kill his enemie, & yet loue him: ſo may a man forgiue an iniury, and yet ſeeke in a Chriſtian manner the remedie: but in doing of this we muſt obſerue fiue things. 1. We are to take heede of all priuate reuenge and inward hatred; which if we conceiue, we doe not forgiue. 2. Wee muſt take heede of offence, and haue care that our doings bee not ſcandalous to the Church. 3. Our ſuites muſt bee taken in hand to maintaine godly peace: for if all iniuries were put vp, there would bee no ciuil ſtate or gouernment. 4. This muſt be, that the partie offending may be chaſtiſed and he brought to repentance for his fault: for if many men were not repreſſed, they would grow worſe. 5. Law muſt bee the laſt remedie. As Phyſitions vſe deſperate remedies, when weaker will not ſerue: euen ſo muſt we vſe law, as the laſt meanes when all other faile. The dealing of the world in this caſe is no example for vs to followe. For through rage and ſtomacke men will abide no priuate agreement, and therefore they vſe the law in the firſt place, as the Corinthians did: but what ſaith Paul. 1. Cor. 6. 7. *It is vtterly a fault among you.* But if the law bee vſed aright, a Chriſtian man may ſue his neighbour at law, & loue the partie ſued: for there is difference betweene dealing againſt a man before a magiſtrate, and the dealing of one priuate man with an other. For priuate dealing is commonly reuenge, & therfore vnlawfull.

3. *The vſe.*

THe vſe of this clauſe is very profitable for it ſhews vs a liuely ſigne, whereby our conſciences way bee aſſured of the pardon of our ſinnes, namely a readineſſe and willing deſire to forgiue men. Many vſe theſe words long & often, yet finde no aſſurance of pardon: and the cauſe is: becauſe they haue no deſire of Gods mercie, nor willingneſſe to forgiue others, which if indeede they had, then no doubt the forgiuenes of their ſinnes ſhould by this meanes be ſealed vnto them. Wherefore if any would bee perſwaded of Gods mercie in this point, let them deſcend into their own ſoules, and ſearch narrowly, if they can find their hearts as ready to forgiue, as they are ready to deſire forgiuenes at gods hand, then they may aſſure themſelues of Gods mercie in Chriſt, as we are taught by our Sauiour Chriſt. Mat. 5. 7. *Bleſſed are the mercifull for they ſhall obtaine mercie.* Conſider theſe compariſons. A man walking vnder a wall in a colde ſunny day, is heated of the wall which firſt receiued heate from the Sunne: ſo hee that ſheweth mercie to others, hath firſt receiued mercie from God. Alſo take a peece of waxe, and put to a ſeale; it leaueth an impreſſion or marke like it ſelfe in the waxe: which when a man lookes on, he doth certainely know that there hath beene a ſeale, the printe whereof is left behind. Euen ſo it is in euery one that hath a readines to forgiue others: by which a Chriſtiã may eaſily know that God hath ſealed to him the forgiuenes of his ſinnes in his very heart: therefore let men looke into their hearts, whether they haue any affection to forgiue others, for that is as it were the print in their hearts of Gods mercie towards thẽ in forgiuing thẽ.

Many there are which pray for pardon at Gods hand, but they cannot brooke it, that they ſhould forgiue their neighbours. Hereupõ come theſe ſayings: I may forgiue him, but I will not foget him:

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he may come in my *Pater noster*, but he ſhall neuer come in my *Creed*. Behold the deuils logicke, which makes malice to be charitie. Blind people pray with the Lords praier, as the flie doeth with the candle till ſhe be burnt: for the more they pray theſe wordes, the more they call for vengeance againſt themſelues, Iam. 2. 13. Neither will it helpe to omitte this clauſe, as ſome haue done in Chryſoſtomes daies: for this is euē to mocke God: and if we doe not forgiue, we ſhall not be forgiuen.

Lead vs not into temptation, but deliuer vs from euill.

1. *The Coherence.*

IT might ſeeme to ſome, that this petition is ſuperfluous, for what neede he care for temptations, that hath the pardon of his ſinnes? but our Sauiour did not teach vs thus to pray without ſpeciall reaſon. 1. Becauſe forgiueneſſe of ſinnes, and grieuous temptations be inſeparable companions in this life: which thing we finde to be true, both in Gods word and in Chriſtian experience: for there is no man in this world ſo beaten, and buffeted with temptations, as the penitent ſinner that cries moſt bitterly for the pardon of his ſinnes. This is the eſtate that few mē in the world are acquainted with. For many are neuer troubled with temptation, but liue in all peace and quietnes both in body & ſoule. Luk. 11. 21. *When the ſtrong man armed keepes his hold, the things that he poſſeſſeth are in peace.* Whereby is ſignified, that the wicked of the world beeing poſſeſſed of Satan, are not a whit moleſted by him with any temptations: neither neede he trouble them, ſeeing he hath them at commandement to doe what he will. But when a man once begins to make conſcience of ſin, and to ſue vnto the Lord for pardon of his offences, and ſtil continues in diſlike of ſinne and Satan: then the enemie beſtirs him, and vſeth all meanes to bring that man to confuſion: he offereth all manner of temptations to moleſt him, and neuer affoards this poore ſinner any reſt. Hereupon, for feare of beeing ouercome, he muſt pray continually vnto the Lord, that he may not be lead into temptation.

Here ſome Chriſtian conſcience may reaſon thus. No man is ſo troubled with ſinne and Sathan, as I: therefore I am not in Gods fauour, but am a plaine caſtaway. *Anſ.* If pardon of ſinne and temptations goe togither, all is contrary. If thou hadſt no griefe for ſinne, no buffetings of thine enemies, the fleſh, the world, and the deuill, thou couldſt not be in Gods fauour, but vnder the power of Satan: nowe this great meaſure of the ſpirituall temptations, is a ſigne rather of Gods loue. For whome God loues, the deuill hates; & where God workes in loue, the deuill workes in malice.

2. Secondly, this petition is ioyned with the former to teach vs, that as we muſt bee carefull to pray for pardon of ſinnes paſt: ſo alſo we muſt endeauour to preuent ſins to come: we muſt not fall againe into our old ſinnes, neither muſt we be ouertaken with new ſinnes.

2. *The meaning.*

THeſe wordes be but all one petition: which hath two parts, the latter being a declaration of the former. *Lead vs not into temptation*: how is that done? *by deliuering vs from euill.*

Temptation.] Temptation is nothiug els, but the enticement of the ſoule or heart, either by the corruption of mans nature, or the allurements of the world, or the deuill, to any ſinne. Iam. 1. 15. *God tempts no man*: that is, God mooues no man to ſinne.

Lead vs not] Or carrie vs not into temptation. To be lead, is to be ouercome of the temptation when it preuailes and wholly gets the victory: ſo as men tempted are brought to perdition. Then the meaning is this. When we are mooued or entiſed to ſinne, Lord keepe vs that we be not ouercome; and giue thou an iſſue with the tēptation.

Queſt. God is iuſt and cannot ſinne: but if he lead men into temptation ſhall he not be the author of ſinne? *Anſ.* Indeede many fearing to charge God with ſinne, read the words thus, *Suffer vs not to be ledde.* But the text is very plaine, *Lead*, or *carry vs not.* And the Scriptures elſewhere vſe the like phraſes of God: Exod. 7. 3. God is ſaid to *harden Pharaohs heart*, 2. Sam. 24. 1. The Lord *mooued Dauid to number the people*. 2 Theſſ. 2. 11. *God ſent ſtrong deluſions that men might beleeue lies.* Theſe and ſuch like places haue a ſpeciall meaning, thus to be gathered. There is no action of man, or of the deuill, abſolutely euil: but although in ſome reſpects it be euill, yet in ſome other it is good: for we are not to thinke that as there is a maine or abſolute good, ſo alſo there is a maine or abſolute euill. Thus then, temptation beeing an action, it is not in euery reſpect euill: but in ſome good, in

ſome euill. And ſo farre forth as it is good, the Lord workes it: but as it is euill, he doth not worke it, but willingly permits it to be done by man and Satan.

1. And there be foure reſpects in which God may be a worker in temptations, and yet be free from ſinne. I. Firſt, he tempteth by offering occaſions and obiects to trie whether a man will ſinne or not. A maſter ſuſpecting his ſeruant, which in word profeſſeth fidelitie, layes a purſe of money in his way, to trie if he will ſteale it: which if he ſteale, he hath found by watching him, a ſecret theefe; and ſo hath laid him open for deceiuing any more. Now, this trying of him is no ſinne, though he ſinne in ſtealing. In the ſame manner tempteth God his own ſeruants, to proque and trie them. Deut. 13.3. *Thou ſhalt not hearken vnto the wordes of the prophet or dreamer of dreames: for the Lord thy God proueth you to knowe whether yee loue the Lord your God with all your heart.*

2. Secondly, God leads into temptation by withdrawing his grace. Neither can this be a ſinne in God: becauſe he is bound to no man to giue him grace. And here is a difference between the tempting of God and Satan. God holds backe grace when he tempts, the deuill ſuggeſts euill motions.

3. Euery action, ſo farre forth as it is an action, is good, and of God, Act. 17.28. *In him we liue, moue, and haue our being.* Therefore God is a worker in temptations ſo farre forth as they are actions. One man kills another: the very mouing of the bodie in the doing of this villanie is of God: but the wickedneſſe of the action is from man and the deuill. A man rides vpon a lame horſe, and ſtirres him: the rider is the cauſe of the motion, but the horſe himſelfe of the halting in the motion. So God is author of the action, but not of the euill of the action.

4. The fourth way is in regard of the ende. God tempts his ſeruants onely to correct and humble them for their ſinnes, to trie how they will abide the croſſe, and to mooue them the more to loue him. Deut. 8.2. God afflicts the children of Iſrael, *to trie them whether they would keepe his commandements.* 2. Chr. 31.31. *He trieth Ezechias to ſee what was in his heart.* The deuils end in tempting, is onely to bring the partie to deſtruction. Thus we neede not feare to ſay, that God in ſome reſpects doth tempt his owne ſeruants.

Deliuer vs from euill.] That is, free vs frō the power of the fleſh, the deuil, and the world. Some take euill in this place onely for the deuill, but we may take it more largely for all ſpirituall enemies 1. Ioh. 5. 19. *The whole world lieth in euill.* viz. Vnder the power of ſin and Satan. Theſe words (as I haue ſaid) are a proofe and explanation of the former: for when a man is deliuered from euill, he is not led into temptation: the cauſe being taken away, the effect ceaſeth.

3. *The vſes.*

1. HEnce we learne what a righteous God, *Iehouah* is, that can worke in euill actions, and yet be void of ſinne.

2. Where as we ſay, *lead vs not, &c.* We note that the deuill in temptations can goe no further then God permits him.

3. We are not to pray that temptations be quite taken from vs, or that we be wholy freed from them: but that they doe not ouercome vs. For it is the Lords will that his Church ſhould be tempted. Nay, Dauid deſired ſome kinde of temptations. Pſal. 26.1. *Proque me, O Lord.* And Iames ſaith, *Account it for exceeding ioy, when yee ſhall fall into diuers temptations.* Iam. 1.2.

4. Note alſo that euery man by nature is the bondſlaue of ſin and Satan. For where is deliuerance, there was a bondage firſt. This confutes the Papiſts who maintaine freewil: for we are dead in ſinne by nature, as a man in a graue; and we muſt ſtill pray thus till we be fully deliuered.

4. *What is to be bewailed.*

THe corruption, which in this petition we ought to mourne for, is the continuall rebellion of our wicked natures; and our proneneſſe to yeeld vp our ſelues in euery temptation to ſinne and Satan. And the remnants of the old bondage vnder Satan muſt be grieuous and irkeſome vnto vs, and we muſt bewaile them bitterly. The Iewes in a bodily captiuitie, *wept when they remembred Sion.* Pſal. 127. How much more ſhould we weepe, when we feele the lawe of our members rebelling againſt the law of our mindes, and leading vs captiue to ſinne?

5. *Graces to be deſired.*

THe contrarie bleſſing to be deſired, is that God would ſtabliſh vs by his *free ſpirit*, Pſalm. 51.12. Which is ſo called, becauſe it ſettes vs euery day more and more at libertie out of the reach of ſinne and Satan.

For

For thine is the kingdome, the power and glorie for euer.

1. The meaning.

THeſe words containe a reaſon of all the former petitions: whereby we are mooued to craue things needfull at Gods hand.

Thine is] Earthly kings haue *Kingdome, power, and glorie*, Dan. 2.37. yet not from themſelues, but from God, whoſe vicegerents they are on earth. Therefore to make a difference betweene Gods kingdome, power, and glorie, and thoſe of earthly kings, it is ſaid, *Thine is the kingdome, &c.* that is, that God hath all theſe in himſelfe, and from himſelfe, and men from him.

The kingdome] Theſe words, 1. Chron. 26.11. are fully expounded, *Thine, O Lord, is greatneſſe, power, and victorie, and praiſe: and all that is in heauen and earth is thine: thine is the kingdome, and thou exalteſt as head ouer all, &c.* The kingdome is ſaide to be Gods, becauſe he is abſolute poſſeſſour and owner of all things that are; and alſo hath ſoueraigne rule ouer all things at his will. Now out of the firſt propertie of God we may gather a ſtrong motiue to induce vs to pray vnto him alone. For ſeeing all things are his, both in heauen and earth whatſoeuer: therefore wee muſt come to him for the graces and bleſſings which we deſire.

The power] Oftentimes earthly princes haue kingdomes, yet want power: but God hath kingdome and power alſo: yea his power is infinite, and hee can doe all that he will, and more then he will: as for thoſe things which come of impotencie, he can not doe them; & if he could, he ſhould not be omnipotent. And as he is omnipotent in himſelfe, ſo all the power which any creature hath, is from him alone.

Queſt. How can this bee, ſeeing the deuill hath power to ſinne; which is not from God? *Anſ.* To ſinne is no power, but rather a want of power: otherwiſe all the ſtrength and power Satan hath, is of God.

And from this ſecond propertie is taken another motiue to mooue vs to pray vnto God. Becauſe all power being his, wee can neuer do any of the things which we aske, but by power receiued from him.

Thine is the glorie] This third propertie of God, ariſeth from the two former, for ſeeing the title and intereſt in all things, & the power whereby they are diſpoſed and gouerned, is of God: therefore it follows, that al glorie is his: yea in him is fulneſſe of glorie, and the glorie of the creature is all of him. To ſinnefull men *belongs nothing but ſhame and confuſion*, Dan. 9.7.

This third propertie miniſtreth a third motiue to induce men to pray vnto God alone. For ſeeing all glorie by right is his, therefore we muſt inuocate his holy name, that in ſo doing, we may giue him the glory due vnto him.

For euer] The wordes in the originall are, *for ages*. Now an age ſignifies the ſpace of an 100. yeres: but here it is take for eternities; becauſe eternitie is nothing but multiplication of ages. And as eternitie is here noted by ages, ſo on the contrarie we read, that eternitie is taken for a certen and diſtinct time. Gen. 17.8. God promiſeth Abraham to giue him the land of Canaan *for an euerlaſting poſſeſſion*: that is, for a long ſeaſon. For els Abrahams ſeede ſhould inherit the land vntil this time, which it doth not. Wherefore, as often the whole is put for the part, *vz.* eternitie for a certen time: ſo here the part is put for the whole, ages for eternitie. This alſo makes a difference betweene earthly princes and the mightie *Iehoua*. They haue kingdome, power, and glorie for a ſhort time, but he abſolutely and for euer.

2. The vſes.

1. HEre we learne in prayer to abaſe our ſelues before God, and vtterly to denie all that is in vs, Kingdome, power, & glorie is all his, not ours: we are no better then rebels and traitours to him: if we haue any good thing, it is from him, euen the grace whereby wee pray. And he that in prayer will not confeſſe this, ſhall no more be heard, then the inſolent begger that will not acknowledge his want.

2 Secondly, in praier we learne, that we muſt be perſwaded of two things, & build vpon them; Gods power & will: his power in that hee is able; his will, in that hee is carefull to performe our requeſts, as it was noted in the preface: the firſt of theſe is ſignified by kingdome & power, the ſecond is noted in that glorie is his. 2. Cor. 1. 20. *For all the promiſes of God in him, are yea, and Amen, vnto the glorie of God.*

3 Again, we gather that praier & thankſgiuing muſt goe togither: for as in the ſixe petitions we make requeſt vnto God; ſo in theſe words we praiſe him, and there-

by

by giue him thankes. Phil.4. 6. *But in all things let your requeſts bee ſhewed to God in prayer and ſupplication with thankeſgiuing.* There is none but in want will be ready to pray: but when we haue receiued, we are ſlacke in giuing of thankes: but hee which will pray aright, muſt ioyne them both together. And the ſumme of all Gods praiſe ſtands in theſe three points. 1. That he is an abſolute King. 2. That he hath abſolute power to rule all things. 3. That hauing power and a kingdome, he hath glorie alſo, which appeares in the holding of his kingdome, and the ſhewing of his power in gouerning of it.

4 Whatſoeuer we aske, wee muſt referre it to Gods glorie: this is the firſt thing which we are taught to craue, and the laſt wee are to performe, becauſe it is noted both in the beginning, and in the ende of the prayer,

Thus much of the vſe of theſe wordes altogither: now let vs make vſe of them particularly. 1. Whereas we ſay, *Thine is the kingdome,* Magiſtrates and rulers muſt know, that all the authority & rule which they haue is from the Lord, and therefore they muſt remember to order themſelues as Gods vicegerents, vſing their power to bring men in ſubiection to Gods lawes, & referring all their callings to his glorie.

2. Where we ſay, *Thine is the power,* wee are admoniſhed, when we are to performe any worke, as to doe ſeruice to God, to keepe our ſelues in the compaſſe of our callings, and that we haue no power of our ſelues: & for this cauſe we muſt aske power at Gods hands, that we may be inabled to walke vprightly before him, and doe our duties. 3. In ſaying, *Thine is the glory,* we learne, that if wee would haue a good report and praiſe among men, we muſt aboue all things ſeeke Gods glory, not regarding ſo much our owne. If hee giue praiſe among men, giue him thanks: if not, be content becauſe all glorie is his.

Amen.

1. *The Meaning.*

WE haue heard the Preface, and the petitions what they are: now followeth the third part, which is the aſſent or teſtification of faith required in prayer in this word, *Amen.* And it containes more then men at the firſt would imagine. It ſignifies, *certnly, ſo be it, or it ſhal be ſo.* 2. Cor. 1.20. It is often taken for a bare aſſent of the people, ſaying *Amen* to the miniſter: but in this place it containes more: for euery point in this prayer is not onely a direction for publike prayer, but for priuate alſo, and muſt be ſaide as well of the miniſter, as of the people. Now then there being two principal things in prayer: the firſt a deſire of grace; the ſecond faith, whereby we beleeue that God will grant things deſired; The firſt is expreſſed in the ſixe Petitions: the latter is ſet forth in this word *Amen,* carrying this ſenſe in effect. As we haue craued theſe things at thy hands, O Lord; ſo we doe beleeue that for Chriſtes ſake, in thy good time thou wilt grant thē to vs. Therefore this part is more excellent then the former, by how much our faith is more excellent then our deſire. For in this word is contained the teſtification of our faith, whereas the petitions are onely teſtifications of our deſires. And as it is the ende, ſo alſo it is the ſeale of our prayers to make them authenticall, and it is to be vſed (as men commonly take it) not only for this ende to anſwere the Miniſter, praying in the Congregation, but alſo to teſtifie our faith for the thing deſired.

2. *Graces to be deſired.*

HEreby we are taught, what grace wee are to ſhew in prayer. We muſt labour to giue aſſent to Gods promiſes when we pray, and ſtriue againſt doubting and vnbeleefe. Matth.9. 11. *Lord I beleeue; Lord help mine vnbeleefe.* Pſa.42.11. *Why art thou caſt downe my ſoule, and why art thou diſquieted within me? waite on God.*

Many there are that will ſtand vpon the ſtrength of their faith, and plead for themſelues that they neuer doubted, but they are farre wide: for true faith being imperfect, is alwayes accompanied with doubting more or leſſe. Wherefore the heart that neuer felt doubting, is not filled with faith, but with preſumption. As for them which are moleſted with doubtings, and complaine of them, they haue leſſe cauſe to feare: for as fire and water doth neuer ſtriue till they meete; no more doth doubting and faith, till faith be wrought in the heart.

To conclude, we ſee what an excellent worke prayer is: in which two moſt excellent graces of a Chriſtian man bee ſhewed foorth, hungring after mercie, and faith, whereby wee beleeue the obtaining of it. This might mooue men to learne to pray, prayer being the exerciſe of grace.

Of

Of the vſe of the Lords praier.

THe principall vſe of the Lords praier, is to direct Gods Church in making their prayers in all places, at all times, and vpon all occaſions, though their prayers ſhould be innumerable: and vnleſſe they be framed after this praier, they cannot be acceptable vnto God. In the vſing of it there be three things required: 1. The firſt is the knowledge of the Lords prayer, and all the parts thereof. He that would pray by it, muſt vnderſtand the meaning thereof, the wants therein to be bewailed, and the graces to be deſired, for which ende it hath beene expounded. 2. Knowing this, there is in the ſecond place required thus much skill, that he be able to referre euery want and grace to one of the ſixe petitions; for example, feeling in himſelfe pride of heart, he muſt be able to ſay, this is a want in the firſt petition: and feeling a rebellion and ſlowneſſe in doing Gods commaundements, he muſt be able to ſay, this is a ſinne to be praied againſt in the third petition. Thus euery want he muſt referre to his proper head: againe, he muſt referre euery grace to be deſired to one of the ſixe petitions: as ſtrength in temptation to the ſixth; affiance in Gods prouidence to the fourth; knowledge of God to the firſt, &c. and ſo in the reſt. 3. In the third place, he muſt before he pray, conſider what be his wants and imperfections which moſt trouble him, as alſo the graces which he would obtaine: then for helping of his memorie, he muſt goe to the petitions, and he muſt ſet thoſe things firſt in his minde, which concerne the firſt petition: and thoſe which concerne the ſecond petition, muſt haue the ſecond place in his minde, and ſo he muſt proceede in order as he ſhall haue occaſion. Thus a man keeping in minde the order of the petitions as they ſtand, ſhall be able by referring euery grace and want to his proper head, to make diſtinct praier: and to vary it as time, place, and other occaſions ſhall moone him.

Queſt. Muſt we of neceſſitie follow all the petitions in conceiuing a prayer? *Anſ.* No, but onely thoſe which doe principally belong to the time, place, and occaſion, as Paul maketh a praier, Coloſſ. 1. 9. 10. And all the points of it may be referred to the third and laſt petitions.

Againe, a Chriſtian man may make an excellent confeſſion of his ſinnes by this prayer: if he ſhall, keeping the order of the petitions, confeſſe and bewaile the ſinnes which euery petition requires vs to pray againſt. And it ſerues to make a thankſgiuing to God, thus: let a man remember all the graces which he hath receiued from God, let him then refer them to the petitions, and giue thankes to God after the order of them, turning euery petition into a thankſgiuing.

Of the circumſtances of praier.

Queſt. 1. WHether a man is to vſe a voice in prayer? *Anſ.* In publike prayer it is requiſite that there be a voice: for the Miniſter is the mouth of the people, and to the prayer which he conceiues, they giue aſſent. For priuate praier, vſing of a voice is conuenient; yet ſo as it may be done in ſilence. I. The Lord gaue vs the voice, as well as the heart to bleſſe him withall. Iam. 3. 9. II. God created the tongue as well as the heart; & ſo will bee praiſed by both. III. The voice often ſtirres vp the heart: and againe, the vehemencie of affection doth often draw out a voice: the voice then in priuate praier is requiſite, yet in ſome caſes may be omitted, for it is not abſolutely neceſſarie. Moſes and Anna praied in ſilence.

Queſt. 2. What geſture is to be vſed in praier? *Anſ.* The worde doeth not affoard any particular direction. Our Sauiour & his diſciples praied in diuers geſtures: kneeling, ſtanding, groueling, looking to heauen, looking downe to the earth, ſitting, lying. &c. Luke 11. 41. Act. 7. God reſpects not the geſture, but the affection of the heart: yet two things muſt alwaies be in geſture: firſt, that it be comely: Secondly, that it do fitly expreſſe the affection of the heart: as when we aske mercie, to looke to heauen: when we bewaile our ſinnes to looke downward, and to humble our bodies. &c.

Queſtion. 3. What place muſt we praye in? *Anſw.* The place is ſet downe, 1. Tim. 2. 8. We may pray in all places: of which there is no difference. Some will ſay that in the time of the lawe, the tabernacle and temple were places of diuine praier. *Anſw.* The temple and tabernacle, were types of Chriſt and his Church, and the vnity of it: but nowe wee hauing the thing it ſelfe ſignified thereby, may pray in all places. Our Sauiour praied in the wilderneſſe, on the Mount, Peter on the houſe toppe, Paul by the ſea ſhore: yet ſo, that

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publique prayer muſt be vſed in publike places, as Churches, chappels, &c. not becauſe in them is more holines, but for order ſake.

Queſt. 4. What is the time appointed for praier? *Anſ. Pray continually*, 1. Th. 5. 17 that is vpon all occaſions: for when a man begins any buſines, whether it be in word or deede, Coloſſ. 3. 17. or as Daniel, who praied *thriſe euery day*, Dan. 6. 11. or as Dauid, who praied *at euening and morning, & noone tide*, Pſal. 55. 18. and *ſeauen times a day*: that is, many. Pſal. 119. 140. Thus we ſhall pray continually. Euery day affoards three ſpeciall occaſions. 1. The entrance to our callings in the morning. 2. The receiuing of Gods creatures at noone tide. 3. The going to reſt at night. Againe, beſide ſet and ſolemne prayers, there be certaine kinds of ſhort prayers which the fathers cal *Eiaculationes*, that is, the lifting vp of the heart into heauen ſecretly and ſuddenly: and this kind of praying may be vſed as occaſion is offered euery houre in the day.

Queſt. 5. Whether may we pray for al men or no? *Anſw.* We may and we may not. We may, if all men, or mankinde bee taken *diſtributiuely*, or ſeuerally. For there is no particular countrey, kingdom, towne, perſon, but we may make praiers for it. And though mē be Atheiſts, Infidels, Hereticks, yea deuils incarnate, yet for any thing we knowe, they may belong to the election of God: except they ſinne againſt the holy Ghoſt, which ſin is very ſeldome and hardly diſcerned of men. And in this ſenſe muſt the commandement of Paul be vnderſtood: *I exhort therefore that firſt of al ſupplications, praiers, &c. be made for al men.* 1. Tim. 2. 1. We may not pray for all men, if al men or mankind be taken *collectiuely*, that is, if all men be conſidered wholly together as they make one body or companie, and be taken as we ſay in groſſe: For in this body or maſſe of mankind there be ſome, though they be vnknowne to vs, yet I ſay, there be ſome whome God in his iuſt iudgement hath refuſed, whoſe ſaluation by prayer ſhall neuer be obtained.

Queſt. 6. Whether it is poſſible for a man to pray in reading of a prayer? *Anſwer.* It pleaſeth ſome to mooue this queſtion, but there is no doubt of it. For prayer is a part of Gods worſhippe, and therefore a ſpirituall action of the heart of man ſtanding ſpecially in a deſire of that which we want, and faith whereby we beleeue, that our deſire ſhall be granted. Nowe the voice or vtterance, whether it be reading or otherwiſe, is no part of the prayer, but an outward meanes whereby praier is vttered and expreſſed. Therefore there is no reaſon why a forme of praier beeing read, ſhould ceaſe to be a prayer, becauſe it is read; ſo be it the ſpirit of grace and praier be not wanting in the party reading and the hearers. *Obiect.* To read a ſermon is not to preach: and therefore to read a prayer is not to pray. *Anſ.* The reaſon is not like in both. For the gift of preaching or propheſie cannot be ſhewed or practiſed in the reading of a ſermon: and for this cauſe the reading of a ſermon is not preaching or propheſie: but the grace and gift of prayer may be ſhewed in reading of a praier: otherwiſe it would goe very hard with them that want conuenient vtterance, by reaſon of ſome defect in the tongue, or by reaſon of baſhfulneſſe in the preſence of others.

Of Gods hearing our praiers.

HItherto we haue ſpoken of the making of prayer to God, a word or twaine of Gods hearing our prayers.

Queſt. Howe many waies doth GOD heare mens prayers? *Anſ.* Two waies. The firſt in his mercie, when he graunts the requeſts of ſuch as call vpon him in the feare of his name. Secondly, hee heares mens prayers in his wrath. Thus he gaue the Iſraelites Quailes according to their deſire. Pſal. 78. 29, 30, 31. Thus often men curſe themſelues and wiſh that they were hanged or dead: and accordingly they haue their wiſh.

Queſt. 2. Why doth God deferre to heare the praiers of his ſeruants? *Anſw.* Firſt, to prooue them by delay. Secondly, to exerciſe their faith. Thirdly, to make them acknowledge that the things which they receiue are Gods gifts, and not from themſelues. Fourthly, that graces quickly giuen might not be lightly eſteemed. Fiftly that an hungring after grace might be ſharpned and increaſed.

Queſtion. 3. After what manner doth God heare his ſeruants prayers? *Anſwer.* Two waies. Firſt, by graunting the thing which was asked according to his will. Secondly, by denying the thing deſired, and by giuing ſomething proportionall to it. Thus God denies temporary bleſſings, and in the roome thereof giues eternall in heauen. Thus he refuſeth to remooue the croſſe from his ſeruants, and giues in ſtead thereof

thereof ſtrength and patience. Chriſt praied that the cuppe might be remooued. It was not remooued, yet he in his manhood was inabled to beare the wrath of God. When Paul prayed three times that the pricke in the fleſh might be remooued, it was anſwered, My ſtrength is ſufficient for thee.

Queſt. 4. Why doth not God alwaies heare mens praiers? *Anſ.* There be many cauſes of this. The firſt, becauſe oftentimes we know not to aske as we ought, Math. 20 22. The ſecond, becauſe we aske amiſſe, Iam. 4 3 The third, becauſe otherwhiles the things which we aske, though they be good in themſelues yet they are not good vnto vs, and for that cauſe are withheld. 2. Cor. 12. 7. The laſt, becauſe God will for ſome long time deferre the graunting of that which we aſke, that he may ſtirre vp our faith and hope and our diligence in prayer: and that we might the better eſteeme of the gifts of God when we haue them, and ſhew our ſelues more thankfull.

To the Reader.

PAul in his Epiſtles, hath ſet downe the ſumme of many of his praiers: they are very gratious and heauenly, and I haue here ſet them downe, that thou mighteſt knowe them, and in thy prayers followe them.

Epheſ. 1.

16. I ceaſe not to giue thankes for you, making mention of you in my praiers,

17 That the God of our Lord Ieſus Chriſt, the father of glory, might giue vnto you the ſpirit of wiſedome, and of reuelation, in the acknoweledgement of him.

18 The eyes of your minde beeing enlightned, that ye may know what the hope is of his calling, and what the riches are of his glorious inheritance in the Saints.

19 And what is the exceeding greatnes of his power in vs that beleeue, according to the working of his mighty power.

20 Which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his right hand in heauenly places.

The Expoſition.

IN this excellent praier we are to marke two things: the firſt, to whom it is made the ſecond, is the matter.

For the firſt, it is made to God the father who is deſcribed by two titles. The firſt, The God of our Lord Ieſus Chriſt, *namely as Chriſt is man: for as Chriſt is God, he is equall with the father. The ſecond,* The Father of glory, *that is, a glorious father, and is ſo called to diſtinguiſh him from earthly fathers.*

The matter of the praier ſtands in two principall points. Firſt, he aſketh of God, the ſpirit of wiſdome, *whereby the ſeruants of God are inabled to diſcerne out of the word, in euery buſines which they take in hand, whether it be in word or deede, what ought to be done, and what ought to be left vndone: as alſo the circumſtances, the time, place, manner of doing any thing.*

Secondly, he prayeth for the ſpirit of reuelation, *whereby the faithful haue their whole eſtate before God, reuealed vnto them according to the word: the thing it ſelfe beeing otherwiſe ſecret and hidden.* 1. Cor 2. 9. 10. 12 *Further, the worke of this ſpirit in the godly is twofold, the one concernes God himſelfe, the other the things of God.*

The worke of the ſpirit of reuelation, which reſpects God himſelfe is, an acknowledgement of the Father or of Chriſt. *Now to acknowledge God the Father, is not onely to know, and confeſſe that he is a father of the faithfull, but alſo to be reſolued in conſcience that he is a father to me in particular. Secondly, that Chriſt is not onely in generall a Sauiour of the elect, but that he is in ſpeciall my Sauiour and redeemer.*

The ſecond worke of this ſpirit, is an illumination of the eyes of the minde to ſee and know the things of God which he hath prepared for them that doe beleeue: and they are two. The firſt is life eternall, *which is deſcribed by 5 arguments. 1. It is the Epheſian* hope *that is, the thing hoped for in this life. 2. It is* the hope of the calling of God: *becauſe in preaching of the Goſpell it is offered, & mē are called to waite for the ſame.* 3. An inheritāce, *properly to Chriſt, becauſe he is the naturall ſonne of God: and by him to all that ſhall beleeue.* 4. *The excellency, becauſe it is a rich and glorious inheritance.* 5. *Laſtly, it is made proper to the Saints.*

The ſecond thing is the greatneſſe of the power of God, *wherby ſinne is mortified, the corrupt nature renued, and mightily ſtrengthened in temptations. This power is ſet foorth by two arguments. The firſt is the ſubiect or perſons in whom this power is made manifeſt.* In them that beleeue. *Becauſe none can feele this, but they which apprehend Chriſt by faith. The ſecond is the manner of manifeſting this power in them, which is* according to the working of his mighty power, which he ſhewed in Chriſt. *And that was in three things. Firſt, in putting all his enemies vnder his feete,* v. 20. *Secondly, in raiſing him from death,*

death. Thirdly, in placing him at his right hand. Now therefore Paul praies that this wonderfull power of God, which did shew forth it selfe in the head Christ, might likewise shew it selfe in the members of Christ. First, in treading Satan and sinne vnder their feete. Rom. 16.10. *Secondly, in raising them from sinne, as out of a graue to holines of life. Thirdly, in aduancing them in the time appointed to the kingdome of glorie in heauen.*

Ephes. 3.

14 For this cause I bow my knees vnto the Father of our Lord Iesus Christ

15 Of whome is named the whole familie in heauen and earth.

16 That he would graunt you according to the riches of his glorie, that ye may be strengthened by his spirit in the inner man.

17 That Christ may dwell in your hearts by faith:

18 That yee beeing rooted and grounded in loue, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:

19 And know the loue of Christ, which passeth knowledge, that ye may be filled with all fulnes of God.

20 Vnto him therefore that is able to doe exceeding abundantly, aboue all that we aske or thinke, according to the power that worketh in vs,

21. Be praise in the Church by Christ Iesus, throughout all generations for euer, Amen

The Exposition.

These words containe two parts, a praier, and a thanksgiuing. In the prayer these points are to be marked. First, the gesture, I bow my knees, *whereby Paul signifies his humble submission to God in prayer. Secondly, to whom he praies. To the Father, who is described by two titles: the first,* the Father of our Lord Iesus Christ, *and that by nature as he is God, and as he is man by personall vnion. The other title,* Of whome the whole familie which is in heauen and earth is named. *In which words is set downe a description of the Church: first it is a* Familie, *because it is the companie of Gods Elect children vnder the gouernment of one Father.* 1. Tim. 3.15. *It is called the* house of God. Eph. 2. 19. *They that beleeue are saide to be of the household of God: seconaly, the partes of the Catholike Church are noted, namely, the Saints in heauen departed, and Saints liuing on earth: thirdly, it is said to be* named of the Father of Christ, *because as the Father of Christ is the father of this familie, so also this familie is called by him.* Gen. 6.2. Dan. 9.80. *Thirdly, the matter of the prayer stands of foure most worthy points.*

The first is strength to beare the crosse & to resist spiritual temptation, v.16. *where the strength is set out by diuers arguments. First, that it is the meere gift of God,* that he would graunt you: *Secondly, the cause of strength,* by his spirit: *Thirdly, the subiect or place where this strength must be,* in the inner man, *that is, in the whole man, so farre forth as he is renued by grace,* Eph. 6.14. *The second is,* the dwelling of Christ in their hearts by faith: *Faith is when a man beeing seriously humbled for his sinnes, is further in conscience perswaded and resolued of the pardon of them, and of reconciliation to God. Now where this perswasion is indeede, there followes necessarily Christs dwelling in the heart, which stands in two things: the first is, the ruling and ordering of the thoughts, affections, and desires of the heart, according to his will; as a master rules in his house: the second is the continuance of his rule. For he cannot be said to dwell in a place, who rules in it but for a day.*

The third, is the knowledge and the acknowledgement of the infinit greatnes of Gods loue in Christ, an effect of the former, v.18. 19. *the wordes are thus explaned:* Rooted and grounded. *Here the loue of God wherewith he loues the elect, is as a roote and foundation of all Gods benefits, election, vocation, iustification, and glorification. Men are rooted and grounded in loue, when Gods spirit assures their hearts of Gods loue, and doth giue them some inward sense and feeling of it. For then they are as it were sensiblie put into the roote, and laide on the foundation.* With all Saints: *Paul desires this benefit, not only to the Ephesians, but also to all the faithfull with them.* What is the length, the breadth. *Here is a speech borrowed from the Geometricians, and it signifies the absolute greatnesse or infinitenes of Gods loue, and that it is like a world, which for length, breadth, height, and depth, is endlesse. Here note the order of receiuing grace. First, Christ dwels in the heart by faith. Secondly, then comes a sense and feeling of Gods loue, as it were by certaine droppes thereof. Thirdly, after this ariseth a plentifull knowledge, and apprehension of Gods loue, and as it were the powring out of a sea into a mans heart, that for greatnes hath neither bottome nor banke.* And know the loue of Christ: *These words (as I take it) are an exposition of the former: for to comprehend the loue of God, is nothing else but to knowe the loue of*

Christ:

Christ: considering that all whom the Father loueth, he loueth them in Christ: which passeth knowledge, *that is, which for the greatnes of it no man can fully know.*

The fourth thing is, the fulnesse of Gods graces, v.19. *Here* the fulnesse of GOD, *doth not signifie the fulnesse of the Godhead or diuine nature, but the perfection of the inner man which shall not be till after this life.*

Nowe follwes the thanksgiuing, or the praise of God, vers. 20.21. *containing these points. The matter of praise, his power and bountifulnesse,* whereby he can worke exceeding aboundantly aboue all we aske or thinke: *and both these are not onely to bee conceiued in mind, but also may be felt in the heart,* according to the power that worketh in vs. 2. *The forme of praise,* glory vnto God by Christ, *as all benefits are receiued from the Father by Christ.* 3. *The proper place of true praise of God,* the Church. 4. *The continuance of his praise,* thorough all generations for euer.

Philip. 1.

9 And this I pray, that your loue may abound yet more and more, in knowledge and all sense.

10 That ye may discerne things that differ: to the ende, ye may be pure and without offence, to the day of Christ.

11. Filled with fruits of righteousnes, which are by Iesus Christ, vnto the praise and glory of God.

The Exposition.

THis prayer containes three parts. *In the first, Paul praieth for increase of loue in the Philippians, whether it be to God or men,* v.9. *and he shewes the meanes of increase, which are two:* knowledge *and* sense, *or feeling. For (to goe backward) the more a godly man feeles Gods loue, and hath experience of Gods word in himselfe; the more he knowes of Gods word, and perceiues his loue vnto him: the more he loues God againe, and his neighbour for his sake.*

The second thing praied for, is the gift of discerning, whereby men know, what is true, what false: what is to be done, what to be left vndone: the endes of this gift are two. The first, that by meanes of it, they may be pure and sincere: that is, keepe a good conscience before God and men in their liues and callings. The second is, to be without offence: *that is innocent, giuing no occasion of euill to any, and not taking them offered by others: and the continuance of these is noted* to the day of Christ; *which is the time in which he commeth to vs, either by our death, or by the last iudgement.*

Thirdly, he prayeth that they might abound in good workes, which are described by a similitude, fruits of righteousnesse: *Christians being fruitfull trees.* Ezech. 47. 12. Esay, 61. 3.2. *By the cause efficient,* which are by Christ. 3. *By the ende,* vnto the glorie and praise of God.

Coloss. 1.

9. I cease not to pray for you, & to desire that ye might be filled with knowledge of his will, in all wisedome and spirituall vnderstanding.

10. That ye might walke worthy of the Lord, and please him in all things, fructifying in all good workes, and increasing in the acknowledgement of God.

11. Strengthened with all might through his glorious power, vnto all patience & long suffering with ioyfulnesse.

12. Giuing thankes to the father which hath made vs fit to be partakers of the inheritance of the Saints in light.

13. Who hath deliuered vs from the power of darknes, and hath translated vs into the kingdome of his owne sonne.

The exposition.

THese words containe a praier, & a thanksgiuing. *In the praier, three things are asked. The first is the increase of the* knowledg of Gods *reuealed* will *in his word, & he deuides it into two parts:* wisdome, *which is not onely to know Gods word, but also to apply it to euery action for the right and holy performing thereof;* and spirituall vnderstanding, *which is when men by the assistance of Gods spirit, doe conceiue the will of God in generall without applying.*

Secondly, Paul praies for the fruits of this knowledge, which are foure. 1. *To walke worthy of God, as good seruants doe, who in their apparell, gesture, and al their doings, so behaue themselues that they may credit their masters.* 2. To please God in all things. *by approouing their hearts vnto him.* 3. *To be plentifull in all good workes.* 4. *To increase in the acknowledgement of God. For the more any increase in knowledge and experience in Gods word, the more shall they acknowledge God the father to be their father, Christ to be their redeemer, and the H. Ghost their sanctifier.*

Thirdly, he prayes that the Colossians may be strengthened, v.11. *Where he notes the cause,* Gods glorious power, *and the effects, which are three.* 1. Patience, *because it is necessary that the godly suffer many afflictions.* 2. Long suffering, *because oftentimes the*

sams afflictions continue long. 3. Ioyfullneſſe, *becauſe the croſſe is bitter.*

The thanksgiuing is for a benefit, that God had made the Coloſſians fit for the kingdome of glory: and the reaſon is, becauſe hee had made them members of the kingdome of grace.

1. *Theſſ.* 3.

12. The Lord increaſe you, and make you abound in loue one towards another, and towards all men: euen as we doe towards you.

13. To make your hearts ſtable and vnblameable in holineſſe before God, euen our father at the comming of our Lord Ieſus Chriſt with all his Saints.

2. *Theſſ.* 2.

16. Ieſus Chriſt our Lord, and our God, euen the father which hath loued vs, and hath giuen vs euerlaſting conſolation and good hope through grace,

17 Comfort your hearts, and ſtabliſh you in euery word and good worke.

1. *Theſſ.* 5.

23. Nowe the very God of peace, ſanctifie you throughout: and I pray God that your [a] whole ſpirit and [b] ſoule & bodie may be kept blameleſſe vnto the comming of our Lord Ieſus Chriſt.

[a] The mind or vnderſtanding. [b] The will and affection.

A Song gathered out of the Pſalmes, containing the ſobbes and ſighs of all repentant ſinners.

1. A preface to preparation of prayer.

LOrd heare my praier, hearke the plaint that I doe make to thee:
Lord in thy natiue truth, and in thy iuſtice anſwer mee.

Regard, O Lord, for I complaine, & make my ſuit to thee:
Pſal. 143. 1. Pſal. 61. 1. Let not my words returne in vaine, but giue an eare to mee.

2. A confeſſion of ſinne with ſorrow of heart.

Behold, in wickedneſſe my kind, & ſhape I did receiue:
Pſal. 51. 5. Pſa. 40. 14. And lo, my ſinfull mother eke, in ſinne did me conceiue.

And I with euills many one, am ſore beſet about.
My ſinnes increaſe, and ſo come on, I can not ſpie them out.

verſ. 16. For why, in number they exceede the haires vpon my head:
My heart doth faint for very feare, that I am almoſt dead.

Pſa. 143. 4. Thus in me in perplexity, is mine accombred ſpright:
And in me in my troubled heart, amazed and affright.

Pſal. 90. 8. The wicked workes that I haue wrought, thou ſetſt before thine eye:
My ſecret faults, yea eke my thoughts, thy countenance doth eſpie.

Pſal. 130. 3. O Lord my God, if thou ſhalt weigh my ſinnes, and them peruſe:
What one ſhall then eſcape and ſay, I can my ſelfe excuſe?

Pſa. 143. 2. In iudgement with thy ſeruant, Lord, oh enter not at all:
For iuſtified in thy ſight, not one that liueth ſhall.

3. Prayer for pardon of ſinnes knowne & vnknowne. Pſal. 25. 10. And for thy pity plentifull, O Lord, I thee intreat:
To graunt me pardon for my ſinne, for it is wondrous great.

Pſal. 19. 12. O Lord, what earthly man doth know, the errors of this life?
Then cleanſe me from my ſecret ſinnes, which are in me moſt rife.

verſ. 13. And keepe me that preſumptuous ſinnes preuaile not ouer mee:
And then I ſhal be innocent, and great offences flee.

Pſal 143. 6. 4. Faith, ſhewing it ſelfe in deſire of reconciliation with God. Pſa. 123. 2. To thee, O Lord my God, loe I do ſtretch my crauing hands:
My ſoule deſireth after thee, as doth the thirſtie lands.

As handmaides watch their miſtris hands, ſome grace for to atchieue:
So I behold thee, Lord my God, till thou doe me forgiue.

Pſal. 6. Lord turne thee to thy wonted grace, my ſilly ſoule vptake:
O ſaue me not for my deſerts, but for thy mercy ſake.

Pſal. 42. 5. Faith fighteth with diſtruſt, and laboureth to ouercome it. verſ. 12. My ſoule why doſt thou faint and quaile? ſo ſore with paine oppreſt:
With thoughts why doſt thy ſelfe aſſaile? ſo ſore within my breſt.

Truſt in the Lord thy God alway, & thou the time ſhalt ſee:
To giue him thanks with laud and praiſe, for

for health reſtorde to thee.

Pſal.30.6. For why? his anger but a ſpace doth laſt,
and ſlacke againe:
But in his fauour and his grace, alway doth
life remaine.

ver.7. Though gripes of griefe and pangs full
ſore doe lodge with thee all night:
The Lord to ioy ſhall thee reſtore, before
the day be light.

Pſal.103.8 The Lord is kind and mercifull, when ſin-
ners doe him grieue:
The ſloweſt to conceiue a wrath, and rea-
dieſt to forgiue.

ver.13. And looke what pittie parents deare, vnto
their children beare:
Like pitie beares the Lord to ſuch as wor-
ſhip him in feare.

ver.14. The Lord that made me knows my ſhape,
my mould and faſhion iuſt:
How weake and fraile my nature is, and
how I am but duſt.

6. Praier for regene-ration and Gods holy ſpirit. O God, create in me an heart, vnſpotted in
thy ſight:
And eke within my bowels, Lord, renue a
ſtable ſpright.

Pſal.51.10 With thy free ſpirit comfort thou me, and
I will teach therefore,
Sinners thy waies, and wicked ſhall be tur- verſ.13.
ned to thy lore.

My ſoule is rauiſht with deſire, and neuer
is at reſt,
But ſeekes to know thy iudgements high, 7 Praier for obedi-ence to God in our liues and callings.
and what may pleaſe thee beſt.

O would to God it might thee pleaſe, my Pſal.119.
waies ſo to addreſſe: 20.
That I might both in heart and voice, thy verſ.5.
lawes keepe and confeſſe.

In righteouſnes I doe intend, my time and Pſal.20.11
daies to ſerue:
Haue mercie Lord and me defend, ſo that
I doe not ſwerue.

And with thy ſauing health, O Lord, 8. Praier for life e-uerlaſting. Pſal.106.5
vouchſafe to viſit me:
That I the great felicity, of thine elect may
ſee.

And with thy peoples ioy I may, a ioyful verſ.6.
minde poſſeſſe:
And may with thine inheritance, a glory-
ing heart expreſſe.

The Lord the God of Iſrael, be bleſt for 9. A conclu-ſion with praiſing of God. veri.46.
euermore:
Let all the people ſay Amen, praiſe ye the
Lord therefore.

FINIS.

5 DE 60

A

TREATISE TENDING VNTO A DECLARATION, WHETHER A MAN

BE IN THE ESTATE OF DAMNATION,
OR IN THE ETSATE OF GRACE:
and if he be in the first, how he may in time come out of
it: if in the second, how he may discerne it,
and persevere in the same to the ende.

Reviewed and corrected by the Author.

The points that are handled be set downe in the page following

2. Pet. 1. v. 10.

Give all diligence to make your calling and election sure: for if ye doe these things ye shall never fall.

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The Contents of the booke.

How farre a Reprobate may goe in Christian Religion.

The estate of a true Christian in this life: which also sheweth how farre the elect beeing called, goe beyond all reprobates in Christianitie.

A Dialogue to the same purpose, gathered out of the sauorie writings of Master Tindall and Bradford.

How a reprobate may performe all the Religion of the Church of Rome.

The conflicts betweene Satan and a Christian.

How the word of God is to be applied aright vnto the conscience.

Consolations for the troubled consciences of weake Christians.

A Declaration of certaine spirituall Desertions.

TO THE RIGHT WORSHIPFVL

and my Christian friend Master Valentine

Knightly, Esquire, one of her Maiesties Iustices
of peace in Northampton shere.

SIR, I pray you consider with me an especiall point of Gods word, carefully to be weighed: it is this, [a] *Many professors of Christ, in the day of grace, perswade themselues that they are in the estate of grace; and so the true Church esteemeth of them too: yet when the day of grace is past, they contrariwise shall finde themselues to be in the estate of damnation remedilesse.* A dolefull case, yet a most resolute trueth, and the reason is plaine. Men that liue in the Church are greatly annoyed with a fearefull securitie & deadnesse of heart, by which it comes to passe that they thinke it enough to make a common protestation of the faith, not once in al their life times, examining themselues whether they be in the estate of grace before the eternall God or not. [b] And indeede it is a grace pecuhar to the man elect to trie himselfe whether he be in the estate of grace or not.

a Math.25.1,2,3,4,5,6,7,8,9,10,11,12. Luk.13.24. A caueat to all protestants of what estate or condition soeuer.

b 2. Cor.13.5. Psal.119.59.

The further opening of the trueth of this point, as also the danger of it, I haue enterprised in this treatise; which I am willing to bestow on you both for the profession of the faith, which you make, as also for that Christian friendship, you haue shewed to me. Accept of it I pray you and vse it for your edification. [c] Thus I commend you to God, and to the word of his grace, that is able to build you vp further and giue you an inheritance among them which are sanctified. From Cambridge this 24. of Nouember. 1586.

c Act.20.32.

Your Worships to command,

William Perkins.

To the Christian Reader.

GOod Reader it is a thing to be considered, that a man may seeme both vnto himselfe and to the Church of God to be a true professour of the Gospell, and yet indeede be none. All professors that be of this sort, are excellently described, Luk. 8. vers. 13. in these words. And they which are vpon the stony ground are they, which when they shall heare receiue the word with ioy: but hauing no roote, beleeue for a time, and in the time of temptation goe away. Where are to be noted three things. First, their faith, in that they are said to beleeue for a season. Secondly the fruits of that faith, in that they are said to receiue the word preached with ioy. Thirdly their vnsoundnes in that they are compared to stony ground, and in time of tempation goe away.

Concerning their faith, whereas the spirit of God saith, that they doe beleeue, these things are to be considered. First, that they haue the knowledge of the word of God. Secondly, that they both can and doe giue assent vnto the word of God, that it is most true. Thirdly, in more speciall manner they giue assent vnto the couenant of grace made in Christ, that it is most certaine and sure: and they are perswaded in a generall and confused manner, that God will verifie the same couenant in the members of his Church. This is all their faith: which indeede proceedeth from the holy Ghost, but yet it is not sufficient to make them sound Professors. For albeit they doe generally beleeue Gods promises, yet herein they deceiue themselues, that they neuer apply and appropriate the same promises to their owne soules. An example of this faith we haue, Ioh. 2. 24. where it is said, that when our Sauiour Christ came to Hierusalem at the feast of Easter, many beleeued in his name, and yet he would not commit himselfe vnto them, because he knewe them all and what was in them.

To come to the second thing: those professours which are indued with thus much grace, as to beleeue in Christ in a confused manner, go yet further: for this their faith, though it be not sufficient to saluation, yet it sheweth it selfe by certaine fruits which it bringeth forth: for as a tree or a branch of a tree that hath no deepe rooting, but either is couered with a few moules, or else lieth in the water, at the season of the yeare bringeth forth leaues and blossomes, and some fruite too, and that for one or two, or moe yeares; so one that is an hearer of the word, may receiue the word: and the word asseede, by this generall faith may be somewhat rooted in his heart, and setled for a season, and may bring forth some fruites in his life perduenture very faire in his owne and other mens eies: yet indeed neither sound, nor lasting, nor substantiall. What these fruits are it may be gathered forth of these words, where it is said, that they receiue the worde with ioy, when they heare it: for here may be
1 gathered, First, that they do willingly subiect themselues to the ministerie of the word. Secondly, that
2 they are as forward as any, and as ioyfull in frequenting sermons. Thirdly, that they reuerence the
3 ministers whome they so ioyfully heare. Lastly, they condemne them of impietie, which will not be hearers,
4 or be negligent hearers of the word.

5 DE 60

Now, of these and such like fruits, this may be added though they are not sound, yet they are void of that grosse kind of hypocrisie. For the mindes of those Professors are in part enlightened, and their hearts are indued with such a faith, as may bring foorth these fruits for a time: and therefore herein they dissemble not that faith which they haue not: but rather shewe that which they haue. Adde hereunto, that a man beeing in this estate, may deceiue himselfe, and the most godly in the world, which haue the greatest giftes of discerning, how they and their brethren stand before the Lord: like as the figgetree with greene leaues deceiued our Sauiour Christ as he was man: for when in his hunger he came vnto it to haue had some fruit, he found none.

Marke, that there is a true faith wrought by the holy Ghost, very like sauing faith, yet not sauing faith.

If this be so, it may be then required, how these vnsound professours differ from true professours. I answer, in this they differ, that they haue not sound hearts to cleaue vnto Christ Iesus for euer. Which appeareth in that they are compared to stonie ground. Now stony groundes mingled with some earth are commonly hot, and therefore haue as it were some alacritie and hastinesse in them, and the corne as soone as it is cast into this ground, it sprouteth out very speedily, but yet the stones will not suffer the corne to be rooted deepely beneath, and therefore

when

when ſummer commeth the blade of the corne withereth with rootes and all. So it is with theſe profeſſors: they haue in their hearts ſome good motions of the holy Ghoſt, to that which is good: they haue a kind of zeale to Gods glorie, they haue a liking to good things, and they are as forwards at any other for a time, and they doe beleeue. But theſe good motions and graces are not laſting, but like the flame and flaſhing of ſtrawe and ſtubble: neither are they ſufficient to ſalnation.

With the true profeſſors it is far otherwiſe: for they haue vpright and honeſt hearts before the Lord, *Luk.* 8.15. And they haue faith which worketh by loue. *Gal.* 5.6. *And that Chriſtian man which loueth God, whatſoeuer ſhall befal, yea though it were a thouſand deaths, yet his heart can neuer be ſeuered from the Lord and from his Sauiour Chriſt: as the ſpouſe ſpeaketh vnto Chriſt of her owne loue. Cant.* 8.6. Set me as a ſeale on thy heart, as a ſignet vpō thy arme: for loue is as ſtrong as death: iealouſie is as cruell as the graue; the coales thereof are fierie coales and a vehement flame. Much water cannot quench loue, neither can the flouds drown it: if a man ſhould giue al the ſubſtance of his houſe for loue, they would greatly contemne it.

Wherefore (good Reader) ſeeing there is ſuch a ſimilitude and affinitie betweene the temporarie profeſſor of the Goſpell, & the true profeſſor of the ſame: it is the dutie of euery Chriſtian to trie and examine himſelfe whether he be in the faith or not. 2. Cor. 13.5. *And whereas it is an hard thing for a man to ſerch out his owne heart, we are to pray vnto God that he would giue vs his ſpirit to diſcerne betweene that which is good and euil in vs. Now when a man hath found out the eſtate of his heart, by ſearching it,* he is further to obſerue and keepe it with all diligence. *Prou.* 4.23. *that when the houre of death, or the day of triall ſhall come, he may ſtand ſure and not be deceiued of his hope.*

And for this purpoſe I haue deſcribed the moſt of theſe ſmall treatiſes which follow, to miniſter vnto thee ſome helpe in this examining & obſerning of thine owne heart. Read them & accept of them, and by the bleſſing of God they ſhall not be vnprofitable vnto thee. And if they ſhall any whit help thee, helpe me alſo with thy prayer. 1595.

FINIS

5 DE 60

CERTAINE

CERTAINE PROPOSITIONS
DECLARING HOW FARRE A MAN MAY goe in the profession of the Gospell, and yet be a *wicked man and a Reprobate.*

I.

A Reprobate hath in his mind a certain [a] knowledge of God, of common equitie amonge men, of the difference of good from bad: & this is partly frō nature partly from the contemplation of Gods creatures, in which the wisdome, the power, the loue, the mercy, the maiestie of God is perceiued.

[a] Rom. 1. 23. Psa. 19. 1, 3

II.

This knowledge is only generall & imperfect, much like the ruines of a Princes pallace: it is not sufficient to direct him in doing of a good worke. For example, he knoweth that there is a God, and that this God must be worshipped: come to particulars, who God is? what a one he is? howe he must be worshipped? Here his knowledge faileth him, and he is altogither vncertaine what to do to please God.

III.

By reason of this knowledge, the Reprobate doeth giue consent, and in his heart subscribeth to the equity of Gods law; as may appeare by the saying of Medea: *Video meliora proboque; deteriora sequor.* That is, I know what is best to bee done, and like it: yet I doe the worst. This approbation in the Reprobate commeth from constraint, and is ioined with a disliking of the lawe: in the elect beeing called, the [b] approbation of the lawe proceedeth from a willing and ready mind, and is ioyned with loue and liking.

[b] Rom. 7. 15.

IV.

And by reason of this light of nature a meere naturall man, and a reprobate may be subiect to some temptations: for example, he may be tempted of the deuill, and of his owne corrupt flesh, to beleeue that there is no God at all. As Ouid saith of himselfe, *Eleg. 3. Sollicitor nullos esse putare deos*: I am often tempted to thinke there is no God.

V.

The reprobate for all this knowledge, in his heart may be an Atheist, as Dauid saith: [c] *The foole hath said in his heart there is no God.* And a man may now a daies find houses and townes full of such fooles: Nay this glimmering light of nature, except it be preserued with good bringing vp, with diligent instruction, and with good companie, it will be so darkened, that a man shall know very little, and lead a life like a very beast: as experience telleth, and Dauid knew very well: who saith, [d] *Man is in honour, and vnderstandeth not; he is like to beasts that perish.*

[c] Psal. 14. 1 Rom. 3. 10 12.

[d] Psal. 49. 20.

VI.

Wherefore, this knowledge which the reprobate receiueth from nature, & from the creatures, albeit it is not sufficient to make him doe that which shal please God: yet before Gods iudgement seat, [e] it cutteth off al excuse, which he might alleadge, why he should not be condemned.

[e] Act. 14. 17. Rom. 1. 21

VII.

Beside this naturall knowledge, the reprobate may be made partaker of [f] the *preaching of the word, and be illuminated* by the holy ghost, and so may come to the knowledge of the reueiled will of God in his word.

[f] Heb. 6. 4. 2. Pet. 2. 21

VIII.

Thus when they heare the preaching of the word, God profereth saluation to them, and *calleth them*, [g] yet this calling is not so effectuall in them as it is in the elect children of God. For the reprobate when he is called, he liketh himselfe in his owne blindnes, and therefore neither will he; & if he would, yet could he not answer, and be obedient to the calling of God. The elect beeing called, with speed he answereth and commeth to the Lord, and his heart beeing ready, giueth a strong and loud *ecche* to the voice of the Lord. This *ecche* we see in Dauids heart: [h] *When* (saith hee) *thou saidst, Seeke ye my face: mine heart answered vnto thee: O Lord, I will seeke thy face.* And God himselfe speaketh the same of his children. Zach. 13. 9. *They shall call on my name, and I will heare them: I will say, it is my people* (newe marke the *ecche*) *and they shall say the Lord is my God.*

[g] Matth. 22 14. Luk. 23. 14 Prou. 1. 24. Ioh. 9. 41. Luk. 14. 6.

[h] Psa. 27. 8

IX.

After that he hath an vnderstanding of Gods word, [i] he may *acknowledge the* truth of it, *and confesse it*: and if neede require, be *a defender of it*: As Iudas was, and Iulian

[i] Heb. 10. 26. Act. 1. 16. 17.

the

the Apostata.

X.

The reprobate may haue a feeling of his sinnes, and so acknowledge them: and
k 1. Sam. 29.21. the punishment due vnto them: [k] as Saul did; who said, *I haue sinned: come againe my sonne Dauid: for I will do thee no harme, because my soule was precious in thine eyes this day: Behold I haue done foolishly, and haue*
l Gen. 4.13 *erred exceedingly.* Thus did Caine, [l] when he said; *My punishment is greater then I can*
m Euseb. l. 8. ca. 17. 18 *beare.* [m] Galerius Maximinus, a vile persecutor of Christians, had his bowels rotting within him: so that an infinit number of wormes continually crawled forth of his bodie, & such a poysoning stinke came from him, that no man could abide him: being thus plagued with the hand of God, he began to perceiue his wickednes in persecuting Christians, and he confessed his sinnes to the true God: and assembling the chiefe rulers about him he commanded that all within his dominions should cease to trouble Christians, and in all haste he made a lawe for the peace and libertie, and the publike meetings of Christians.

XI.

The reprobate hath oftentimes feare & terrour of conscience: but this is only, because he considereth the wrath and vengeance of God, which is most terrible. When Paul preached before Fœlix: and by the maiestie of Gods spirit, did (as it were) thunder from heauen against his sinnes, doubtlesse he made his heart to ake,
n Socrat. l. 3. c. 11. and euery ioynt of him to tremble. [n] Ecebolius a Philosopher of Constantinople, in the dayes of Constantius, professed Christian religion, and went beyond all other in zeale for the same religion: yet afterward vnder Iulian, he fell from that religion vnto Gentilisme. But after Iulians death making meanes to be receiued into the Church againe, ouerwhelmed with the horror of his owne conscience for his wicked reuolting, he cast himselfe downe on the ground before the dores of the church crying aloud, *Calcate me salem insipidum*: Trample on me vnsauerie Salt. And the deuill beleeueth the worde of God and at his owne damnation he trembleth. These seruile feares, though they harden the heart of the reprobate, as heate doth yron, after it hath bin in the furnace: yet these feares
s Act. 2. 37 Rom. 8. 15 in the children of God [o] *are very* good preparations, to make them fitte to receiue grace: like as we see the needle which soweth not the cloth, yet it maketh a passage and entrance for the thread, which seweth for this vse, to sowe cloath together.

XII.

A reprobate before he commit a sinne, is often vexed within himselfe, and feareth to commit it: not because he hateth and disliketh the sin for it selfe, but because he cannot abide the punishment due vnto the sinne. [p] When the daughter of Herodias daunced before Herod, and pleased him: p Mark. 6. 20. 26.
that he might doe her a pleasure, he bad her aske what she would: she asked Iohn Baptists head in a platter: Herod did grant her request, but yet he had a grudging in heart, and he was sore grieued at it. [q] In q Math. 27 19. 24.
like maner, Pilate was very much troubled inwardly before he condemned our Sauiour Christ.

XIII.

After he hath committed a sin, he [r] *sorroweth and repenteth*: yet this repentance r Mat. 27. 3 Heb. 12. 17
hath two wants in it. First, he doth not detest his sinne, and his former conuersation when he repenteth: he doth bewaile the losse of many things which he once enioyed: he crieth out through very anguish & through the perplexities which God in his iudgement layeth on him: yet for his life he is not able to leaue his filthy sinne: and if he might be deliuered, he would sinne as
before. [t] Esau wept before his father with t Gen. 27. 38. and 27 41. & 28. 9
great yelling and crying, but after he was gone from his fathers presence he hated his brother, who had got his blessing, and in contempt of his father, chose him a wife against his liking. Pharao, as oft as the
Lord laid any calamitie on him, [t] he euermore desired to be deliuered from it, yet t Exod. 8. 8
afterward alwayes he returned to his old byas againe. Fœlix trembled before Paul: for all that, he could not leaue his couetousnes, but euē then he sought for a bribe. Secondly, the reprobate, when he repenteth, he cannot come vnto God, and seeke vnto him: he hath no power, no not so much as once to desire to giue one litle sob for the remission of his sinnes: if he would giue all the world he cannot so much as
giue one rap at Gods mercie gate, that he Math. 7. 7. may open to him. He is very like a man vpon a racke, who cryeth and roareth out for very paine, yet cannot desire his tormentor to ease him of his paine. [u] Caine u Gen. 3. 4. 1. Sa. 31. 4.
would haue bin void of his trembling, but he could not aske pardon of his sinne from Math. 27 5
his heart: neither could Saul, or Iudas, or now can the deuill.

XIV.

The

The reprobate may humble himselfe for some sinnes which he hath committed, and may declare this by fasting and teares. When Eliah reproued Ahab for his Idolatrie, and threatned him from the Lord, it is said, that when he had heard these words, [x] *he rent his cloaths, and put sackcloath vpon him, and fasted, and went softly in token of mourning: and this* humiliation stayed Gods wrath for a time.

x 1 Reg. 21. 27. 29.

XV.

He may confesse his sinnes, euen his particular sinnes before men: but this is only then, when his soule is tormented for them, and can find no ease. For then he sticketh not to vtter his secret filthines to the hearing of all men, and to the open shaming of himselfe. When God smote all that was in the fieldes of Egypt with haile, then Pharao sent, and called for Moses and Aaron, and said vnto them, [y] *I haue now sinned, the Lord is righteous, but I and my people are wicked: pray ye vnto the Lord (for it is enough) that there be no more mightie thunders, &c.* So Iudas, when he saw that Christ was condemned, and felt an hell in his conscience, brake out, and said, *I haue sinned in betraying the innocent blood.* And the experience of these daies giueth fearefull examples for the proofe of this point.

y Exod. 9. 27. Num. 22. 44.

XVI.

He hath often a desire to bee like the children of God in happinesse, and to be saued: not because he hath any loue to the kingdome of God, but because he is afraid of hell. As Balaam ouerpressed with the feare of Gods iudgement, praied thus: [z] *Oh that my soule might die the death of the righteous, and that my last end might be like his!*

z Num. 23. 10.

XVII.

The wicked in their distresse may pray to God, and God may heare their praiers, and grant them their request, [a] as the Israelites wickedly murmuring against God, desired flesh in the wildernes: God heard their crie, and rained Quailes among them. But God heareth the wicked after one sort, and them that feare him after another: them that feare him, he granteth there requests of loue and mercie: to the other of indignation and anger. [b] As may appeare in the Israelites, who when they were in eating of their Quailes, and the meate was within their teeth, GOD in his anger stroke them with a sore plague. And (which is more strange then this) God hath performed that which he hath promised to the vnbeleeuers, though they refused to aske it at his hands, euen then whē they were particularly commanded: [c] of this thing we haue a worthy example in King Achas, who vtterly refused to haue a signe of his deliuerance, and the confusion of his enemies, when GOD offered it to him, and yet the Lord deliuered him.

a Num. 11. 18.
b Num. 11 33. Psal. 78. 31
c Esa. 7. 11.

XVIII.

The reprobate may goe further in the profession of religion, and may seeme for a time to be planted in the Church: for he doth beleeue the promises of God made in Christ Iesus, yet so that he cannot apply them to himselfe. In this thing the elect & the reprobate differ. The reprobate [d] *generally in a confused manner* beleeueth that Christ is a Sauiour of some men: and he neither can nor desireth to come to the particular applying of Christ. The elect beleeueth that Christ is a Sauiour of him particularly. The reprobates faith may perish is this life, but the faith of the elect cannot. The reprobate may be perswaded of the mercie & goodnes of God towards him for the present time in the which he feeleth it: the elect is not onely perswaded of the mercies he presently enioyeth, but also he is perswaded of his eternal election before the foundation of the world, and of his euerlasting life, which yet he doth not enioy, Yea [e] *if God would confound him, & he saw no thing but present death*, and hell fire: yet such is his nature, that stil he would beleeue; for faith and hope are not grounded vpon sense and feeling; but are the euidence of those things which were neuer yet seene or felt. The life of the faithfull is hid in Christ, as the sap in the root of the tree: their life is not in sense and feeling, but in hoping and beleeuing: which oftentimes are contrarie to mans sense and feeling.

1
d Luk. 8. 13
2
3
e Ioh. 3. 15

XIX.

After that he hath receiued a generall, and a temporarie faith in Gods heauenly word, and his most mercifull promises of euerlasting life contained therein, by the power of the spirit of God, [f] *he cometh to haue a tast in his heart* of the sweetnes of Gods mercies, and a reioycing in consideration of the *election, adoption, iustification,* and *sanctification,* of Gods children. But what is this tast? I expresse it thus, after the meaning of Gods word. Suppose a banquet prepared, in which are many sweet,

f Heb. 6. 4. Mat. 13. 20.

and

and pleasant, and daintie meates. At this banquet, such as are the bidden guestes, they must be set downe, they see the meats, they taste them, they chawe them in their mouthes, they digest them, they are nourished, fed, and strengthened by them: they which are not bidden to this feast, may see the meates, handle them, and taste of them to feele howe good they are: but they must not eate and feede of them. The first resemble the elect, which truely eate, digest, and are nourished by Christ vnto euerlasting life, because they haue great aboundance of the vitall heate of Gods holy spirit in them, and do feele sensibly his grace and vertue in them, to strengthen them & guide them. The second sort truely resemble the repobates; which neuer in trueth enioy Christ, or any of his benefits apperteining to saluation: but onely see them, & haue in their hearts a vanishing, but no certen or sound feeling of them; so that they may be changed and strengthened & guided thereby. To vse another similitude. The reprobates haue no more feeling, and enioying of Christ and his benefits, then those men haue of the sunne, which see only a glimmering of his light at the dawning of the day, before it riseth. [g] Contrariwise, the elect, they haue the *day-starre*, euen the Sunne of righteousnesse, Iesus Christ, *rising in their hearts*; the *day spring from an high doeth visit them, the glorie of God doth rise vpon them*; they haue their eies *annointed with the oyntment of the spirit*, which is *the true eie-salue*, and doe plainely behold the sonne of righteousnesse; they enioy his presence, they effectually feele his comfortable heate to quicken and reuiue them.

g 1. Pet. 1. 14. 1. Ioh. 2. 8. Luk. 1. 27. Esa. 60. 1. 2

XX.

From this sense and taste of Gods grace proceed many fruits: as first, generally, he may doe outwardly all things which true Christians doe, and he may lead such a life here in this world, that although he cannot attaine to saluation, yet his paines in hell shall be lesse: which appeareth in that our Sauiour Christ saith, [h] it shall be easier for Tyrus and Sydon, for Sodome and Gomorrha, then for Capernaum, and other cities vnto which he came, in the day of iudgment,

h Mat. 11. 20. 21. 22. 23.

XXI.

Also the reprobate may haue a loue of God: but this loue can be no sincere loue, for it is onely because God bestoweth benefits and prosperitie vpon him, as appeareth in Saul, [i] who loued God for his aduancement to the kingdome: and here is a difference betweene the elect and reprobate: the elect loue God, as children their fathers: but reprobates, as hirelings their masters, whome they affect not so much for themselues, as for their wages.

i 1. Sam. 10. 9.

XXII.

Also a reprobate hath often a reioycing in doing those things which appertaine to the seruice of God, as preaching and prayer. [k] Herod heard Iohn Baptist preach *gladly*: [l] and the second kind of naughtie ground receiueth the word preached *with ioy*.

k Mar. 6. 20. l Matth. 13. 20.

XXIII.

A Reprobate often desireth the. whom he thinketh to be the children of God, to pray for him. [m] As Pharao desired Aaron and Moses to pray for him. [n] So did Simō Magus desire Peter to pray that none of the things which he had spoken against him, should come to passe. But yet they cannot pray themselues, [o] because they want the spirit of Christ.

m Exod. 9. 27. n Act. 8. 24 o Rom. 8. 16. 26.

XXIV.

He may shewe liking to Gods Ministers, he may reuerence them, and feare to displease them. [p] Thus did Simon Magus, who at Philips preaching *beleeued, wondred* at his miracles, and kept *company* with him. And [q] Herod is said to *feare* Iohn, knowing that he was a iust man and holy: also he gaue reuerence to him. Antonius the Emperour, called Pius, though he was no Christian, [r] yet in a generall parliament held at Ephesus, he made an acte in the behalfe of Christians: that if any man should trouble or accuse a Christian, for beeing a Christian; the party accused should goe free though he were found to be a Christian, and the accuser should be punished. [s] And Plinius secundus, gouernour of Spaine vnder Traianus the Emperour, when he saw an innumerable companie of Christians to be executed; beeing mooued with compassion, he wrote in their behalfe beeing no Christian, vnto Traianus to spare them that could be charged with no crime: and his letter is yet extant.

p Act. 8. 13 q Mar. 6. 20 r Eus. lib. 4. s Plin. l. 10 Epist. 39.

XXV.

He may be zealous in the religion which he professeth, and fall from that profession, as the Galatians did, [t] who, after they had *receiued Paul as an angel*, & would haue *plucked out their eies* to haue done him good: yet they fell from the doctrine which he had taught them to iustification by the workes of the law, which flat ouerthroweth iustification by faith alone. The

t Gal. 4. 16

u 2.King. 10,16. u same appeareth in Iehu, who was very zealous for Gods cause, and for the defacing of idolatrie, and thereupon God blessed him in his children: yet neuertheless he was a wicked man x *and followed the vile sinnes of* Ieroboam *his father.* x 2.& 30.31.

XXVI.

y 2.Pet.2. 20. Hos.6.4. 1.Sam.9. 21. y After that he hath sinned, he doeth *in many things* in which he is faultie, amend & reforme his life, and doeth professe great holinesse outwardly. Herod, he did many things which Iohn Baptist in preaching mooued him vnto: Saul, when he was to be chosen king, professed great humilitie. They may represse their vices & corruptions, & so moderate themselues that they breake not out z as did Haman; of whome it is written: that when he was full of indignation against Mordecai, yet he refrained himselfe. And herein the elect and the reprobate differ: for a the Elect are somewhat reformed in euery one of their sinnes. But the Reprobate, though he be amended in many faults: yet some one fault or other, he cannot abide to haue it reformed; and by that in a vile maner the deuil wholly possesseth him. As Herod, who did many things, yet would not leaue his brothers wife. And no doubt, in Iudas most of his sinnes in appearance were mortified: and yet by couetousnesse the deuill possessed him, and held him fast chained in bondage vnder him. For one sinne is sufficient to him, that by it he may bring a man to damnation. Secondly, in infidels liuing honestly, the spirit of God bridleth the force of sin, and the corrupt nature that it breake not out, as it doth in many other. But in Christians that are indeede godly, the same spirit not onely represseth the corruption of nature outwardly; but also mortifieth it within at the roote, & regenerateth the whole man into a newe creature. Thus thē neither the faithfull nor infidels doe effect any thing that is laudable but by the spirit of God: the faithfull by the spirit of regeneration infidels by the same spirit, onely suppressing the outward acte of sinne. z Hest.5.9. 10. a 1.Thess. 5.23.

XXVII.

Beside this, he may haue the gift of *working miracles*, ot casting forth deuils, of healing, and such like: b and this power of doing strange miracles, shal be vsed as an excuse of some of the reprobates in the day of iudgment. b Mat 7.22 Mar.9.38.

XXVIII.

Oftentimes, vnto him is giuen the gifts of the holy Ghost, to discharge the most waighty calling that can be in any commō wealth. And this is meant, when God is said, c *to giue Saul another heart*; that is, such vertues as are meete for a king. c 1.Sam.10 9.

XXIX.

A reprobate may haue the worde of God much in his mouth, and also may be a preacher of the word: d for so *prophecying in Christs name*, shalbe vsed as an excuse of reprobates: and we knowe that among the twelue Apostles, e Iudas was a reprobate. And this may be well preceiued in the resemblance of tasting, which the Authour to the Hebrews vseth. We knowe, that cookes commonly which are occupied in preparing of bankets, haue as much feeling and seeing of the meate, as any other: and yet there is none that eateth lesse of it then they: for their stomackes are cloyed with the smell and taste of it: so, in like manner it may come to passe, that the minister which dresseth and prouideth the spirituall food, may eate the least of it himselfe; and so, labouring to saue others, hee may be a reprobate. And it is thought, that some of them which built the Arke, were not saued in the Arke, but perished in the floud. d Mat.7.22 e Act.1.16 17. Colos.4. 2.Tim.4. 10.

XXX

When as a reprobate professeth thus much of the Gospel, though indeede he be a goate, yet he is taken for one of Gods sheepe: he is kept in the same pastures, and is folded in the same fold with them. f He is counted a Christian of the children of God, and so he taketh himselfe to be; no doubt becaus through the dulnesse of his heart, he cannot trie and examine himselfe, and therefore truely cannot discerne of his estate, whether he be in Christ or not: and it may be thought that Satan is ready with some false perswasion to deceiue him. For this is his propertie, that vpon whom God threatneth death, there Satan is bold to pronounce life and saluation: as on the contrarie, to those, to whome God pronounceth loue and mercie, to those (I say) he threatneth displeasure and damnation: such malice hath he against Gods childrē. f 1.Ioh.3. 23.24.25.

XXXI.

And hereby it commeth to passe, that an g hypocrite may be in the visible church, and obey it in the word and discipline, and so be taken for a true member of Christ: when as a man indeede regenerate may be excommunicate, and end his life before he be receiued againe: for this is the ende of g The elect may be of the Catholike Church & not of the visible, and the reprobate may be of the visible and not of the Catholike.

[a] 1.Cor.5.5. of excommunication [a] that *the flesh*, that is, the part vnregenerate, *may be destroyed: and the spirit*, that is, the part regenerate, *may be kept alive in the day of the Lord*. Now the man in whome is spirit and flesh, [b] Rom 8.9.11. must needes be the child of God, because this argueth that he hath the sanctifying spirit of Christ. Againe, Paul when hee biddeth the Corinthians to comfort the [c] 2 Cor 2 7.11. incestious man, [c] *least through the sleight of Sathan he should bee ouerwhelmed of ouer much heauines*, giueth men to vnderstand, that he might haue ended his life in great extremitie of sorrowe, before he had bene visibly receiued into the Church againe.

XXXII.

Though God will neuer adopt any reprobate: yet by the adoption of the elect they may receiue profit. For they finde the blessing of God to be on them by reason that they dwel togither, and haue societie [d] Gen. 7.1 and 19 21 and 18 32 and 39.3. with the children of [d] God. For Noahs sake euery one in his family is saued in the flood. For Lots cause the men of Zoar are preserued from the fire. And God would haue spared Sodom, if there had bene but ten good men in it. For Rahabs cause, her family & kindred are at liberty in Iericho. [e] Sam.7.13 When Ioseph was in Putiphars house, all things prospered well. [e] For Samuels cause the Israelites were deliuered from the Philistimes: [f] Act.27 24. [f] And for Pauls cause they which were with him in the ship were preserued. And againe, a reprobate by meanes of the faith of either of his parents may be within Gods couenant, and so be made partaker of Baptisme, one of the seales of the couenant. For so God made his couenant with [g] Gen.17.7.10. Abraham, [g] that he would bee not onely his God, but also the God of his seede after him: [h] Gal.3.8 which Paul expoundeth not of a few, but of all nations. Also he saith manifestly that those children, either of whose [i] 1.Cor.7.14. parents are beleeuers, [i] *are holy* which *holinesse* is not inherent in their persons, but [k] Ro.11.16. onely outward: and it is a spirituall prerogatiue graunted them of God, in that hee vouchsafed them to be in his couenant: whereby they are distinguished from the wicked and prophane men of the world.

XXXIII.

Besides this, reprobates haue some prerogatiues of God: [k] as that he is *patient towards them*: that before he will destroy them, he vseth many meanes to win them, that they commonly spend all the daies of their liues in prosperity: insomuch, that it is saide of them in the Psalme: [l] *that they goe in continuall prosperity vnto their death, and pine not away as the children of God doe.* [l] Psa.73.12

[m] But after a certain time God in his iust iudgement hardneth their hearts, blindeth the eies of their mindes, he maketh their heads giddy with a spirituall drunkennes, and by the strength of their inward lust, as also by the effectual operation of Satan, they fall to open infidelity and contempt of Gods word, and so run headlong to their owne damnation, and perish finally. And in this they are like to Haukes, which so long as they liue are carried on the hands of noblemen: but when they are dead, they are cast on the Dunghill. [n] Iulian the Apostata was first a man learned and eloquent, and professed the Religion of Christ, but afterward he fell, and wrote a booke against the Religion of Christ, answered by Cyril: and on a time, in a battel against the Persians, was thrust into the bowels with a Dart, no man then knewe how, which Dart he pulled out with his owne hand, and presently blood flowed, which as it gushed out, hee tooke it in his hand, and flung it into the ayre, saying, *Vicisti Galilæe, vicisti.* O thou Galilean (meaning Christ) thou art the conquerour: thou art the conquerour: thus he ended his daies in blaspheming Christ whom he had professed. The reason of this apostacie is euident. [o] Seede, that is not deeply rooted in the earth, at the beginning of the yeare, springeth vp; it is greene, and bringeth forth leaues and flowers, and (it may be) some kind of fruit too: when the heat of sommer commeth, it parcheth the earth, & the corne wanting deepe rooting and therefore wanting moysture, withereth away. Gods word is like seed; which that it may bring forth fruite vnto euerlasting life, it must be first receiued of the ground: secondly, it must bee rooted: the receiuing of it, is when the mind vnderstandeth it, and remembreth it: the rooting of it, is when being beleeued, it pierceth to the heart, and taketh hold of the affections. This rooting is of two sorts: the first is, when the word rooteth, but not deepe ynough, as when the word is receiued into the minde, and into the heart, by the ioy of the heart, but not with the residue of the affection. The second, is a deepe and liuely rooting of the word, when the word is receiued into the mind and into the heart by the will and all the affections of the heart. The first kind of

[m] 2.Pet.2.22. 1.Tim.1.4 2.Thes.2.6 Esa 6.10.

[n] Theod.l.3.Hist c.15 Iacob. Berg.chro.

[o] Math.13 28.

rooting of the word, befalleth to a reprobate, who *vnderstandeth* and *reioyceth* in the promise of saluation, yet he doth not put any confidence in them: he can not rest in them, he doth not reioyce that his name is written in the booke of life, hee doth not work out his saluation with feare and trembling. In a word, his heart is in part softned to reioyce at the preaching of the word of God: [p] yet *his heart is not opened* as Lydias was; not *enlarged* (as Dauid saith) to imbrace the trueth: but the Elect, he receiueth the word, not only into his mind, least it should be onely an imagination, but also it is deepely rooted in his heart. For,

p Act.15. fal.1 19. Psal.1.19. 32.

1. In sure confidence he resteth himselfe on Gods promises. Rom.8.38. Heb. 10.22.

2. He hopeth and longeth to see the accomplishment of it. 1.Thess.1.10.

3. He heartily loueth God, for making such a promise to him in Christ. 1. Ioh.4.10.

4. Hee reioyceth in it and therefore doth meditate on it continually, Luk.10. 20.Rom.5.2.

5. He hateth all doctrines which are against it.

6. He is grieued when he doth any thing that may hinder the accomplisnmēt of it.Math.26.75.

Phil.2.12 7. He vseth the meanes to come to saluation but with feare and trembling.

8. He burneth with zeale of the spirit, &c. And so the rest of the affections are exercised about the promises of God in Christ, and by this meanes, is the deepe rooting of the word in the heart.

Thus it commeth to passe, that the Reprobate falleth away from faith in the day of triall and temptation, but the Elect cannot be changed.

XXXIIII.

Thus it appeareth how far a reprobate may proceede in religion; the consideration of this point I direct vnto two sorts of men. Carnal gospellers, & Papists. Carnall gospellers are such among vs, as know the word but obey it not; or such, as bearing a profession neither know it, nor obey it. And the best of these come short of reprobates in two points. 1. In faith, they come short of the deuill most of them. The deuill *beleeueth and trembleth*: but they contrariwise liuing in their sinnes, *beleeue and hope*. Howe comes this to passe? The deuill knoweth the Gospell, and the points of it: & withall he beleeueth the terrible threatnings of the law, and therefore trembleth. Drowsye Protestants beleeue the Gospell as the deuill doth; though he conceiues the points of it better then they do: as for the law and the threatnings thereof, they doe not beleeue them: and that makes them euen whē they liue in their sinnes to hope and presume of mercie. Therefore the deuill beleeues more of Gods word then they doe. Secondly they come short of wicked men in outward obedience. The young man not yet conuerted to Christ, when he was bidden to keepe the commaundements of the second Table, answered, that *he had kept them from his youth*: and therefore our Sauiour Christ looked vpon him, and *loued him*: although this externall obedience was not sufficient: for Christ telleth him that *one thing is wanting vnto him*. And in another place he saith, *except your righteousnesse exceed the righteousnes of the Scribes and Pharisies, you cannot enter into the kingdome of heauen*. Nowe the careleslle Gospeller is farre from performing this: in so much that commonly hee makes an open practise of synne one way or other.

Mark.10, 20.21.

The causes of their carelesnes are first a perswasion that a man may repent whē he will: because the Scripture saith, *At what time soeuer a sinner doth repent him of his sinnes from the bottome of his heart, God will put all their wickednesse out of his remembrance*. But indeede late repentance is seldome true repentance; & it may be iustly feared, least that repentance, which men when they are dying frame to themselues, die also with them. Secondly, they flatter themselues, imagining that the best man that is, hath seuen falls euerie day into grosse sinnes: whereas the place which they abuse out of the Prouerbs, *The righteous man falleth seuen times in a day and riseth againe*: is rather to be vnderstood of falls into affliction, then falls into actuall sinns. Thirdly they deceiue thēselues, most falsly thinking, smal sinnes, or hidden synnes, to be no synnes: and grosseste synnes in which they liue and lie most dangerously, to bee but synnes of infirmity.

Pro.24.16

XXXV.

By this which hath beene said, the professours of Christian religion are admonished of two things. First [q] that they vse most painfull diligence in working their saluation, in attaining to faith, in dying to synne, in liuing to newnesse of life: and that their hearts be neuer at rest, till such

q Phi.2.12 1.Pet.2.17 Ro.11.20

such time as they goe beyond all reprobates in the profession of Christ Iesus. Seest thou how farre a reprobate may goe? presse on to the straight gate with maine and might, with all violence lay hold on the kingdome of heauen. Shall Herod feare and reuerence Iohn Baptist, and heare him gladly? and wilt thou neglect the Ministers, and the preaching of the word? shall Pharao confesse his sinne, nay shall Satan beleeue and tremble? And wilt not thou bewaile and lament thy sinnes, and thy wicked conuersation? It behoooueth thee to feare & take heede, least wicked men, & the deuil himself rise in iudgement and condemne thee. For if thou shalt come short of the duties of a reprobate, & doe not goe beyond him in the profession of the Gospel, sure it is, thou must looke for the reward of a reprobate.

The second thing is, that the professour of the Gospell, [r] diligently trie and examine himselfe, whether he is in the state of damnation, or in the state of grace: whether he yet beare the yoke of Satan, or is the adopted child of God. Thou wilt say, this neede not, thou professest the Gospel, and art taken for a Christian: yet marke & consider, that this often befalleth reprobates to be esteemed Christians: and they are often so like them, that none [t] but Christ can discerne the sheepe from the Goates, true Christians from apparant Christians. Wherefore it behooueth all men that shewe themselues to be Christians, to lay aside all pride, and selfeloue, and with singlenesse of heart to put themselues into the ballance of Gods word, and to make iust triall, whether in them, repentance, faith, mortification, sanctification, &c. giue weight answerable to their outward profession: which if they do, let them praise God: if not, let them with all speed vse the meanes that they may be borne anew to the Lord, and may bee inwardly guided by his holy spirit, to giue obedience to his wil, least in the day of Gods triall, they start aside from him like a broken bow, & fall again to their first vncleannes.

[r] 1. Cor. 11. 31. Psal. 16. 12 and 119. 59.

[t] Math. 25. 32. 33.

XXXVI.

To come to the second sort of men and to conclude; let the most zealous papish that is, trie himselfe and his whole estate with a single heart as in the presence of Gods maiestie, & he shal find that by his whole religion & profession he doth come short of a reprobate, or at the least not goe beyond him in these points before named. The Lord open their eyes that they may see it. *Amen.*

A caueat to them of the religion of the Church of Rome.

The estate of a Christian man in this life, which also sheweth how farre the Elect may goe beyond the Reprobate in Christianitie and that by many degrees.

Election.

I.

[a] Eph 1. 4. 5, 6, 7.

THe [a] Elect are they whome God of the good pleasure of his will hath decreed in himselfe to choose to eternall life, for the praise of the glorie of his grace. For this cause the Elect only are

[b] Apoc. 20 12. said to haue their names written in [b] the Booke of life.

Vocation.

II.

Whome God electeth, them he calleth in the time appointed for the same purpose. This calling of the Elect is nothing

[c] 2. Thes. 2 13. 14. else but a [c] singling and a seuering of them out of this vile world, and the customes

[d] Eph. 2. 19 thereof, to bee [d] *citizens* of the kingdome of glory after this life. And the time of their calling is tearmed in Scriptures, [e] *the day of visitation, the day of saluation, the time of grace.*

[e] 2. Cor. 6 1. Luke 19. 42.

III.

[f] Col. 2. 7. Ioh. 15. 19

This [f] seuering and choosing of the elect out of the world, is then performed, when God by his holy spirit indueth the with true sauing faith: a wonderfull gift peculiar to the elect. For the better knowing of it, there is to bee considered: First, what faith is: Secondly, howe God doth worke it in the hearts of the elect: Thirdly, what degrees there be of faith: Fourthly, what are the fruites and benefits of faith.

IV.

Faith is a wonderfull grace of God, by which the elect doe apprehend and apply Christ and all his benefits vnto themselues particularly.

VVhat faith is.

Here first it is to be considered, that the very nature of faith standeth in a certaine power, of apprehending and applying Christ. This is declared by Paul when he saith, [g] *Ye are buried with him through baptisme, by whome yee are also risen againe with him by the faith of the power of God, who raised him from the dead.* Where it appeareth

[g] Col. 2. 12.

that faith is made a meanes to communicate Chriſt himſelfe, his death and buriall, and ſo all other benefits to the beleeuer.

k Ioh.1.12 Rom.5.17 Againe to *beleeue in Chriſt*, and to [k] receiue or to *lay hold on Chriſt*, are put one for another by S. Iohn: which declareth that there is a ſpeciall applying of Chriſt; euen as we ſee, when a man hath any thing giuen him, he reacheth out his hand and pulleth it to himſelfe, and ſo makes it his owne. Moreouer, faith is called the

l Gal.3.27 [l] *putting on of Chriſt*: which cannot bee vnleſſe Chriſts righteouſneſſe be ſpecially applied to the heart, as the garment to the backe, when it is put on. Laſtly, this may appeare, in that faith is called

m Ioh.6.36. [m] *the eating and drinking of Chriſt*: for there is no eating of meate that nouriſheth, but firſt it muſt bee taſted and chewed in the mouth: then it muſt bee conuaied into the ſtomacke and there digeſted: laſtly, it muſt be applyed to the parts of the bodie that are to be nouriſhed. And Paul praieth for the Epheſians: that Chriſt

n Eph.3.17. [n] may *dwell in their hearts by faith*: which plainely importeth, this apprehending and applying of Chriſt.

I adde further, that faith is a *wonderfull grace of God*, which may appeare: firſt, in

o Col.2.12. that Paul calleth it [o] *the faith of Gods power*, becauſe the power of God is eſpecially ſeene in the begetting of faith. Secondly, experience ſheweth it to bee a wonderfull gift of God: when a man neither ſeeth, nor feeleth his ſinnes then to ſay he beleeueth in Gods mercie, it is an eaſie matter; but when a man ſhall feele his heart preſſed downe with the weight of his ſinnes, and the anger of God for them; then to apply Gods free mercie to his owne ſoule, it is a moſt hard matter: for thē it is the property of the curſed nature of mā to blaſpheme God and to diſpaire of mercie. Iudas, who (no doubt) often preached mercie and redemption by Chriſt in the ſecuritie of his heart, when Gods hand was vpon him, & the Lord made him ſee the vileneſſe of his treacherie; he could not comfort himſelfe in Chriſt, if one would haue giuen him ten thouſand worlds, but in an helliſh horror of conſcience hanged himſelfe deſperatly: which ſheweth what a wonderfull hard thing it is at the ſame inſtant when a man is touched for his ſinnes, then to apply Gods mercie to himſelfe. Yet a true Chriſtian by the power of faith can doe this, as

p Pſal.77.2.3. it may appeare in Dauid, [p] *In the day of my trouble* (ſaith he) *I ſought the Lord: my ſore ranne and ceaſed not in the night: my ſoule refuſed comfort: I did thinke vpon God and was troubled: I prayed & my ſpirit was full of anguiſh*: & he addeth the word *Selah*, a note (very likely) of ſome wonderfull thing.

q Pſal.103.1. [q] Againe, he being almoſt in the gulfes of hell, euen then cried to the Lord for helpe.

r Iob.13.15. Iob ſaith, [r] *If God ſhould deſtroy him, yet hee would for all that beleeue in him ſtill*. Vndoubtedly, ſtrange is the band of faith knitting Chriſt and his members togither, which the anguiſh of ſpirit cannot, and the ſtrokes of Gods hand doe not vnlooſe.

V.

This apprehending of Chriſt is not done by any corporall touching of him, but ſpiritually by *aſſurance*, which is, when the elect are perſwaded in their hearts by the holy Ghoſt, of the forgiueneſſe of their owne ſinnes, and of Gods infinite mercie towards them in Ieſus Chriſt. According to that of

s 1 Cor.2.12. [s] Paul. *Now we haue receiued, not the ſpirit of the world, but the ſpirit which is of God, that we might know the things which are giuen vs of God.* The things which the ſpirit of God maketh knowne to the faithfull particularly, are their iuſtification, adoption, ſanctification, eternall life: and thus when any are perſwaded of theſe things concerning themſelues, they doe in their hearts diſtinctly apply and appropriate Chriſt & his benefits to themſelues.

VI.

How God worketh in the heart. The manner that God vſeth in the begetting of faith is this. Firſt, hee prepareth the heart that it may bee capable of faith. Secondly, he cauſeth faith by little and little to ſpring & to breed in the heart. The preparation of the heart is by humbling and ſoftning of it: vnto the doing of this there are foure things requiſite. The firſt of them is the knowledge of the worde of God, both of the lawe and the Goſpell, without the which there can bee no faith; according to that ſaying of Eſaiah:

Knowledge. t Eſa.53.11. [t] *By his knowledge ſhall my righteous ſeruant iuſtifie many*. And that of Iohn:

u Ioh.17. [u] *This is eternal life that they know thee to be the onely very God, and whom thou haſt ſent Ieſus Chriſt*. The

x Iob.33.23. Rom.10.14. [x] onely ordinarie meanes to attaine faith by, is the word preached: which muſt bee heard, remembred, practiſed, and continually hid in the heart. The leaſt meaſure of knowledge without which a man cannot haue faith, is the knowledge of Elements, or the fundamentall doctrines of a Chriſtian Religion. A fundamentall doctrine is that, which being obſtinately denied, all religion

religion, and all obtaining of ſaluation is ouerthrowne. This knowledge hath a generall faith going with it, which is an aſſēt of the heart to the knowne truth of Gods word. This faith when it is growne vp to ſome great meaſure, it is called πληροφορίαν συνέσεως, the [x] *full aſſurance of vnderſtanding*, and it is to be ſeene in the Martyrs who maintained Gods truth againſt the perſecutions of the falſe church, vnto death.

x Col. 2 2. Rom. 14. 14

VII.

Although both Elect and Reprobate may be enlightned to know the word of God: yet the Elect in this thing goe farre beyond all reprobates: for it is ſpecially ſaid of them, that God is their *ſchoolemaſter*, that *he ſoftneth* their ſtony hearts, and maketh them pliable, that *he draweth* thē, that he *openeth their ſenſes, hearts, eares, vnderſtandings*: that the holy Ghoſt is their *annointment*, & their *eie-ſalue*, to cleare the eies of their minde, to conceiue the myſteries of Gods word. And the difference of illumination in them is threefold.

I. First, the knowledge which the reprobate hath concerning the kingdome of heauen, is onely a generall and confuſed knowledge: but the knowledge of the elect is pure, certaine, ſure, diſtinct, and particular: for [a] it is ioyned with a feeling and inward experience of the thing knowne: though indeed the minde of man is able to conceiue more then any Chriſtian heart can feele: and this is to be ſeene in [b] Paul, who vſeth not onely to deliuer the points of Gods worde in a generall manner, but alſo ſetteth thē down ſpecially in his owne experience. So that the enlightning of the reprobate may be compared to the ſight of the [c] blind man, who ſaw men walking like vnto trees, that is in motion like men, but in forme like trees: and the elect are like the ſame blind man, who afterward ſaw a farre off cleerely.

a Phil. 1. 9.

b Gal. 5. 17 cum Rom. 7. 23. & Ro. 3. cum Rom. 8. 38.

c Mark. 8. 24. 25.

II. Secondly, the knowledge of the wicked [d] puffeth them vp: but the knowledge of the godly humbleth them.

d 1. Cor. 8. 2. & 14. 23

III. Laſtly, the elect, beſides the knowledge of Gods worde, haue [e] a free and franke heart to performe it in their liues & conuerſations, which no reprobate can haue: for their illumination is not ioyned with true and ſincere obedience. By this it is eaſie to diſcerne of the illumination of Anabaptiſts, or Familiſts, and many other, which brag of the ſpirit.

e Pſal. 40. 8 2. Tim. 3. 5 Tit. 1. 16.

VIII.

The ſecond is the ſight of ſinne ariſing of the knowledge of the lawe. To this Ieremie exhorteth the Iewes of his time, ſaying, [f] *Know thine iniquitie, for thou haſt rebelled againſt the Lord thy God, &c.* The chiefe cauſe of the ſight of ſinne is Chriſt by his holy ſpirit [g] *who detecteth the thoughts of many hearts, and iudgeth the world of ſinne.* The manner of ſeeing our ſinnes muſt be, to knowe them particularly: for the vileſt wretch in the world can generally and confuſedly ſay, *he is a ſinner*: but that the ſight of ſinne may be effectuall to ſaluation, it muſt be more ſpeciall and diſtinct euen in particular ſynnes, ſo that a man may ſay with Dauid, [h] *My ſinnes haue taken ſuch hold of me that I am not able to looke vp: they are more in number then the haires of mine head: therefore my heart hath failed me.* Againe, a man muſt not barely ſee his particular ſinnes, but he muſt alſo ſee the circumſtances of them, as namely the fearfull curſes & iudgements of God, which accompanie euery ſinne: for the conſciences of many tell of their ſynnes in particular, yet they cannot be humbled for them, and leaue them; becauſe they haue not ſeene that ougly taile of the curſe of God, that euery ſynne draweth after it.

Sight of ſinne.

f Ier. 3 13.

g Luk. 2. 35 Ioh. 16. 8.

h Pſal. 40. 12.

IX.

The meanes to attaine to the ſight of ſinne is, by a diligent examinatiō of a mans own ſelfe. This was the practiſe of the children of Iſrael in affliction: [i] *Let vs trie* (ſay they) *and ſearch our wayes, and turne againe to the Lord*. And Dauid giueth the ſame counſell to Sauls Courtiers: [k] *Tremble and ſinne not, examine your owne heart on your bed, and be ſtill*. This examination muſt be made by the commandements of the Law, but ſpecially by the tenth, which ranſacketh the heart to the very quick: & was the meanes of Pauls conuerſion. For he being a proud phariſie, [l] this commandement ſhewed him ſome ſynnes, which otherwiſe he had not knowne, & *it killed him*, that is, it humbled him. If ſo be it, that after examination a man cannot find out his ſynnes (as no man ſhall find out all his ſynnes, for [m] the heart of mā is a vaſt gulfe of ſynne, without either bottom or banke, and hath infinit & hidden corruptions in it) thē he muſt in a godly iealouſie, ſuſpect himſelfe of his vnknowne ſynnes: as Dauid did, ſaying, [n] *Who can vnderſtand his faultes? cleanſe me from my ſecret faults.* And as Paul did, [o] *I know nothing by my ſelfe,*

i Lam. 3. 40

k Pſal. 4. 4.

l Rom. 7. 7. 10.

m Ier. 17. 9

n Pſal. 19. 12.

o 1. Cor. 4. 4.

ſelfe, yet I am not thereby iuſtified. And good reaſon it is why men ſhould ſuſpect themſelues of thoſe ſinnes which as yet they neuer ſaw in themſelues: p *for that which is highly eſteemed among ſt men, is abomination in the ſight of God:* and the very q *Angels are not cleane in his ſight.*

p Luk.16. 15.
q Iob.4.18

X.

3 Sorrow for ſinne.

The third is a ſorrowe for ſinne, which is a paine and pricking in the heart ariſing of the feeling of the diſpleaſure of God, and of the iuſt damnation which follow-
r Act.2.37 eth after ſinne. This was in the r Iewes after Peters firſt ſermon: and in Habacuk at the
ſ Hab.3.16 hearing of Gods iudgements: ſ *When I heard (*ſaith he*) my belly trembled: my lippes ſhooke at thy voice: rottennes entred into my bones: and I trembled in my ſelfe, that I might reſt in the day of trouble.* This ſorrow is cal-
t Rom.8.15 led the t *ſpirit of bondage to feare:* becauſe when the ſpirit hath made a man ſee his ſinnes, he ſeeth further the curſe of the law, and ſo he findes himſelfe to be in bondage vnder Sathan, hell, death, and damnation: at which moſt terrible ſight his heart is ſmitten with feare and trembling, through the conſideration of his helliſh and damnable eſtate.

This ſorrow if it continue and increaſe to ſome great meaſure, hath certen ſymp-
a Iob.30.3. tomes in the body, a as burning heat, b rou-
b Lam.1 20 & 2.11. ling of the intralls, c a pining and fainting
c Oſe.11.8 Pſal.31.4. of the ſolide parts.

XI.

In the feeling of this ſorrow, three things are to be obſerued. The firſt, all men muſt looke, that it be ſeriouſly and ſoundly wrought in their hearts: for looke as men vſe to breake hard ſtones into many ſmall peeces and into duſt; ſo muſt this feeling of Gods anger for ſinne bruiſe the heart of a poore ſinner & bring it to nothing. And that this may be ſo, ſorrow is not to be felt for a brunt, but verie often before the end
d Pſal. 88. 15. of a mans life. The godly man d *from his youth ſuffereth the terrours of GOD.* Iacob wreſtling with the Angel gets the victory
e Gē.32. 25. of him, e but yet he is faine to goe halting to his graue, and traile one of his loynes
f Exo.12.8 Zac.12.10 after him continually. f The paſchall lamb was neuer eaten without ſowre hearbes, to ſignifie that they which wil bee free from the wrath of God by Ieſus Chriſt, muſt feele continually the ſmart & bitternes of their owne ſinnes. The ſecond, all men muſt take heede, leaſt when they are touched for their ſinnes, they beſnare their owne conſciences: for if the ſorrowe be ſomwhat ouer-ſharpe, they ſhal ſee themſelues euen brought to the gates of hell, and to feele the pangs of death. And whē a man is in this perplexitie, he ſhall find it a moſt hard matter to be freed from it, without the maruailous power & ſtrength of Chriſt Ieſus, who onely is able to helpe him and comfort him: yea many when they are once plunged in this diſtreſſe and anguiſh of ſoule, ſhall neuer eſcape it, as may appeare in Cain, Saul, Achitophel, Iudas, and now of late in Iohn Hoffmeiſter a Monke, and Latomus, who for the ſpace of certaine daies neuer left crying that hee was damned, becauſe that he had wilfully perſecuted the Goſpel of Chriſt, and ſo he ended his life. Therefore moſt worthy is Pauls counſell for the moderating of this
g 2.Cor.2. 6.7. ſorrow: g *It is ſufficient* (ſaith he) *vnto the inceſtuous man that he was rebuked of many, ſo that now contrariwiſe ye ought rather to forgiue him and comfort him, leaſt he ſhould be ſwallowed vp for ouermuch heauines.* And further he giueth another reaſon, which followeth, *leaſt Satan ſhould circumvent vs:*
m Or polocie. *for we are ignorant of his* m *enterpriſes.* And indeede common experience ſheweth the ſame, that when any man is moſt weake, then Satan moſt of all beſtirreth himſelfe to worke his confuſion. The third is, that all men which are humbled haue not like meaſure of ſorrow, but ſome more ſome leſſe. Iob felt the hand of God in ex-
h Iob 6.3 ceeding great meaſure, when he cried, h *O that my griefe were well wayed, and my miſeries were laid togither in the ballance, for it would be now heauier then the ſand of the ſea: therefore my wordes are now ſwallowed vp, for the arrowes of the Almightie are in me, and the venome thereof doth drinke vp my ſpirit, and the terrours of God fight againſt me.* The ſame did Ezechias, when on his death-bed
i Eſay 38. 13.14. he ſaid, i *He brake all my bones like a Lyon, and like a crane or a ſwallow, ſo did I chatter: I did mourne like a doue, &c.* Contrariwiſe the theefe vpon the croſſe, and Lydia in her conuerſion neuer felt any ſuch meaſure of griefe: for it is ſaid of her, that *God*
k Act.16 14. k *opened her heart to be attentiue to that which Paul ſpake,* and preſently after ſhe intertained Paul and Silas chearefully in her houſe, which ſhe could not haue done if ſhee had bene preſſed downe with any great meaſure of ſorrow: neither are any to diſlike themſelues. becauſe they are not ſo much humbled as they ſee ſome others: for God in great wiſdome giueth to euery one which are to be ſaued, that which is con-

conuenient for their eſtate. And it is often ſeene in a feſtered ſore, that the corruption is let out as well with the pricking of a ſmall Pinne, as with the wide lance of a Raſer.

XII.

4. Good deſpaire. The fourth thing in true humiliation, is an holy deſperation: which is, when a man is wholly out of all hope euer to attaine ſalnation by any ſtrength or goodnes of his owne: ſpeaking & thinking more vily of himſelfe then any other can doe, and heartily acknowledging himſelfe to haue deſerued not one onely, but euē ten thouſand damnations in hell fire with the deuil and his angels. This was in Paul, when he
[l] 1. Tim. 1. 15. ſaid of himſelfe that he was the [l] *chiefe of all ſinners*. This was in Daniel, when in the name of the people of Iſrael he praied and
[m] Dan. 7. 9 ſaide, [m] *O Lord righteouſnes belongeth vnto thee, and to vs open ſhame, as appeareth this day, &c.* The ſame was in the prodigall
[n] Luk. 15. 19. child, who ſaid, [n] *father, I haue ſinned againſt heauen and againſt thee, and I am no more worthy to be called thy ſonne.* Laſtly, it was in
[o] Ezra. 9. 6 Ezra, [o] who ſaid, *O my God I am confounded, and am aſhamed to lift vp mine eyes vnto thee, my God: for our iniquities are increaſed ouer our head; and our treſpaſſe is growne vp vnto the heauen.*

XIII.

Sorrow for ſinne, melancholie. Many are of opinion that this ſorrow for ſinne is nothing els but a melancholike paſſion: but in truth the thing is farre otherwiſe, as may appeare in the example of Dauid: who by all coniectures was leaſt
[p] 1. Sa. 16. 23. troubled [p] with melancholy, and yet neuer any taſted more deepely of the ſorrow & feeling of Gods anger for ſinne then he did, as the booke of Pſalmes declareth. And if any deſire to know the difference, they are to be diſcerned thus. Sorrow for
1 ſinne may be where health, reaſon, ſenſes, memorie, and all are ſound, but melancholike paſſions are where the bodie is vnſound, and the reaſon, ſenſes, memory, dulled and troubled. Secondly, ſorrow for
2 ſinne is not cured by any phyſicke, but onely by the ſprinkling of the blood of Ieſus Chriſt: melancholike paſſions are remooued by Phyſicke, dyet, muſicke, and ſuch like. Thirdly, ſorrow for ſinne ariſeth
3 of the anger of God, that woundeth and pierceth the conſcience: but melancholike paſſions riſe onely of meere imaginations
4 ſtrongly conceiued in the braine. Laſtly, theſe paſſions are long in breeding, and come by little and little: but the ſorrow for ſinne vſually commeth on a ſuddaine as lightening into a houſe. And yet howſoeuer they are differing, it muſt be acknowledged that they may both concurre together: ſo that the ſame man which is troubled with melancholie, may feele alſo the anger of God for ſinne.

XIIII.

Thus it appeareth how God maketh the heart fitte to receiue faith, in the next place it is to be conſidered how the Lord cauſeth faith to ſpring and to breed in the humbled heart. For the effecting of this ſo bleſſed a worke, God worketh foure things in the heart. Firſt, when a man is ſeriouſly humbled vnder the burden of his ſinne, the Lord by his ſpirit makes him lift vp himſelfe to conſider and to ponder moſt diligently the great mercie of God offered vnto him in Chriſt Ieſus. After the conſideration of Gods mercie in Chriſt: he comes in the ſecond place to ſee, feele, and from his heart to acknowledge himſelfe to ſtand in neede of Chriſt, and to ſtand in need of euery drop of his moſt pretious bloud. Thirdly, the Lord ſtirreth vp in his heart a vehement deſire and longing after Chriſt and his merits: this deſire is compared to a [q] thirſt: which is not onely the feeling of the drineſſe of the ſtomacke, but alſo a vehement appetite after drinke, and Dauid fitly expreſſeth it when he ſaith, [b] *I ſtretched forth my hands vnto thee: my ſoule deſireth after thee as the thirſtie land.* Laſtly, after this deſire he begins to pray, not for any worldly benefit, but onely for the forgiuenes of his ſinnes, crying with the poore Publican, *O God be mercifull to me a ſinner*. Nowe this praier, is made, not for one day onely, but continually from day to day: not with the lips, but with greater ſighes and groanes of the heart thē that they can be expreſſed with the tongue. Now, after theſe deſires and prayers for Gods mercie, ariſeth in the heart a liuely aſſurance of the forgiuenes of ſynne. For God, who cannot lie, hath made his promiſe, [c] *Knocke, it ſhall be opened*: and againe, *before they call I wil anſwer, and while they ſpeake I will heare*. Therefore when an humbled ſynner comes crying and knocking at his mercie gate for the forgiuenes of ſyn, either then or ſhortly after the Lord worketh in his heart a liuely aſſurance thereof. And [d] whereas he thirſted in his heart, beeing ſcorched with the heat of Gods diſpleaſure beating vpon his

1. Conſideration of Gods mercie.

2. Feeling of the want of Chriſt.

[q] Reu. 21. 6 Eſa. 55. 1. Luk. 1. 53.

[b] Pſa. 143. 6

3. Deſire.

4. Praier for the pardon of ſin.

[c] Math. 7. Eſa. 65. 24.

A liuely aſſurance.

[d] Reu. 21. 6 Ioh. 4. 14.

his conſcience, Chriſt Ieſus giueth him to drinke of the well of the water of life freely: and hauing drunken thereof, he ſhall neuer be more a thirſt, but ſhall haue in him a fountaine of water ſpringing vp into euerlaſting life.

XV.

For the better vnderſtanding of this, that God worketh *ſauing faith* in the heart of man after this manner; it muſt be obſerued, that a ſinner is compared [e] to a ſicke man oft in the Scriptures. And therefore the curing of a diſeaſe fitly reſembleth the curing of ſinne. A man that hath a diſeaſe or ſore in his bodie before he can be cured of it, he muſt ſee it, feele paine of it, and be in a feare leaſt it bring him into danger of death: after this he ſhall ſee himſelfe to ſtand in need of Phyſicke, and he longeth till he be with the Phyſitian: when he is once come to him, he deſireth him of all loues to helpe him, and to ſhew the beſt skill he can: he will not ſpare for any coſt: then he yeelds himſelfe into the Phyſitians hands, perſwading himſelfe, that by Gods bleſſing he both can and will helpe him: after this he comes to his former health againe. On the ſame manner, euery man is wounded with the deadly wound of ſinne at the very heart: and he that would be ſaued and eſcape damnation, muſt ſee his ſinne, be ſorrowfull for it, and vtterly deſpaire of his owne ſtrength to attaine ſaluation thereby: furthermore, he muſt ſee himſelfe to ſtand in neede of Chriſt, the good Phyſitian of his ſoule, and long after him, and crie vnto him with deepe ſighes and groanes for mercie: after this, Chriſt Ieſus will temper him a plaiſter of his own heart blood; which being applied, he ſhall finde himſelfe reuiued, and ſhall come to a liuely aſſurance of the forgiuenes of all his ſinnes. So it was in Dauid, when he repented of his adulterie and murther. Firſt, God made him ſee his ſinnes: for he ſaith, [f] *I know mine iniquities, and my ſinnes are euer before me.* Secondly, he felt Gods anger for his ſinnes, [g] *Make me* (ſaith he) *to heare ioy and gladneſſe, that the bones which thou haſt broken may reioyce.* Thirdly, he vtterly deſpaired of his owne ſtrength, in that he ſaid, [h] *Stabliſh me with thy free ſpirit*; ſignifying thereby, vnleſſe the Lord would ſtay him with his glorious power, he ſhould runne headlong to his owne confuſion. Fourthly, he comes to ſee himſelfe ſtand in great neede of Gods fauour: [i] one mercie will not content him: he praieth for the whole innumerable *multitude of his mercies* to be beſtowed on him, to doe away his iniquities. Fiftly, his deſire and his prayer for the forgiueneſſe of his ſinne, are ſet downe in the whole Pſalme. And in his prayer he gathereth ſome comfort and aſſurance of Gods mercie towards himſelfe, in that he ſaith, *The ſacrifices of God are a contrite ſpirit:* [k] *a contrite, and a broken heart, O God, thou wilt not deſpiſe.* Againe, the like appeareth in Dauid, Pſal. 32. 3. *When I held my tongue, my bones conſumed in my roring all the day. 4. For thy hand was heauie vpon me day and night: my moiſture was turned into the drought of Sommer. Sela. 5. I confeſſed my ſinnes vnto thee, neither hid I mine iniquities: I ſaid I will confeſſe againſt my ſelfe my wickednesſe vnto the Lord, and thou forgaueſt the iniquity of my ſinne.*

To this purpoſe is the example of R. Glouer, Martyr, who beeing ſomewhat troubled at his entrance into priſon, teſtifieth thus of himſelfe. *So* (ſaith he) *I remained without any further conference of any man by the ſpace of eight daies, and till the biſhops comming: in which time I gaue my ſelfe continually to praier & meditation of the mercifull promiſes of God made to all without exception of perſons that call vpō the name of his deare ſonne Ieſus Chriſt. I found in my ſelfe daiely amendment of health of bodie, increaſe of peace of conſcience, and many conſolations from God by the helpe of his ſpirit: and ſometime as it were a taſte and glimmering of the life to come: all for his only ſonne Ieſus Chriſts ſake.*

XVI.

Degrees of faith.

There are diuers degrees and meaſures of this vnfained faith. according as there be diuers degrees of Chriſtians: ſome [p] are yet in the wombe, and haue *their mother* the Church *trauelling of them*: ſome [q] are *newe borne babes feeding on the milke* of the word: ſome are *perfect men in Chriſt* [r] *come to the meaſure of the age of the fulneſſe of Chriſt.*

XVII.

The leaſt meaſure of faith.

The leaſt meaſure of faith that any Chriſtian can haue, is compared to the [s] *graine of muſtard ſeed*, the leaſt of all ſeedes and to *flaxe* [t] that hath fire in it, but ſo weak that it can neither giue heat nor light but only maketh a ſmoke, and is called by the name of a [u] *little faith*: and it may bee thus deſcribed. When a man of an humble heart doth not yet feele the aſſurance of the forgiuenes of his owne ſinnes, and yet he is perſwaded that they are *pardonable*

e Luk. 4. 18 Math. 9. 11 12.
f Pſa. 51. 3
g verſ. 8.
h verſ. 12.
i verſ. 1.
k verſ 17.
p Reu. 12. 2.
q Gal. 4. 19. 1. Cor. 3 2.
r Eph. 4. 13
s Mat. 17. 20.
t Eſa. 43. 2
u Mat. 8. 26

"*able*, desiring that they might be pardo-
"ned: and therefore praieth to God that he
"would pardon them, and giue him strēgth
"to leaue them.

XVIII.

A litle faith may more plainly be known by considering of these foure points: first, that it is onely in his heart, who is humbled for his sinne: [x] *For the Lord dwelleth with him that is of a contrite and humble spirit, to receiue the spirit of the humble, and to giue life to them that are of a contrite heart.* Secondly, it is in a man especially at the time of his conuersiō, & calling to Christ, after which hee is to growe from faith to faith. Thirdly, this faith though *it be in the heart*, yet it is not so much *felt in* the heart: this was in Dauid at some times [y] *My God, my God, why hast thou forsaken me*, saith he? The first words, *my God, my God*, are speeches of faith: yet the latter, *why hast thou forsaken me?* shew that then he had no feeling of Gods mercie. A little faith then is in the heart of man, as in the spring time the fruit is in the budde, which yet appeareth not, but onely hath his nature & substance in the budde Lastly the beginnings and seeds of this faith, or at the least, signes and effects thereof, are three.

x Esa. 57. 17.

y Psal. 22. 1

The first is a perswasion, that a mans owne sinnes are pardōnable: this perswasion though it be not faith, yet it is a good preparation to faith: for the wicked cutte themselues off quite from Gods mercie, in that with Cain [a] they say, their sinnes are greater, then that they can bee forgiuen.

1. A perswasion that sinne is pardonable.

a Gen. 4. 13.

The second, is a desire of the fauour and mercie of God in Christ, and of the means to attaine to that fauour. [b] This desire is a speciall grace of God, and it hath the promise of blessednes; and it must bee distinguished frō that desire which wicked men haue: who though they desire life eternall, as Balaam did, yet they cannot sincerely desire the meanes, as faith, repentance, mortificatiō, reconciliation, &c. The third is prayer for nothing in this world, but onely for the forgiuenes of their sinnes with great sighs & groanes, from the bottome of the heart, which they are not able to expresse, as they feele them. Now this heartie praying and desire for the pardon of sinne can neuer come from the flesh, but only from the spirit, who [c] stirreth vp these heauēly motions of longing, desiring, sighing after remission of sinne, and all other graces of God, which he bestoweth vpon his children. And where the spirit of Christ dwelleth, there must needes be faith: for [d] Christ dwelleth in the hearts of the faithfull by faith. Therefore as Rebecca, [o] whē she felt the Twinnes striue in her wombe, though it pained her, yet she knew, both that shee had conceiued, and that the children were quicke in her: so they who haue these motions and holy affections in them before mentioned, may assure themselues that the spirit of God dwelleth in them, & consequently that they haue faith, though a weake faith.

2. A desire of reconciliation to God in Christ for sinne.

b Mat. 5. 6 Luk. 1. 53. Psal. 145. 19. Psal. 10. 17 & 38. 9. Num. 21. 9

3. Prayer for pardon.

c Rom. 8. 25.

d Eph. 3. 17.

o Gē. 25. 22.

XIX.

Examples of this smal faith are euident in the apostles, who though [e] they beleeued that Christ was the Sauiour of the world, yet they [f] were ignorant of his death and resurrection, which are the cheife meanes of saluation. After his resurrection they were ignorant of his ascension, & of his spirituall kingdome, for they dreamed [g] of an earthly kingdome: and at his death they all fled from him, and Peter fearefully denied him. They beeing in this estate, are not said to haue no faith, but to be of [h] little faith. Another example we haue in Dauid, who hauing continued a long space in his two great sinnes, adultery, and murther, was admonished thereof by Nathan the prophet: beeing admonished he confessed his sinnes, and straightway Nathan declared vnto him from the Lord the forgiuenesse of them. Yet afterward Dauid humbleth himselfe, as it appeareth in the 51. Psalme. and praieth most earnestly for the forgiuenesse of those and all other his sinnes, euen as though it had not bin true: that they were forgiuen, as Nathan tolde him: the reasō is: howsoeuer they were remitted before God, yet Dauid at his first repenting of them felt none assurance in his heart of the forgiuenes of them, onely he had a perswasion, that they might be pardoned. And therefore he vehemently desired & praied to the Lord, to remit thē, and to sanctifie him anew. This then beeing the least measure of faith, it must be remembred, that he who hath not attained to it, hath as yet no sauing faith at all.

e Matth. 16.

f Mat. 17. 23. Luk. 9. 45.

g Act. 1. 6

h Mat. 8. 25

XX.

The greatest measure of faith is *a full perswasion of the mercie of God.* For it is the strength and ripenes of faith, Rom. 4. 20. 21. *Abraham not weake in faith, but beeing strengthned in the faith, was fullie perswaded, that he who had promised was able to doe it.* This full assurance is when a man can say with Paul, [i] *I am perswaded that neither life nor death nor Angels nor principalities, nor powers*

The greatest measure of faith.

i Rom. 8. 38

powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall bee able to separate vs from the loue of God, which is in Christ Iesus our Lord. And least any should thinke, this saying is peculiar to Paul, he [i] testifieth of himselfe that for this cause hee was received to mercie, that he might be an *example* to thē which after should beleeue in Christ to life eternall: and the whole Church, in the Cantic. vseth the same in effect: saying, [k] *Loue is as strong as death, iealousie is as cruell as the graue, the coales thereof are fierie coales, and a vehement flame. Much water can not quench loue, neither can the floods drown it: if a man should giue all the substance of his house for loue, they would contemne it.*

i 1. Tim. 1. 16.

k Cant. 8. 6, 7.

XXI.

No Christian attaineth to this full assurance at the first, but in some continuance of time, after that for a longe space he hath kept a good conscience before God, and before men: and hath had diuers experiences of Gods loue and fauour towardes him in Christ. This Paul declareth to the Romanes: [l] in afflictions God *sheddeth abroad his loue in their hearts, by the holy Ghost, which is giuen to them*: but how? by degrees: for from affliction ariseth *patience*, from *patience* commeth *experience*, from *experience*, *hope*: and *hope* neuer maketh ashamed, or disappointeth him of eternall life. This is euident in Dauids practise: [m] *Doubtlesse*, saith hee, *kindnes and mercie shall follow me all the dayes of my life, and I shall liue a long season in the house of the Lord.* Marke this his resolute perswasion: and consider how he came vnto it, namely, by experience of Gods fauour at sundry times, and after sundry manners. For before he set downe this resolution, hee numbred vp diuers benefits receiued of the Lord: that [n] *he fed him in greene pastures, & led him by the refreshing waters* of Gods word: that he *restoreth him & leadeth him* in the paths of righteousnes: that he strēgtheneth him in great daungers, euen of death, and preserueth him: that in despight of his enemies, he inriched him with many benefits. By meanes of all these mercies of God bestowed on him, he came to be perswaded of the continuance of the fauour of God towards him. Againe Dauid said before king Saul, [o] *Let no mans heart faile because of Goliah: thy seruant will goe and fight with the Philistine.* And Saul said [p] to Dauid, *thou art not able to goe against this Philistine to fight with him: for thou art but a boy, and he is a man of warre from his youth.* Dauid answered, that he was able to fight with, and to slay the vncircumcised Philistine. And the ground of his perswasion was taken from experience: for thus hee said, [q] *Thy seruant kept his fathers sheepe, and there came a Lyon, and likewise a Beare, and tooke a sheepe out of the flocke, and [r] I went out after him and smote him, and tooke it out of his mouth, and when hee arose against mee, I caught him by the beard, and smote him and slew him. [s] So thy seruant slew both the Lyon and the Beare: therefore this vncircumcised Philistine shall bee as one of them, seeing hee hath railed on the host of the liuing God.* The like proceeding must bee in matters concerning eternall life. Little Dauid resembleth euery Christian: Goliah and the armie of the Philistines, resembleth Sathan and his power. He therefore that will bee resolued, that he shall be able to ouercome the gates of hell, and attaine to life euerlasting, must long keepe watch & ward ouer his owne heart, and hee must fight against his owne rebellious flesh, and crucifie it: yea hee must haue experiences of Gods power strengthening him in many temptations, before he shall bee fully assured of his attaining to the kingdome of heauen.

l Rom. 5. 4, 5.

m Psal. 23. 6.

n Psal. 23. 2, 3, 4.

o 1. Sam. 17. 32.

p Vers. 33.

q vers. 34.

r vers. 35.

s vers. 36.

XXII.

Thus much concerning faith it selfe: now follow the fruits & benefits of faith. By meanes of this speciall faith, the Elect are truely [a] *ioyned* vnto Christ, and haue an heauenly *communion* and fellowship with him; and therefore doe [b] in some measure inwardly feele his holy spirit mouing and stirring in them, as Rebecca felt the Twins to stirre in her wombe. Christ is as [c] the *head in the bodie*; euery beleeuer as a member of the same bodie: nowe as the head giueth sense and motion to the members, and the members feele themselues to haue sense, and to moone by means of the head: so doth Christ Iesus reuiue and quicken euery true beleeuer, and by his heauenly power maketh him to dó the good which he doth. [d] And as from the stocke, sappe is deriued to the grift, that it may liue and grow, and bring forth fruit in his kinde: so doe all the faithfull that are grafted into Christ the true vine. And as the grift looseth his wild nature, and is changed into the nature of the stocke, and bringeth forth good fruit: so in like maner it is with them that are in Christ, who by litle and litle are wholly renued [e] from euill to good.

a Eph. 1. 17 Vnion with Christ.

b Eph. 3. 20. Eph. 1. 19. 1. Cor. 3. 16 Communion with Christ.

c Eph. 1. 22 & 3.

d Rom. 6. 4 5. Ioh. 15. 1, 2 Eph. 4. 13. 16.

e Act. 15. 9.

XXIII.

The Elect beeing thus ioyned vnto Christ, receiue three wonderfull benefits from him, *Iustification, Adoption Sanctification.* Iustification is, when the Elect beeing in themselues rebellious sinners, and therefore firebrands of hell fire, & Gods owne enemies, f yet by Christ they are accepted of the Lord, as perfectly pure and righteous before him.

f 1. Cor. 1. 30 2. Cor. 5. 21.

XXIIII.

Iustification. This Iustification is wrought in this manner. Sinne is that which maketh a man vnrighteous, and the childe of wrath and vengeance. In sinne, there are three things which are hurtfull to man: the first is *condemnation*, which commeth of sinne: the second is, *actuall disobedience* of the lawe in sinne: the third is, the roote and fountaine of sinne, *originall corruption*. These are three deadly wounds, and three running sores in the hearts and consciences of all sinners. g Nowe Christ Iesus is perfectly righteous, and in him a sinner may finde three inestimable benefites answerable to the three former euills. First, the *sufferings of Christ* vpon the Crosse, sufficient for all mens sinnes. Secondly, *the obedience of Christ* in fulfilling the law. Thirdly, *the perfect holines* of the humane nature of Christ: these are three souereigne medicines to heale all wounded consciences: and they are as three running streams of liuing water to bathe and to supple the buised and contrite heart. h Now then commeth faith, and first layeth holde of the sufferings of Christ, and so a sinner is freed from the *punishment* and *guilt of sinne*, and from eternal damnation, & thus the first deadly wound is cured. i Againe, faith layeth holde on the perfect obedience of Christ, in fulfilling the law, and thus the second wound is cured. k Thirdly, faith applieth the *holinesse of Christs humane nature* to the sinner, and then he is accepted of God as perfectly righteous, & so his third deadly wound is cured. Thus a sinner is made righteous by the righteousnesse of Christ imputed to him.

g Luk. 1. 35 Colos. 2. 9 Ioh. 4. 34. Mar. 2. 17.

h Col. 2. 14 Gal. 2. 13. Eph. 1. 7.

i Rom. 4. 18, 19. Mat. 5. Esa. 52. 11. Phil. 2. 8.

k Rom. 8. 1 2, 3. Ioh. 7. 15.

XXV.

From true iustification proceede l many other benefits, & they are either outward, or inward. Outward benefits are three. The m first is *Reconciliation*, by which a man iustified is perfectly reconciled to God; because his sinne is done away, and he is araied with the perfect righteousnes of Christ. The n second is, that afflictions to the faithfull are *no punishments* for sinne, but onely fatherly and louing *chastisements*. For the guilt and punishment of sinne was borne of Christ. Now therefore, if a Christian be afflicted, it is no punishment: for then God should punish one fault twise, once in Christ, and the second time vpon the Christians: which thing doth not agree with his iustice: it remaineth therefore that afflictions are onely corrections in the faithfull. The third benefit is, that the man iustified doth o *deserue* and *merit at Gods hands* the kingdome of heauen. For beeing made perfectly righteous in Christ and by his righteousnes, he must needes *merit eternall life, in and by the merits of Christ*. And therefore Paul calleth it the *iustification of life*. Rom. 5. 18.

l Rom. 5. 1, 3, 4, 5, 6.

m Reconciliation. 2 Cor. 5 18.

n Rom. 5. 10, 11. 2. Cor. 6. Heb. 12. 6.

2. Sam. 7. 14. 2. Sam. 12. 13, 14. 2. Afflictions onely chastisements.

o Merain Christ. Mat. 19. 28, 29. Apoc. 2. 12 and 22. 6.

XXVI.

Inward benefits proceeding from iustification, are those which are inwardly felt in the heart, and serue for the better assurance of iustification, and they are principally fiue. The first is, *Peace and quietnes of conscience*. As all men naturally in Adam are corrupt, so all men naturally haue corrupt and defiled consciences, accusing them and arraigning them before Gods iudgement for their sinnes: in such wise that euery suspition of death and feare of imminent danger maketh a naturall man stand agast at his wits ende, knowing not what to doe: p but by faith in Christ, the Christian is perswaded of remission of his sinnes, and so the disquietnesse of his conscience is appeased and he hath an inward peace in all extremities, which cannot be taken from him.

1 Peace of conscience.

p Heb. 10. 22. Rom. 5. 1. and 26. 19.

XXVII.

A difference betweene a dead conscience and a quiet conscience. The slumbering and dead conscience is much like to the good conscience pacified, & many through ignorance take the one for the other. But they may be seuered and discerned thus. First, let the beginning Christian examine himselfe, whether his conscience was afflicted with the sense of Gods iudgements and pressed downe with the burthen of his sinne before hee came to that quietnes: for then he may be in good hope, that it was the Spirit of God who brought that peace, because God hath promised, q *That he wil dwell with the humble and contrite, to reuiue and quicken them*. But if he haue alwayes had that peace from the beginning of his dayes, he may easily deceiue himselfe, by taking the numnesse and securitie of a defiled conscience, for the true peace of conscience. Se-

q Ioh. 7. 37 Esa. 57. 15.

condly, let him ſearch from whence this peace of his conſcience proceedeth. [g] For if it come from any thing els but from the certentie of the remiſſion of ſinne, it is no true peace: as many, flattering themſelues in ſinne, and dreaming of a pardon, are thereupon quiet, and the deuill is readie enough to put this into their mindes: but this can be no true peace. Thirdly, let him examine himſelf if he haue a care to keepe a good conſcience: which if he haue, he hath alſo receiued from the Lord a good and a quiet conſcience. [h] For if God beſtow vpon any man a gift concerning his ſaluation, he giueth him alſo care to keepe it.

g Rom. 5. 1 Heb. 9. 14.

h Act. 3. 3. and 24. 16

XXVIII.

2. Entrance with boldnes, vnto Gods preſence.

The ſecond inward benefit is, [i] *An entrance into Gods fauour*, and a perſeuerance in it, which is indeede a wonderfull benefit. When a man commeth into fauour with his Prince, then he is bold to come vnto him, & he may haue free acceſſe vnto his preſence, and hee may ſue to his Prince for any benefite or preferment whereof he ſtandeth in neede, & may obtaine it before any other: ſo they which are in Gods fauour by reaſon that they are freely pardoned, and iuſtified in Chriſt, doe boldly approach into Gods preſence, and they are readie to aske, and ſure to obtaine any benefite that is for their good. [k]

i Eph. 2. 12 Rom. 5. 2.

k Rom. 5. 3 and 8. 17.

III.

3. Ioy.

The third is a *ſpirituall ioy in their hearts*, euen then when they are afflicted: becauſe they looke certenly to obtaine the Kingdome of heauen. The fourth is, [l] that *the loue of God is ſhed in the hearts* of the faithfull by the holy Ghoſt: that is, that the holy Ghoſt doth make the faithfull very euidently to feele the loue of God towardes them, and doth as it were, fill their hearts with it.

IIII.

4. Feeling of Gods loue.

l Rom. 5. 5 1 Ioh. 1. 3 Gal. 3. 16. Heb. 2. 11, 12. 1. Pet. 2. 9. Heb 6. 7, 8 1. Cor. 3. 22.

XXIX.

The ſecond maine benefite is [a] *Adoption*, whereby they which are iuſtified, are alſo accepted of God as his owne children. From *Adoption* proceed many other benefits. Firſt the elect child of God hereby is *made a brother to Chriſt*. Secondly, he is a King, and the Kingdome of heauen is his inheritance. Thirdly, he *is lord ouer all creatures* ſaue Angels. Fourthly the holy *Angels miniſter* vnto him for his good: they guard him and watch about him. Fifthly, all things, yea grieuous afflictions & ſinne it ſelfe, turne to his good; though in his owne nature it bee neuer ſo hurtfull: [b] and therefore death (which is moſt terrible (vnto him is no entrance into hell, but a narrow gate to let him into euerlaſting life. Laſtly, beeing thus adopted, he may looke for comfort at Gods hand, anſwerable to the meaſure of his affliction: as God hath promiſed.

Heb. 1. 14, 15. Rom. 8. 28 2. Cor. 12. 7. 1 2 3 4 5 b Heb. 2 15 2. Cor. 15. 54, 56. Rom 5. 5. 1. Cor. 10. 10.

6

XXX.

Affurance of adoption.

The inward aſſurance of Adoption is by two witneſſes. The firſt is our ſpirit, that is, an heart and conſcience ſanctified, by the ſprinkling of the blood of Chriſt. Now becauſe it commeth to paſſe that the teſtimonie of our ſpirit is often feeble and weake, God of his goodnes hath giuen his owne ſpirit to bee a fellow witneſſe with our ſpirit: for the Elect haue in themſelues the ſpirit of Ieſus Chriſt, teſtifying vnto them and perſwading them that they are the adopted children of God. [c] For this cauſe the holy Ghoſt is called the *ſpirit of adoption*, becauſe it worketh in vs the aſſurance of our adoption: [d] and it is called a pawne or earneſt. For as in a bargaine, when part of the price is payed in earneſt, then aſſurance is made, that men will pay the whole: ſo when the child of God hath receiued thus much from the holy Ghoſt to be perſwaded that he is adopted & choſen in Chriſt, he may be in good hope, and he is already put in good aſſurance, fully to enioy eternall life in the kingdome of heauen.

c Rom. 8. 16. Gal. 4. 6. 1. Pet. 1. 21

The ſpirit of adoption.

d 1. Cor. 1. 22.

[e] Indeede this teſtimonie is weake in moſt men and can ſcarſe be perceiued: becauſe moſt Chriſtians, though they may be olde in reſpect of yeares, yet generally they are babes in Chriſt, and not yet come to perfect growth: and may finde in themſelues great ſtrength of ſinne, and the graces of God to be in ſmall meaſure in them. And againe, the children of God beeing moſt diſtreſſed, as in time of triall, and in the houre of death, then the inward working of the holy Ghoſt is felt moſt euidently. But a reprobate cannot haue this teſtimonie at all: though indeed a man flattereth himſelfe and the deuill *imitating the ſpirit of God*, doth vſually perſwade carnal men and hypocrites that they ſhall bee ſaued, But that deuilliſh illuſion, and the teſtimonie of the ſpirit may be diſcerned by two notes. The 1. is, heartie and feruent prayer to God in the name of Chriſt. For the ſame ſpirit that teſtifieth to vs that wee are the adopted children of God, doth alſo make vs cry, that is, feruently with groanes and ſighs filling heauen and earth, pray to God. Nowe, this heartie, feruent, and loud crying in the eares of God, can the deuill

e Rom. 8. 29. 1. Ioh. 3. 2. Coloſſ. 3. 3 1. Cor. 3. 1, Eph. 4. 14.

Labour in prayer: for it is the proper ſpirit of adoption: and in prayer, wee ſhall moſt of all feele the ſpirit of adoption.

deuill giue to no hypocrite: for it is the ſpeciall marke of the Spirit of God. The other note is, that they which haue the ſpeciall teſtimonie from the ſpirit of God, haue alſo in their hearts the ſame affections to God, which children haue to their father; namely loue, feare, reuerence, obedience, thankfulneſſe, for they call not vpon God, as vpon a terrible iudge, but they crie Abba, that is, father. And theſe affections they haue not, whome Sathan illudeth with a phantaſticall imagination of their ſaluation: for it may be, that through *hypocriſie*, or through *cuſtome*, they may cal God father, but in truth they cannot doe it.

XXXI.

The elect beeing thus aſſured of their adoption and iuſtification, are indued with hope: [a] by which they looke patiently for the accõpliſhing of all good things which God hath begunne in them. And therefore they vndergoe all croſſes and afflictions with a quiet and contented minde becauſe they know that the time will come when they ſhall haue full redemption from all euills. This was [b] *the pacience of Pauls hope*, when he ſaide, that nothing in the world could ſeuer him from the loue of God in Chriſt. And like to this was the patience of Policarpe, & of Ignatius, who when he was condemned & iudged to be throwne to wild beaſts, & nowe heard the Lions roaring, he boldly and yet patiently ſaid; *I am the wheate of Chriſt, I ſhal be grõd with the teeth of the wild beaſts, that I may be found good bread.* Alſo the ſame was the patience of the bleſſed Martyr S. Laurence, who like a meeke lambe ſuffered himſelfe to be tormented on a fiery gridyron: and when he had bin preſſed downe with fire pikes for a great ſpace. in the mighty ſpirit of God, ſpake vnto the Emperour that cauſed him thus to be tormented, on this wiſe.

This ſide is now roſted enough,
turne vp, O tyrant great:
Aſſay whether roſted or rawe,
thou thinkeſt the better meate.

Hope.
[a] Rõ. 8. 25. and 5. 5. 2 Cor. 5. 6, 7. Heb. 11. 2.
[b] 1. Theſſ. 1. 3. Rom. 8. 38

XXXII.

Sanctification.
[b] Act. 15. 9 Pſal. 103. 5 Eze. 11. 19 Pſal. 51. 12
[c] Gal. 5. 24 Col. 3. 5.

The third maine benefit is [b] inward *ſãctification*: by which a Chriſtian in his minde, in his will, and in his affections is freed from the *bondage* and *tyranny* of ſinne and Satan, and is by little and little inabled through the ſpirit of Chriſt to deſire and approoue that which is good, and to walk in it. And it hath two parts. [c] The firſt is *mortification*, when the power of ſinne, is continually weakned, conſumed, and diminiſhed. [d] The Second is *viuification*, by which *inherent righteouſnes* is really put into them, and afterward is continually increaſed.

[d] Eph. 1. 1. 1. Cor. 15. 45.

XXXIII.

Mortification.

This ſanctification is wrought in all chriſtians after this manner. After that they are ioyned to Chriſt, and made myſtically bone of his bone, and fleſh of his fleſh, Chriſt worketh in them effectually by his holy ſpirit, and his workes are principally three. Firſt, [e] he cauſeth his owne death to worke effectually the death of all ſinnes, and to kill the power of the fleſh. For it is as a corraſiue, which beeing applied to the part affected, eateth out the venome and corruption: and ſo the death of Chriſt by faith applyed, fretteth out and conſumeth the concupiſcence & the corruption of the whole man. Secondly, his buriall cauſeth the buriall of ſinne, as it were in a graue. [f] Thirdly, his reſurrection ſendeth a quickning power into them, & ſerueth to make them, riſe out of their ſin, in which they were dead and buried, to worke righteouſnes, and to liue in holines of life. Lazarus bodie lay foure dayes, and ſtanke in the graue, yet Chriſt raiſed it and gaue him life againe, and made him doe the ſame workes that liuing men do: ſo alſo Chriſt dealeth with the ſoules of the faithfull; they rot and ſtinke in their ſinnes, and would periſh in them, if they were left alone: but Chriſt putteth a heauenly life into them, and maketh them actiue and liuely to doe the will of god in the workes of chriſtianity, and in their workes of their callings. And this ſanctification is throughout the whole man in the ſpirite, ſoule and minde, 1. Theſſ. 5. 23. And here the *ſpirit* ſignifieth the mind and memory; the *ſoule*, the will and affections.

[e] Rõ. 6 3, 4 Col. 2. 12. & 3 2, 5. Viuificatiõ in the firſt reſurrectiõ.
[f] Phi. 3. 10 Rom. 6. 4.

XXXIIII.

The ſanctification of the mind is the enlightning of it with the true knowledge of Gods word. It is of two ſorts, either *ſpirituall vnderſtanding*, or *ſpiritnall wiſedome*. *Spirituall vnderſtanding* is a generall conceiuing of euery thing that is to be done or not to be done, out of Gods word. *Spirituall wiſedome* is a worthy grace of God, by which a man is able to vnderſtand out of Gods word, what is to be done or not to be done in any particular thing, or action, according to the circumſtances of perſon, time, place, &c. Both theſe are

in euery Chriſtian, otherwiſe Paul would
k Col.1.9. neuer haue prayed for the Colloſſians, [k] *that they might be fulfilled with knowledge of Gods wil,in al wiſdome & ſpiritual vnderſtanding.* In both theſe excelled Dauid, who
l Pſal. 119 105. teſtified of himſelfe, that *Gods word* [l] *was a lanterne to his feete, and a light to his paths*:
m v.98.99. and that *God* [m] *by his commaundements had made him wiſer then his enemies*: that *he had more vnderſtanding then all his teachers, becauſe Gods teſtimonies were his meditations*
n 100. [n] *that he vnderſtood more then the ancient, becauſe he kept Gods precepts.* The properties of the minde enlightened are ſpecially two. The firſt is, that by it a Chriſtian ſees his owne blindnes, ignorance, and vanitie, as appeareth in Dauid, who beeing a Pro-
o 18. phet of God, yet praied, [o] *Open mine eyes (O Lord) that I may ſee the wonders of thy law.* And thēce it is that the godly ſo much bewailed the blindnes of their minds. Cōtrariwiſe, the wicked [p] man in the middeſt
p Ioh.9.42 of his blindnes, thinks himſelfe to ſee. The ſecond is, that the mind runneth and is occupied in a continuall meditation of Gods
q Pſal.1.2. word. So Dauid ſaith, the [q] *righteous mans delight is in the law of the Lord, and in his law doth he meditate day and night.*

XXXV.

Sanctification of the memory

The memorie alſo is ſanctified in that it can both keepe and remember that which is good and agreeable to Gods wil; whereas naturally it beſt remembreth lewdnes, and wickedneſſe, and vanity. This holy
r Pſal.119. 11. memorie was in Dauid: [r] *I haue hid thy promiſes in mine heart, that I might not ſinne againſt thee.* And Marie [ſ] *kept all the ſayings*
ſ Luk.2.19 *of Chriſt and pondered them in her heart.* And to the exerciſe of this memorie, Salomon hath a good leſſon, *My ſonne hearken vnto my wordes, incline thine eares vnto my*
t Prou 3.8 *ſayings:* [t] *let them not depart from thine eyes, but keepe them in the middeſt of thine heart.*

XXXVI.

Sanctification of the will.

Furthermore, the will of a Chriſtian is renued and purified by Chriſt, which appeareth in that it is ſo far forth freed from ſinne, that it can wil & chooſe that which is good and acceptable to God, and refuſe that which is euill, according to that of
u Phi.2.13 Paul, [u] *It is God which worketh in you the wil and the deed, euen of his good pleaſure.* Nowe, if a man be conſidered as he is naturally, he can neither will, nor performe that
x Iob.15. 16. Ephe.2.2 Luk.11.22 [x] which is good, but only that which is euill: for he is ſold vnder ſinne, as the oxe or the aſſe, & committeth iniquity, as the fiſh draweth in water; yea he is in bōdage vnder Satā, who inſpireth his mind with vile motions, and boweth his wil, affections, & the members of his body to his curſed wil: ſo that for his life, he is not able to do any thing but ſinne and rebell againſt God. And it muſt be remembred, that although the Chriſtian mans will be freed *in part frō the bondage* of ſinne in this life, yet it ſhall *not be free from the power* of ſinne vntill the life to come: for [y] Paul that worthy Saint *ſaith of himſelfe being regenerate, that he was carnall and ſold vnder ſinne.* y Rō.7.14

XXXVII.

Sanctification of the affections.

Sanctified affections are known by this that they [z] are moued and inclined to that which is good, to embrace it: and are not commonly affected and ſtirred with that which it euill, vnleſſe it be to eſchewe it. Examples hereof are theſe which followe.
z Rō.12.9
a Rom.12. 15. b Luk.10. 20. c Pſ.143.6 d Eſa.66.2 e Pſa.48.2 f 2.Pet.1.8 Pſ.119.136 g Rō.12.13 h Col.3.12 i Eph.4.26 k 2.Cor.7 18. l Iob.3.14 m Pſa.119 128. n verſ.Pſ7 o Mat.8.10 p Pſa.2.11 q Act.9.31 r 1.Pet.16. 11.Pet.4. 13. t Pſal.33. 20.21. u Rō.8.23 x 2.Cor.5. 2. y Pſa.86.8 z Phil.3.8.
[a] *To reioyce with them that reioyce And to weepe with them that weepe.* [b] *To reioyce becauſe a mans name is written in heauen.* [c] *To deſire Gods preſence and fauour, as the drie land deſireth water.* [d] *To feare and tremble at Gods word.* [e] *To long and to faint after the places where God is worſhipped.* [f] *To be vexed in ſoule from day to day in ſeeing and hearing the vnlawfull deedes of men: and to ſhedde riuers of teares becauſe men breake Gods commandements.* [g] *In feruencie of ſpirit to ſerue the Lord.* [h] *To put on the bowels of compaſſion towards the miſeries of men.* [i] *To be angrie & ſinne not.* [k] *To ſorrow for the diſpleaſing of God.* [l] *To loue the brethren in Chriſt.* [m] *To admire at the word of God,* [n] *To loue Gods commandements aboue gold.* [o] *To admire the graces of God in others.* [p] *In feare to ſerue God, and to reioyce in trembling.* [q] *To walke in the feare of God, and to be filled with the ioy of the holy Ghoſt.* [r] *To be beaten thorough manifold temptations.* [ſ] *To reioyce* [t] *in being partaker of the ſufferings of Chriſt. To waite on the Lord, to reioyce in him, & to truſt in his holy name.* [u] *To wait for the full redemption.* [x] *To ſigh, deſiring to enioy eternall life.* [y] *To loue the habitation of Gods houſe, and the place where his honour dwelleth.* [z] *To eſteeme all things as loſſe and dung in reſpect of Chriſt.*

XXXVIII.

Zeale for Gods glory

But among all theſe ſanctified affections, there are foure ſpecially to be marked. The firſt is a zeale for Gods glorie: by which a Chriſtian is thus affected, that rather then God ſhould looſe his glorie, he could be content to haue his owne ſoule damned. As it was with Moſes, who feared leaſt God ſhould looſe his glorie, if he did vtterly deſtroy the Iſraelites for their idolatrie

trie, whome he had choſen to be his people: and therefore in this reſpect prayed
[a] Exo. 32. 32. vnto the Lord, [a] *Therefore now if thou pardon their ſinne, thy mercie ſhall appeare: but if thou wilt not, I pray thee raſe me out of the*
[b] Rom. 9. 3. *booke which thou haſt written.* [b] And Paul could haue wiſhed with all his heart to be cut off from all fellowſhip with Chriſt, & to be giuen vp to eternall deſtruction, for his countrey men the Iewes, and for Gods glory ſpecially. Some may ſay, this affection is not common to all, but peculiar to ſuch as are lead with ſuch an exceeding affection, as theſe holy men were, & which haue their hearts ſo pierced and kindled with diuine loue, and ſo rauiſhed with the ſame out of themſelues, that they forget all other things, yea themſelues, hauing nothing before their eyes but God, and his glorie. To this I anſwer, that this affection is cõmon to al, though the meaſure of it be diuers, in ſome more, in ſome leſſe: which appeareth in that our Sauiour Chriſt teacheth euery one in his prayer which he made, before he craue any other thing, either concerning God, or himſelfe, to pray that Gods name may be ſanctified. For by this all Chriſtians are taught that they are to ouerpaſſe all conſiderations of themſelues, their owne pleaſure and profite; their ſaluation or damnation: and abſolutely with an heartie affection, to ſeeke after the glorie of God in all their doings, that as Gods glorie is moſt deare vnto himſelfe, ſo it may appeare alſo that it is moſt deare vnto them. If any thinke it ſtrange that Moſes, Paul, or any other ſhould be content to fall into miſerie, to looſe their liues, and to be caſt into eternall perdition in hell fier, with reprobate and damned ſpirits, rather then Gods honour ſhould be turned into diſhonour and blaſphemie: let them conſider that wonderfull is the power of true loue, [c] *which maketh all things eaſie*: [d] which is *as ſtrong as the graue*, that ouercomes all, and was neuer yet ouercome: *which is as a flaming fire*, that a whole ſea of water cannot quench. And the loue which theſe mẽ had to God did ſo rauiſh them, that they felt nó feare of hell fire.

[c] 1. Cor. 13. 7.
[d] Cant. 8. 6, 7.

XXXIX.

The ſeare of God.

The ſecond affection is the feare of God, a moſt excellent and wonderfull grace of God Salomon [e] matcheth it, yea preferreth it too, before all things in this world, making it the ende of all. Without it a mã cannot be wiſe, it is the firſt ſtep to wiſdome, [f] *in it is aſſured ſtrength* alſo *it is a welſpring of life to eſchew the ſnares of death*. The Churches of Iudea beeing in peace, were edified, and walked in the [g] *feare of God*, and were abundantly filled with the comfort of the holy ghoſt. In this feare of God there be two parts: the firſt is a perſwaſion in the heart, that a mã is in Gods preſence whereſoeuer he is, & whẽ he by infirmity forgets God, a drawing of himſelfe into Gods preſence. As it was in Dauid, [h] *I haue* (ſaith he) *ſet the Lord alwaies before me. For he is at my right hand, therefore I ſhall not ſlide.* And this his being in the preſence of God, he ſetteth downe moſt excellently in the 139. Pſalme. [i] *Enoch walked with God.* [k] *Abraham is commanded to walke before God & to be vpright.* The ſecond part of the feare of God is, in Gods preſence to ſtand in awe of him; which is when a man takes heede to his wayes leaſt he offend God. This aduiſe, Dauid giues to Sauls Counſellers. [l] *Stand in awe and ſinne not.* Pharao commanded the midwiues of Egypt to kill all the male childrẽ of the Iſraelites at their birth: they did it not, becauſe [m] *they ſtood in awe of God*, fearing to diſpleaſe him. And hence it is, that the [n] godly heare *Gods word with feare and trembling.*

[e] Eccl. 12. 14.
[f] Prou. 14. 26.
[g] Act. 9. 31.
[h] Pſal. 16. 8
[i] Gen. 5. 22
[k] Gen. 17. 1
[l] Pſal. 4. 4.
[m] Exo. 1. 17
[n] Eſa. 66. 2.

XL.

Hatred of ſinne.

The third is, the hatred and deteſtation of ſinne, becauſe it is ſinne, and ſpecially of a mans owne corruptions: wherewith a Chriſtian is ſo turmoiled, that in regard of them and for no other cauſe, he moſt heartily deſireth to be forth of this moſt miſerable world, that he may be diſburdened of his ſinne, and leaue off to diſpleaſe God. Paul feeles in himſelfe a huge maſſe of deadly corruption, it makes him deeme himſelfe moſt miſerable, and to mourne becauſe he was not deliuered from it, ſaying, [o] *Oh miſerable man that I am! who ſhall deliuer me from this bodie of death?* Againe, it is ſinne that makes the Church complaine *that ſhe is blacke, that the ſunne hath looked vpon her*, and therefore ſhe cryes, [q] *Come Lord Ieſus, come quickly.*

[o] Rom. 7. 24.
[p] Cant. 1. 4.
[q] Reue. 22. 20.

XLI.

The fourth is, ioy of heart in conſideration of the neerenes or preſence of the terrible day of iudgement. The [r] reprobate either trembleth at the conſideratiõ of the day of iudgement, or els in the ſecurtie of his heart he regardeth it not. And when he ſhall ſee the ſignes of the comming of Chriſt, [s] *his hayre ſtandeth vp for very*

[r] Luk. 21. 27.
[s] 2. Tim. 4. 8. 2 Cor. 5. 6. 7.

t Luk.21. 26. feare, and *he ſhall* t *call the hilles to fall vpon him*: but contrariwiſe, the faithfull *loue the ſecond comming of Chriſt*, & therefore wait and long for it: & when they ſhall ſee the u Luk.21. 28. ſignes of it, they ſhall u lift vp their heads, becauſe the full accompliſhment of their redemption is at hand.

XLII.

Sanctification of the bodie. The ſanctification of the bodie is, when x Rom.6. 19. x all the members of it are carefully preſerued from being meanes to execute any ſinne: and are made the inſtruments of righteouſnes and holines. So Paul prayed y 2. Theſſ. 4.4. for the Theſſalonians y *that they might know how to poſſeſſe their veſſels in holines, and in honour, and not in the luſt of concupiſcence, as the Gentiles doe which know not God.* And z Iob.31.1 Iob z *made a couenant with his eies not to look on a woman.* In whoſe example it appeareth how euery member is to be kept pure and holy.

XLIII.

A conſolation. If any humbled Chriſtian finde not this meaſure of ſanctification in himſelfe, yet let him not be diſcouraged. For if any man a Rom.8.5 haue a a willingnes and a deſire to obey all Gods commandements, he hath the ſpirit, and he who hath the ſpirit is in Chriſt, and he who is in Chriſt ſhall neuer ſee damnation. And though hee faile greatly in the action of obedience, yet God will accept his affection to obey, as obedience acceptable vnto him. God will approoue of thee for his owne worke which he hath wrought in thee, and not reiect thee for thine.

XLIV.

Repentance. From ſanctification ariſeth repentance. For a man cannot hate his own ſinnes before he be ſanctified: and he cannot truly repent for them before he hate them. Repentance is when a man b Act.16. 26. b turnes to God, and brings foorth fruits worthie amendment of life. This turning vnto God hath two parts. The firſt a purpoſe and reſolution of heart neuer to ſinne any more, but to lead a newe life. This was in Dauid, who fully *purpoſed to keepe Gods commandements*, c Pſal.119. 6. and c *applied his heart to fulfill his ſtatutes vnto the ende.* And vnto this did Barnabas d Act.11. 23. exhort the brethren at Antioch, d *that with full purpoſe of heart, they would cleaue vnto the Lord.* The ſecond part is an holy labour in mans life and conuerſation to purifie and cleanſe himſelfe from ſinne: of e 1.Ioh.3 3 this ſpeaketh Iohn, e *And euery one that hath this hope in him purgeth himſelfe euen as he is pure.* This did Dauid practiſe, as may appeare in that he ſaide, f *Certenly, I haue cleanſed my heart in vaine, and waſhed my hands in innocencie.* If any maruaile howe repentance followeth ſanctificatiõ, conſidering it is the firſt thing of all, that the Prophets, Apoſtles, and Miniſters of God preach vnto the people whom they would winne to Chriſt: I anſwere, that all other graces are more hidden in the heart, whereas repentance is open, and ſooner appeareth to a mans owne ſelfe, and to the eyes of the world. It is like the budde in the tree, which appeareth before the leafe, the bloſſome, the fruit: and yet in nature, it is the laſt: for a man muſt be renewed, and come to an vtter diſliking of his owne ſinnes, before hee will turne from them, and leaue them. f Pſal.73. 13. Repentance after faith and ſanctification in nature, but firſt in ſenſe & appearance.

XLV.

By this it may appeare, that there is one manner of ſinning in the godly, and another in the vngodly, though they fall both into one ſinne. A wicked man when hee ſinneth in his heart he giueth full conſent to the ſinne: but the godly though they fall into the ſame ſinnes with the wicked, yet they neuer giue full conſent: for they are in their mindes, willes, and affections partly regenerate, and partly vnregenerate, and therefore their willes doe partly will and partly abhorre that which is euil: according as Saint Paul ſaith of himſelfe, g *I delight in the law of God according to the inner man, but I ſee another law in my members rebelling againſt the law of my minde, and leading me captiue, &c.* And that the godly man neuer giueth full conſent to ſinne, it is euident by three tokens. Firſt, before hee commeth to doe the ſinne, he hath no purpoſe nor deſire to doe it: but his purpoſe and deſire is to doe the will of God contrary to that ſinne. Secondly in the act or doing of the ſinne, his heart riſeth againſt it, yet by the ſtrength of temptation, & by the mightie violence of the fleſh, he is haled and pulled on to doe wickednes. Paul ſaith of himſelfe, that *he was ſold vnder ſinne*, that is, he was like a ſlaue, who deſireth to eſcape out of his maſters hands, and yet is faine in great miſerie to ſerue him. Thirdly, after hee hath ſinned he is ſore diſpleaſed with himſelfe for it, and truely repenteth. As h Peter before the denying of his maſter, had no purpoſe to doe it, but rather to die in his cauſe. In the act he had a ſtriuing with himſelfe, as appeareth by this that firſt he anſwered faintly, *I know not what* g Rom.7. 22. h Mat. 26.69, 70, 71,72.

Mean

thou sayest: and yet after when the assault of Satã more preuailed, he fel to swearing, cursing, and banning. And after his fall hee repented himselfe and wept bitterly for it. All was contrary in Iudas, who went to betray his master with full intent and purpose: for the deuill long tempting him vnto it, *entred into him*, that is, made him yeelde, and resolued himselfe to doe it.[i] Afterward when Christ was betrayed and condemned, Iudas was not sorrowfull for his sinne with a godly sorrow, but in despaire of mercy hanged himselfe.

i Matth. 27. 3.

XLVI.

Fruits of repentance.

Fruits worthie of amendment of life are such fruits as the[k] *trees of righteousnesse beare*, namely, good workes: for the doing of a good worke there be three things requisite: First, it must proceede from iustifying faith. For the worke cannot please God except the person please him, and the person cannot please him without this faith. Secondly, it is to be done in obedience vnto Gods reuealed word.[l] *To obey is better then sacrifice, and to harken is better then the fat of Rams.* Thirdly, it is to be referred to Gods glorie,[m] *Whether ye eate or drinke* (saith Paul) *or whatsoeuer ye doe, doe all to the glory of God.* The speciall workes of Christians, which they and none but they truely performe, are these fiue which follow.

k Esa. 61. 3. 2. Tim. 1. 5.

l 1. Sam. 15 22.

m 1. Cor. 10. 31.

XLVII.

Hearing of the word.

The first is: good hearing of the word,[y] *My sheepe* (saith Christ) *heare my voice and follow me.* And againe: *he which is of God heareth his voice.* And this was one note of the faithful in the primitiue church to assemble to heare the word. This good hearing of the word is the sauing hearing that bringeth life eternall. In this action, Christians are vsually thus disposed. Before they come to heare the word of God they make themselues readie to heare it, as the men of Berea did,[z] *who receiued the word with all readines.* This preparation standeth in two points: First, they disburden themselues of all impediments, that like vnto runners in a race, they *may*[b] *bee swift to heare*: these impediments, are sinne and troubled affections: and they come with humbled hearts[c] *as foales, that they may become wise.* Secondly, they quicken vp themselues, and come vnto the assemblies, hungring and thirsting after the word of God, as men doe after meat and drinke.

y Ioh. 10. 27. Ioh. 8. 47.

z Act. 17. 11.

b Iam. 1. 21 Psal. 26. 67

c 1. Cor. 3. 18

When they come in, hearing Gods word, first, their mindes are fixed and attentiue only to that which is spoken, as[d] Lydias was. Secondly, they truly beleeue the word of God, & carefully apply it to their owne soules. Thirdly, they feele the liuely power of it in themselues: it is as[e] *salt* in them, to draw out their inward corruption; it is to them the[f] *sword of the spirit*, and as a[g] sacrificing knife in the hand of Gods minister, by which their flesh is killed, and they *are offred vp in a liuing sacrifice* to God: it is[h] *spirit and life* to quicken and reuiue their soules that are dead in sin: and the reason of this is plaine: The word of God preached is as a cup of wine: the true christian is the Lords guest, but he hath sauce of his own: he bringeth his sugar with him, namely, his true faith, which[i] *he tempereth and mingleth* with Gods word, & so it becommeth vnto him as a cup of sweet wine, & as water of life. Now the hypocrite, because he bringeth no faith with him, drinketh of the same, but he findeth the wine to be sowre and tart, and voide of relish, & in truth it is vnto him as a cup of ranke poison. Againe, they[k] heare the word of God *as in Gods presence*, and therefore their hearts are full of *feare and trembling*. And they receiue the Worde, *not*[l] *as from man but as from Christ Iesus* the only[m] *Doctor of the Church*: and they regard not so much the Embassadour, or his ability, as the Embassage of reconciliation sent from the king of heauen.

d Act. 16. 14.

e Mat. 9. 40.

f Eph. 6. 17.

g Rom. 1 5. 16.

h Ioh. 6. 63

i Heb. 4. 2.

k Act. 12. 34. Esa. 66. 2.

l 1. Thess. 2. 13.

m Mat. 17. 5. 1. Pet. 5. 4.

After they haue heard the Worde, they are bettered in knowledge and in affectiõ, and they[n] remember it, and meditate vpon it continually, that they may frame all their doings by it. Worldly men vse to buy bookes of statutes, and to haue them in their houses to read on, that they may know how to auoide danger of law. And so the faithfull do alwaies set before them Gods word, and in all their doings it *is*[o] *their Counseller*, least they should come into danger of Gods displeasure.

n Psal. 119 11.

o Psal. 119 24.

XLVIII.

Receiuing of the Sacraments.

The second worke is, the receiuing of the Sacrament, of Baptisme once onely, when a man is openly and solemnly admitted into the Church: and of the Lords supper often. The first sealeth vp to the heart of a Christian, that he is vnited vnto Christ, & hath true fellowship with him in beeing fully iustified before God, and inwardly sanctified. The second serueth to seale vp in the heart of a Christian the cõtinuall growing & increasing of the same graces. This thing euery true beleeuer shal haue of-

often experience of, either in or after the receiuing of the Sacrament: and yet it ſhal not be ſo alwaies, for ſomtimes the church
p Cant.2.5 being p *brought into Chriſts wine ſeller, ſhall fall into a ſwowne* and not feele any refreſhing there. Yet the beleeuer is not to be diſmayd, if he feele not alwayes comfort preſently after the Sacrament. A ſick man feeles no comfort or nouriſhment, when he eateth meate, and yet it preſerueth his life: So the weake chriſtian: though he feele himſelfe not nouriſhed at the Sacrament by Chriſts body and blood, yet he ſhal ſee in time that his ſoule ſhall bee preſerued thereby vnto euerlaſting life. Furthermore, when a chriſtian feeleth no comfort by the Sacrament, let him then humble himſelfe before the Lord more heartilie then euer before, confeſſing his ſinnes and praying for increaſe of grace, and then he ſhall feele the fruite of the Sacrament.

XLIX.

Reliefe of the poore. The third worke is, a relieuing of the poore brethren in Chriſt, proceeding of a brotherly kindneſſe towards them. This is a ſpeciall worke not to be done to all men
q Gal 6.11 alike, as Saint Paul ſaith, q *Do good to all men, but eſpecially to them of the houſhold of faith*. Directions for this matter are the
r Act.2.44 faithfull of Hieruſalem, r *who were all in*
i Act.4.32 *one place, and had all things common: namely in vſe. And they ſold their poſſeſſions and goods and parted them to all men: as euery one had need.* Alſo the brethren at Corinth
t 2.Cor.8. 23. in their extreame pouertie t relieued the churches of Macedonia liberally, not only *according to their power*, but alſo ſtraining themſelues *beyond their power*. Yea this reliefe muſt goe further, euen to the beſtowing of a mans life, if neede ſo require (as
u 1.Ioh. 3. 16. Saint Iohn ſaith) u *Hereby we haue perceiued loue, that he laid downe his life for vs: therefore we ought alſo lay downe our liues for the brethren.*

L.

Prayer. The fourth worke, is true praier: and Saint Luke ſetteth out the faithfull, and the
a Act.9.14 children of God, by this diſcription: a *That they call on the name of the Lord*: As on the
b Pſal.14.4. contrary it is ſaid of the wicked, b *That they*
c Pſal.145. 18. *call not vpon God.* c *The true Chriſtian cal-*
d Rom.8.16. *leth on the Lord in truth.* For d *the ſpirit of*
e Zach.12. 10. *adoption, which is the* e *ſpirit of praier* is his Schoolemaſter to teach him to doe it.

In praier he is thus diſpoſed: firſt, be-
f Eccl.5.1. Dan.9.4. fore he praieth, f he is ſtricken with ſome feare and reuerence in regard of Gods maieſtie, for he conſidereth that praier is a familier talking with God.

Secondly, he is inwardly g touched with
g Dan.9.4 a huely feeling of his owne wants, but eſpecially he is vexed and grieued at his owne ſinne and rebellion: and this ſenſe of his miſerie is as a ſpurre to quicken his benummed heart.

Thirdly, he humbleth himſelfe before his God, and layeth h open his heart before
h 1.Sam.1. 15. the Lord, ſhewing a feruent and longing deſire to obtaine thoſe things of which he findeth an extreame want in himſelfe, as the Prophet Dauid did, whoſe i *deſire was*
i Pſa.143.6 & 42.1,2. *like the yawning of the drie ground*; and this proceedeth from k the ſpirit of God which
k Ro.8.26 ſtirreth vp groanings in the heart, which a man oftentimes for his life cannot expreſſe.

Fourthly, when he maketh his requeſt, he doubteth not, but by l faith he beleeueth that God will graunt his requeſt, which he maketh according to his word.
l Mark 11. 24.

The ground of his perſwation is double: the firſt is, m Chriſt Ieſus, by whoſe merits
m Ro.8.32 as he hath obtained remiſſion of ſinnes, ſo he looketh to obtaine all things elſe: The
n 1oh.5. 14.15. n other ground is, the comfortable promiſes of God which he hath made, that hee will heare them who truely call vpon him.

Fiftly, he praieth not for a brunt or two, but he continueth in prayer: And although God ſeeme not to heare him at the firſt, o yet he patiently waiteth on the Lord
o 1.Theſſ. 5.17. and ſtill calleth vpon him.

LI.

A lawfull calling The fift worke is, to walke in ſome lawfull calling with painefulneſſe, and vprightneſſe, ſo that in performing al the duties of it, a p man may keepe a good con-
p Act.24. 16. ſcience before God and man. Thus Dauid determined to walke in the gouernmẽt of his houſe and kingdome. q *I will doe*
q Pſal.101 2. *wiſely* (ſaith he) *in the perfect way till thou comeſt to me, I will walke in the vprightneſſe of mine heart, in the middeſt of mine houſe: I will ſet no wicked thing before mine eyes: I hate the worke of them that fall away: it ſhall not cleaue vnto me.* This ſincerity of Dauids behauiour in his calling made him bolde to offer himſelfe to be tried not only by men, but much more by the Lord God himſelfe and to be puniſhed accordingly.
r Pſa.26 1,2. Pſa.119. 23. Pſal.18.23 24. r *Iudge me O Lord* (ſaith he) *for I haue walked in mine innocencie: Proue me, O Lord, and trie me, examine my reines and mine heart.* So vpright and cleere was he in all his doings.

LII.

Spirituall exercise in temptations.

Thus much of faith and the benefits that come by faith: Nowe followeth the spirituall exercise of a Christian in his manifold temptations, which are in this life inseparable cõpanions of grace. The reason is, because the deuil hateth Christ with a deadly hatred, & sheweth this hatred in a continuall persecution of his members: (as Saint Iohn saith) [f] *the dragon was wroth with the woman and went and made warre with the remnant of her seede, which kept the commandements of God, & haue the testimonie of Iesus Christ.* Now therefore as soone as Christ Iesus beginneth to shewe any token of his loue to any man, the deuill contrariwise sheweth forth his enmitie, and stirres vp his fellow champions the flesh and the world to warre against him for his confusion. And furthermore the Lord in great wisdome permits temptations to the last ende of a Christian mans life [t] to trie his faith, to purge him of sinne, to humble him, and to make him depend of his Maiestie; to quicken and reuiue the graces of his spirit, which otherwise would be dead and decay.

[f] Reu. 12. 17.

[t] Deu. 8. 2. 2. Cor. 16. 12. 18.

LIII.

Inward motions of the flesh.

The temptations of a Christian are specially sixe. The first is whē inwardly in his heart, [u] he is drawn away & intised by his own *concupiscence* vnto any sin. The Christians exercise in temptation is [x] a fight & battell betwixt the flesh & the spirit. And this fighting standeth in 4. things: First, the flesh stirs vp euil thoughts and desires as a burning furnace continually sendeth vp smoke and sparkes of fire; and it eggeth a man forward to euill words and deeds, according to that of S. Marke. [y] *For frō within, euen from the heart of a man proceed euill thoughts, adulteries, fornications, murders, thefts, couetousnes, wickednes, deceit, vncleannes, a wicked eie, backbiting, pride, foolishnesse.*

[u] Iam. 1. 14

[x] Gal. 5. 17

[y] Mar. 7. 21. 22.

II. The flesh hindereth & choketh the good motiōs & desires of the heart, as Paul saith. [a] *I see another lawe in my members rebelling against the law of my mind, & leading me captiue to the law of sinne which is in my mēbers.* Againe the same flesh mingleth euery good motiō & desire with some corruptions: so that the godly misslike the best thing they do. Esay saith of his own & the peoples righteousnes, that it is but a [b] *menstruous clout.* [c] the praiers of the saints must be perfumed with *sweet odours*, before they can ascend vp sweet & sauory into the nosthrils of God. And Paul said of himself, *he did that which he disliked*: not that he was ouertaken with grosse sins: but because whē he was to doe his dutie the flesh hindred him, that he could not doe that which he did *exactly and soundly* according to his wil and desire: euen as a mā who hath a iourney to goe, his mind is to dispatch it in all hast, yet when he is in his trauell he goes but slowely by reason of a lameness in his ioynts.

[a] Rom. 7. 23.

[b] Esa 64. 6.

[c] Rom. 8. 3. 4.

III. The spirit on the contrary, kindles in the heart good motions and desires, and puts a man forward to good wordes and deeds; as it was in Dauid. [e] *I will praise the Lord* (saith he) *who hath giuen me counsell: my raines also teach me in the night season.*

[e] Ps. 16. 7

IV. The spirit rebukes a man for his euil intents and desires, and represseth the force of them, and as it were nips them in the head. Thus Esay describeth the inward motions of the spirit, [f] *And thine eares shall hear a word behind thee saying, this is the way walke yee in it, when thou turnest to the right hand and when thou turnest to the left.* And Saint Iohn saith, *The spirit* [g] *iudgeth the world of sinne.* This was in Dauid, who when he did any euill, *his heart smote him.* 2. Sam. 24. 10. Out of this doctrine issueth a notable differēce betwixt the wicked & the godly: In the godly when they are tempted to sinne, there is a fight betweene the heart & the heart; that is, betweene the heart & it selfe: In the wicked also there is a fight, when they are tempted to sinne: but this fight is only betweene the heart & the conscience. The wicked man whatsoeuer he is hath some knowledge of good & euill: and therefore when he is in doing any euill, his cōscience accuseth, checketh, and controuleth him, & he feeles it stirring in him, as if it were some liuing thing that crauled in his body, and gnawed vpon his heart, & thereupō he is very often grieued for his sins, yet for all that he liketh his sins very well, and loueth them, and could find in his heart to continue in them for euer: so that indeed whē he sinneth, he hath in his heart a striuing & a conflict, but that is only betweene himselfe and his conscience. But the godly haue another kind of battel and conflict, for not only their conscience pricke them and reproue them for sinne, but also their harts are so renued, that they rise in hatred and detestation of synne; & when they are tempted to euill by their flesh and Satan, they feele a lust & desire to doe that which is good.

[f] Esa. 30. 21

[g] Ioh. 16. 8

Rom. 2. 14. 15.

1. Pet. 4. 3. 4.

Psal. 67. 19. Psal. 119. 104. 118. Rom. 7. 15.

LIV.

Little feeling.

The second temptation is a disquietnes in the heart of a Christian, because he cannot according to his desire, haue fellow-

ſhip with Chriſt Ieſus, he is exerciſed in this temptation on this manner.

[a] Cant. 6, 2. I. [a] Chriſt lets him ſee his excellencie and how he is affected towards him.

[b] verſ. 3. II. [b] Then the Chriſtian conſidering this deſireth Chriſt and his righteouſneſſe.

III. He delighteth himſelfe in Chriſt, and hath ſome inioying of his benefits,

[c] verſ. 4. IV. [c] Then he comes in into the aſſēblye of the Church as into Gods wineſeller, that in the word & Sacraments he may feele a greater meaſure of the loue of Chriſt.

[d] verſ. 5. V. But he [d] falls loue-ſicke: that is, he becomes troubled in ſpirit, becauſe he cannot enioy the preſence of Chriſt in the ſaid manner, as he would.

[e] verſ. 6-7. verſ. 8. VI. [e] In this his ſpirituall ſyckenes he feeles the power of Chriſt ſupporting him, that the ſpirit be not quenched, and he heares Chriſt as it were whiſpering in his heart, as a man ſpeakes to his friend when he is comming towards him a farre off.

[f] verſ. 9. VII. [f] After this Chriſt comes neerer, but the Chriſtian can no otherwiſe enioy him, then a man enioyes the companie of his friend, who is on the other ſyde of a wall looking at him through the grate or latteiſe.

VIII. Then his eies are opened, to ſee the cauſes, why Chriſt ſo withdrawes himſelfe, to be his [g] owne ſecurity and negligence in ſeeking to Chriſt, his ſlackeneſſe in ſpirituall exerciſes, as in praier and thankſgiuing, the deceitfulnes and malice of falſe teachers.

[g] 10. 11. 12. 13. 14. 15.

[i] verſ. 17. IX. [i] Then he comes to feele more liuely his fellowſhip with Chriſt.

X. Laſtly, he prayeth, that Chriſt would continue with him to the ende.

LV.

No feeling. The third temptation, is trouble of minde, becauſe there is no feeling of Chriſt at all, who ſeemeth to be departed for a time. The exerciſe of a Chriſtian in this tentation is this.

[k] Cant. 5. 3 verſ. 2. 1 [k] The poore ſoule lying as a man deſolate in the night without cōfort ſeekes for Chriſt by priuate praier and meditation, but it will not preuaile.

[l] verſ. 2. 2 [l] He vſeth the helpe, counſel, & praier of godly brethren, yet Chriſt cannot be found.

[m] verſ. 3. 3 [m] Then he ſeekes to godly miniſters, to receiue ſome comfort by them, by their meanes he can feele none.

4 [n] After that all meanes haue beene thus vſed, and none will preuaile, then by Gods great mercie, when he hath leaſt hope, he finds Chriſt, and feeles him come againe. [n] verſ. 4.

5 Preſently his faith reuiueth, & layeth faſt hold on Chriſt.

6 And he hath as neere fellowſhippe with Chriſt in his heart as before.

7 [o] Then comes againe the ioy of the holy Ghoſt: & the peace of conſcience as a ſweete ſleepe fals vpon him. [o] verſ. 5.

8 [p] Then his heart ariſeth vp into heauen by holy affections and praiers, which doe as pillars of ſmoke mount vpwarde, ſweet as mirrhe and incenſe. [p] verſ. 6.

9. [q] Alſo he is rauiſhed there with the meditation of the glorious eſtate of the kingdome of heauen. [q] verſ. 8. 9. 10.

10. [r] He labours to bring others to conſider the glorie of Chriſt and his kingdome. [r] verſ. 11.

11. [ſ] After all this Chriſt reueales to his ſeruant, what his bleſſed eſtate is, both in this life, and in the life to come, more cleerely then euer before, and makes him ſee thoſe graces which he hath beſtowed on him. [ſ] Cap. 4. verſ. 1 to the 15.

12. [t] Then the Chriſtian prayeth that Chriſt would breath on him by his holie ſpirit, that he may bring forth the fruits of thoſe graces which are in him. [t] verſ. 16.

12. [u] Laſtly, Chriſt graunteth him this his requeſt. [u] verſ. 1. & 5.

LVI.

The fourth temptation is ſecurity of heart, riſyng of ouermuch delight in the pleaſures of the world. The exerciſe of a Chriſtian in this temptation is this. 4. A ſpirituall ſlumber in worldly pleaſures. Cant. 5. Math. 25. 5 Cant. 5.

1 He ſlumbers and is halfe aſleepe in the pleaſures of this world.

2 Chriſt by his word and ſpirit labours to withdrawe him from his pleaſures, and [x] to make him more heartily receiue his beloued. [x] verſ. 2.

3 But he [y] delaieth to doe it beeing loath to leaue his eaſe and ſweete delights. [y] verſ. 3.

4 [z] Then Chriſt awakes him and ſtirs vp his heart: by making him to ſee the vanity of his pleaſures. [z] verſ. 4.

5 He then begins to be more earneſtly affected towards Chriſt.

6 [a] With ſorrowe hee ſets his heart to haue fellowſhip with Chriſt after his olde manner: & this he expreſſeth by bringing forth ſweet fruits of righteouſneſſe. [a] verſ. 5.

7 [b] Then he feeleth that Chriſt hath with- [b] verſ. 6.

withdrawne his spirit.

8 He almost despaires for this.

9 Yet by priuate prayer seekes for Christ.

e verse.7. 10 e When that will not helpe, he resorts to the ministers of the word, at whose hands he finds no comfort.

d vers.8.9. 10. 11. 12. 13. 14. 15. 16. 11 d Not recouering his first estate, through impatience of the loue of Christ, he makes his misery knowne to strangers, to see if they can comfort him, and he somwhat comforts himselfe in describing Christs excellencie to them.

e vers.17. 12 e They then are rauished with him to seeke Christ, and require them to know where to finde him.

f cap. 6. 1. 13 f Answer is made in the assemblies of the Church.

g vers.2. 14 g After this communication the Christians faith & feeling reuiueth, Christ returning to him againe.

h vers.7. to the 7. verse. 15 h Then Christ assureth him in his heart of his loue and liking towards him.

i cap.7. 16 Giuing further assurance to him that he shall grow vp and be made fruitful in euery good grace.

17 After this the Christian comes in such a high measure to loue Christ, that nothing shall be able to seuer him from Christ.

LVII.

5. A fall into some sinne. The fift temptation is a fall into some great sinne, as Noah into drunkennes Dauid into Adulterie, and murder, Peter into the deniall of Christ. The exercise of a Christian in this temptation is this.

1 At the first his heart is vsually dulled and made secure with sinne.

2 Yet after a while there by some means ariseth in his heart a godly sorrow: which is when he is grieued for this onely cause, that by his sinne he hath displeased God, who hath beene to him so louing & mercifull a father, whose fauour he would be content to purchase, (so he might haue it and obtaine it) euen with the damnation of his owne soule.

k 2. Cor. 7. 11. 3 k Then he beginnes to repent himselfe of his sinnes, renuing afresh his former repentance.

4 This repentance he sheweth by seauen signes.

1 A care to leaue that sinne into which he is fallen. As they which crucified our Saviour Christ, when they were *pricked in their hearts* at Peters sermon, they shewed this care in saying, l *Men and brethren what shall we doe to be saued?* l Act. 2. 37

2 An Apologie, which is when a man in the heauinesse of his heart shall not excuse or defend his sinne, but confesse it to the Lord, and vtterly condemne himselfe for it, acknowledging withall that there is no way to escape the wrath of God, but by hauing Gods free pardon in Christ.

3 Indignation, which is an inward anger and fretting against his owne selfe, because he was so carelesse in looking to his own waies. m Peter when he had denied his master, *he wept and that bitterly*, which sheweth that with sorrowe, he had also an anger against himselfe. m Math. 26 75.

4 A feare rising not so much from the iudgements of God, as from this, least he should hereafter fal into the same sinne againe, and by so doing more grieuously displease God.

5 A desire euer after more carefully to please God.

6 Zeale in the seruice of God.

7 Reuenge vpon himselfe for his former offences: for example, if a man sinne in surfetting and drunkennes, if he euer repent, he will bring vnder his corrupt nature by sparing and moderating himselfe.

LVIII.

The sixt temptation is outward afflictions, which the godly in this life must suffer. Outward afflictions.

a *If any will goe after Christ he must denie himselfe, take vp his owne crosse and followe him.* And S. Peter saith, b *that iudgement beginnes at Gods house.* c And Paul, *that we must enter into the kingdome of heauen through manifold temptations.* The exercise of a Christian in affliction is this: a Math. 16 24. b 1. Pet. 4. 17. c Act. 14. 22.

1. d At the first they are very heauy & bitter. d Heb. 12. 11.

2 He suffereth them with great lenitie and patience, submitting himselfe vnder the hand of God. Yet e if they be in great measure, they will driue him to impatience. e Ioh. 3.

3 If they continue he shall feele (according to his owne iudgement) the f wrath & displeasure of God in his heart. f Iob. 6. 2. 3

4 g His old sinnes will come a fresh into his remembrance, and trouble him. Hee is sleepie, h and in his sleepe he hath visions, and dreames, and anxietie of spirit. g Iob. 13. 26. h 1. Reg. 19. 4. 5. 7.

5 i In this misery God supports his faith, that it faile not, and he then forsake Christ. i Iob. 13. 15.

6 k He feeling thus Gods power to strengthen him, hath experience of it in himselfe. k Rom. 5. 4

7 From experience proceeds hope, that

the

the grace of God ſhall neuer be wanting vnto him in any afflictions to come: and as he hopeth, ſo it comes to paſſe.

l Iob.42.5.6. m Heb.12.11. 8. With this hope is ioyned [l] a ſerious humiliation before the Lord [m] with the fruit of peace and righteouſneſſe.

If the afflictions be for Chriſts cauſe vnto death, then he in more ſpeciall manner is filled with the ioy of the holie Ghoſt, and he is then ſtabliſhed with the greateſt meaſure of the ſtrength of Chriſt, that no torment is able to foile and to bring him from Chriſt, though the Chriſtian ſhould die a thouſand times for it. According to that of Paul, [n] *To you it is giuen for Chriſt not onely to beleue in him, but alſo to ſuffer for his ſake.* And this is grounded vpon the promiſe of God, [o] *When thou paſſeſt through the waters I will be with thee, and through the flouds that they doe not ouerflowe thee: when thou walkeſt through the very fire, thou ſhalt not be burnt: neither ſhall the flame kindle vpon thee.*

n Phil.1.29. o Eſa.43.1

LIX.

Hence ariſeth a notable difference, betweene the godly and the wicked, in the ſuffering of afflictions. A reprobate the more the Lord laieth his hand on him, the more he [p] murmureth & rebelleth againſt god: it is contrarie with the true Chriſtian: none feeleth more the power and rebellion of ſinne then he: none is more aſſaulted by Satan then he, and oftentimes it commeth to paſſe that God withdraweth the ſignes of his fauour from him, and lets him feele his wrath. And this is the greateſt temptation of all other, when a man ſhall ſee the Lord to be his enemie, and to his thinking to arme himſelfe againſt him to his deſtruction. As [q] Ezechias did who ſaith, *that the Lord did craſh his bones like a Lyon.* Or [r] as Iob ſaith, *that the arrowes of the almightie were in him, and the venime thereof drunke vp his ſpirit, and the terrours of God did fight againſt him.* Yet the true Chriſtian when the world, the fleſh, and the deuil, and God himſelfe too are againſt him, doeth euen then moſt of all reſt in the Lord, and by faith cleaue to him. [s] *Though God ſhould deſtroy me, yet would I truſt in him.* (ſaith Iob.) [t] And Dauid ſaith, *My God, my God, why haſt thou forſaken me?* Whē he ſaith that God had forſaken him, it may ſeeme to be the complaint of a deſperate man, not having ſo much as one ſparke of faith: yet then he ſaith, *My God, my God:* which words containe a confeſſion proceeding from true faith: ſo that in Dauid it appeareth, that the faithfull when they feele themſelues forlorne, and vtterly reiected of God, according to the ſenſe and iudgement of the fleſh, yet by faith they can apprehend his hidden mercie, and behold it a farre off in the glaſſe of his promiſe. And ſo they doe often ſhew contrarie affectiōs in their praiers as Dauid doth. [u] Iacob when he wraſtled with the Angel for life & death, never gaue ouer: & when he was foild he would not ceaſe before the Lord had bleſſed him. This his wraſtling is a type of the conflicts which the faithfull are to haue with the Lord himſelfe, who vſeth to bring his owne children (as it were) to the field: & aſſaileth them with the one hand, and with the other he holdeth them vp, that ſo he may prooue and exerciſe their faith. And for this cauſe the church [x] is called by the name of Iacob. An example may be had in the woman of Canaan. [y] Firſt, our Sauiour Chriſt gaue her faith, & by that faith ſhee was mooued to ſeeke to him: but whē ſhee was once come to him, he gaue her three repulſes. Firſt by ſaying nothing. Secondly, by denying her. Thirdly, by calling her dogge. Thus Chriſt in appearance made ſhewe, as though he would neuer haue graunted her requeſt. But ſhee at euery repulſe was more inſtant, crying more earneſtly vnto him: and ſhee plainly oppoſed her ſelfe to him, & would take no denial: for ſuch is the nature of true faith. Wherfore the faithfull whē they feele themſelues ouerwhelmed with ſinne, turmoiled with conflicts of Satan, when they feele the anger of God offended with thē, yet they can euen then lift vp their eielaids, and giue a glimps at the brazen ſerpent Ieſus Chriſt, and can fling themſelues into the armes of Gods mercie, and catch hold on the hand of God buffeting them, and kiſſe it.

p Exod.8. q Eſa.38. r Iob.6.34. s Iob.13.15. t Pſal.22.1

u Gen.32.28. x Pſal.130 y Mat.15.21.23.24.25.26.27.

LX.

By theſe temptations it comes to paſſe, that a Chriſtian though he cannot fall finally from Chriſt, yet he may fall very dāgerouſly from his former eſtate. Firſt, the graces of God may be by his default leſſened in him: elſe Paul would not haue giuē out theſe exhortations, [a] *queneh not the ſpirit.* [b] *Grieue not the holy ſpirit of God, by whome ye are ſealed vnto the day of redemption.* Secondly, the graces of God may be buried in him, and couered for a time, ſo that he may bee like a man in a traunce, who both by his owne ſenſe and by the iudgement of the Phyſition is taken for dead.

Dangerous fall of a Chriſtian.

a 1.Theſſ.5.19. b Eph.4.30

dead. This was the estate of Peter, who though he confessed that Christ was the
c Mat.26. 69,70. Sonne of the liuing Lord, c yet he denied him and forswore him at the voice of a damsell. Thirdly, he may fall againe into the same sinne after repentance. Indeede this is a dangerous case; yet it may befall a true Christian. Otherwise when as the Israelites (Gods people) had fallen away from him by their sinnes, & idolatries, he would not
d Es.14.18 still haue offered them mercie, d as he doth
e 2.Cor.5. 20. by his Prophets. And e Paul prayeth the Corinthians *in Christs stead that they would be reconciled to God*: who neuertheles were before reconciled to God. Fourthly, hee may commit a sin of presumption, which is a fearefull sinne, being done *wittingly* of knowledge, and *willinglie*, and with some
f Ps.19.13. *wilfulnesse*. Therefore Dauid praied, f *Keep thy seruant from presumptuous sinnes*: and to shewe himselfe to be in daunger of it, he prayeth further, *let them not haue dominion ouer me*. Lastly, he may fall into despaire of Gods mercie for a time, and this is a dangerous sin. For he which despaires, makes all the promises of God to be false: and this sinne of all other is most contrary to true sauing faith. In this estate was Dauid
g Ps 77.11 when being in trouble, he said, g *this is my death*. And Paul shewes that the incestuous man might haue fallen into desperat-
h 2.Cor.2 2. on, h when he saith, *Comfort him, least he be swallowed vp of ouermuch heauinesse*. And it must be remembred that the Church of Rome erreth in this, that shee teacheth desperation to be a sinne against the holy Ghost. This sinne against the holy Ghost is a blasphemy spoken against the known truth of Gods word, or a deniall of Christ, of a wilfull and obstinate malice. But desperation may arise through ignorance of a mans owne estate: through horrour of conscience for sinne: through an often relapse into some sinne: through the ouerdeepe consideration of a mans owne vnworthinesse: lastly, by abiuration of the trueth, through compulsion and feare.
i What is to be thought of Fr. Spira
i This befell Francis Spira, who after his Apostasie despaired. Yet they are much ouerseene that write of him as a damned creature. For first, who can tell whether he despaired finally or no? Secondly, in the very middest of his desperation, he complained of the hardnesse of his heart, which made him that he could not pray: no doubt then he felt his hardnesse of heart: and the feeling of corruption in the heart, is by some contrary grace; so that we may conueniently thinke, that he was not quite bereft of all goodnesse: though hee neuer felt it then, nor shewed it to the beholders.

LXI.

The cause why a Christian cannot quite fall away from grace, is this: after that he is sanctified, he receiueth from God another speciall grace, which may be called Corroboration. For he hath in him not onely the sanctifying, but also the strengthening power of Christ. Therefore Paul praieth to the Ephesians i *that they may be strengthened in the inner man*: for the Colossians, k *that they might be strengthened with the glorious power of Christ*. And of himselfe he saith l *that he is able to doe all things through the power of Christ that strengtheneth him*. m Dauid saith, *that God renueth them that feare him, as the Eagle renueth her decaied strength*. From hence as from a speciall cause ariseth Patience and Perseuerance vnto the ende: for when a man is supported by the power of Christ, he may be able to beare many crosses patiently with a contented minde, and perseuere in bearing of it, howe long soeuer the crosse endureth.

Corroboration.

i Eph.3.16

k Col.1.9.

l Phi.4.13.

m Psa.103

Patience.

Perseuerance.

LXII.

Thus much of the estate of a Christian in this life. Nowe I will adde some reasons in the way of perswasion to al men, but especially to wordlings, and to loose professours of the Gospell, that they would vtterly denie themselues, d & vse al meanes to become true Christians by beeing *made newe creatures in Christ*, and e by leading such a life as *may adorne the Gospell of Christ*.

A perswasion to christianitie.

d 2.Cor.5. 17.

e Tit.2.10

My first reason is this; the man that liueth in this world, not beeing a true Christian, is farre more vile thē the basest creature of all, euen the dogge, or toade. For first he is nothing else but a filthie dunghill of all abomination and vncleannesse, the f stinke whereof hath infected heauen and earth, and no pertumes could euer delay it in the nostrils of God, but onely the suffering of Christ, beeing a g sacrifice of a sweet smelling sauour to God. We make it very dainty to come neere a lazar man that is ful of botches, blaines, and sores; but much more are those men to be abhorred, who haue lien many yeares starke h *dead in sinnes and trespasses*: and therefore nowe doe nothing else but rot and stinke in thē like vgly loathsome carrions.

f Ro.8.20

g Eph.5.2.

h Eph.2.1.

Secondly, he which is no Christian is

vnder the power of darkeneſſe, hauing Sathan for his prince [i] and God, and giuing vnto him in token of homage his beſt parts, euen his minde and conſcience [k] to be his dwelling place: and his whole conuerſation is nothing elſe but a perpetuall obedience to Sathan. If Atheiſts & worldlings, and carnall goſpellers were perſwaded of the truth of this (as it is moſt true) it would make them howle & cry, though nowe they liue at eaſe without feeling any pricke of conſcience for ſinne. And if they had but the leaſt ſenſe of it in the world it would make their flintie hearts to bleede, and it would make them ſhed riuers of teares. But how long ſhall they continue in this vile eſtate? Truely, vntill they come to Chriſt: awake therefore thou that ſleepeſt, and ſtand vp from the dead, & Chriſt ſhall giue thee light: open thine heart to receiue Chriſt, and then he will come and bind the ſtrong man Sathan, and caſt him out, and dwell in thee himſelfe.

i 2. Cor. 4. 4.

k Luk. 11. 24.

Thirdly, he which is no Chriſtian is in danger of all the iudgements of God, ſo that euery moment ſome of them may befall him. He may periſh ſuddenly by water with the olde world, he may be conſumed with fire and brimſtone with Sodome and Gomorrha, he may be ſwallowed vp of the earth with Dathan, and Abiram, he may hang himſelfe with Iudas, hee may haue his braines daſhed againſt the groũd and be eaten vp of dogges with Iesabel, he may die in hardnes of heart with Pharao, he may deſpaire with Caine and Iudas, hee may be ſtricken with ſuddaine death with Ananias and Saphira his wife, hee may be eaten with wormes with Herod, he may be ſmitten with trembling that hee cannot heare Gods word with Fœlix, he may void his guts at the ſtoole with Arius, hee may crie at his death that hee is damned with Latomus, he may bee left vnto himſelfe to mocke, blaſpheme, and renounce Chriſt with Iulian: and he may ſuffer many more fearefull iudgements, whereof the Lorde hath [l] great ſtore, and all tend to the confounding of them which will not be humbled vnder his hand. Contrariwiſe, the true Chriſtian is ſo farre out of the reach of Gods iudgements that they cannot hurt him. [m] Chriſt is a *couering and a cloud* againſt the heate and tempeſt of Gods iudgements, [n] when a mans heart is ſprinckled with the blood of this immaculate Lambe, all the plagues of God paſſe ouer him. In the deſtruction of Ieruſalem the [o] righteous beare a marke in their foreheads and are ſaued. Therefore let him that hath regard to his owne ſafetie become a Chriſtian.

l Deut. 32. 34.

m Eſa. 4. 6.

n Exod. 12. 22.

o Ezech. 9. 4.

Thirdly, the man which is no Chriſtian is in danger of eternall death and damnation in hell fire: & they which fall into this eſtate it had beene tenne thouſand fold better for thẽ if they had neuer bin borne: [p] for they are quite ſeparated *from the preſence of God and from his glorie*: all the companie they haue is with the deuill and his angels. Their bodies and ſoules are tormented with infinite horror and anguiſh ariſing of the feeling of the whole wrath of God, in which as into a bottomleſſe ſea, they are plunged. Thus they are alwayes dying, and yet are neuer dead. Furthermore, the length of this torment muſt bee conſidered which greatly aggrauates the paine. If a man might bee deliuered from the paines of hell when hee had ſuffered them ſo many yeares as there bee droppes in the ſea, or litle ſands in the whole earth, it were ſome comfort: but after that thoſe yeares be expired there ſhall come no releaſe, but the damned ſhall continue in ſhriking, yelling, and gnaſhing of teeth, enduring the conſuming heate of Gods wrath without any ende for euer and euer. Yea, to goe further, a wicked man carrieth an hell about him in his life, namely, an euill conſcience, which if it be neuer ſo little touched with any part of Gods anger, a man ſhall feele himſelfe to haue euen the pangs of hell in his heart. Nowe therefore they that would eſcape out of this helliſh and damnable eſtate, while they haue time let them pray for the pardon of their ſinnes in Chriſt, and walke according to the ſpirit in newnes of life; and then they may aſſure themſelues, that there is no condemnation can belong to them. And it muſt be alwayes remembred that he which would liue, when he is dead, muſt die while he is aliue, namely to ſinne. And againe, hee which would riſe to eternall life in the day of iudgement, muſt riſe from ſin before he die, vnto newnes of life.

p 1. Theſſ. 1. 9.

A godleſſe man carrieth hell in his boſome.

The fourth reaſon: God hath appointed vnto euery man that liueth in the Church a certaine time of repentance, and of comming to Chriſt. And he which miſpendeth that time and is not made a Chriſtian then, can neuer bee ſaued. This made our Sauiour Chriſt weepe for Ieruſalem, and ſay, [q] *O if thou hadſt knowne at the leaſt in this thy day, thoſe things which belong*

q Luk. 19. 42.

belong to thy peace, but now are they hidden from thine eyes. And he further signifieth
r verſ. 44. the deſtruction of Ieruſalem,[r] becauſe ſhe *knew not the time of her viſitation.* Againe, the neglecting of this time is one cauſe,
s Luk. 13. 24. why not one or two, but many [s] ſhal ſeeke to enter into the kingdome of heauen and yet ſhall not be able. It is a marueilous thing, that they which ſeeke to be ſaued ſhould periſh, but the fault is theirs which ſeeke whe it is too late. Now therfore thou ſecure worldling, thy conſcience telleth thee that thou haſt not yet repented, and that thou art not as yet a liuely member of Ieſus Chriſt. And thou knoweſt further, that howſoeuer thou art aliue at this time, yet thou haſt no leaſe of thy life. God may call thee forth of this world the next yere, the next weeke, the next houre: yea he may ſtrike thee with a ſudden death at this very preſent. And in very truth, if thou goeſt forth of this world being no repentant ſinner, thou goeſt damned to hell. Wherefore delaie not one minute of an houre longer, but with all ſpeed repent & turne vnto God, and bring forth fruites worthy of amendment of life, that all thy ſinnes may be done away, when the day of death, or the day of iudgement ſhall be. And doe not thinke with thy ſelfe that it ſhall be ſufficient to deferre thy turning vnto God till the laſt ende. For late repentance is ſeldome true repentance. And he which continueth long in any ſinne is in a dangerous caſe. If a man lie long in any diſeaſe he will ſcarce recouer his former health: and he which is growne in the cuſtome of any ſinne, and the ſinne is become ripe in him, it is a thouſand to one, he is neuer ſaued; according to that of
t Iam. 1. 13 Saint Iames, [t] *ſinne being perfited bringeth forth death.*

The fift reaſon. Eternall life is a thing deſired of all men: yet none ſhall be made partakers of it, but the true chriſtian, and the glorious eſtate of this life would moue any man to be a Chriſtian. Firſt of all, they which haue eternall life are freed from all paines, ſickneſſes, infirmities, hunger, thirſt, cold, wearines; from all ſinne, as anger, forgetfulneſſe, ignorance, from hell, death, damnation, Satan, and from euery thing that cauſeth miſerie: according to that of Saint Iohn: *And* [u] *God will wipe*
u Reu. 21. 4 *away all teares from their eyes: & there ſhall be no more death, neither ſorrow neither crying, neither ſhall there be any more paine: for the firſt things are paſſed.* Secõdly, the faithfull ſhall be in the preſence of Gods maieſtie in heauen there to *behold his face*, that is, his glorie, as our Sauiour Chriſt
x Iohn. 17. 24. ſaith, *Father,* [x] *I will that they which thou haſt giuen me, be with me euen where I am, that they may behold my glorie which thou*
y Pſal. 16. 11. *haſt giuen me.* And Dauid ſaith, *In* [y] *thy preſence is fulneſſe of ioy, and at thy right hand*
Reu. 22. 4. *there are pleaſures for euermore.* Thirdly,
z 1. Cor. 15. 28. they [z] ſhall haue ſuch an excellent cõmunion with God, that he ſhal be vnto them *all in all.* For in the end of the world when the whole number of the elect is accompliſhed, Chriſt ſhall preſent them to his father, and as he is Mediatour he ſhal ceaſe to be a King, a Prieſt, a Prophet: for though the efficacie of his offices be euerlaſting: yet the execution of them ſhall
a 1. Cor. 15 24. ceaſe, as Paul ſaith, [a] *Then ſhall be the end, when he hath deliuered vp the kingdome to God euen the father, when he hath put downe all rule, all authoritie and power.* Againe, among the elect there ſhall not be king and ſubiect, father, mother, child, maſter, ſeruant, noble, ignoble, rich, poore, liuing dead. Some will ſay, what then ſhall be? I anſwer, one glorious & euerlaſting God, the Father, the Sonne, and the holy Ghoſt ſhall be in all the elect, all that heart can wiſh and deſire. Men ſhall not be in darknes, neither ſhall they need the light of the Sunne, Moone, or Starres. God himſelfe
b Reu. 21. 23. immediatly ſhall be their light, [b] as Iohn ſaith, *And the citie hath no need of the Sunne, neither of the Moone to ſhine in it, for the glorie of God doth light it, and the Lambe is the light of it.* Men ſhall not then neede meate, drinke, cloathing, ſleepe, recreation, fire, ſhade, reſpiration, or any other ſuch like, but God himſelfe immediately ſhall be their life, & all things concerning life by Chriſt. Which Iohn ſignifieth when
c Reu. 22. 1. 2. he ſaith, that he *ſaw a pure riuer of water of life, eleere as chryſtall, proceeding out of the throne of God, and of the Lambe: there beeing by either ſide of it the tree of life which bare two manner of fruits, and gaue fruit euery moneth.* And whereas God is continually to be worſhipped in heauen: they need no other tabernacle or temple thereunto, but God himſelfe ſhall be their temple: as
d Reu. 21. 22. Iohn ſaith, [d] *I ſawe no temple therein: for the Lord God almightie and the Lambe are the temple of it.* Fourthly, from this glorious communion which is betweene God and Chriſt as hee is man, and all the Saints which are his members, there ariſeth an vnſpeakable ioy and gladneſſe, where-

[e] Pſal.36. with they are filled. Dauid ſaith, [e] that gods children ſhall be ſatisfied *with the fatneſſe of his houſe, & that he ſhall giue them drinke out of the riuers of his pleaſures.* This ioy vndoubtedly is infinit, and the Saints are not onely repleniſhed with it, but they are alſo ſwallowed vp of it as with an huge and infinite ſea of waters, as may appeare in Peter, who at the transfiguration of Chriſt was ſo rauiſhed out of meaſure with ioy at the ſight of it, that he quite forgot himſelfe, ſaying [f] to Chriſt, *Maſter, it is good being here: let vs make three Tabernacles, one for thee, one for Moſes, one for Elias.* Laſtly, out of this communion ariſeth a perfect loue of God, wherby the Saints loue God with all their hearts, with al their ſoules, & ſtrength, and this loue ſheweth it ſelfe in that they are eternally occupied in [g] worſhipping God, by ſinging of ſongs of praiſe and thanksgiuing vnto him. Nowe then ſeeing the kingdome of heauen is ſo glorious, and none can haue it but the true Chriſtian, let all men account the beſt things in the world [h] as droſſe and dung, ſo that they may obtaine Chriſt and his righteouſneſſe.

[f] Mat.17.4

[g] Reu 7. 11.12.

[h] Phil.3.8.

The laſt reaſon is the endleſſe loue of Ieſus Chriſt ſhewed in his death & paſſion. Thou art by nature the child of wrath and vengeance. Sathā hath wounded thee with many a deadly wound of ſinne: thou lieſt bleeding at the heart, and art like to die eternally. Thou beeing in this eſtate, there is no man on earth, no Saint in heauen, no Angel, no creature at all, is able to helpe thee; Chriſt onely was able: he therfore came downe from heauen and became man, for this cauſe, to worke thy deliuerance. Furthermore in the curing of the wound of ſinne, no hearbe, no water, no plaiſter, no phyſicke can doe thee any good: only the bodie and blood of Chriſt is ſoueraigne for this matter, being ſtieped in the wrath of God. He therefore ſubiected himſelfe to the death of the croſſe, vpō which he ſuffered the wrath of God due to the ſin of mankind: & of his own heart blood he tempered for them a ſoueraigne medicine to heale all thy woundes and ſores. Nowe therefore deſpiſe not this mercie; ſeeke vnto Chriſt, lay open all thy ſores, pray him that he would vouchſafe thee if it be but one droppe of his blood; then he will come vnto thee by his holy ſpirit, he will waſh and ſupple thy wounds in his blood, and bind them vp. He is the [a] *tree of life, the leaues whereof heale the nations.* If thou get but one leafe of him thou art well, it will heale thee and reſtore thy dead ſoule, that thou maiſt liue eternally in the kingdome of heauen. If this reaſon will not moue thee to be a Chriſtian, thy caſe is deſperate. It is the beſt reaſō that Peter could vſe to this purpoſe. *As obedient children* (ſaith he) *faſhiō not your ſelues vnto the former luſts of your ignorance,* [b] *but as he which hath called you is holy, ſo be ye holy in all manner of conuerſation.* His reaſon followeth: [c] *Knowing that ye were not redeemed with corruptible things, as ſiluer & gold from your vaine conuerſation receiued by the tradition of the Fathers, but with the pretious blood of Chriſt, as a lambe vndefiled and without ſpotte.*

[a] Reu.22. 23.

[b] 1.Pet.1. 14.15.

[c] ver.18.19

Thus much haue I ſpoken to the worldling, who in his heart makes no more account of Chriſt then of his old ſhooes: & who had rather be without Chriſt, then be without his pigges, with the Gaderens. Math.8. Nowe for the true Chriſtians I haue nothing to ſay but this. The Lord increaſe the number of them. And the [d] Lord fulfil them with the knowledge of his will in all wiſdome & ſpirituall vnderſtanding, that they may walke worthy of him, and pleaſe him in al things, being fruitfull in all good workes and increaſing in the knowledge of God. And whereas they are at continuall warre againſt the fleſh, the world, and the deuill: Lord Ieſus ſtrengthen them with all might through thy glorious power, vnto all patience & long ſuffering with ioyfulneſſe. And deare father of all mercie plant that gouernment in thy Church euery where which thou haſt reuealed in thy word, that thy Saints may worſhippe thee in thoſe meanes, in that order and comelineſſe, which thou haſt appointed, abounding in righteouſneſſe, peace of conſcience, and ioy of the holy Ghoſt. Amen, Amen.

[d] Col.1.9. 10.11.

ADI-

A DIALOGVE OF THE STATE

of a Chriſtian man, gathered here and there out of the ſweete and ſauorie writings of *Maſter Tindall and Maſter Bradford.*

Imotheus. Becauſe of our ancient acquaintance and familiarity (deare friend *Euſebius*) I wil make bold with you to aske ſuch queſtions as may be for my edificatiō and cōfort, and of no other matters but euen of religion, wherof I ſee you are an old profeſſour. And the firſt of all, let me be bold to aske this queſtion of you, howe it pleaſed God to make you a true chriſtian, & a member of Chriſt Ieſus, whom I ſee you ſerue continually with a feruent zeale.

Euſebius. For that olde acquaintance that was betweene vs, and for that you are deſirous to liue a godly life in Chriſt Ieſus, I ſhill not conceale the good worke of my God in me: therfore I pray you marke a litle what I ſhall ſay, and I will declare vnto you the trueth euen forth of the feeling of mine owne conſcience. The fall of Adam did make me the heire of vengeance and wrath of God, and heire of eternall damnation, and did bring me into captiuitie & bondage vnder the deuill: and the deuill was my Lord, my ruler, my head, my gouernour and my prince, yea and my God. And my will was locked and knit faſter vnto the will of the deuill, then could a hundred thouſand chaines bind a man vnto a poaſt. Vnto the deuils will did I conſent withall my heart, withall my minde, with all my might, power, ſtrength, will, & life: ſo that the lawe and will of the deuill was written as well in my heart as in my members, and I ran headlong after the deuill with full ſaile, and the whole ſwing of all the power I had, as a ſtone caſt into the aire commeth downe naturally of it ſelfe with all the violent ſwing of his owne waight. O with what a deadly and venemous heart did I hate mine enemies? With how great malice of minde inwardly did I ſlay and murder? With what violence and rage, yea with what feruent luſt committed I adultery, fornication, and ſuch like vncleanneſſe? With what pleaſure and delectation like a glutton ſerued I my belie? With what diligence deceiued I? How buſily ſought I the things of the worlde? Whatſoeuer I did worke, imagine, or ſpeake, was abominable in the ſight of God, for I could referre nothing vnto the honour of God: neither was his law or wil written in my mēbers, or in my heart, neither was there any more power in me to followe the will of God, then in a ſtone to aſcend vpward of it ſelfe. And beſides that, I was a ſleepe in ſo deepe blindneſſe that I could neither ſee nor feele in what miſery, thraldome, and wretchednes I was, til Moſes came and awaked me and publiſhed the lawe. When I heard the law truly preached how that I ought to loue and honour God with all my ſtrength and might from the low bottome of the heart, becauſe he did create me Lord ouer it, & my neighbour, yea mine enemies as my ſelfe inwardly from the ground of my heart, becauſe God hath made them after the likneſſe of his owne Image, & they are his ſons as wel as I, & Chriſt hath bought them with his blood, & made them heires of euerlaſting life as well as I: and howe I ought to do whatſoeuer God biddeth, and to abſtaine from whatſoeuer God forbiddeth, with all loue and meekeneſſe, with a feruent and burning luſt from the center of the heart. Then began my conſcience to rage againſt the law and againſt God. No ſea be it neuer ſo great a tempeſt was ſo vnquiet, for it was not poſſible for me a naturall man to conſent to the lawe that it ſhould be good, or that God ſhould be righteous which made the law: in as much as it was contrary vnto my nature, and dāned me and all that I could doe, and neuer ſhewed me where to fetch helpe, nor preached any mercie [a] but onely ſet me at variance with God, and prouoked and ſtirred me to raile on God, and to blaſpheme him as a cruell tyrant. And indeede it was not poſſible to doe otherwiſe, to think that God made me of ſo poyſoned a nature, & gaue me an impoſſible lawe to performe: I being not borne again by the ſpirit & my wit, reaſon, and will beeing ſo faſt glewed, yea nailed and chained vnto the wil of the deuill. This was the captiuity & bondage whence Chriſt deliuered me, redeemed, & looſed me. His bloud, his death, his patience in ſuffering rebukes and wrongs and the full wrath of God, his prayers and faſtings, his meekneſſe and fulfilling the vttermoſt points of the lawe, appeaſed the wrath of God, brought the fauour of God

[a] Rom. 5.

to me againe, obtained that God ſhould loue me firſt, and be my father, and that a mercifull father, that would conſider my infirmitie and weaknes, and would giue me his ſpirit againe, which he had taken away in Adam, to rule, gouerne and ſtrengthen me, and to breake the bands of Satan, wherein I was ſo ſtraight bound. Whē Chriſt was on this wiſe preached, and the promiſes rehearſed which are contained in the booke of God (which preaching is called the Goſpell or glad tydings,) and I had deepely conſidered the ſame: then my heart began to waxe ſoft and melt at the bounteous mercie of God, and kindnes ſhewed of Chriſt. For when the goſpel was preached, the ſpirit of God (mee thought) entred into my heart, and opened my inward eies and wrought a liuely faith in me, and made my woefull conſcience feele and taſte how ſweet a thing the bitter death of Chriſt is, and how mercifull and louing God is through Chriſts purchaſing and merits, and made me to beginne to loue a gaine, and to conſent to the lawe of God how that it is good & ought ſo to be, and that God is righteous that made it: laſtly, it wrought in me a deſire to be whole, and to hunger and thirſt after more righteouſneſſe and more ſtrength to fullfill the law more perfectly: and in all that I do or leaue vndone to ſeeke Gods honour and his will with meekeneſſe, euermore condemning the imperfectnes of my deedes by the law.

Now then this good worke of God to my ſaluation ſtandeth in two points, the working of the law, and the working of the goſpel: the preaching of the law was a key that bound and damned my conſcience: the preaching of the goſpel was another key that looſed me again. Theſe two ſalues (I meane the law and the goſpell (vſed God and his preacher to heale and cure me a wreched ſinner withall. The law did driue out my diſeaſe and made it appeare, and was a ſharpe ſalue, and fretting corraſiue, and killed the dead fleſh, and looſed and drew the ſore out by the root, and all corruption. It pulled from me all truſt and confidence I had in my ſelfe, and in mine owne works, merits, deſeruings, and ceremonies, and robbed me of all my righteouſneſſe, and made me poore. It killed me in ſending me downe to hell, and bringing me almoſt to vtter deſperation, and prepared the way of the Lord, as it is written of Iohn Baptiſt. For it was not poſſibe that Chriſt ſhould come vnto me as long as I truſted in my ſelfe or in any wordly thinge, or had any righteouſneſſe of mine owne, or riches of holy works. Then afterward came the goſpell a more gentle plaiſter, which ſuppled and ſwaged the woundes of my conſcience & brought mee health: it brought the ſpirit of God, which looſed the bandes of Satan, and coupled me to God and his will through a ſtrong faith and feruent loue. Which bandes were too ſtrong for the deuill, the world, or any creature to looſe. And I a poore and wretched ſinner felt ſo great mercie, that in my ſelfe I was moſt ſure that God would not forſake me, or euer withdraw his mercie and loue from me. And I boldly cried out with Paule, ſaying, *Who ſhall ſeperate me from the loue of God? &c.* Finally, as before when I was bound to the deuill, and his will I wrought all manner of wickednes, for I could do no otherwiſe, it was my nature: euen ſo now ſince I am coupled to God by Chriſts blood, I doe good freely, becauſe of the ſpirit and this my nature. And thus I truſt I haue ſatisfied your firſt demand.

Timoth. Yea, but me thinks you doe too much condemne your ſelfe in reſpect of ſinne. For I can remember that from your childhood you were of a good and a gentle nature, and your behauiour was alwayes honeſt and ciuill, and you could neuer abide the companie of them that were royſters and ruffians, and ſwearers, and blaſphemers, and contemners of Gods word, and drunkards, which now are tearmed good fellowes. And your dealing with all men hath bin euer commended for good, faithfull and iuſt. What meane you then to make your ſelfe ſo abominable and accurſed, and to ſay you were ſo wholie addicted vnto wickedneſſe, and your will ſo fearefully and miſerably in captiuitie vnto the will of the deuill?

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to me againe, obtained that God ſhould loue me firſt, and be my father, and that a mercifull father, that would conſider my infirmitie and weaknes, and would giue me his ſpirit againe, which he had taken away in Adam, to rule, gouerne and ſtrengthen me, and to breake the bands of Satan, wherein I was ſo ſtraight bound. Whē Chriſt was on this wiſe preached, and the promiſes rehearſed which are contained in the booke of God (which preaching is called the Goſpell or glad tydings,) and I had deepely conſidered the ſame: then my heart began to waxe ſoft and melt at the bounteous mercie of God, and kindnes ſhewed of Chriſt. For when the goſpel was preached, the ſpirit of God (mee thought) entred into my heart, and opened my inward eies and wrought a liuely faith in me, and made my woefull conſcience feele and taſte how ſweet a thing the bitter death of Chriſt is, and how mercifull and louing God is through Chriſts purchaſing and merits, and made me to beginne to loue a gaine, and to conſent to the lawe of God how that it is good & ought ſo to be, and that God is righteous that made it: laſtly, it wrought in me a deſire to be whole, and to hunger and thirſt after more righteouſneſſe and more ſtrength to fullfill the law more perfectly: and in all that I do or leaue vndone to ſeeke Gods honour and his will with meekeneſſe, euermore condemning the imperfectnes of my deedes by the law.

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consciences. And we see by experience that a botch or a bile in a mans body, is as well eased of the corruption that is in it by the pricking of the point of a smal needle, as by the launcing of a great raser. Wherefore if God by his spirit haue wrought in you sorrow for sinne in any smal measure, though not in as great measure as you desire, you haue no cause to complaine: and in that you are grieued with a godly sorrow for your sinnes, it is a good token of the grace of God in you.

Timoth. Surely this is a great comfort you giue me, God make me thankfull for it. And I pray you more plainly shew me the state of your life till this houre, that I and all other may take warning by it.

Euseb. That which may doe good vnto other men I will neuer conceale, though it be to my perpetuall shame. As I was conceiued and borne in sinne, so my parents brought me vp in ignorance, and neuer shewed me my shame & miserie by Gods law: and liued a long time, euen as a man in a dead sleepe or trance, and in truth I liued as though there were neither heauen nor hell, neither God nor deuill. And the deuill himselfe (as I now perceiue) did often perswade my secure conscience that I was the child of God, and should be saued as well as the best man in the world: and I yeelded to his perswasion, and did verily thinke it: so that whē the preacher for wickednesse and securitie denounced Gods iudgements and hell fire, I haue said vnto my neighbours that I hoped I should be saued, and he should goe to hell: and when I was asked whether I could keepe all the commandements of the law, I said that I could: and being asked whether I neuer sinned, I said I thought that otherwhiles I did; but for them which were but fewe, I hoped God would haue mercie, and haue me excused, and all my neighbours were glad of my companie, they spoke well of me, and I was taken for an honest man when as indeede before God I was a vile beast, and the child of wrath, inspired with the spirit of the deuill continually. Well, after I heard the Law preached, and saw & remembred many fearefull iudgements of God vpon men, whom I in reason thought were as good mē as I, then I begā to consider mine owne estate, and to perceiue my sinnes, and my cursednes, and vpon a time aboue all other, the curse of the law made me inwardly afraid, and my flesh then began to tremble and quake: thē I could not sleepe in the night season, I was afraid of euery thing. If I were in my house, I thought the house would fal on my head: if abroad, I thought euery crannie of the earth would open it selfe wider and swallow me. I started at euery strawe and at the mooning of a flie: my meat was loathsome vnto me, & I thought I was not worthy of so good a creature of God, and that God might iustly turne it to my bane: the griefe of my heart for my life past made me shedde aboundance of teares: and vpon that I remembred in Dauids psalmes, that his teares were his drink and that he did wet his bedde with teares. And now the deuill chaunged both his coate and his note, & in fearefull manner cried in my eares, that I was a reprobate, his child: that none of Gods childrē were as I am, that this griefe of my soule was the beginning of hel. And the greater was my paine, because I durst not open my minde vnto any for feare they should haue mocked me, & haue made a iest of it. Wherfore I was faine to go to a godly learned preacher; I shewed mine estate vnto him; after I had continued with him the space of two or three daies, I receiued comfort both by the promises of mercie, which he shewed me in the booke of God, & by his feruent, godly, and effectuall praiers: and I thanke God euer since I haue had some assurance (in spite of the deuill) that I do appertaine to the kingdome of heauen, and am now a member of Iesus Christ, and shall so continue for euer.

Timoth. How know you that God hath forgiuen your sinne?

Euseb. Because I am a sinner, and he is both able and willing to forgiue me.

Timoth. I grant that he is able to forgiue you, but how know you that he will? you know your sinnes are very great.

Euseb. I grant: but Christs passion is far greater: & although my sinnes were as red as skarlet & as purple, yet they shall be as white as snow, and as soft as wooll.

Timoth. Oh but you haue sinned very often.

Euseb. Tell me not I pray you what I haue done, but what I will doe.

Timoth. What will you doe?

Euseb. By Gods grace it is my full purpose, & my earnest praier to God is, hereafter to take better heede, and to amend my former life.

Timoth. Is that enough thinke you?

Euseb. What lacketh?

Timoth.

Timoth. The fauour and mercie of God, that may cleane forsake you.

Euseb. Nay, that I will neuer grant: for I am certainly perswaded of the fauour and mercy of God, euen to the saluation of my soule.

Tim. Oh shew me that, that is the thing I earnestly desire, to bee assured of Gods special goodnes, euen by your experience.

Euseb. According as God hath giuen me to feele the same, so will I shew it you. And first of al the dealing of God towards me is a good argument to me. In the first commandement, God hath commaunded me to take him to be my God, and in the Lords prayer, hee teacheth me to call him father: he hath created the word generally, and euery creature particularly for man and so for mee, to serue for my commoditie, necessitie, & admonition. Also he hath made mee for his owne image, hauing a reasonable soule, bodie, shape, where hee might haue made me a Toade, a Serpent, a swine, deformed, franticke. Moreouer, hee hath wonderfully preserued mee in my infancie, childhood, youth, middle age hitherto from manifold daungers and perills: all which doe confirme in me a perswasion of Gods fatherly loue: and that I should not doubt hereof: where I might haue beene borne of Turkes; loe it was the will of God that I should bee borne of Christian parents, and bee brought into Gods Church by Baptisme, which is the Sacrament of adoption, & requireth faith, as well of the remission of my sinnes, as of sanctification, & holinesse to be wrought of God in me by his grace and holy spirit: where I might haue beene borne in an ignorant time and religion, God would that I should be borne in these dayes, & in this countrie, where is more knowledge reuealed then euer was here, or in many places else is. Where I might haue beene of a corrupt iudgement, & intangled with many errours of Papistrie, and of the Familie of loue, & of the schisme of Browne, by GODS goodnesse my iudgement is reformed, and he hath lightened mine eies to see, and my heart to imbrace his sincere truth. By all which things I doe confirme my faith of this, that God alwayes hath bin, is, and will be for euer my father, & at my departing forth of this world will giue mee the crowne of euerlasting glory. Secondly, whē as man is euermore doubting of the promises of God bee they neuer so certaine, GOD of his infinite mercie to preuent all occasions of doubting, premiseth to giue his owne spirit as a pledge, pawne, or earnest penie vnto his children of their adoption, & election to saluation. Now, since it pleased God to call me from hypocrisie to be a member of his Church, I feele that in my self which I neuer felt or heard of before. In times past, I came to praiers & to the preaching of Gods word, euen as a Beare commeth to the stake; now the word of God is meate and drinke to me, and prayer is no burthen vnto mee, but my ordinarie exercise. If I rise in the morning I am not well till I haue praied & giuen thankes to God, if I doe any thing, it commeth into my minde to pray. In my prayers I find great ioy and comfort and exceeding fauour of God, I neuer thinke I can well take my rest, or doe any thing else except first I aske it at Gods hand in Christ. Lastly, when my minde and heart is wholly occupied in worldly matters, I am stirred vp, and as it were drawn to pray vnto God for the remission of my sinnes, and the assurance of my saluation, and in prayer I haue had those grones which for their greatnes cannot be expressed. Nowe from whence commeth all this? From the deuill? No. In these actions I haue found him my enemie, and a continuall hinderer of them. For he by his craft when I haue beene heauie and weake, hath assailed to prouoke mee to some sinnes wherevnto my cursed nature was most giuen, and I hauing yeelded to him, haue beene so hardened and blinded by those sinnes, that for a time I haue made light account of the word of God and prayer. Well then, peraduenture this came from mine owne selfe: No neither. This cursed nature of mine hath beene more pleased and delighted with sinne, and with the pleasures of the world, thē with such exercises from which it draweth me and presseth me downe as lead I cannot thinke that such a poisoning Cockatrice can lay such good egs, or that wilde crab trees (such as all men are in Adam) can bring forth sweete fruites, according to the will of God, except God plucke them forth of Adam, & plant them in the garden of his mercie, and stocke them, & graft the spirit of Christ in them. Wherefore these are the workes of Gods spirit, and my conscience is thereby certified that God hath giuen mee the spirit of adoption, and therefore that his fauour and mercie shall continue towards me for euer. For the gifts of God are with-

without repentance, and whome God once loueth, him he loueth for euer. Thirdly, there be certaine fruits of Gods childrē which I finde in me by which I am confirmed in Gods fauour. S. Iohn in his first Epistle saith, that hereby we know that we are translated from death to life, because we loue the brethren. Truely, I feele in my heart a burning loue towards them which are good Christians, though I neuer knew them nor saw them, and I am very desirous to doe any good for them: and if drops of my heart blood would doe them good, they should haue them. Moreouer, I hate all sinne and wickednesse with a bitter hatred, and I long to see the comming of my Sauiour Christ to iudgement, I am grieued & disquieted because I cannot fulfill the law of God as I ought, al which I haue learned forth of Gods word to bee tokens of Gods children. And thus you see what euidence I haue to shewe that I am a true member of the Church militant, and in the fauour of God.

Tim. Haue you a stedfast faith in Christ, (as these arguments seeme to prooue) without all wauering, doubting, and distrusting of Gods mercie?

Euseb. No, no. This my faith which I haue in Christ is euen fought against with doubting, & euer assailed with desperation, not when I sinne onely, but also in tentations of aduersitie, into which God bringeth me to nurture mee and to shewe me mine owne heart, the hypocrisie and false thoughts that there lie hidde, my almost no faith at all, and as litle loue, euen then happely when I thought my selfe most perfect of all: for when temptations come I cannot stand, when I haue sinned faith is feeble, when wrong is done vnto me I cannot forgiue, in sickenesse, in losse of goods, in all tribulation I am vnpatient, when my neighbour needeth my helpe that I must depart with him of mine owne, then loue is cold. And thus I learne and feele that there is no power to doe good but of God onely. And in all such temptations my faith perisheth not vtterly, neither my loue & consent to the law of God: but they be weake, sicke, wounded, & not cleane dead. As I dealt with my parents beeing a childe, so nowe deale I towards God my louing father. When I was a child, my father and mother taught mee nurture and wisdome, I loued my father and all his commandements, & perceiued the goodnes he shewed mee, that my father loued me, and all his preceps are vnto my wealth and profit, & that my father commandeth nothing for any need he hath thereof but seeketh my profit onely, and therefore I haue a good faith vnto all my fathers promises, and loue all his commaundements, and doe them with good will, and with good will goe euery day to the schoole: And by the way happily I sawe a companie play, and with the sight was taken and rauished of my memorie, and forgot my selfe, and stood & beheld, and fell to play also forgetting father and mother, and all their kindnesse, all their Lawes, and mine owne profit also. Howbeit, the knowledge of my fathers kindnes, the faith of his promises, & the loue that I had againe vnto my father, and the obedient minde were not vtterly quenched, but lay hidden, as all things doe when a man sleepeth or lyeth in a trance. And as soone as I had played out all my lusts, or else by some had beene warned in the meane season, I came againe to my olde profession. Notwithstanding many tentations went ouer my heart, and the law as a right hangman tormented my conscience, and went nie to perswade me that my father would thrust me away, and hang me if he catched me, so that I was like a great while to run away, rather then to returne to my father againe. Feare and dread of rebuke and of losse of my fathers loue, and of punishment, wrastled with the truit which I had in my fathers goodnes, and as it were gaue my faith a fall. But I rose againe as soone as the rage of the first brunt was past, and my minde was more quiet. And the goodnesse of my father and his olde kindnesse came vnto my remembrance, either by mine owne courage, or by the comfort of another. And I beleeued that my father would not put me away or destroy me: and he hoped that I would doe no more so. And vpon that I gate me home againe dismaied, but not altogether faithlesse: the olde kindnes would not let me despaire, howbeit all the world could not set mine heart at rest, vntil the paine had beene past, and vntill I had heard the voice of my father, that all is forgotten.

Timoth. Seeing that you haue thus plainely & truly shewed the weaknesse of yours, and consequently of all mens faith, shew me, I pray you how by the weaknes of faith a Christian is not rather discomforted then comforted, and assured of his saluation.

Euseb.

Euſeb. God doth not ſo much regard the quantity of his graces as the truth of them, he approoueth a little faith if it be a true faith: yea, if faith in vs were no more but a graine of muſtard ſeede (which is the leaſt of all other ſeedes) it ſhould be effectuall, and God would haue reſpect vnto it. The poore diſeaſed begger with a lame hand, hauing the palſie alſo, is able neuertheles to reach out the ſame and receiue an almes of a king: and ſo in like manner a weake & languiſhing faith is ſufficiently able to reach out it ſelfe, and to apprehend the infinite mercies of our heauenly King offered vnto vs in Chriſt. Faith in the 3. of Iohn is compared vnto the eie of the Iſraelite, which although it were of dimme ſight, or looked a ſquint, yet if it could neuer ſo little behold the braſen ſerpent, it was ſufficient to cure the ſtings of the fiery ſerpẽts, and to ſaue life.

Timoth. Seeing that you ſatiſfie mee in euery point ſo fully, ſhewe me I pray you whether a man may be wicked and haue faith, and whether faith entring expelleth wickednes. For I haue heard ſome ſay, that a man might beleeue the word of God, & yet be neuer the better in his life, or holier then before he was.

Euſeb. Many there are which when they heare or read of faith, at once they conſent thereunto, and haue a certaine imagination and opinion of faith: as when a man telleth a ſtory, or a thing done in a ſtrange land that pertaineth not to them at all: which yet they beleeue and tell as a true thing, and this imagination or opinion they call faith. Therefore as ſoone as they haue this imagination or opinion in their hearts, they ſay verily, this doctrine ſeemeth true, I beleeue it is euen ſo: then they think that the right faith is there; but afterward whẽ they feele in themſelues no maner of working of the Spirit, neither the terrible ſentence of the Law, and the horrible captiuitie vnder Sathan, neither can perceiue any alteration in themſelues, and that any good workes followe, but finde they are altogether as before, and abide in their old eſtate, then thinke they that faith is not ſufficient, but that workes muſt be ioyned with faith to iuſtification: but true faith is onely the gift of God, and is mightie in operation, euer working, beeing full of vertue: it renueth man, and begetteth him a freſh, altereth him, chaungeth him, and turneth him altogether, into a new creature and conuerſation: ſo that a man ſhall feele his heart cleane changed, and farre otherwiſe diſpoſed then before, and hath power to loue that which before hee could not but hate, and delighteth in that which before he abhorred, and hateth that which before he could not but loue. And it ſetteth the ſoule at liberty, and maketh her free to followe the will of God, and is to the ſoule as health to the body. After that a man is pined with long ſicknes, the legges cannot beare him, he cannot lift vp his hands to helpe him, his taſte is corrupt, ſugar is bitter in his mouth, his ſtomacke longeth after ſlubberſauce and ſwaſh, at which a whole ſtomacke is ready to caſt his gorge: when health commeth ſhe chãgeth and altereth him cleane, giueth him ſtrength in all his members, luſt and wil to doe of his owne accord that which before he could not doe, neither could ſuffer that any man ſhould exhort him to doe, and hath now luſt in wholſome things, and his members are free and at liberty, and haue power to do all things of his owne accord which belong to a ſound and whole man to doe. And faith worketh in the ſame maner, as a tree brings forth fruit of his owne accord: and as a man neede not bid a tree bring forth fruit, ſo is there no law put to him that beleeueth and is iuſtified through faith, to force him to obedience, neither is it needfull. For the law is written and grauen in his heart, his pleaſure is daily therein, and as without commandement euen of his owne nature he eateth, drinketh, ſeeth, heareth, talketh, goeth: euen ſo of his owne nature without any compulſion of the law he bringeth forth good works: & as a whol man whẽ he is a thirſt tarieth but for drink and when he hungreth abideth but for meate, and then drinketh and eateth naturally: euen ſo is the faithfull euer a thirſt, & an hungred after the will of God, and tarrieth but for an occaſion: and whenſoeuer an occaſion is giuen he worketh naturally the will of God. For this bleſſing is giuen them that truſt in Chriſts blood, that they thirſt and hunger to do Gods will. He that hath not this faith, is but an vnprofitable babler of faith and workes, & neither woteth what he bableth, nor whereunto his words tend. For he feeleth not the power of faith nor the working of the ſpirit in his heart, but interpreteth the Scriptures which ſpeake of faith and workes after his own blind reaſon, & fooliſh fantaſies, not hauing any experience in himſelfe.

Timoth. Euery member of Chriſts congregation

gregation is a ſinner, & ſinneth daily, ſome more and ſome leſſe: for it is written, 1. Iohn. 1. *If we ſay we haue no ſinne, we deceiue our ſelues, and the truth is not in vs.* And Paul, Rom. 7. *That good which I would, that doe I not: but that euil which I would not, that doe I. So it is not I that doe it* (ſaith he) *but ſinne that dwelleth in me.* So the Chriſtian man is both a ſinner and no ſinner: which how it can be, ſhew it me by your experience.

Euſeb. I beeing one man in ſubſtance am two men in qualitie, fleſh and ſpirit, which in me ſo fight perpetually the one againſt the other, that I muſt goe either backward or forward, and cannot ſtand long in one eſtate. If the ſpirit ouercome in tentations, then is ſhee ſtronger and the fleſh weaker. But if the fleſh get a cuſtome, then is the ſpirit none otherwiſe oppreſſed of the fleſh, then as though ſhe had a mountaine on her backe, and as we ſometime in our dreames thinke we beare heauier then a milſtone on our breaſts: or when we dreame now and then that we would run away for feare of ſome thing, our legges ſeeme heauier then lead: euen ſo is the ſpirit oppreſſed and ouerladen of the fleſh through cuſtome, that ſhee ſtruggleth and ſtriueth to get vp, and to breake looſe in vaine, vntill the God of mercie, which heareth my groane through Ieſus Chriſt, come and looſe her with his power, and put ſomething on the backe of the fleſh to keepe her downe, to miniſh her ſtrength, and to mortifie her. So then no ſinner I am if you regard the Spirit, the profeſſion of my heart toward the Law of God, my repentance and ſorrow that I haue both becauſe I haue ſinned, and am yet full of ſinne, and looke vnto the promiſes of mercie in our Sauiour Chriſt, and vnto my faith. A ſinner am I if you looke to the frailtie of my fleſh which is a remnant of the old Adam, and as it were the ſtocke of the old oliue tree, euer and anon when occaſion is giuen, ſhooting forth his branches, leaues, budde, bloſſome, and fruit alſo: which alſo is as the weakneſſe of one which is newly recouered of a great diſeaſe, by the reaſon whereof all my deedes are imperfect, and when occaſions bee great I fall into horrible deedes, and the fruit of the ſinne which remaineth in my members breaketh out. Notwithſtanding the Spirit leaueth me not, but rebuketh me, and bringeth me home againe vnto my profeſſion, ſo that I neuer caſt of the yoke of God from off my necke, neither yeelde vp my ſelfe vnto ſinne to ſerue it, but fight a freſh, and beginne a new battaile. And I had rather you ſhould vnderſtand this forth of the Scriptures, by the example of Ionas & the Apoſtles. Ionas was the friend of God, and a choſen ſeruant of God to teſtifie his will vnto the world. He was ſent from the land of Iſrael, where he was a Prophet, to goe amongſt an heathen people and the greateſt citie of the world, then called Niniue, to preach that within fourty daies they ſhould be deſtroied for their ſinnes: which meſſage the free will of Ionas had as much power to doe as the weakeſt hearted woman in the world had power, if ſhe were commanded to leape into a tubbe of liuing ſnakes and adders: as happily if God had commanded Sara to ſacrifice her ſonne Iſack, as he did Abraham, ſhe would haue diſputed with God, ere ſhee had done it, as though ſhee were ſtrong enough. Well, Ionas hartened by his owne imagination, and reaſoning after this manner; I am here a Prophet vnto Gods people the Iſraelites: which though they haue Gods word teſtified vnto them daily, yet diſpiſe and worſhip God vnder the likenes of calues, and after all manner of faſhions ſaue after his owne word, and therefore are of all nations the worſt and moſt worthie of puniſhment. And yet God for loue of a fewe that are among them, and for his names ſake ſpareth and defendeth them: how then ſhall God take ſo cruell vengeance on ſo great a multitude of them to whome his name was neuer preached, and therefore are not the tenth part ſo euill as theſe: If I therefore ſhall goe preach, I ſhall lie and ſhame my ſelfe and God too, and make them the more to deſpiſe God. Vpon this imagination he fled from the preſence of God and from the countrey where God is worſhipped. When Ionas entred into the ſhippe, he laid him downe to ſleepe, for his conſcience was toſſed betweene the commandement of God which ſent him to Niniue, and his fleſhly wiſdome which diſſwaded and counſelled him to the contrarie, and at laſt preuailed againſt the commandement, and carried him an other way as a ſhippe caught betweene two ſtreames (as the Poets faine the mother of Meleager to be betweene diuers affections; while to auenge her brothers death ſhee ſought to ſlay her owne ſonne) whereupon for very paine and tedioufnes he lay downe to ſleepe to

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put the commaundement out of minde, which did ſo gnaw and fret his conſcience, as alſo the nature of all the wicked is, when they haue ſinned in earneſt, to ſeeke all meanes with ryot, reuell, and paſtime to driue the remembrance of ſinne forth of their hearts, as Adam did to couer his wickednes with aprons of figleaues. But God awoke him out of his dreame, and ſet his ſinnes before his face: for when the lot had caught Ionas, then be ſure that his ſinne came to remembrance againe, and that his conſcience raged no leſſe then the waters of the ſea. And then he thought, he onely was a ſinner, & thought alſo that as verily as he had fled from God, as verily god had caſt him away: for the ſight of the rod maketh he naturall child not onely to ſee and acknowledge his fault, but alſo to forget all his fathers old mercie and goodnes. And then he confeſſed his ſinne openly, and of very deſperation to haue liued any longer he had caſt himſelfe into the ſea betimes, except they would be loſt alſo: for al this God prouided a fiſh to ſwallow Ionas. When Ionas had beene in the fiſhes belly a ſpace, the rage of his conſcience was ſomwhat quieted, and he came to himſelfe againe, and had receiued a little hope, and the qualmes and pangs of deſperation which went ouer his heart were halfe ouercome: then he praied to God, and gaue thanks vnto him. When Ionas was caſt vpon the land againe, then his will was free, and he had power to goe to whither God ſent him, and to what God commanded him, his owne imagination laid apart: for he had beene at a new ſchoole, and in a furnace, where he was purged of much refuſe and droſſe of fleſhly wiſdom which reſiſted the wiſdome of God. For as farre as we are blind in Adam we cannot but ſeeke and will our owne profit, pleaſure, and glorie: and as farre as we be taught in the ſpirit, we cannot but ſeeke and will the pleaſure of God onely. Then Ionas preached to Niniue, & they repented: then Ionas ſhewed againe his corrupt nature for all his trying in the Whales belly. He was ſo diſpleaſed becauſe the Niniites periſhed not, that he was wearie of his life, and wiſhed death for very ſorrow, that he had loſt the glorie of his propheeying, in that his prophecie came not to paſſe, but he was rebuked of God, as in his prophecie you may read.

The Apoſtles, Chriſt taught them euer to be meeke and to humble themſelues: yet oft they ſtriued among themſelues who ſhould be greateſt: the ſonnes of Zebedee would ſit one on the right hand of Chriſt, the other on the left. They would pray that fire might deſcend from heauen and conſume the Samaritans. When Chriſt asked, *Who ſay men that I am?* Peter anſwered, *Thou art the ſonne of the liuing God*, as though Peter had bin as perfect as an angel. But immediately after when Chriſt preached vnto them of his death and paſſion, Peter was angrie and rebuked Chriſt, and thought earneſtly that he had raued, & not wiſt what he had ſaid: as at another time in which Chriſt was ſo feruently buſied in healing the people, that he had no leiſure to eate, they went out to hold him, ſuppoſing that he had beene beſide himſelfe. And one that caſt forth deuills in Chriſts name they forbad, becauſe he waited not on them, ſo glorious were they yet. And though Chriſt taught alway to forgiue, yet Peter after long going to ſchoole, asked whether men ſhould forgiue ſeuen times, thinking that eight times had beene too much. And at the laſt ſupper, Peter would haue died with Chriſt, but yet within few houres after he denied him both cowardly and ſhamefully. And after the ſame manner, though he had ſo long heard that no man muſt auenge himſelfe, but rather turne the other cheeke to the ſmiter againe, yet when Chriſt was in taking, Peter asked whether it were lawfull to ſmite with the ſword, and tarried no anſwer, but laid on raſhly. So that although we be once reconciled to God, yet at the firſt we bee but children and young ſchollers, weake and feeble, and muſt haue leiſure to grow in the ſpirit, in knowledge, loue, and deedes thereof, as yong children muſt haue time to grow in their bodies: and ſo in like maner the ſting of the ſerpent is not pulled out at once, but the poiſon of our nature is miniſhed by little and little, and cannot before the houre of death be wholly taken away.

Timoth. I perceiue by your godly diſcourſe, the manifold conflicts betweene the fleſh and the ſpirit, and that the fleſh is like to a mightie gyant, ſuch a one as was Goliah, ſtrong, luſtie, ſtirring, enemie to God, confederate with the deuill: and the ſpirit like to a little child, ſuch a one as was litle Dauid, new borne, weake, and feeble, not alwaies ſtirring: now then what meanes doe you vſe to weaken the fleſh, and ſtrengthen the ſpirit?

Euseb. I vse to tame my flesh with praier and fasting, watching, deedes of mercie, holy meditations, and reading the Scriptures, and in bodily labour, and in withdrawing all manner of pleasures from the flesh, and with exercises contrarie to the vices which I finde my bodie most inclined to, and with abstaining from al things that encourage the flesh against the spirit: as reading of toyes and wanton bookes, seeing of plaies and enterluds, wanton communication, fooliſh iesting, and effeminate thoughts, and talking of couetousnes, which: Paul forbiddeth, Eph. 5. magnifying of worldly promotions. If these will not mortifie my flesh, then God sendeth me some troubles, and so maketh me to grow and waxe perfect, and fineth and trieth me as gold in the fire of tentations and tribulations. Thus very often he maketh me to take vp my crosse and naileth my flesh vnto it, for the mortifiing thereof. Marke this, if God send thee to the sea, and promise to goe with thee, he will raise vp a tempest against thee, to prooue whether thou wilt abide his word, and that thou maist feele thy faith and weaknes, and perceiue his goodnes: for if it were alwaies faire weather & thou neuer brought into such ieopardie, whence his mercie onely deliuereth thee, thy faith should bee onely a presumption, and thou shouldest be euer vnthankful to God, and mercileſſe vnto thy neighbour. If God promise riches, the way thereunto is pouertie: whom he loueth, him he chasteneth: whom he exalteth, he casteth downe: whome he saueth he first damneth: he bringeth no man to heauen, except he send him to hell first: if he promise life, he slaieth first: when he buildeth, he casteth downe all first: he is no patcher: he cannot abide another mans foundation: he will not worke till all bee past remedie, and brought to such a case that men may see how that his hand, his power, his mercie, his goodnes, his truth hath wrought altogether: he will let no man be partaker with him of his praise & glory: his works are wonderfull and contrarie to mans works: who euer (saue he) deliuered his owne sonne, his only sonne, his deere sonne, his darling vnto death, and for his enemies, to winne his enemies, to ouercome them with loue, that they might see loue and loue againe, and of loue likewise to doe to other men, and to ouercome thē with well doing? Ioseph saw the sunne and the moone and seuen starres worshipping him, neuertheleſſe ere that came to passe God laid him where he could see neither sunne, nor moone, neither any star of the skie, and that many yeares, and also vndeserued, to nurture him, to make him humble and meeke, & to teach him Gods waies, and to make him apt and meete for the roome and honour against he came to it; that he might be strong in the spirit to minister it well. God promised the children of Israel a land with riuers of milke and honye, yet he brought them forth the space of fourtie yeares into a land wherein no riuers of milke and honey were, but where so much as a drop of water was not, to nurture and teach them as a father doth his sonne, and to do them good at the latter end, to subdue their cankred nature, to make them strong in the spirit to vse his benefits aright. Lastly, God promised Dauid a kingdome, and immediatly stirred vp Saul against him to persecute him, and to hunt him as men doe hares with Grayhoundes, and to ferret him out of euery hole, and that for the space of many yeares, to turne him, to make him to mortifie his lusts, to make him to feele his owne diseases: in fine, to make him a good man, and a good king.

Timoth. But how if it come to passe that you be tempted to any great sinne, and the flesh ouercome the spirit, in what case are you then?

Euseb. There is no bodie here but you and I, and I take you to be a Christian and a faithfull friend: therefore I will shewe a little of my experience. The last yeare by reason of the dearth, I & my familie were put to great pinches, and most commonly wee had nothing but Bread and Water: hereupon I bethought me howe I might get somewhat to releeue my family: it came into my minde that in our towne a rich man had a great flocke of sheepe, and that I might take one of them without any hurt of him. I was very loath at the first: but becauſe there was such great stealing of sheepe, and I was in extremitie, in the night I went among his sheepe and tooke a lambe, and I told my familie that it was giuen me: I presently killed it, the skin & the entrals I buried in my backside, the flesh we dressed by quarters, and did eate it with thanksgiuing (as my manner is) but surely very coldly, and me thought my praier was abhominable in Gods sight. After I had thus done: we fared well for the space of two daies, but I felt my heart hardened,

ned, and my lippes were almost locked vp, that I could not as I was woont praise the Lord. The third night after, I went with a quiet conscience (me thought) to my bed, and then I slept soundly till three of the clocke in the morning, but I dreamed that one came to carry me to prison, vpon that on a sudden I awaked, and being afraid looked about me, and fell to consider why I should be afraid, and I remembred that I had sinned against God by robbing my neighbour: O then my feare increased, & I thought that hell gaped to deuoure me, and the law looked vpō me with such a terrible countenance, and so thūdered in mine eares, that I durst not abide in my bed, but vp and to goe. Then the deuill assailed me on euery side, to perswade that God had cast me away: saying, they that be Gods haue power to keep his lawes, thou hast not, but breakest them: therfore thou art a cast-away and a damned creature, and hell gapeth and setteth open his mouth to deuoure thee. And I thought with my selfe that I had bin alwaies a ranke hypocrite: for as the clouds of the ayre doe couer the sunne, so that sometimes a man cannot tell by any sense that there is any sunne, the clowdes and winds hiding it from our sight: euen so my cecitie and blindnes, & corrupt affections, & the rage of my conscience did so ouershadow the sight of Gods seed in me, and so ouerwhelme his spirit, as though I had bin a plaine reprobate. And thus it came to passe that Dauid making his praier to God according to his own sense & feeling, but not according to the truth, desired of God to giue him againe his spirit, which thing God neuer doth indeed: although he made me to thinke so for a time: for alwaies he holdeth his hand vnder his childrē in their fals, that they lie not stil as other do which are not regenerate. I being thus turmoiled and stung with the conscience of sin & the cockatrice of my poisoned nature, hauing beheld her selfe in the glasse of the righteous law of God, there was no other salue or remedie but to runne to the brasen serpent Christ Iesus which shed his blood, hanging vpon the crosse, and to his euerlasting testament and mercifull promise, that was shed for me for the remission of my sinnes: therfore I got me speedily into a close corner in my house, and thereupon my face groueling, I confessed my sinne & praied after this manner in effect. Father, what an horrible mōster am I? What traytor? What wretch and villaine? Thy mercie is wonderfull, that hell hath not deuoured me hauing deserued a thousand damnations. I haue sinned against thy godly, holy, and righteous law, and against my brother by robbing him, whom I ought to loue for thy sake as my selfe: forgiue me father for thy sonne Christ his sake, according to thy most mercifull promises & testament: forget not good Lord thy old mercies shewed vpon me, let them not at this time in me be quite remooued. On this manner praying I cōtinued many houres, and God which is neere to al them that call vpon him, heard me, eased my paine, and assured me of the remission of my sinne. After presently, for the more easing of my conscience, I went to my neighbour, and betweene him & me vpon my knees cōfessed my fault with teares, desiring him to forgiue me, and I would (as Gods law requireth) restore that which I stole, fourefold: he (I thanke him) was contented and tooke pitie on me, and euer since hath been by Gods mercy my good friend. So by little and little, God restored me to my first estate: but (me thinkes) I haue not that feeling which I had before, and haue beene worse euer since: God of his great mercie amend me, & increase his graces in me.

Timoth. But I pray you, what thinke you, will not God condemne his owne elect children if they sinne?

Euseb. No, for the ground-worke of our saluation is laid in Gods eternal election, & a thousand sinnes in the world, nay all the sinnes in the world, nay al the deuils in hell cannot ouerthrow Gods election. And it may be that sinnes doe harden our hearts, weaken our faith, make sad the spirit of God in vs: but take away faith, or altogether quench the spirit, they cannot. God condemneth no man for his sinnes, if he be adopted in Christ. For then Ioseph, Abraham, Dauid, Peter, Marie Magdalene, should be condemned. God is like a father: and a father if his childe be sick, and therefore be froward, and refuse and cast away his meate, and hauing eaten it spew it vp againe, and in his fit be impatient and raue, and speake euill of his father, yet I say the father will not cast him forth of his doores, but pitieth him, and prouideth such things as may restore him to health, and when he is whole remembreth not his disordered behauiour in his sicknesse.

Euſeb. Iuſe to tame my fleſh with praier and faſting, watching, deedes of mercie, holy meditations, and reading the Scriptures, and in bodily labour, and in withdrawing all manner of pleaſures from the fleſh, and with exerciſes contrarie to the vices which I finde my bodie moſt inclined to, and with abſtaining from al things that encourage the fleſh againſt the ſpirit: as reading of toyes and wanton bookes, ſeeing of plaies and enterluds, wanton communication, fooliſh ieſting, and effeminate thoughts, and talking of couetouſnes, which: Paul forbiddeth, Eph. 5. magnifying of worldly promotions. If theſe will not mortifie my fleſh, then God ſendeth me ſome troubles, and ſo maketh me to grow and waxe perfect, and fineth and trieth me as gold in the fire of tentations and tribulations. Thus very often he maketh me to take vp my croſſe and naileth my fleſh vnto it, for the mortifiing thereof. Marke this, if God ſend thee to the ſea, and promiſe to goe with thee, he will raiſe vp a tempeſt againſt thee, to prooue whether thou wilt abide his word, and that thou maiſt ſeele thy faith and weaknes, and perceiue his goodnes: for if it were alwaies faire weather & thou neuer brought into ſuch ieopardie, whence his mercie onely deliuereth thee, thy faith ſhould bee onely a preſumption, and thou ſhouldeſt be euer vnthankful to God, and mercileſſe vnto thy neighbour. If God promiſe riches, the way thereunto is pouertie: whom he loueth, him he chaſteneth: whom he exalteth, he caſteth downe: whome he ſaueth he firſt damneth: he bringeth no man to heauen, except he ſend him to hell firſt: if he promiſe life, he ſlaieth firſt: when he buildeth, he caſteth downe all firſt: he is no patcher: he cannot abide another mans foundation: he will not worke till all bee paſt remedie, and brought to ſuch a caſe that men may ſee how that his hand, his power, his mercie, his goodnes, his truth hath wrought altogether: he will let no man be partaker with him of his praiſe & glory: his works are wonderfull and contrarie to mans works: who euer (ſaue he) deliuered his owne ſonne, his only ſonne, his deere ſonne, his darling vnto death, and for his enemies, to winne his enemies, to ouercome them with loue, that they might ſee loue and loue againe, and of loue likewiſe to doe to other men, and to ouercome thē with well doing? Ioſeph ſaw the ſunne and the moone and ſeuen ſtarres worſhipping him, neuertheleſſe ere that came to paſſe God laid him where he could ſee neither ſunne, nor moone, neither any ſtar of the skie, and that many yeares, and alſo vndeſerued, to nurture him, to make him humble and meeke, & to teach him Gods waies, and to make him apt and meete for the roome and honour againſt he came to it; that he might be ſtrong in the ſpirit to miniſter it well. God promiſed the children of Iſrael a land with riuers of milke and honye, yet he brought them forth the ſpace of fourtie yeares into a land wherein no riuers of milke and honey were, but where ſo much as a drop of water was not, to nurture and teach them as a father doth his ſonne, and to do them good at the latter end, to ſubdue their cankred nature, to make them ſtrong in the ſpirit to vſe his benefits aright. Laſtly, God promiſed Dauid a kingdome, and immediatly ſtirred vp Saul againſt him to perſecute him, and to hunt him as men doe hares with Grayhoundes, and to ferret him out of euery hole, and that for the ſpace of many yeares, to turne him, to make him to mortifie his luſts, to make him to feele his owne diſeaſes: in fine, to make him a good man, and a good king.

Timoth. But how if it come to paſſe that you be tempted to any great ſinne, and the fleſh ouercome the ſpirit, in what caſe are you then?

Euſeb. There is no bodie here but you and I, and I take you to be a Chriſtian and a faithfull friend: therefore I will ſhewe a little of my experience. The laſt yeare by reaſon of the dearth, I & my familie were put to great pinches, and moſt commonly wee had nothing but Bread and Water: hereupon I bethought me howe I might get ſomewhat to releeue my family: it came into my minde that in our towne a rich man had a great flocke of ſheepe, and that I might take one of them without any hurt of him. I was very loath at the firſt: but becauſe there was ſuch great ſtealing of ſheepe, and I was in extremitie, in the night I went among his ſheepe and tooke a lambe, and I told my familie that it was giuen me: I preſently killed it, the skin & the entrals I buried in my backſide, the fleſh we dreſſed by quarters, and did eate it with thanksgiuing (as my manner is) but ſurely very coldly, and me thought my praier was abhominable in Gods ſight. After I had thus done: we fared well for the ſpace of two daies, but I felt my heart hardened,

ned, and my lippes were almoſt locked vp, that I could not as I was woont praiſe the Lord. The third night after, I went with a quiet conſcience (me thought) to my bed, and then I ſlept ſoundly till three of the clocke in the morning, but I dreamed that one came to carry me to priſon, vpon that on a ſudden I awaked, and being afraid looked about me, and fell to conſider why I ſhould be afraid, and I remembred that I had ſinned againſt God by robbing my neighbour: O then my feare increaſed, & I thought that hell gaped to deuoure me, and the law looked vpō me with ſuch a terrible countenance, and ſo thūdered in mine eares, that I durſt not abide in my bed, but vp and to goe. Then the deuill aſſailed me on euery ſide, to perſwade that God had caſt me away: ſaying, they that be Gods haue power to keep his lawes, thou haſt not, but breakeſt them: therfore thou art a caſt-away and a damned creature, and hell gapeth and ſetteth open his mouth to deuoure thee. And I thought with my ſelfe that I had bin alwaies a ranke hypocrite: for as the clouds of the ayre doe couer the ſunne, ſo that ſometimes a man cannot tell by any ſenſe that there is any ſunne, the clowdes and winds hiding it from our ſight: euen ſo my cecitie and blindnes, & corrupt affections, & the rage of my conſcience did ſo ouerſhadow the ſight of Gods ſeed in me, and ſo ouerwhelme his ſpirit, as though I had bin a plaine reprobate. And thus it came to paſſe that Dauid making his praier to God according to his own ſenſe & feeling, but not according to the truth; deſired of God to giue him againe his ſpirit, which thing God neuer doth indeed: although he made me to thinke ſo for a time: for alwaies he holdeth his hand vnder his childrē in their fals, that they lie not ſtil as other do which are not regenerate. I being thus turmoiled and ſtung with the conſcience of ſin & the cockatrice of my poiſoned nature, hauing beheld her ſelfe in the glaſſe of the righteous law of God, there was no other ſalue or remedie but to runne to the braſen ſerpent Chriſt Ieſus which ſhed his blood, hanging vpon the croſſe, and to his euerlaſting teſtament and merciſull promiſe, that was ſhed for me for the remiſſion of my ſinnes: therfore I got me ſpeedily into a cloſe corner in my houſe, and therevpon my face groueling, I confeſſed my ſinne & praied after this manner in effect. Father, what an horrible mōſter am I? What traytor? What wretch and villaine? Thy mercie is wonderfull, that hell hath not deuoured me hauing deſerued a thouſand damnations. I haue ſinned againſt thy godly, holy, and righteous law, and againſt my brother by robbing him, whom I ought to loue for thy ſake as my ſelfe: forgiue me father for thy ſonne Chriſt his ſake, according to thy moſt merciſull promiſes & teſtament: forget not good Lord thy old mercies ſhewed vpon me, let them not at this time in me be quite remooued. On this manner praying I cōtinued many houres, and God which is neere to al them that call vpon him, heard me, eaſed my paine, and aſſured me of the remiſſion of my ſinne. After preſently, for the more eaſing of my conſcience, I went to my neighbour, and betweene him & me vpon my knees cōfeſſed my fault with teares, deſiring him to forgiue me, and I would (as Gods law requireth) reſtore that which I ſtole, fourefold: he (I thanke him) was contented and tooke pitie on me, and euer ſince hath been by Gods mercy my good friend. So by little and little, God reſtored me to my firſt eſtate: but (me thinkes) I haue not that feeling which I had before, and haue beene worſe euer ſince: God of his great mercie amend me, & increaſe his graces in me.

Timoth. But I pray you, what thinke you, will not God condemne his owne elect children if they ſinne?

Euſeb. No, for the ground-worke of our ſaluation is laid in Gods eternal election, & a thouſand ſinnes in the world, nay all the ſinnes in the world, nay al the deuils in hell cannot ouerthrow Gods election. And it may be that ſinnes doe harden our hearts, weaken our faith, make ſad the ſpirit of God in vs: but take away faith, or altogether quench the ſpirit, they cannot. God condemneth no man for his ſinnes, if he be adopted in Chriſt. For then Ioſeph, Abraham, Dauid, Peter, Marie Magdalene, ſhould be condemned. God is like a father: and a father if his childe be ſick, and therefore be froward, and refuſe and caſt away his meate, and hauing eaten it ſpew it vp againe, and in his fit be impatient and raue, and ſpeake euill of his father, yet I ſay the father will not caſt him forth of his doores, but pitieth him, and prouideth ſuch things as may reſtore him to health, and when he is whole remembreth not his diſordered behauiour in his ſickneſſe.

Timoth. What meanes doe you find moſt effectuall to ſtrengthen your faith, to increaſe Gods graces in you, & to ariſe you vp againe when you are fallen?

Euſeb. Surely I haue very great comfort by the Sacrament of the Lords Supper: for whereas I am ſpiritually diſeaſed, and am prone and ready to fall, and am moſt cruelly oftentimes inuaded of the fiend, the fleſh, and the law, when I haue ſinned, and am put to flight, a nd made to runne away from God my father: therefore hath God of all mercie and of his infinite pitty & bottomleſſe compaſſion ſet vp his Sacrament as a ſigne vpon a high hill, whence it may be ſeene on euery ſide farre and neere, to call againe them that be runne away. And with this Sacrament hee (as it were) clocketh to them, as a hen doth for her chickens, to gather them vnder the wings of his mercy: and hath commaunded his Sacrament to be had in continuall vſe, to put vs in minde of his continuall mercy laid vp for vs in Chriſts blood, and to witnes and teſtifie it vnto them, and to be the ſeale thereof. For the Sacrament doth much more liuely Print the faith, and make it ſinke downe into the heart then doe bare wordes onely. Nowe when the wordes of the Teſtament and promiſes are ſpoken ouer the bread (this is my body which was broken for you: this is my bloode that was ſhedde for you) they confirme the faith; but much more when the Sacrament is ſeene with the eies, & the bread broken, the wine powred out and looked on: and yet more when I taſte it and ſmell it: As you ſee when a man maketh a promiſe vnto another with light words betweene themſelues and ſo they departed, he to whome the promiſe is made beginneth to doubt whether the other ſpeake earneſtly or mocked, and doubteth whether he will remember his promiſe to abide by it or no. But when any man ſpeaketh with aduiſement, the wordes are more credible: and if he ſweare it confirmeth the thing more, and yet the more if he ſtrike hands, if he giue earneſt, if he call record, if he giue hand writing and ſeale it: ſo is he the more and more beleeued, for the heart gathereth: lo, he ſpake with aduiſement, deliberation and good ſadneſſe, he clapped hands, called record, and put to his hand and ſeale: the man cannot be ſo faint without the feare of God as to deny all this: ſhame ſhall make him abide his promiſe, though he were ſuch a man as I could not compel him, if he would denie it. And thus we diſpute: God ſent his ſonne in our nature, and made him feele our infirmities, and named his name Ieſus, that is a Sauiour, becauſe he ſhould ſaue his people from their ſinnes, and after his death he ſent his Apoſtles to preach theſe glad tydings, to thruſt them in at the eares of vs, and ſet vp a Sacrament of them to teſtifie them and to ſeale them, and to thruſt them in, not at the eares onely by rehearſing the promiſes of the Teſtament ouer it: neither at our eies onely in beholding it, but beat them in through our feeling, taſting, and ſmelling alſo, and to bee repeated dayly and to bee miniſtred to vs. He would not (thinke we) make halfe ſo much ado with vs if he loued vs not, and would not haue his Sacrament to be a witneſſe and teſtimonie betweene him & vs, to confirme the faith of his promiſes that we ſhould not doubt in them, when we looke on the ſeales of his obligatiõs wherwith he hath bound himſelfe: and this to keepe the promiſes and conenants better in minde, & to make them the more deeply to ſinke into our hearts, and be more earneſtly regarded,

Timoth. Conſidering that this which you ſay is too plaine, great ſhame it is that there is ſuch neglect of the ſacrament as there is, and that it is ſo ſeldome vſed: but ſurely want of faith and the ſecurity which ouerſpreadeth this our countrie is the cauſe of it, the Lord if it be his will remooue the ſame. Now let me heare a little howe you lead your life, and haue your conuerſation among men.

Euſeb. I haue my conuerſation among men as ſincere as I can in righteouſnes & holines, which is after Gods commandements: our Sauiour ſaith, *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your father which is in heauen.*

Timoth. It is but a dim light which wee can carrie before men, and ſmall are our good workes, and to be eſteemed of no value: if wee were preachers or rich men, or noble men, then we might ſaue ſoules, giue good counſell, helpe many by our almes, but you and I are poore men, of baſe birth, and of lowe degree, howe can we then doe any good workes?

Euſeb. As touching good workes by that meaſure of knowledge that God hath giuen me, I thinke that all works are good which are done according to the obedi-

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ence of Gods law in faith & with thankſgiuing to God, and with a minde deſirous of his glorie alone, & I thinke that I or any man els in doing them pleaſe God, whatſoeuer I doe within the lawe of God, as when I make water. And truſt me if either wind or water were ſtopped, I ſhould feele what a pretious thing it were to doe either of both, and what thanks ought to be giuen God therefore. Moreouer, I put no difference betweene workes, but whatſoeuer commeth into my hands, that do I as time, place, and occaſion giueth, and according to my degree. For as touching to pleaſe God there is no worke better then other: God looketh not firſt on my works as the world doth, or as though he had neede of them: but God looketh firſt on my heart what faith I haue to his word, how I beleeue him, truſt him, and how I loue him, for his mercie that he hath ſhewed to me, he looketh with what heart I worke, and not what I worke, how I accept the degree he hath put me in, not of what degree I am. Let vs take example. You are a miniſter and preach the word, I am a kitchin boy, and waſh my maſters diſhes. Of the Miniſterie harke what the Apoſtle ſaith: if I preach I haue naught to reioyce in, for neceſſitie is put vpon me: if I preach not the goſpel, as who ſhould ſay God hath made me ſo, woe is to me if I preach not. If I doe it willingly (ſaith he) then I haue my reward; that is, then I am ſure that Gods ſpirit is in me, and that I am elect to eternall life. If I doe it againſt my will, the office is committed to me, that is, I doe it not of loue to God, but to get a liuing thereby, and for a worldly purpoſe, and had rather otherwiſe liue: then doe I that office which God hath put vpon me, but doe not pleaſe God. So then if you preached not, or in preaching had not your heart aright, you miniſter the office, and they that haue the ſpirit of God heare his word, yea, though it were ſpokē by an Aſſe, and the woe belongeth to you: but and if you preach willingly with a true heart and conſcience to God, then you ſhall feele the earneſt of eternall life, & the working of the ſpirit of God in you, and your preaching is a good worke in you. Now I that miniſter in the kitchin, and am but a kitchin boy, receiue all things at the hand of God, know that God hath put me in ſuch an office, ſubmit my ſelfe to his will, and ſerue my maſter, not as a man but as Chriſt himſelfe, with a pure heart according as Paul teacheth me, putting my truſt in God, & of him ſeeke my reward. Moreouer, there is not a good deede done, but mine heart reioyceth therein, yea, when I heare that the word of God is preached by you and ſee the people turne vnto God; I conſent to this deed, my heart breaketh out in me, yea it ſpringeth and leapeth in my breaſt that God is honoured, & in my heart I do the ſame that you doe with the like delectation & feruency of ſpirit. Now he that receiueth a Prophet, in the name of a prophet, receiueth a prophets reward that is, he that conſenteth to the deed of a prophet and maintaineth it, the ſame hath the ſpirit and earneſt of euerlaſting life, which the prophet hath, and is elect as the prophet is. Now if we compare worke to worke, there is a difference betwixt waſhing of diſhes, and preaching the word of God: but as touching to pleaſe God none at all. For neither that nor this pleaſeth God, but as farre forth as God hath choſen a man, and hath put his ſpirit in him, and purified his heart by faith and truſt in Chriſt. As the ſcriptures call him carnall which is not renued by the ſpirit & borne againe in Chriſts fleſh, and all his workes like, euen the very motions of his heart & minde, as his learning, doctrine, and contemplation of high things, his preaching, teaching, and ſtudie in the ſcripture, building of Churches, founding of Colledges, giuing of almes, and whatſoeuer he doth, though they ſeeme ſpirituall, and after the lawe of God neuer ſo much: So contrariwiſe he is ſpirituall which is renued in Chriſt, and all his workes which ſpring frō faith ſeeme they neuer ſo groſſe, as the waſhing of the diſciples feete done by our Sauiour Chriſt, and Peters fiſhing after the reſurrection, yea deedes of matrimony are pure & ſpirituall if they proceed of faith, & whatſoeuer is done within the lawes of God though it be wrought by the body, as the wiping of ſhoes and ſuch like, howſoeuer groſſe they appeare outwardly, yet are ſanctified.

Timoth. What be the ſpeciall things in which you leade your conuerſation?

Euſeb. One thing is the reading of the ſcripture.

Timoth. It is dangerous to read the ſcriptures, you that haue no learning may eaſily fall into errors and hereſies.

Euſeb. As he which knoweth his letters perfectly; and can ſpell, cannot but reade if he be diligent: and as hee which hath

cleere eies without impediment or let, and walketh thereto in the light & open day, cannot but ſee, if he attend and take heed: euen ſo I hauing the profeſſion of my baptiſme onely written in my heart, and feeling it ſealed vp in my conſcience by the holy Ghoſt, cannot but vnderſtand the ſcripture, becauſe I exerciſe my ſelfe therein, and compare one place with another, and marke the manner of ſpeech, and aske here and there the meaning of a ſentence of them that be better exerciſed then I: for I feele in my heart, and haue a ſenſible experience of that inwardly, which the ſpirit of God hath deliuered in the ſcriptures. So that I finde mine inwarde experience as a commentarie vnto me.

Timoth. We are all baptized, belike then we ſhall all vnderſtand the Scripture.

Euſeb. But alas very few there be that are taught and feele their ingrafting into Chriſt, their iuſtification, their inward dying vnto ſinne and liuing vnto righteouſneſſe, which is the meaning of their Baptiſme. And therefore we remaine all blind generally, as wel the great Rabbins which bragge of their learning, as the poore vnlearned lay man. And the Scripture is become ſo darke vnto them, that they grope for the doore and can finde no way in, & it is become a maze vnto them in which they wander as a miſt, or as (we ſay) lead by Robbin goodfellow. And their darknes cannot comprehend the light of the Scriptures, but they read them as men doe tales of Robbinhood, as riddles or as old prieſts read their Ladies Mattins which they vnderſtood not. And vntill a man be taught his Baptiſme, that his heart feele the ſweetnes of it, the ſcriptures are ſhut vp from him, and ſo darke that he could not vnderſtand it, though Peter, Paul, or Chriſt himſelfe did expound it vnto him, no more then a man ſtarke blind can ſee though thou ſet a candle before him, or ſhew him the ſunne, or point with thy finger vnto that thou wouldſt haue him looke vpon. As for hereſie there is no danger if a man come to the Scripture with a meeke ſpirit, ſeeking there to faſhion himſelfe like vnto Chriſt, according to the profeſſion and vowe of his baptiſme: but contrariwiſe he ſhall there find the mightie power of God to alter and change him in the inner man by little and little, till in proceſſe he be full ſhapen after the image of our Sauiour in knowledge & loue of all truth, and power to worke thereafter. Hereſies ſpring not of Scripture, no more then darknes of the Sunne, but are darke clouds which ſpring out of the blind hearts of hypocrites giuen to pride and ſingularitie, and doe couer the face of the Scripture, and blinde their eyes that they cannot behold the bright beames of the ſcripture.

Timoth. By this I alſo can gather that the Papiſts which cannot read the Scriptures, except they fall into errours, haue not the ſpirit of Chriſt working in them, and teaching them, but the lying ſpirit of Antichriſt the deuill, and that if God would giue them any true feeling, and open their eies, they would quite change their minds. But what other exerciſes haue you?

Euſeb. Praier and thankſgiuing to God. For God hath promiſed very bountifully vnto them which pray in truth, & it is one of the greateſt comforts I haue at all times. Againe, God which commanded me not to ſteale, commandeth me alſo to pray, & his will is, that one cõmandement ſhould be as well kept as another: and therefore I am perſwaded that condemnation wil befall a man as well for the one as for the other. And that praier ought to be continually euen in euery buſines a man doth, me thinketh it moſt agreeable to Gods will. For if I ſhould come into my neighbours houſe and take his goods, & vſe them not borrowing them, or asking any leaue, they would lay hands on me, and make me a theefe. The world, and all the things in the world are the Lords, not mine: ſo then if I ſhall daily vſe them, neuer ſeeking to the Lord by praier for the vſe of them, before God I am an vſurper, nay a ranke theefe, & therefore I deſire of God heartily that I may vſe all his good creatures with feare and reuerence; & that I may ſanctifie his name in them, which Paul ſheweth me to be done by the word of God and praier, the word ſhewing me the lawful vſe of his creatures: praier obtaining at Gods hands, that I may vſe them aright. If this practiſe were vſed of men in their profeſſions and callings, I am perſwaded there would be a thouſand vices cut off which in mẽ aboũd, and are committed without ſhame.

Timoth. I thinke the reſt of your Chriſtian exerciſes be the practiſing of the cõmandements of the law.

Euſeb. Yea they are indeede.

Timoth. Me thinks it is an hard point of the law for a man to loue his enemie.

Euſeb. It is indeed: yet in the faithfull it will be ſo: for they haue in their hearts a per-

perſwaſion, that whereas they are damned in themſelues, yet in Chriſt the mercie of God is moſt plentifull to their ſaluation, and all this God confirmeth and ſealeth vnto them by his holy ſpirit, and therefore they cannot but loue God againe, and that with a feruent loue euen aboue all things in the worlde, and ſo they loue all Gods creatures, and euen their enemies, becauſe they beare the image of God whome they loue: like as I haue a friend and loue him, I loue all of his name, all his kinred, and all that appertaine vnto him. And by the way, here is a good way to know whether we haue faith or not, Though faith onely iuſtifie and make the marriage betweene our ſoule and Chriſt, and is properly the marriage garment, yea, and the ſigne *Tau*, that defendeth vs from the ſmiting and power of euill angels, and is alſo the rocke on which Chriſts Church is built, and ſtandeth againſt all weather of winde and tempeſt: yet is faith neuer ſeuered from hope and charitie: then if a man will bee ſure that his faith is perfect, let him examine himſelf whether he loue the law: and in like manner if hee will know whether he loue the law, that is, loue God and his neighbour, then let him examine himſelfe whether he beleeue in Chriſt onely for the remiſſion of his ſinne, and obtaining the promiſes made in the Scripture. And euen ſo let him compare his hope of the life to come with faith, and loue, and to the hatred of ſinne in his life, which hatred the loue of the law ingendreth in him. And if they accompanie not one another al three together, then let him bee ſure all is but hypocriſie.

Timoth. Yet by your leaue, faith cannot make a man iuſt before God without hope and charitie: then they alſo with faith haue ſome ſtroke in iuſtification.

Euſeb. I anſwer, though they be inſeparable, yet I praiſe God I doe conceiue how theſe three haue three ſeparable and ſundrie offices. Faith, which onely is an vndoubted and ſure affiance in Chriſt, and in the Father through him, certifieth the conſcience that the ſinne is forgiuen, and the damnation of the law taken away. And with ſuch perſwaſions mollifieth the heart and maketh it loue God againe, and his law. And as oft as wee ſinne, faith onely keepeth, that we forſake not our profeſſion, and that loue vtterly quench not, and hope faile, and onely maketh the peace againe: for a true beleeuer truſteth in Chriſt alone, and not in his owne workes, nor ought els for the remiſſion of ſinnes. The office of loue is to powre out againe the ſame goodnes that it hath receiued of God vpon her neighbour, to be to him as it feeleth Chriſt to be to himſelfe. The office of loue is onely to haue compaſſion, and to beare with her neighbour the burthen of his infirmities. 1. Pet. 4. Loue couereth the multitude of ſinnes: that is to ſay, conſidereth the infirmities, and interpreteth all to the beſt, and taketh for no ſinne at all a thouſand things, of which the leaſt were enough (if a man loued not) to goe to lawe for, and to trouble and diſquiet a whole towne, and ſometime a whole realme too. The office of hope is to comfort in aduerſitie, and to make patient that we faint not, nor fall downe vnder the Croſſe, or caſt it off our backes. Thus theſe three inſeparable haue ſeparable offices and effects, as heate, and drines, being inſeparable in the fire haue yet their ſeparable operations: for drines onely expelleth the moiſtnes of all that is conſumed by fire, & heat onely deſtroieth the coldnes. And it is not all one to ſay, the drines onely, and the drines that is alone, neither is it all one to ſay, faith onely, and faith that is alone.

Timoth. You are to be commended, you are ſo perfect in theſe high points of religion, but I know you ſpeake of experience, for in you faith and hope towardes God, and charity towards your neighbour are inſeparable.

Euſeb. I require no commendations: ſhame and confuſion befall mee eternally, that all glorie may be vnto God.

Timoth. But let vs talke on further of our duties which we muſt performe if wee will liue Chriſtian like among men. And I pray you tell me, what doe you meane that you giue ſo much vnto the poore, conſidering you are ſo poore your ſelfe, I ſpeake my conſcience if you had abilitie, you would doe more then an hundred of thoſe rich men doe.

Euſeb. God knowes my heart, it is a hell vnto me to ſee my brother for whom Chriſt ſhed his blood, to want, if I haue any thing in the world to giue him. Among Chriſtiã men, loue maketh all things common: euery man is others debter, and euery man is boũd to miniſter to his neighbour, and to ſupplie his neighbours lacke of that wherewith God hath indued him. Chriſt is Lorde ouer all, and euery Chriſtian is heire annexed with Chriſt,

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and therefore Lord ouer all, and euery one is Lord of whatsoeuer another hath: if thē my brother or neighbour neede, I haue to helpe him; and if I shewe not mercie but withdraw my hands from him, then I rob him of his owne, and am a theefe. A Christian man hath Christs spirit: nowe Christ is mercifull, if I shall not bee mercifull, I haue not Christs spirit: if I haue not Christs spirit, then am I none of his. And though I shewe mercie vnto my brother, yet if I doe it not with such burning loue as Christ did it vnto mee, I must knowledge my sinne and desire mercie in Christ.

Timoth. If a man must be franke & free, then a man must giue of his owne stocke to the poore members of Christ, and diminish his owne substance.

Euseb. Yea indeede (if neede so require) wee are made stewards of those goods which God hath giuen vs: shall a steward
Act. 2. take all vnto himselfe without reproofe? I am sure that they which were conuerted at Peters first Sermon after Christs ascension, diminished their substance whē they sold them and gaue them to the poore. I
2. Cor. 8. am sure that the Churchs which were in Macedonia, which sent releif vnto their Churches euen aboue their abilitie, they beeing in extreame pouertie, did diminish their possessions: and God grant our conuersations may be like theirs. And that we should bee like them, their examples of great compassion are recorded in the scriptures.

Timoth. Many of vs haue our selues, wife, children, father, mother, and kinsfolke to relieue, so that it will bee hard to deale after this manner.

Euseb. Had not these men so? yea I warrant you had they. And the want of loue which you deeme of, the Gospell of Christ knoweth not, that a man should beg in at himselfe, and then descend I wot not by what steppes. Loue seeketh not her owne profit, but maketh a man to forget himselfe, and turne his profit to another man, as Christ sought not himselfe or his owne profit, but ours. This tearme (my selfe) is not in the Gospell, neither yet father, mother, sister, brother, kinsman, that one should in loue bee preferred before another. The loue that springeth out of Christ excludeth no man, neither putteth difference betweene one another. In Christ wee are all of one degree without respect of persons. Notwithstanding, though a Christian mans heart bee open to all men, and receiueth all men, yet because his abilitie of goods extendeth not so farre, this prouision is made that euery man should care for his owne household, as father, mother, thine elders that haue holpen thee, wife, children, and seruantes. When a man hath done his dutie to his household, & yet hath further aboundance of the blessing of God, that hee oweth to the poore that cannot labour, and cannot get worke, and yet are destitute of friends; to the poore I meane which hee knoweth, and to them of his owne parish. For that prouision ought to be had in the Church, that euery parish prouide for the poore. If his neighbours which hee knoweth bee serued, then is he a debter to the brethren a thousand miles off, if hee heare of their necessitie and haue himselfe any plentie: yea, to the very Infidels hee is a debter if they neede, as farre forth as hee doth not maintaine them against Christ. Thus is euery man that needeth my helpe, my father, mother, sister and brother in Christ: euen as euery man that doeth the will of the father, is father, mother, sister, and brother vnto Christ.

Timoth. Nowe yee somewhat perswade mee of that which mee ought at the first blush, was against common sense.

Euseb. By Gods grace I will perswade you more yet. How it our Sauiour Christ Iesus should nowe dwell vpon the earth in pouertie and want, could not you be content to bestowe halfe your goods on him?

Timoth. Halfe my goods? Nay, truly all: and my heart blood: for I know if I should loose my life for him, I should saue it.

Euseb. Very well, Christ is all in all. Euery Christian man to another is Christ himselfe, and whatsoeuer is done to the poore is done to Christ himselfe, and therefore your neighbours neede hath as good right in your goods as hath Christ himselfe which is heire and Lord ouer all. And looke what you owe to Christ, that you owe to your neighbours neede: to your neighbour owe you your heart and life, and whatsoeuer you haue or can doe.

Timoth. Wee neede not giue our relieue except the poore require it.

Euseb. Aske or not, if they want you are bound to relieue them; As Christ loued you, so loue them. Christ loued you being his enemy, when I am sure of it you neuer asked remission of sinnes.

Timoth.

Timoth. Wee neede not relieue them often, need we?

Euseb. Yes, as long as you are able, & as oft as they want. If Christ should forgiue vs but once we should come short of heauen.

Timoth. The world is full of naughtines, and lewde people take pleasure in doing wrong, and in slaundering, and in hindering their brethren: howe can you liue among them in quietnesse, doe you vse to giue like for like?

Euseb. No, you must vnderstand that there bee two states or regiments in the world, the kingdome of heauen which is the regiment of the Gospell: and the regiment of the world, which is the temporall kingdome. In the first state there is neither father nor mother, neither master, mistres, maid, nor seruant, nor husband, nor wife, nor Lord, nor subiect, nor inferiour, but Christ is all, and each to other is Christ himselfe, there is none better then other, but all alike good, all brethren, and Christ onely is Lord ouer all, neither is there any other thing to doe, or other lawe, saue to loue one another as Christ loued vs: in the temporall regiment, is husband, wife, father, mother, sonne, daughter, mistresse, maide, manseruant, subiect, Lord. Now euery person is a double person, and vnder two regiments: In the first regiment I am a person of mine own selfe vnder Christ & his doctrine, and may neither hate nor be angrie, and much lesse fight or reuenge: but must after the example of Christ, humble my selfe, forsake & denie my selfe, and hate my selfe, and cast my selfe away, and be meeke and patient, and let euery man goe ouer me, & tread me vnder foote, and doe me wrong: and yet I am to loue them, & pray for them, as Christ did for his crucifiers: for loue is all, & whatsoeuer is not of loue is damnable and cast forth of that kingdome. In the temporal regiment, thou art a person in respect of another, thou art husband, father, mother, daughter, wife, Lord, subiect, and there thou must doe according to thine office. If thou bee a father, thou must doe the office of a father & rule, or else thou dammest thy selfe: thou must bring all vnder obedience, whether by faire meanes or by foule: thou must haue obedience of thy wife, of thy seruants, and of thy subiects: if they will not obey in loue, thou must chide, fight, and correct, as farre as the lawe of God and the lawe of the land will suffer thee. Now to the purpose: whether a man may resist violence, and defend or reuenge himselfe: I say nay, in the first state where thou art a person for thy selfe alone, and Christs Disciple, there thou must loue, and of loue doe, studie, and enforce; yea and suffer all things (as Christ did) to make peace, that the blessing of God may come vpō thee, which saith *Blessed are the peacemakers for they shal be the children of God.* If thou suffer and keep peace in thy selfe only, thy blessing is the possession of this world: but if thou so loue the peace of thy brother that thou leaue nothing vndone or vnsuffered to further it, thou shalt possesse heauen. But in this worldly state where thou art no priuate man, but a person in respect of other, thou must, and art bound vnder paine of damnation to execute thine office. Of thy seruants thou must exact obedience, and must not suffer thy selfe to be despised. If thou art a ruler, thou must take, imprison, and slay too not of malice and hate to reuenge thy selfe, but to defend thy subiects and to maintaine thine office: the ruler must not oppresse his subiects with rents, fines & customes, at all: neither pill them with taxes, and such like to maintaine his own lusts: but be louing and kinde vnto them as Christ was to him: for they be the price of his blood. I wil shew my mind more plainly by one example. You are in your fathers house among your brethren and sisters, there if one fight with another, or if any doe you wrong, you may not reuenge or smite, for that pertaineth to the father only. But if your father giue you authoritie in his absence and command you to smite, if they wil not be ruled but abuse you, then you are another person. Notwithstanding yet you haue not put off the first person, but are a brother still, and must euer loue and prooue all things to rule with loue: but if loue will not serue, then you must vse the office of another person, or sinne against your father. Euen so when you are a temporall person you put not off the spirituall: therefore you must euer loue, but when loue will not helpe, you must with loue execute the office of the temporall person. You must loue your neighbor in your heart, because he is your brother in the first state; yet you must obey your ruler which hath power ouer you, and when neede requireth, at his commandement you must goe with the Constable or like officer and breake open your neighbours doore,

if he wil not open it in the kings name: yea if he wil not yeeld in the kings name, you may ſmite him to the ground till he be ſubdued, and looke what harme hee getteth, thas be vpon his owne head.

Timoth. I vnderſtand you wel. As I am a member of the ſpirituall bodie of Chriſt, I muſt in all my conuerſation follow him with patience, meekeneſſe and long ſuffering, ouercomming other mens euils, with well doing: yet if the hurt be greater then I can beare, I muſt take a newe perſon on me, and if I be a Ruler, with loue ſeeke amendment: if a ſubiect, then in the feare of God, complaine to my ruler. But further I pray you ſoyle me this doubt. If I ſhall be take for a ſouldier, me thinks that I ſhould then ſhake off all loue and meekenes, and then I could not practiſe this Chriſtian rule.

Euſeb. Yes, if our King (God ſaue his Grace) ſhould ſend you on warfare into another countrie, you muſt obey at Gods commandement, & goe and auenge your Princes quarrell, which you know not but that it is right. When you come thither, remember the two ſtates in which you are: and knowe that in the firſt ſtate, that is, the regiment ſpirituall, you muſt loue them with whom you fight, and that they are your brethren bought with Chriſts blood, as well as you, and for Chriſts ſake hate them not, yet as you are in the ſecond ſtate, a ſouldier at your Princes commandement you muſt fight againſt them, and maintaine your princes quarrell, & bring them vnder his power: and therewithal be content with your Princes wages, neither deſire your aduerſaries life or goods, ſaue to aduantage your prince. So then a ſouldier, neede not caſt away meekeneſſe, for hee may fight with his enemie & ſley him, and yet loue him.

Timoth. Another thing I would knowe of you, which now commeth to my mind, I haue a Landlord, he ſeemeth to be a very good man, he countenanceth all the good preachers in our countrie, and he rideth vſually ten miles to heare Sermons: I holde of him a houſe and a little land, not ſcarſe enough to find my poore familie: my leaſe is come out, and I haue taken a new leaſe, but I haue paid ſuch a great fine, and my yearely rents are ſo racked, that I feare I and all my houſhold are like to begge our bread: this is it diſquieteth mee, and almoſt maketh me at my wits ende, what is your counſell and aduiſe?

Euſeb. Surely, it maketh my heart to bleede to ſee how many men brag of the Goſpell, and yet what little fruit the Goſpell hath in them, and what little loue they ſhewe, euen they which abound in rents and landes. My poore aduiſe is this, that you would with patience depend vpon Gods prouidence. It is ſaid, Bleſſed are the meeke, for they ſhall inherite the earth. Then let all the world ſtudie to doe you wrong, yea let them ſtudie to bring you to extreame miſerie, & doe it too: yet if you be meeke you ſhal haue food and raiment enough for you and yours. And no doubt, God (who is alwayes true of his promiſe) ſhall raiſe vp ſome to helpe you. And my counſaile is, that you giue your Landlord now and then a capon, now a pigge, now a gooſe, and if you bee able a lambe or a calfe, & let your wife viſit your Landladie now and then with ſpiced cakes, with apples, peares, cherries, and ſuch like: and be you readie with your oxen, or horſes, fiue or ſixe times in the yeare, to fetch home their wood, to plowe their land, then no doubt God may ſoften their heartes and mooue them to haue ſome pittie and compaſſion on your poore eſtate.

Timoth. I haue done all this. Nay (may it be ſpoken betweene you and me) I am at commaundement, and am as a drudge to them, to doe their buſineſſe, and to leaue my owne vndone, and yet haue neither meate, drinke, nor money.

Euſeb. More is the pittie. But remember that they which cannot come to ſee men deale vprightly in the world, yet doe in their heartes hunger and thirſt after this righteouſneſſe, are pronounced bleſſed.

Timoth. To let this paſſe: ſhewe me one rule how I might generally in all matters behaue my ſelfe among men, and then for this time I will ceaſe to trouble you.

Euſeb. Aske your owne conſcience what you may or ought to doe. Would you men did ſo with you? Then doe you it. Would you not bee ſo dealt with? Then do it not. You would not that men ſhould doe you wrong and oppreſſe you. You would not that men ſhould doe you ſhame and rebuke, lie on you, kill you, hire your houſe from you, or tice your ſeruant away, or take againſt your wil ought that is yours. You would not that men ſhould ſell you falſe ware, when you put them in truſt to make them readie, or to lay it out for you: and you would not that men ſhould deceiue you with great oathes, ſwea-

ſwearing that to be good which is indeed very naught: you would not that men ſhould ſell you ware that is naught, & too deare to vndoe you: doe no ſuch thing then vnto your neighbours. but as loath as you would bee to buy falſe ware, and too deare, for vndoing your ſelfe: ſo loath be you to ſell falſe ware, or too deare, for vndoing your neighbor. And in all caſes how glad would you bee to be holpen, ſo glad be to helpe your neighbour. So in al things aske your conſcience what is to bee done betweene your neighbour and you, and ſhee will teach you. But becauſe you are wearie of reaſoning I will alſo ende. Deſiring God to increaſe in vs his heauenly graces, as faith, and repentance, and loue, according to his good pleaſure. *Amen.*

The aſſertion.

A Reprobate may in truth bee made partaker of all that is contained in the religion of the Church of Rome: and a Papiſt by his religion cannot goe beyond a Reprobate.

The firſt argument.

HE which may in truth be made partaker of the chiefe points of the popiſh Religion may bee made partaker of all: but a Reprobate may be made partaker of the cheiſe points of the popiſh religion: therfore a Reprobate may be made partaker of all.

The proofe of the Argument.

THe propoſition is plaine, and euery Papiſt wil grant it: all the controuerſie is of the aſſumption: wherefore I proue it thus:

The Sacrament of Penance (as they call it) is one of the chiefe things in the religion of the church of Rome: for it is ſuch a ſacrament, [a] that by the power and efficacie of it, the blood of Chriſt is deliuered to vs to waſh away our ſinnes: and they ſay [b] it hath ſuch vertue that the kingdome of heauen is promiſed to it in the Scriptures, and that it is not regeneration, but an healing of a man regenerate, & that it pardoneth ſinne, as baptiſme. And as touching *Contrition*, Papiſts write, [c] it hath power to doe away ſinne, and to obtaine pardon at Gods hand: the ſame they ſpeake of *Confeſſion*, which they ſay deliuereth frō death, openeth paradiſe, and giueth hope of ſaluation: and hereby it may appeare, that penance is one of the greateſt points of the popiſh religion.

But a Reprobate may bee truely made partaker of the popiſh ſacrament of penance, & indeed performe all in it. There be three parts of penance, *Contrition* of the heart, *Confeſſion* of the mouth, *Satiſfaction* in the deed. All theſe three Iudas performed: firſt, he had *Contrition*: for when he ſaw that our Sauiour was condemned, [d] then he ſawe his owne ſinne, & was ſtricken with a griefe for his owne treacherie, and repented, & preſently after he [e] confeſſed his ſinne openly vnto the chiefe Prieſts and Elders. Alſo he made *Satiſfaction*, when he brought againe the thirtie pieces of ſiluer which he tooke to betray his maiſter.

Againe, *Contrition* of the heart is the ground of penance: & papiſts ſay, it is not an acte of the holy Ghoſt [f] but an act of mans free will proceeding from it: and therefore a reprobate may haue it. And as for *Satisfaction*, if a reprobate cannot doe it by himſelfe, yet he may performe it by another: for ſo they ſay [g] that one may ſatisfie by another: wherefore for any thing I can ſee, a reprobate may haue all that is contained in the popiſh ſacrament of penance.

Faith is another of the chiefeſt points, that is in the religion of the Church of Rome, for [h] they ſay, it is the foundation & ground-worke of *Iuſtification*. But Reprobates may haue that faith which they meane. For they ſay, that it is nothing elſe, but [i] a gift of God, & a certaine light of the minde, wherewith a man being enlightened giueth ſure and certaine aſſent to the reuealed word of God. And the Rhemiſts ſay, it is onely an acte of the vnderſtanding: and Andradius ſaith, that Faith is onely in generall actions, and cannot come to the particular applying of any thing: now all this reprobates may haue. [k] for their minds are enlightened to know the trueth, and to be perſwaded of it, and therfore they haue this acte of the vnderſtanding: & this is a generall faith: yea the deuill himſelfe can do thus much, who beleeueth and trembleth. And their implicite faith which ſaueth the lay mā, what reprobate cannot haue it? for there is nothing els required, but to beleeue as the Church beleeueth, though he know not howe the Church beleeueth. And the Papiſts themſelues ſay as much: for their [l] Coūcels hold, that a wicked mā & an heretick may haue cōfidence in Chriſt, & that an heathē man, by the naturall knowledge of God, and by the works of creation, might haue faith, & in a generall manner beleeue in Chriſt.

[a] Catech. Rom. p. 424.
[b] Ibid. p. 419. Tho. 4. diſt. 14. q. 5. art 1. Cauil. & pec. exp.
[c] Catech. Rom. p. 447. Lumb. lib. 4. diſt. 17.
[d] Mat. 27. 3
[e] vers. 4.
[f] Catech. Rom. p. 437.
[g] Tho. lib. 4. diſt. 2. q. 1. art. 1.
[h] Trid. Council. ſeſſ. 6. c. 8. Rhem. Teſt Rom.
[i] Canis. Oper. c2. p2. Rhe. Teſt. 2 Cor. 13. 5. Andr. l. 6. p. 543.
[k] Heb. 6. 5. Luk. 8. 13. Iam. 2. 19.
[l] Trid. Conſeſſ. 6. cap. 9 Andr. lib. 3. p. 200.

The

The second argument.

THat religion whose precepts are no directions to attaine peace of conscience leaueth a man still in a damnable case: but the precepts of the religion of the church of Rome, are not directions to attaine peace of conscience therefore it leaueth a man in a damnable case which if it be true, a reprobate may be as sound a professour of it as any other.

The proofe.

THe proposition is certen: becausse as long as any mā hath his conscience to accuse him of sin before God, he
a 1.Ioh. 3. 20. is in state of damnation, as [a] S.Iohn saith: If our heart condemne vs, God is greater then our heart, and knoweth all things. And this is peculiar and proper to the elect children of God, [b] to receiue these gifts
b Rom. 5. 1 c Heb. 10. 22. and graces from God, [c] the enioying of which bringeth peace of conscience. True it is indeede, that reprobates receiue many gifts and graces at Gods hand, but they are no other then such as may be ioyned with trembling of conscience, as the deuill is said to beleeue, but withall to tremble.

The assumption (namely, that the religion of the Church of Rome cannot pacifie the conscience) may be easily prooued on this wise.

A man whose conscience must be truely quieted, must first of all be truely humbled: [d] *Come vnto me* (saith our Saviour
d Mat. 11. 28. Christ) *all ye which are wearied and burdened, and I will ease you.* Whereby it appeareth, that they who are to haue their consciences refreshed in Christ, must first of all be afflicted with the sense of Gods iudgement: yea they must be pressed downe to hel-ward with the waight and burden of their sinnes, that they may see & from their hearts confesse, that in themselues there is no way to escape damnatiō.

[e] The good Phisitian Christ Iesus can not
e Mat. 9. 12 Mat. 15. 24 Esa. 44. 11 1. Cor. 11. 33. heale vs before he hath lanced our woūds to the very bottome: he neuer can find any of his sheepe before they be quite lost: he neuer powreth into vs the liuing waters of his spirit, before we be barren and drie ground voide of all moisture, and that man must condemne himselfe, that would not haue Christ to pronounce sentence of condemnation against him.

Nowe this true humiliation of a sinner cannot be wrought in any mans heart by the religion of the Church of Rome. True and sound humiliation is wrought by two meanes: first, by making a man to see the greatnesse of his sinne and wickednesse: secondly, by making him to acknowledge that he is destitute, and quite bereft of all goodnesse. For if a man either see not the greatnesse of his sinne, or haue confidence of any thing in himselfe, he cannot be hūbled: but neither of these two thinges are performed in the Church of Rome. As touching the first, the Romish religion is so farre from amplifying and enlarging the greatnesse of mens sinnes, that it doth extenuate them, and lessen them out of measure: for it maketh some sinnes to be venial
f Gal. 3. 13 g Canis. Oper. cat. pag. 491. [f] when as the least sin that can be against Gods lawe deserueth damnation, [g] it teacheth that lesser sinnes are done away by an humble accusation of a mans selfe, by saying the Lords praier, by knocking vpon the breast, and by such like: the greater sinnes may be done away by almes, deeds, and such like satisfactions. But how can any sinne be great, that may be done away with such easie and slight meanes? Furthermore it teacheth, that euill thoughts & desires, and motions of the heart without consent are no sinnes: & this opinion cutteth off all true humiliation: for Paul neuer repented, before hee vnderstood the meaning of the last commandement, and perceiued thereby, that the desyres & lusts of his heart, to which he did not yeeld his consēt, were sinnes damnable before God, and knowing this, he then saw himselfe to be most miserable, and renouncing his owne righteousnes, he sought for righteousnesse in Christ. Lastly, [i] it teacheth, that
i Cens. Col. pag. 46. 54 originall sinne is done away in Baptisme, and that it is the least synne of all other. What is this but to extenuate mans corruption? for when the roote of corruption is taken away, and it is made so litle a syn, actuall synnes cannot be taken for such heinous matters.

And for the second point, the Church of Rome doth too much extoll the power of man, and his naturall strength. [k] It
k And lib. 3. Trid. Cōf 6. c. 7 faith that all actions of men vnregenerate are not synnes, and that originall syn needeth no repentance, [l] that a man hath
l Tird. Cōfes. 6. cap. 1 some freewill to doe spirituall things, that [m] a man by meere naturalls may loue god aboue all things, feare God, beleeue in
m Gabr. Biel. 3. sen. d. 27. Christ, if we respect the very act, of the worke, [n] that the Gentiles may gather out
n Andr. l. 3 pag. 292. of Philosophy knowledge sufficient for saluation. [o] that a man without the helpe
o And. l. 3. p. 280. of the holy Ghost, may performe things acceptable to God, [p] that the minde of mā
p Catech. Rom. in prim. vnderstandeth of it selfe many things which

q Trid. cõfeſſ. cap. 18. which be ſpirituall and heauenly, q that a man regenerate may fulfill the whole lawe of God: that a man may prepare himſelfe to receiue grace, and after preparation merit grace at Gods hand: that he may doe workes of ſupererogation, &c. By this it appeareth that the Church of Rome aſcribeth too much to man, r which in himſelfe is onely and altogither euill, dead in ſinne, chained vp in miſerable bondage vnder Sathan the prince of darkneſſe: & therfore it is euident that al the preaching that is vſed in that Church, will not humble a ſinner, and make him deny himſelfe, & therefore their preaching may peraduẽture benumme a corrupt conſcience and make it ſecure, but it cannot pacifie the troubled conſciẽce, nor diſquiet it by the threatning of the lawe, that by the promiſes of the Goſpell it may be quieted.

r Gen. 6. Eph. 2. 1. 2

II. Againe, s this religion teacheth, that a man muſt doubt of his ſaluation as long as he is in this life: behold a racke or gybbet erected by the Church of Rome, for the tormenting of tender conſciences: for whẽ a man doubteth of his ſaluation, he alſo doubteth õf Gods loue and mercie to him: and he which doubteth of Gods loue, cannot loue God againe: for how can any man loue him of whoſe good will he doubteth? and when a man hath not the loue of God in him, he hath no grace in him, and therefore his conſcience muſt needes be defiled, and void of true peace, yea he muſt needes be a wicked man, and that t ſaying of Salomon muſt needs agree to him: The wicked flieth when no man purſueth (by reaſon of the guiltineſſe of his conſcience) but the godly is bold as a Lion. Againe, u Bleſſed is the man ſaith Dauid) whoſe ſinnes are pardoned: where he maketh remiſſion of ſinnes to be true felicity: nowe there is no true felicity but that which is inioyed, and felicitie cannot be enioyed, vnleſſe it be felt, and it cannot be felt, vnleſſe a man knowe himſelfe to be in poſſeſſion of it, and a man cannot knowe himſelfe to be in poſſeſſiõ of it, if he doubt whether he hath it or not: and therefore this doubting of the remiſſion of ſinnes is contrary to true felicity, and is nothing els but a torment of the conſcience. For a man cannot doubt whether his ſinnes be pardoned or not: but ſtraight way (if his conſcience be not ſeared with an hote yron) the very thought of his ſinne will ſtrike a great feare into him: for the feare of eternall death, and the horror of Gods

s Trid. cõfeſſ. 6 c. 9.

t Prou. 28.

u Pſa. 32. 1

iudgment will come to his remembrance, the conſideration of which is moſt terrible. Vndoubtedly this religion muſt needs be comfortleſſe. Alas poore ſoules, we are no better then paſſengers in this world, our way it is in the middle of the ſea, where we can haue no ſure footing at all, and which way ſoeuer we caſt our eies, we ſee nothing but water, euen opening it ſelfe to deuoure vs quicke: the deuill and our rebellious fleſh raiſe vp againſt vs infinite thouſand of tempeſts and ſtormes to ouerthrow vs: but behold, God of his great and endleſſe mercy hath brought vs to Chriſt, as to a ſure anchor-hold, he biddeth vs to vndoe our gables, and fling vp our anchors within the vaile, and faſten them in Chriſt: we doe it as we are commanded: but a ſiſter of ours (I meane the Church of Rome) paſſing in the ſhippe with vs (as it ſeemeth) who hath long taken vpõ her to rule the helme, dealeth too vnkindly with vs: ſhee vnlooſeth our anchors, and cutteth in peeces our gables, ſhee telleth vs that we may not preſume to faſten our anchor on the rocke: ſhe will haue vs freely to rowe in the middle of the ſea in the greateſt fogges and the fearefulleſt tempeſts that beat: we ſhall follow her aduiſe, we muſt needes looke for a ſhippe-wracke: for the leaſt flawe of winde ſhall ouerturne vs, & our poore ſoules ſhall be plunged in the gulfe of hell.

Heb 6. 10, 19.

Cant. 1. 5.

III. Laſtly, Iuſtification by workes cauſeth trouble and diſquietneſſe to the conſcience. No mans conſcience can be appeaſed, before Gods wrath be appeaſed, and Gods wrath cannot be appeaſed by any workes: for the beſt workes the regenerate can doe, are imperfect, and are ſtained with ſome blemiſh of corruption, as may appeare x both in the prophet Eſay, and in Paul, both which had a great miſlyking of that good which they did, becauſe it was mingled with ſin. And againe, euery man is bound in duty to keepe the whole lawe, ſo that if a man could keepe it perfectly, he ſhould doe no more then he is by duty inioyned to doe: and therefore he which looketh to merit eternal life at gods hand by keeping the lawe, truſteth but to a broken ſtaffe, and is like the bankrout that will pay one debt by another: for by his ſinne, euery man is indebted to the Lord, and is bound to anſwer to the Lord the full puniſhment of all his ſinnes: this debt, the Papiſt ſaith, we may diſcharge by obedience to the lawe, that

x Eſa. 64. 6 Rom. 7. 14, 15, 16.

is by a newe debt, which wee are as well bound to pay to our God as the former.

To end this point, let a man looke to be saued by workes, and therefore let a man imploy himselfe to doe the best workes he can, yet he shall neuer come to know whē he hath done sufficient to satisfie Gods wrath: and this vncertaintie, all his life, but especially in the houre of death, must needs disquiet him. And truely, when a man shall haue done many thousand workes, yet his heart can neuer be at quiet, as it appeareth in the young man, who though he had laboured all his life to fulfill the lawe thereby to be saued, yet distrusting all his doings, he asketh further of our Sauiour Christ, what he might doe to bee saued. Mat. 10. 17.

Furthermore, it is the doctrine of the Church of Rome, *that there is nothing in the regenerate that God can hate: and that they are inwardly pure and without spot.* A doctrine that wil make any Christian conscience despaire. For if a *man shall fall to examine himselfe*, he shall finde [a] *that he is sold vnder sinne*, [b] *compassed about of sinne*, [c] *hee shall see his particular sins to be as the haires of his head*: at the sight and feeling of which, hee shall finde that there is much matter in him worthy of hatred and damnation too. He beeing in this case, will begin to doubt whether he bee the childe of God or not: & perseuering in this doubting, he shall be driuen to despaire of Gods loue towards him, considering that he cannot finde any such purenes in himselfe as the doctrine of the Church of Rome requireth. Conci. Trid. sess. 5 [a] Rom. 7. 14. [b] Heb. 12. 1 [c] Psal 40. 12.

Lastly, experience it selfe teacheth that the Romish religion can bring no peace to the conscience, in that some for the maintaining of it haue despaired. As Frācis Spira, who against his own conscience hauing abiured the truth, & subscribed to the doctrine of the Romish Church, most fearefully despaired of his saluatiō: which could not haue bin if that doctrin had bin agreeable to Gods word which is spirit & life to the receiuer. For the same cause Latomus a doctor of Louaine despaired, crying that he was damned, becausse he had opposed himselfe to the knowne truth. This also befell Gardner at his death, as the booke of Acts and Monuments declareth. Illiricus de fide. Epist Senar de morte Diazii.

The third argument.

THat *religion which agreeth to the corruption of mans nature, a Reprobate may truely professe it: the religion of the Church of Rome agreeth to the corruption of mans nature: therefore a Reprobate may truely professe it.*

The Proofe.

I Neede not stand to prooue the proposition, the assumptiō is rather to be confirmed: which first I will prooue by induction of particulars. First, that a mā should be iustified by workes, is an opinion setled in nature, as may appeare in them that crucified our Sauiour Christ: for when they were pricked in their hearts at Peters sermon, [a] they said, Men and brethren, what shall we doe to be saued? and this said the yong man before named, not what should I beleeue, but what should I doe to bee saued. So then in them it appeareth, that it is a naturall opinion of all men to thinke that they must be saued by doing of somewhat. A Papist will say, though this be naturall thus to thinke, yet it may bee good: for there is some goodnesse in nature, [a] Act. 2. 37. Iob. 6. 28. Mar. 10. 17

I answer, that the wisedome of the flesh is enmitie to Gods wisdome, Rom. 8. 7. and all men by nature are nothing but flesh: for naturally they are the children of wrath. Secondly, the worshipping of God in images is a great matter in the Church of Rome: but this manner of worshipping is nothing but a worke of the flesh, which thus I prooue: [b] Idolatrie is natural, and a worke of the flesh; but to worshippe God in Images, is idolatrie. The children of Israel when they erected the goldē calfe, they did commit idolatrie, and yet they did not worshippe the calfe it selfe, but God in the calfe. For when the calfe was made, they [c] proclaimed an holy day, not to the calfe, but to the Lord. And Baal that detestable idol, was nothing but the image of [d] God, as appeareth in Hosea the prophet. At that day, saith the Lord, thou shalt call me no more Baal. It remaineth therefore, that to serue God in an image, is a worke of the flesh, and altogether agreeth to the vile corruption of nature. Thirdly, pride, & a desire to be aduanced aboue other, is a naturall corruptiō: to this agreeth the Popes primacie, his double sword, and triple crowne; yet the outragious pompe of that seate is as a peare of bellowes to kindle the concupiscence, and to make the hidden sparkes of pride to breake out into a great flame. Fourthly, Doubting of Gods prouidence and mercy is a naturall corruption in all men: to this agreeth, & from hēce issueth that foolish and vaine opinion, [b] Gal. 5. 20 [c] Exo. 32. 5 [d] Hos. 2. 16

con-

concernimg doubting of our ſaluation, & of the remiſſion of ſinnes. Fiftly, ſelfe-loue, and ſelfe-liking are naturall corruptions: to this agreeth that doctrine of the Papiſts, not ouermuch to abaſe our ſelues, but to maintaine free-will by nature, and to thinke that we haue ſo much goodneſſe that we are able to prepare our ſelues to receiue, and in ſome ſort to merit grace. Sixtly, idleneſſe and riotouſneſſe is a naturall corruption, and to it very fitly anſweareth the great number of feaſts, of holy dayes, of halfe holidaies, which the church of Rome vſeth. Seuenthly, Couetouſneſſe is a naturall corruption, and to the feeding of this vice ſerueth purgatorie, a fire of great gaine which in very trueth, if it had not burned very hot, the fire in the Popes kitchin had burned very cold, hitherto ſerue Pilgrimages, ſaying of Maſſes, and ſelling of Pardones for money. Eightly, to be at liberty is the deſire of nature: anſwerable to this is that opinion, that the ſpiritualty is to be exempted from ſubiection to Magiſtrates. Ninthly, to commit adulterie is naturall: to this agreeth the Stewes, and the permiſſion of ſimple fornication. Tenthly, ignorance is a filthy corruption in nature: this the church of Rome maketh the mother of deuotion, and it is inioyned the lay man as a meanes of his ſaluation: for he muſt beleeue as the Church beleeueth, he is not bound to knowe. XI. Infidelitie is naturall, and to this agreeth that they call vpon Saints and angels, the Lord hauing commaunded them to call vpon him in the name of Chriſt: what argueth this els, but hearts diſtruſting Gods goodneſſe, and guiltie conſciences? XII. Images in the Churh of Rome came from infidelity, becauſe men in reaſon could not perſwade themſelues that God was preſent, vnleſſe that were made manifeſt by ſome ſigne and image. Which thing the Iſraelites declared when they ſaid to Aaron in the wilderneſſe in Moſes abſence, Make vs gods to goe before vs. XIII. Satisfactions for ſinne are naturall: for wicked men when they haue offended God, they haue alwaies vſed ſome ceremonies to pacifie God with, which whē they haue performed, then they thinke they haue done enough. XIV. The Church of Rome ſaith, that the ſcriptures are darke and obſcure: the blind man findeth fault with the darkeneſſe of the ſun: If the ſcriptures appeare to any to be obſcure, the fault is not in the ſcriptures, but in the blindneſſe of the minde of him which reade th and heareth thē. XV. Laſtly, pardons open a gap to all licentiouſneſſe: therefore they agree to mans corrupt nature: for who almoſt will not ſinne, when he may get a pardon for his ſinnes, for a little peece of money, as twēty ſhillings, or foure nobles? And what is it but coſenage to ſell pardons which ſhall be in force many yeares after the end of the world, as the pope doth?

Exo. 32. 2.

c Mich. 6. 7. Iſa. 58. 4. 5

It is naturall to a man to ſerue God in certaine ceremonies, without the power of godlineſſe: and this ſeruice is preſcribed by the religion of the Church of Rome, *which ſtandeth only in outward and corporall ceremonies, as the outward ſucceſſion of Biſhops, garments, veſtures, geſtures, colours, choice of meate, difference of daies, times, and, places, hearing, ſeeing, ſaying, touching, taſting, numbring of beades, gilding & worſhipping of images, building Monaſteries, riſing at midnight, ſilence in cloiſters, abſtaining from fleſh and whit meate. Faſting in Lent, Keeping Imber daies, hearing Maſſe & diuine ſeruice, ſeeing and adoring the body in forme of bread, receiuing holy water, and holy bread, creeping to the Croſſe, carrying Palmes, taking aſhes, bearing Candles, Pilgrimages-going, cenſing, kneeling, knocking, altars, ſuperaltars, candleſtickes, pardons: In orders, Croſſing, annointing, ſhauing, forſwearing marriage. In baptiſme, ſalting, croſſing, ſpatling, exorciſing, waſhing of hands: At Eaſter, confeſſion, penance, dirge, ſatisfaction, & in receiuing with beardes newe ſhauen, to imagine a body where they ſee none: and though hee were there preſent to be ſeene, yet the outward ſeeing and touching of him, of it ſelfe without faith conduceth no more then it did the Iewes. At Rogation daies to carry banners, to followe the Croſſe, to walke about the fieldes: After Penteceſt to goe about with Corpus Chriſti play. At Hollowmaſſe to watch in the Church, to ſay Dirge or commendation, and to ring for all ſoules, to pay tithes truely, to giue to the hie Altar. And if a man will be a Prieſt, to ſay Maſſe or Mattens, to ſerue the Saint of that day, and to lift well ouer the head. In ſickenes to be annoiled, to take his rites, after his death to haue funerall and obites ſaid for him, and to be rung for at his Funerall, moneths mind, and yeare mind. This is the ſumme of the catholike religion, ſtanding in bodilie actions not in any motions or worke of the holy Ghoſt, working in the heart.*

For. Act. in the begin.

The morall lawe containing perfect righteouſnes, is flat oppoſite to mans corrupt nature: therefore whatſoeuer religion

shall repeale and make of none effect the commandements of the morall lawe, that some religion must needs ioine hands with the corruption of nature, and stand for the maintenance of it. This doth the religion of the Church of Rome: it may be it doth not plainly repeale them, yet in effect it doth: [a] and if it shall frustrate but any one point of any one commandement, yea the whole lawe thereby is made in vaine. 1. The first commandement requireth, that we haue the true Iehoua for our only God: the Church of Rome maketh other Gods beside this true God: it maketh the body of Christ to be God, because they hold it may be in many places, in heauen, in earth at the same time, which thing is only proper to God. It maketh euery Saint departed to be god because it holdeth that saints doe heare vs now beeing vpon the earth, and that know our thoughts when wee pray to them, which none but the true god can doe. It maketh the Pope to be God, and that in plaine words. [b] Pope Nicholas saith, *Constat summum Pontificē á pio principe Constantino Deum appellari*: It is well known that the Pope of the Godly prince Constantine was called God. Againe in [c] the extrauagants of the same Cannō law it is written *Dominus Deus noster Papa*, Our Lord God the Pope. And againe, [d] *Christopher Marcellus* said to the Pope, *Tu es alter Deus in terris*, Thou art another God vpon earth: and the Pope tooke it to himselfe. As the Pope in plaine words is made God, so the power giuen to him declareth the same. [e] He can make holy that which is vnholy, and iustifie the wicked, and pardon sinnes: [f] he may dispense contrary to the saying of an Apostle: he can change the nature of things, & of nothing make somewhat. What is all this but to place the Pope in Gods roome, and to robbe the Lord of his Maiestie?

Againe, the Church of Rome maketh Marie the mother of Iesus to bee as God. In the Breuiary reformed and published at the commandement of Pius the V. [a] shee is called *a Goddesse*, in expresse wordes: and shee is further tearmed the *Queene of heauen, the Queene of the world, the gate of heauen, the mother of grace and mercie*: Yea shee is farre exalted aboue Christ, and he in regard of her is made but a poore vnderling in heauen: for papists in their seruice vnto her pray on this manner, saying: *Shew thy selfe to be a mother: and cause thy sonne to receiue our prayers: set free the captiues and giue light to the blind.* [b] Lastly, the verye crosse is made as a God. For they salute it by the name of their onely hope and pray it to increase iustice to the Godly, and to giue sinners pardon. Wherefore the Church of Rome beside the one true God, distinguished into three persons the father, the sonne, & the holy Ghost, maketh also many other, and so in truth hath repealed his first commandement.

And they haue very plainly repealed the second commandement, in that they teach it lawfull to make images of the true God, and to worship him in them. For the flatte contrary is the very scope of this commandement: namely that no image must be made of the true Iehoua: nor any worship be performed vnto him in an image: which appeareth thus. In Deutronomie Moses maketh a large Commentarie of this commandement and this very poynt he sets down expressely, saying take heed to your selues: for ye saw no image in the day that the Lord spake vnto you in Horeb, out of the middest of the fire: that ye corrupt not your selues, and make you a grauen image, or representation of any figure, &c. His argument I set downe thus: As God appeared in mount Horeb, so he is to be conceiued and represented: but he appeared in no image in mount Horeb, only his voice was heard: therefore he is not to be conceiued or represented in any image: but men are to be content, if they may heare his voice. Againe that sinne to which the people of Israell were specially giuen, euen that doth the Lord specially forbid: but to this were the people of Israell specially giuen, not so much to make images of false Gods, as to make images of the true God, and to worship him in them: which I prooue thus,

In the booke of Iudges it is said, that the childrē of Israel did wickedly in the sight of the Lord, and serued Baalim. Now these Baalims, what are they? Surely Idols resembling the true God: as the Prophet Hosea declareth. And at this day saith the Lord, thou shalt call me *Ishai*, and shalt call me no more *Baali*. Here it appeareth that the Israelits meaning was not to worship a false God, but the true God in Baalim. And Aaron when he made the golden calfe proclaimed that the next day should be holy day, not of any false god, but of the Lord that brought thē out of Egypt: the prophet Esa. after that he had set forth

Gods

[a] Mat. 15. 9

[b] Dec dist 69. sanc euidenter.

[c] Extraua. Ioh. 22 cum inter in glossa.

[d] Con il. Later. sess. 4

[e] Extra. de maior & obedientia.

[f] Dist. 34. can. lect. in glossa, dist. 82. can. Pretibit.

[a] In officio par. beatæ Mariæ, ad Matut.

[b] Brevior. 'efor. in festo exalt. Crucis.

Deut. 4. 15 & 16.

Iudg. 2. 10

Hos. 2. 12.

Exo. 32. 5.

Esa. 40. 18.

Gods maiesty very worthily, he comes in with this conclusion: To whome then will ye liken God? or what similitude wil ye set vp of him? which declareth that the Iewes after the manner of the Gentiles ran a whoring after Idols, that is, Images not onely of false Gods, but also of the true God. I conclude therefore as I began, that the Church of Rome, by maintaining images, hath repealed this commandement.

Neither doth it shew lesse fauour to the third commandement: which also is repealed. First, in that they teach men to giue the glorie which is proper to God, to some thing else, it is proper to God after the daie of iudgement to be all in all: this they giue to Marie, saying that *shee is all in all*

1. Cor. 15. 28.

It is proper to Christ in respect of other creatures to be a light lightening all that come into the world, yet they pray to Marie to giue light to the blind. It is proper to Christ to be the redeemer of mankind, & this worke of redemption is ascribed to Marie, whome the Papists call their *hope*, their *ioy*, their *mediatresse*, a *medicine for the diseased*, a *defence from the enemy*, a *friend in the houre of death*. Againe, they make S. Martin *a Priest according to the order of Melchisedech* which is proper to Christ.

Ioh. 1.9.

Breuiar & missal. & reform.

Secondly, they hold that the people is to be barred frō the reading of the Scriptures, vnlesse it be in an vnknown tongue, and so they maintaine ignorance and the prophaning of gods name, for the preaching of the word, and therefore also the hearing, learning, reading, searching, of it, is the *glorifying of the word*, and so the glorifying of Gods name.

2. Thes. 3. 1

The fourth commandement is repealed in that they require that their feast daies should be kept as solemnly as the Lords sabboth: For they must be kept *in al honour and comlines*: and men *must rest from their labours, from morning to euening*, as on the Sabboth: whereas contrariwise the Lord hath giuen permission to his seruants to labour the sixe daies, so bee it, on the seuenth they will rest from the workes of their callings, and do the workes of the spirit.

Con. Mogunt c. 36. 37. Matisc. con 2. c. 1. 2.

They repeale the fift commaundement in that they teach that their Cleargie hath an immunity, and therefore is not bound to performe obedience to magistrates, for so they haue decreed, that *Clearks are to be iudged of Bishops*: and that they are only to rescue them from iniuries. Againe, that the Bishop must not be iudged of the secular power: and that the Pope himselfe oweth no subiection to Kings, Princes, Emperours, but hath power to make them and to put them downe at his pleasure. But S. Paul for the maintaining of the fift commandement, bids euery soule be subiect to the higher powers: and therefore the pope with his cleargie (as *Chrysostome* hath expounded it) must be subiect to ciuill magistrats, vnlesse they will exclude themselues out of the number of men, for Paul speakes to all.

Matisc. con c. 7. 8. 9.

Against the sixt commandement they haue decreed asyles for murderers plainly permitting them which feare authority, to haue safety in the lap of their mother the Church. Thus they annihilate Gods commandement: yea and more then this, whither tends al that they teach but to the very murdering of soules? For example, saluation by workes of grace is one of their chiefe points: But that man that is perswaded that he must be saued by his workes, must also put his trust in them, and hee which trusteth to his workes is accursed before God. *For cursed is that man that trusteth in man*, whether it be himselfe or other.

Matisc. 2. c. 8

Ier. 17. 7.

The seuenth Commandement is repealed diuers waies. First, in that they maintaine the occasions of Adulterie & fornication: namely, the vowe of single life both in man & woman, when as they haue not receiued the gift from God to be continent: which gift when they want, and yet are bound to single life, they must needes breake out into much loosenes. This sinne made *Mantuan*, *Palingenius* and *Petrarch* to crie out against the Church of Rome. Againe, some Papists defend the toleration of the Iewes in Rome, for the auoiding of greater euils. And in the councell of Trent, chastity and Priests marriage are made opposite, so that mariage with them is a filthy thing, although God hath ordained it for the auoiding of fornication in all. Furthermore, that which is most abominable & prooues the Church of Rome to be an Antichristian Church, they maintaine marriages within the degrees forbidden both by the law of nature, and of Gods word. For in the table of consanguinity they which are placed in the transuerse vnequal line cannot marry, because they are as parents and children, yet if they be distant foure decrees on diuers

Eclog. 5. l. 4. 5. 9.

Sess. 24. c. 6

sides from the common stocke they may marry togither by the Canon law. As for example, the grand vncle may marry his sisters nephewes neece, a thing very filthy in nature, considering that a man cannot marry with any honestly his sisters childe. To go further, by Gods word they which are distant foure degrees in the transuerse equall line, are not forbidden to marry together, as cosin germans. Thus the daughters of Zelophehad were married to their fathers brothers sonnes: this example (as I take it) may be a warrant of the lawfulnes of this marriage: Yet the Canon law vtterly condemnes this marriage of cosin germanes, and the marriage of their children after them, though they be 8. degrees distant. Thus the Church of Rome doth ouerthwart the lord: where he giues liberty, they restraine it; and when he restraineth men, then they giue liberty.

Greg. cap. 8 de consang nasculus maximus abnepotis.

Num. 36. 11.

They repeale the 8. commandement by their spiritual marchandize, in which they sel those things which are not to be sold, as Crosses to dead men, Images, prayers, the sound of bels, remission of sinnes, and the merits by which men may come to the kingdom of heauen: their shaueling priests will doe no duty without they be fed with money: hence comes the prouerb, no penny no pater noster.

They teach men to beare false witnes, & so to sinne against the ninth commandement, in that they hold that Marie is the Queene of heauen: whereas indeed she is no Queen, but doth continually cast down her crowne before Christ with the rest of the saints. And a man may as well beare false witnesse in speaking too much, as in speaking too little.

Reu. 7. 11. and, 5. 10.

In the 10. commandement the first motions that goe before consent are forbidde: otherwise there shall be no difference between it and the rest. For they also are spirituall, and forbid inward motions: but the difference is, that they forbid only the motions that goe with consent. Nowe the Papists say, that these motions are no sin properly, vnlesse consent follow: and therefore they in expresse wordes repeale this commandement. For if concupiscence and the first motions be no sinnes properly, then there neede no prohibition of them.

The fourth Argument.

THat religion which is contrarie to it selfe, is onely a meere inuention of man: the religion of the Church of Rome is quite contrarie to it selfe: therefore it is onely an inuention of man: which if it be true, as well a Reprobate as any other may performe the things required in it.

The Proofe.

THe proposition is most true, because it is a priuiledge of Gods word, and so of the true religion gathered forth of it, to be consonant to it selfe in al points: which properly no doctrines nor writings beside can haue. The assumption may be made manifest by an induction of particular examples.

I. The Church of Rome saith, that men are saued by grace: and againe it saith that men are saued by workes. A flat contradiction. For Paul saith, if election be of grace, it is no more of workes: or else were grace no more grace: but if it be of workes, it is no more grace: for els were work no more worke. Answer is made, that in this place Paul speaketh of works of nature, which indeede are contrarie to grace, but not of workes of regeneration, which are not cōtrary to grace. This answer is false; for Paul in a like place vnto this opposeth grace & workes of regeneration. Ye are saued by grace (saith he) through faith, and that not of your selues: for it is the gift of God, not of workes, least any should boast himselfe: for we are his workmanship created in Christ Iesus vnto good workes, that we should walke in them. Now let the Church of Rome speake what are the workes, of which any man may most of all boast? And what are the works, for the doing of which we must be fashioned anew in Christ Iesus? Assuredly they must be the workes of regeneration, dipped & dyed in the blood of Christ (as they speake) wherefore it is euident, that Pauls meaning is to conclude, that if we be saued by grace, we cannot be saued by workes of regeneration.

Rom. 11. 6.

Rhe. Test. vpon Rom. 11. 6

Eph. 2. 8. 9.

II. The Church of Rome confuteth and condemneth in Councels, & derideth this doctrine that we teach, that men are to be iustified by the imputation of the righteousnesse of Christ: which righteousnesse is not in vs but in Christ. And the Rhemists call it a fantasticall iustice, a newe no iustice. But herein that Church is contrarie to it selfe: for it defendeth workes of supererogation, and workes of satisfaction of one man for another: and their ground is, because the faithful are all members of one bodie, & haue fellowship one with another, & therefore one may satisfie for another. Hereby it is plaine, that the church of Rome most of all defendeth that imputation of righteousnes, which most of

Rhe. Test. Rom. 2. 13 Rhe. Test. Col. 2. 24.

all

all it hath impugned. For when one man ſatisfieth for another, the worke of one man is imputed to another. But what? ſhall one man ſatisfie for another, and ſhall not Chriſt by his righteouſnes ſatisfie for vs? ſhall God accept the worke of one man for another, and not accept the righteouſnes of Chriſt for vs? Truly there is greater fellowſhip and coniunction betweene the head and the members, then of the members among themſelues: becauſe they are ioyned together by meanes of the head.

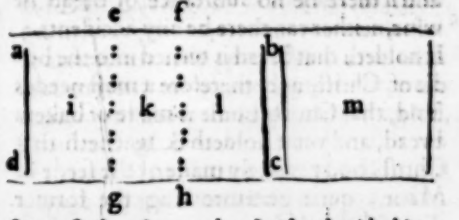
III. It holdeth that the *guilt* and *fault* of ſinne may be remitted by Chriſt: and yet the *temporall puniſhment* of ſinne be vnremitted: but theſe are quite contrary. Paul ſaith, there is now no condemnation to them that are in Chriſt Ieſus. Yet if a man were puniſhed for his ſinne after he were in Chriſt, and had the fault of ſinne remitted, ſome condemnation ſhould now remaine him. And Dauid ſaith, Bleſſed is the man to whome the Lord imputeth no ſinne: therefore he to whome the Lord imputeth no ſinne, hath not onely the guilt of ſinne, but alſo the puniſhment of his ſinne remitted: otherwiſe he could not be bleſſed, but miſerable. And this agreeth not with Gods iuſtice, when the fault is quite pardoned, and a man is guiltie of no ſinne, that then any puniſhment ſhould be laid on. And *S. Auſten* ſaith, that Chriſt by taking vpon him the puniſhment of ſinne, & not taking vpon him the fault, tooke away both the puniſhment and the fault. Wherfore this opinion, that Chriſt hath taken away the guilt of ſinne, ouerthroweth all Satisfactions and Purgatorie, becauſe the fault and guilt beeing taken away, all puniſhment for ſinne is alſo taken away.

Rom. 8. 1.

Pſa. 32. 1.

Auguſt. de verb dom. ſerm. 37.

IV. Tranſubſtantiation is a monſter, ſtãding on manifold contradictions. Firſt, it maketh Chriſts body to be in many places: an euident contradiction. For it is of the nature and eſſence of a bodie to be in one place onely: which I prooue thus: A bodie is a magnitude, a magnitude is a continued quantitie, a continued quantitie can not be but in one place: therefore a bodie cannot be but in one place. In this argument the doubt is onely of the laſt part: which vndoubtedly is moſt true. For it is called a continued quantitie, becauſe his parts are cõtinued & knit togither the one with another in a cõmon tearme or bond, as a line by a point, a plane and his parts by a line, a ſolide by a Superficies or plane. Now theſe points can in no wiſe be continued, vnleſſe euery one of them keepe one onely ſpeciall place. For examples ſake:



ſuppoſe the plane, *a,b,c,d*, to be deuided into three parts, *i,k,l*, by two lines, *e,g*, and *f,h*, which doe both deuide the three parts, and continue them the one with the other. Now I ſay, that euery one of the parts may be continued with his next fellow, it is neceſſary that euery one of them ſhould haue one ſpeciall and diſtinct place. That the firſt place of the plane, *i*, may be continued with *k*, it muſt be ſituated onely there where it is, and no where els: for if it ſhall be ſituate elſwhere, as in the place *m*, then it cannot be continued with *k*. Now then, if the parts muſt of neceſſitie haue their owne particular place onely, then the whole figure, *a,b,c,d*, muſt alſo be onely in one place. And this is that which the Prince of Philoſophers teacheth, that euery magnitude hath his parts ſited in ſome one place, one by another, ſo that a man may ſay of them, here it is, and there it is. To conclude therefore, this muſt needes agree to a bodie, and to the parts of it, to be in one place alone. So that the Church of Rome, when it ſaith that Chriſts bodie is in many places, in effect they ſay, that Chriſts body is no body: for if it be a bodie, it is onely in one place: and if it be in many places, it is no bodie. They obiect that God is omnipotent. True indeede, but there be ſome things, the doing of which agreeth not with Gods power, as to make *contradicentia*, things contradictorie to be both true: of which ſort theſe are. For, that Chriſts bodie is a true bodie, and that it is in many places at once, are flat contrarie: becauſe (as hath beene ſhewed) it is eſſentiall to all magnitudes to be in one place, and therefore to a bodie. And God cannot take away that which is eſſentiall to a thing, the eſſence remaining whole. 2. Againe, tranſubſtantiation maketh the Accidents of bread & wine to remaine without the ſubſtance. Here alſo is another contradiction as impoſſible as the former: for it is a cõmon ſaying in ſchooles, *Accidentis eſſe, eſt inheſſe*. It is the eſſence of an Accident to be in

Ariſt. Categ. c. de quant.

the

the ſubſtance. Now therefore, if the Accidents be, there is alſo the bread and wine: and if there be no ſubſtance of bread or wine, neither can there be any accidents. 3. It holdeth that bread is turned into the bodie of Chriſt, and therefore it muſt needes hold, that Chriſts bodie is made of bakers bread, and yet it holdeth & teacheth that Chriſts body is onely made of the ſeede of Marie, quite ouerthrowing the former Tranſubſtantiation.

V. It teacheth, that a man muſt alwaies doubt of his ſaluation: and likewiſe it teacheth, that in praying we are to call God father, which are things quite contrarie. For who can truly call God father, vnleſſe
Rom. 8. 16 he haue the ſpirit of adoption, and be aſſured that he is the child of God? For if a man call God father, and yet in his heart doubt whether he be his father or not, hee plaieth the diſſembling hypocrite: wherefore to doubt of ſaluation, and to ſay, *Our father, &c.* in truth are contrarie.

Can. Treſant. de pœna. diſt. 1. Lum. l. 4. diſt. 16. Can. de quotis, die. pœnit. diſt. 3.

VI. The Church of Rome maketh praier to be one of the chiefe meanes to ſatisfie for ſinnes. But praier indeede is an asking pardon for ſinnes. Now asking of pardon and ſatisfaction for ſinne, are contrarie: therefore by the iudgement of the Papiſts, praier which is a ſatisfaction is no ſatisfaction. And indeed let vs conſider what madnes is contained in this popiſh diuinitie: the poore begger commeth very hungrie to the rich mans doore to craue his almes: and ſtraightway by his begging he will merit and deſerue it. The ſame doth the Papiſt, he praieth very poorely for the thing which he wanteth, yet he looketh very proudly to merit no leſſe then the kingdome of heauen by it.

VII. Doubting of ſaluation and hope
Rom. 5. 5. cannot agree together, for hope maketh a man *not to be aſhamed*, that is, neuer diſappointeth him of the thing which he looketh for. *And therefore it is called the anchor of the ſoule both ſure and ſtedfaſt, which entreth into that which is within the vaile.*
Heb. 6. 19. So that true hope and the certen aſſurance of ſaluation goe togither.

VIII. True praier and iuſtification by workes cannot ſtand togither. For hee which praieth truly muſt be touched inwardly with a liuely feeling of his owne miſerie, & of the want of that grace whereof he ſtands in neede. Now this cannot be in the heart of that man that looketh to merit the kingdome of heauen by his workes: for he that can doe this may iuſtly conceiue ſomewhat of his owne excellencie.

IX. Papiſts teach, that it is great boldnes to come immediately vnto God, without the interceſſion of Saints: and therefore they vſe to pray to [a] Marie, that ſhee would pray to Christ to helpe them: yet on the contrarie, when they haue ſo done, they pray to God immediately, that he would receiue the interceſſion of Marie for them. And thus they are become interceſſours betweene Marie and God. Yea when they offer vp Chriſt, praying God to accept their gifts & ſacrifices, the humble prieſt that will not pray to God but by the mediation of Saints, is then a mediatour betweene Chriſt Ieſus and God the father.

[a] Brevior. & Miſſa. r. referr. vbique.

X. It holdeth, that in the maſſe the Prieſt offereth vp Chriſt to his father an *vnbloodie ſacrifice*. This is a thing impoſſible: for if Chriſt in the maſſe be ſacrificed for ſinne, then he muſt die and his blood muſt be ſhed, Heb. 9. 22. And in the Scriptures theſe two ſayings, [Chriſt is dead, Chriſt is offered vp in ſacrifice] are all one. So then, the Papiſt when he ſuppoſeth that there may be an vnbloodie ſacrifice, in effect he ſaith thus much: There is a ſacrifice, which is no ſacrifice. And it is not poſſible that a bloodie ſacrifice ſhould be offered in an vnbloodie manner.

XI. In the Canon of the maſſe, the Church of Rome praieth on this wiſe. Wee humbly beſeech thee moſt mercifull father, by Ieſus Chriſt thy ſonne and our Lord, that thou wouldeſt accept theſe gifts and oblations, and theſe holy Sacrifices, which thy Church offer to thee, &c. where firſt they offer vp Chriſt, to God the father in the name of Chriſt, and ſo they make Chriſt to be his owne mediatour.

Againe, they deſire God to bleſſe and to accept his owne Sonne: for they offer vp Chriſt. If they ſay he needeth now the bleſſing of his father, they make Chriſt a weake and imperfect Chriſt: if he neede not the bleſſing of his father, their praier is needeleſſe. Alſo they deſire God to accept not one gift or one ſacrifice, but in the plurall number, theſe gifts and ſacrifices: whereas they hold that Chriſts bodie is one onely, and therefore but one ſacrifice. And thus they are at variance with themſelues.

XII. Papiſts, in word they ſay, that they beleeue and put their truſt in GOD: yet wheras they looke to be ſaued by their

works

workes, they ſet the confidence of their hearts intrueth vpon their owne doings.

XIII. They put ſuch holineſſe in matrimonie, that they make it one of their ſeauen ſacraments, which [a] conferre grace to the partakers of them: yet they forbid their Cleargie to marry, [b] becauſe to liue in marriage is to liue according to the fleſh, and the Councell of Trent oppoſeth marriage and chaſtitie.

[a] Rhe. Teſt. p. 523.

[b] Papa Syricius. Decret. epiſt. Sec. 24. c. 9.

XIV. It teacheth that ſoules kept in Purgatorie, may be redeemed by Sacrifices and Suffrages. Againſt this, is a Canon of their lawe taken out of S. Hierome. [c] we knowe that in this life we may helpe one another, either by praier, or by good counſell: but when we ſhall come before the iudgement ſeat of Chriſt, neither Iob, nor Daniel, nor Noe, may intreat for any: but euery man is to beare his own burde. And according to another Canon going vnder the name of *Gelaſius* Biſhop of Rome. Either there is no Purgatorie, or the ſoules which goe thither ſhall neuer returne.

[c] Can. in preſent. 11 13. q. 3. Can. legatur 4. q. 1.

XV. And to conclude, the moſt points of their religion are contrarie to their Canons, as by ſearching may appeare in theſe examples.

1 The dead cannot heare the praiers of them which call vpon him.

1. Can. fatendum. 13. q. 2.

2 Peter and Paul were two of the chiefe Apoſtles, and it is hard to ſay, which was aboue the other. 2. C. Beati. 2. q. 7.

3 Leo the 4. liuing in the yeare 486. acknowledged Lotharius the Emperour for his prince. 3. C. de Capitulis. diſt. 10.

4 No Biſhop may be called vniuerſall. 4. C. nullus diſt. 99.

5 The Church of Rome hath no more anthoritie ouer other Churches, then other Churches ouer it. 5. C. legimus, diſt. 93. 6. C. legimus diſt. 93.

6 A Prieſt and a Biſhop were in times paſt all one.

7 The Pope hath no power to giue or ſell pardons. C. Olim. diſt. 95.

8 There can be no merit by faſting, or abſtinence from fleſh. 7. C. verbum. 6. magna. C. Conuertimini de penit. diſt. 1.

9 The maſſe is nothing but the forme of diuine ſacrifice. 8 C. quod dicit diſt. 4. 1. 9. C. luminoſa. 18. q. 25.

By this which hath beene ſaid, it doth in part appeare, that the religion of the Church of Rome is repugnant to it ſelfe, and it could not ſo be, if it were from the word of God.

A Corallarie gathered out of the former Aſſertion.

A man being indued with no more grace then that which he may obtaine by the religion of the Church of Rome, is ſtill in the ſtate of damnation.

A Dialogue containing the conflicts betweene Sathan and the Chriſtian.

Sathan.

Vile helhound, thou art my ſlaue and my vaſſall; why then ſhakeſt thou off my yoake?

Chriſtian. By nature I was thy vaſſal, but Chriſt hath redeemed me.

Sathan. Chriſt redeemeth no reprobats ſuch as thou art.

Chriſtian. I am no reprobate.

Sathan. Thou art a reprobate, for thou ſhalt be condemned.

Chriſtian. Lucifer, to pronounce damnation belongeth to God alone: thou art no iudge, it is ſufficient for thee to be an accuſer.

Sathan. Though I cannot condemne thee, yet I knowe God will condemne thee.

Chriſtian. Yea but God will not condemne me.

Sathan. Goe too let vs trie the matter. Is not God a Lord and a King ouer thee? & may he not therefore giue thee a lawe, to keepe, and puniſh thee with hel fire, if thou breake it?

Chriſtian. Yes.

Sathan. And haſt thou kept the Lawe of this thy Lord and King?

Chriſtian. No.

Sathan. Let vs proceed further: Is not the ſame Lord alſo a moſt righteous iudge? And therefore a moſt ſharpe reuenger of ſinne?

Chriſtian. Yes truely.

Sathan. Why then wilt thou flatter thy ſelfe thou hypocrite? God cannot winke at thy ſinnes, except he ſhould bee vniuſt. Wherefore there is no remedie, thou art ſure to be damned: hell was prouided for thee, and now it gapeth to deuoure thee.

Chriſtian. There is remedie enough to deliuer me from condemnation. For God is not onely (as thou affirmeſt) a Lord and a iudge, but alſo a ſauing, and a moſt mercifull father.

Sathan. But thou firebrand of hell fire, and

and child of perdition, looke for no mercy at Gods hands, becauſe thou art a moſt grieuous ſinner: for,

1 Original ſin runneth wholly ouer thee, as a loathſome botch or leproſie.

2 Thy minde knoweth not the things that be of God.

3 In the lawe of God thou art ſtarke blinde, ſauing that thou haſt a fewe principles of it to make thee inexcuſable.

4 The Goſpell is fooliſhnes and madneſſe vnto thee: thou makeſt no better account of it then of thine owne dreame.

5 Thy conſcience is corrupt, becauſe it flattereth thee, and excuſeth thy ſinne.

6 Thy memorie keepeth and remembreth nothing, but that which is againſt Gods word: but things abominable and wicked, it keepeth long.

7 Thy will hath no inclination to that which is good, but onely to ſinne and wickedneſſe.

8 Thy affections are ſet onely on wickednes: they are mightie gyants and princes in thee, they haue thee at commandement. Remember, that for very anger thou haſt bin ſick: that the luſt of the fleſh hath driuen thee to madnes: forget not thy Atheiſme, thy contempt of Gods word, thy inward pride, thy enuie, hatred, malice, thy couetouſnes, and infinit other wicked deſires, which haue led thee captiue, & made thee outragious in all kind of naughtines.

9 Thy actuall ſinnes committed partly in ſecret, partly in publike, are moſt filthie and moſt infinit. Remember how in ſuch a place, at ſuch a time, thou diddeſt commit fornication: in another place thou diddeſt ſteale, &c. God ſaw this I warrant thee: yea, all thy ſinnes are written in his booke: wherefore thou courſed wretch, all hope of mercie is cut off from thee.

Iſa.1.18. Act.1.23. 38. 1 Tim.1.15 Pſal 103 11,12,13

Chriſtian. But Gods mercie farre exceedeth al theſe my ſinnes: & I cannot bee ſo infinite in ſinning, as God is infinite in mercie, and pardoning.

Sathan. Dareſt thou preſume to thinke of Gods mercie? Why, the leaſt of thy ſins deſerueth damnation.

Iſa.53.2.3. 4.5.

Chriſtian. None of my ſynnes can feare me, or diſmay me. Chriſt hath borne the full wrath and vengeance of his Father vpon the croſſe, euen for me, that I might bee deliuered from condemnation, which was due vnto me.

Sathan. If Gods purpoſe were not to condemne thee, perſwade thy ſelfe, hee would neuer lay ſo many afflictions and croſſes on thee, as he doth. What is this want of good name? this weakneſſe and ſickneſſe of thy body? theſe terrours of the minde? this dulneſſe and frowardneſſe of thy heart? what are all theſe (I ſay) and many other euils, but the beginnings and certaine flaſhings of the fire of hell?

Heb.12.6. 9,10. 1.Pet.2.21 Gen.42.21 1.Cor.11. 12. Rom 8.26

Chriſtian. Nay, rather my afflictions are liuely teſtimonies of my ſaluation. For God as a louing father, partly by them, as with ſcourges chaſteneth my diſobedience and bringeth me into order: partly conformeth me vnto my Sauiour Chriſt, and ſo by litle and litle, laieth open to me mine owne ſinnes, that I may diſlike my ſelfe & hate them: and maketh me to renounce the world, thy eldeſt ſonne, and ſtirreth me vp to call vpon him, and to pray earneſtly with grones and ſighes, which I am not able to expreſſe with any wordes as I feele them.

Sathan. Thy afflictions are heauy; and comfortleſſe, therefore they can not be arguments of Gods fauour.

Rom.5.2,3 Rom.8.28

Chriſtian, Indeede their nature is to bring griefe and heauines to the ſoule, but I haue had ioy in the midſt of my afflictions, and ſtrength ſufficient to beare them, and after them haue bene many waies bettered, which befalleth to none of the wicked: and for that cauſe, it is a great perſwaſion to me that I ſhall not be damned with the wicked world, but in ſpite of all thy power, paſſe from death to euerlaſting life.

Pſ.119.76

Sathan. After theſe thy manifold afflictions, thou muſt ſuffer death, which is moſt terrible, and a very entrance to hell.

Chriſtian. Death hath loſt his ſting by Chriſts death; and vnto me it ſhal be nothing els but a paſſage vnto euerlaſting life

Sathan. Admit thou ſhalt be deliuered from hell by Chriſt, what will this auaile thee, conſydering that thou ſhalt neuer come to the kingdome of heauen? for Chriſts death onely deliuered thee from death eternall, it cannot aduance thee to euerlaſting life.

Chriſtian. I am nowe at this time a member of Chriſts kingdome, and after this life ſhall raigne with him for euer in his euerlaſting kingdome.

Sathan. Thou neuer didſt fulfill the law, therefore thou canſt not come into the kingdome of heauen.

Rom.8.3, 4,5.

Chriſtian. Chriſt hath perfectly fulfilled euery part of the law for me: and by this his obedience imputed vnto mee, I my ſelfe doe keepe the law.

Sathan

Sathan. Be it so, for all this, thou art farre enough from the kingdome of heauen, into which no vncleane thing shall euer enter: then, although that Christ hath suffered death, and fulfilled the law for thee; yet thou art in part vncleane: thy cursed nature and the seedes of sinne are yet remaining in thee.

Rom 2.3. Ioh.16.19 *Christian.* Christ in the virgins wombe was perfectly sanctified by the holy Ghost: and this perfect holines of his humane nature is imputed to me: euen as Iacob put on Esaus garments to get his fathers blessing: so I haue put on the righteousnes of Christ, as a long white robe couering my sinnes, and making me appeare perfectly righteous, euen before Gods iudgement seate.

Sathan. Indeede God hath made promise vnto mankind of al these mercies and benefits in Christ: but the condition of this promise is faith, which thou wantest, and therefore canst not make any account, that Christs sufferings, Christs fulfilling the Ioh.3.14. 15. law, Christs perfect holines, can doe thee any good.

Christian. I haue true saving faith.

The conflicts of Sathan with the strong Christian.

Sathan. THou saist thou hast true faith, but I shall sift thee and disproue thee.

Christian. The gats of hell shall neuer preuaile against my faith, doe what thou canst.

Sathan. Tell me then, dost thou thinke that all the world shall be saued?

Christian. No.

Sathan. What shall some be saued, and some condemned?

Christian. So saith the word of God.

Sathan. Thou then art perswaded that God is true euen in his mercifull promises, and that he will saue some men, as Peter & Paul, and Dauid, &c. and this is the onely beleefe, by which thou wilt be saued.

Christian. Nay, this I beleeue, and more too, that I particularly am in the number of those men which shall be saued by the merit of Christs death and passion: and this is the beleefe that saueth me.

Sathan. It may be thou art perswaded that God is able to saue thee: but that God will saue thee, that is, that he hath determined to aduance this thy body, and this thy soule into his kingdome, & that he is most willing to performe it in his good time; herein thou wauerest and doubtest.

Christian. Nay Sathan, I in mine own heart am fully perswaded, that I shal be saued, and that Christ is specially my redeemer: and (O Lord) for Christs sake, helpe thou my doubting and vnbeleefe. Ioh.1.12, 13. Ioh.6.35 54. Mark.9.23

Sathan. This thy full perswasion is onely a phantasie, and a strong imagination of thine owne head: it goeth not with thee as thou thinkest.

Christian. It is no imagination, but truth which I speake. For me thinks I am as certen of my saluation, as though my name were registred in the scriptures (as Dauids and Pauls are) to be an elect vessel of God: and this is the testimonie of the holy spirit of Iesus Christ, assuring me inwardly of my adoption, and making me with boldnes and confidence in Christ, to pray vnto God the Father. 2.Cor.1. 22. Eph.1.14. Rom.8.18.

Sathan. Still thou dreamest & imaginest, thou louest and likest thy selfe, and therefore thou thinkest the best of thy selfe.

Christian. Yea, but God of his goodnes hath brought forth such tokens of faith in me, that I cannot be deceiued. Act.13.9. 1.The.1.3

I. I am displeased with my selfe for my manifold sinnes, in which sometime I haue delighted and bathed my selfe. Rom,7.15. 24.

II. I purpose neuer to commit them againe, if God giue me strength, as I trust he will.

III. I haue a very great desire to bee doing those things which God commandeth.

IIII. Those that be the children of God: if I doe but heare of them, I loue them with my heart, & wish vnto them as to my selfe. 1.Ioh,3.14.

V. My heart leapeth for gladnes, when I heare of the preaching of the word.

VI. I long to see the comming of Christ Iesus, that an ende may be made of sinning and of displeasing God. Apoc.22. 20.

VII. I feele in my heart the fruites of the spirit, ioy, loue, peace, gentlenes, meeknes, patience, temperance: the works of the flesh I abhorre them, fornication, adultrie, vncleannes, wantonnes, idolatrie, strife, enuy, anger, drunkennes, bibbing and quaffing, & all such like. Gal.5.19,20.22.

All these cannot proceede from thee, Sathan, or from my flesh, but onely from faith which is wrought in me by Gods holy spirit.

Sathan. If this were so, God would neuer suffer thee to sinne as thou doest.

Christian,

Rom.7.15. Math.26. 65,72,74, 75.

Christian. I shall sinne as long as I liue in this world, I am sure of it; becauſe I am taught to aske remiſſion of my ſinnes continually. But the manner of my ſinning nowe is otherwayes then it hath beene in times paſt. I haue ſinned heretofore with full purpoſe and conſent of will: but now doubtleſſe, I doe not. Before I commit any ſinne, I doe not goe to the practiſing of it with deliberation, as the carnall man doth, who taketh care to fulfill the luſts of the fleſh: but if I doe it, it is ſtatte beſide my minde and purpoſe: in the doing of any ſinne, I would not do it, my heart is againſt it, and I hate it, and yet by the tyranny of my fleſh being ouercome I doe it: afterward, when it is committed, I am grieued and diſpleaſed at my ſelfe, and doe earneſtly with teares aske at Gods hand forgiueneſſe of the ſame ſinne.

Rom.13. 14.

Sathan. Indeede, this is very true in the children of God: but thou art ſold vnder ſinne and with great pleaſure doeſt commit ſinne, and loueſt it with thy whole heart: otherwiſe, thou wouldeſt not fall to ſinne again after repentance, & cõmit euen one and the ſame ſinne, ſo often as thou doeſt. Thou hypocrite, this thy behauiour turneth all the fauour of God from thee.

Chriſtian. Indeede it is dangerous to fall againe into the ſame ſinne after repentance: yet it is the order of the Prophets to call men to repentance which haue fallen from the feare of God, and from the repentance which they profeſſed: and God in thus calling them, putteth them in hope of obtaining mercie. And the law had ſacrifices offered euery day for the ſinnes of all the people, and for particular men, both for their ignorances, and their voluntarie ſinnes: which ſignifieth, that God is readie to forgiue the ſinnes of his childrē though they ſinne often. Abraham twiſe lyed and ſwore that Sara was not his wife. Ioſeph ſware twiſe by the life of Pharao. Dauid committed adulterie often, becauſe hee tooke vnto him Bathſheba, Vriahs wife, and alſo kept ſixe wiues, and tenne concubines. Gods will is, that men forgiue till ſeuentie ſeuen times: and therefore hee will haue much more mercie. And for my part, ſo oft as I ſhall fal into the ſame ſinne, ſo oft I ſhall haue Chriſt my aduocate and interceſſour to the Father for me, who will not damne me for the infirmitie which hee findeth in mee, I will abſtaine from externall iniquitie, and I will not make my mẽbers ſeruants vnto ſinne: and ſo long I truſt my imperfections ſhall haue no power to damne me: for Chriſts perfection is reputed to be mine by faith, which I haue in his blood: God is not diſpleaſed, if my bodie be ſicke and ſubiect to diſeaſes; no more is he diſpleaſed at the diſeaſe and ſicknes of the ſoule. A naturall father wil not ſlay the bodie of his childe, when he is ſicke, and abhorreth comfortable meates: and my heauenly father will not condemne my ſoule, although through the infirmitie of faith, and the weaknes of the ſpirit, I commit ſinne, and often loath his heauenly word, the foode of my ſoule. Nay, (which is a ſtrange thing) I know it by experience that God hath turned my filthie ſinnes to my great profit, and to the amendment of my life: like as the good Phyſitian, of rāke poiſon is able to make a ſoueraigne medecine to preſerue life.

1. Ioh. 21. Dan.9.6. Rom.8.28

Sathan. Well, be it ſo, that now thou art in the ſtate of grace, yet thou ſhalt not continue ſo: but ſhalt before death depart from Chriſt.

Chriſtian. I know I am a member of Chriſtes myſticall bodie: I feele in my ſelfe the heauenly power and vertue of my head Chriſt Ieſus: and for this cauſe I cannot periſh, but ſhall continue for euer, and raigne in heauen after this life with him.

Iſa.1.8. Ier.2.1.

Gen.12. 14.15. Gen 20.2. 3. Gen.42. 25.

The conflicts of Sathan with the weake Chriſtian.

Sathan. THy minde is full of ignorance and blindnes, thy heart is full of obſtinacie, rebellion, and frowardnes againſt God: thou that wholly vnfit for any good worke; wherfore thou haſt no faith, neither canſt thou bee iuſtified, and accepted before God.

Chriſtian. If I haue but one drop of the grace of God, and if my faith bee no more then a little graine of muſtard ſeede, it is ſufficient for me: God requireth not perfect faith, but true faith.

Math.17. 20.

Sathan. Yea, but thou haſt no faith at all.

Chriſt. I haue had faith.

Sathan. Thou neuer hadſt true faith: for in time paſt, when according to thine opinion thou didſt beleeue, then thou hadſt nothing but a ſhadow of faith and a fooliſh imagination, which all hypocrites haue.

Chriſtian. I will put my truſt in God for euer, and his former mercies ſhewed mee heretofore ſtrengthen mee now in this my weakneſſe.

Pſal.77.5.

1. He created me when I was nothing.

2. He created me a man, whē he might haue made me an vgly toad.

3. He made me of comely bodie, and of good discretion, whereas he might haue made me vgly, and deformed, franticke, and madde.

4. I was borne in the dayes of knowledge, when I might haue bin borne in the time of ignorance and superstition.

5. I was borne of Christian parents, but God might haue giuen me either Turkes or Iewes, or some other sauadge people for my parents.

6. I might haue perished in my mothers wombe, but he hath preserued me, and prouided for me by his prouidence euen vnto this houre.

7. Soone after my birth, God might haue cast me into hell, but contrariwise I was baptized, and so receiued the seale of his blessed couenant.

8. I haue had by Gods goodnesse some sorrow for my sinnes past, and haue called on him, in hope and confidence that he would heare me.

9. God might haue concealed his word from me, but I haue heard the plentifull preaching of it: I vnderstand it, and haue receiued comfort by it.

10. Lastly, at this time GOD might powre his full wrath on me: which he doth not, but mercifully maketh me to feele mine owne wantes, that I might be humbled & giue al glory vnto him for his blessings. Wherefore, there is no cause why I should be disquieted: but I will trust still in the Lord, and depend on him, as I haue done.

Sathan. Thou feelest no grace of the holy Ghost in thee, nor any true tokens of faith, but thou hast a liuely sense of the rebellion of thy heart, and of thy leude and wretched conuersation: therefore thou canst not put any confidence in Christs death and sufferings.

Phil. 3.1. 2. Cor. 5. 21. *Christian.* Yet I will hope against all hope: and although, according to mine owne sense and feeling, I want faith, yet I will beleeue in Iesus Christ, and trust to be saued by him.

Sathan. Though the children of God haue bin in many perplexities, yet neuer any of them haue bin in this case, in which thou art at this present.

Psal. 73. 22. 23. *Christian.* Herein thou proouest thy selfe to be a lying spirit: for the prophet Dauid saith of himself, that he was foolish, and as a beast before God: and yet he euen trusted in God. And Paul was so lead captiue of sinne, that he was not able to doe the good he would, but did the euill which he hated: and so in great pensiuenesse of heart, desired to be deliuered from this world, that he might be disburdened of his corrupt flesh. Rom 7. 22. 23.

Sathan. Thou miserable wretch, doest thou feele thy selfe graceles, and wilt thou beare the face of a Christian? and by thy hypocrisie offend God? as thou art, so shew thy selfe to the world.

Christian. Auoide Sathan, Christ hath vanquished, and ouercome thee for my cause, that I might also triumph ouer thee. I am no hypocrite: for whereas I haue had heretofore some testimonie of my faith, at this time I am lesse moued, though faith seeme to be absent: like as a man may seeme to be dead, both in his owne sense, and by the iudgement of the physitian, & yet may haue life in him: so faith may be, though alwaies it doe not appeare.

Sathan. But thou art a man starke dead in sinne, God hath now quite forsaken thee: he hath left thee vnto me to be ruled: he hath giuen me power ouer thee, to bring thee to damnation: he will not haue thee to trust in him any longer.

Christian. Strengthen me good Lord: remēber thy merciful promises, that thou wilt reuiue the humble, and giue life to thē that are of a contrite heart. Isa. 57. 15.

Sathan. These promises concerne not thee, which hast no humble and contrite, but a froward, and a rebellious heart.

Christian. Good Lord, forget not thy former mercies: giue an issue to these tēptations of mine enemie Sathan. And you my brethren, which know my estate, pray for me, that God would turne his fauourable countenance towards me: for this I know, that the prayer of the righteous auaileth much, if it be feruent. Iam. 5. 16.

How a man should applie aright the word of God to his owne soule.

I.

VEry Christian containeth in himself two natures, flat cōtrary one to the other, the flesh & the spirit: and that he may become a perfect man in Christ Iesus, his earnest indeauour

indeauour muſt be, to tame & ſubdue the fleſh, & to ſtrengthē & confirme the ſpirit.

II.

Anſwerable to theſe two natures, are the two parts of Gods word. Firſt, the Lawe becauſe it is the miniſtery of death, it fitly ſerueth for the taming and maſtering of the rebellious fleſh: and the Goſpell containing the bountifull promiſes of God in Chriſt, is as oyle, to powre into our woūds, & as the water of life, to quench our thirſtie ſoules: and it fitly ſerueth for the ſtrēgthening of the ſpirit.

III.

Well then, art thou ſecure? Art thoū prone to euill? Feeleſt thou that thy rebellious fleſh carrieth thee captiue vnto ſinne? Looke now only vpon the Law of God, apply it to thy ſelfe, examine thy thoughts, thy words, thy deeds by it: pray vnto God, that he would giue thee the ſpirit of feare, that the law may in ſome meaſure humble and terrifie thee: for (as Salomon ſaith) bleſſed is the man that feareth alwaies, but curſed is he that hardeneth his heart.

Rom. 8. 16

Pro. 28. 14

IV.

In the Law, theſe are moſt effectuall meditations to humble & bridle the fleſh, which follow. Firſt, meditate on the greatnes of thy ſinnes, & of their infinite number: and if it may be, gather them into a catalogue, ſet it before thee: and looke vnto it, that thou thinke no ſinne to be a ſmall ſinne, no not the bare thoughts and motions of thy heart. Often with diligence cōſider the ſtrange iudgements of God vpon men, for their ſinnes, which thou ſhalt finde, partly in the Scriptures, partly by dayly experience. Doubtleſſe thou muſt thinke, that euery iudgement of God, is a ſermon of repentance. Thinke oft on the feareſull curſe of the law due vnto thee, if thou ſhouldeſt ſinne neuer but once in all thy life, and that neuer ſo little. Remember, that whenſoeuer thou committeſt a ſinne, God is preſent, and his holy Angels, and that he is an eie-witneſſe, that he taketh a note of thy ſinne, and regiſtreth it in a booke. Thinke daily of thy ende: and know that God may ſtrike thee with ſodaine death euery moment: and that, if then thou haue not repented before that time, there is no hope of ſaluation. Thinke on the ſodaine comming of our Sauiour Chriſt to iudgemēt, let it mooue thee continually to watch and pray. If theſe wil not mooue thee, thinke on this, that no creature in heauen or in earth, was able to pacifie the wrath of God for thy ſinnes: but his owne Sonne muſt come downe from heauen, out of his Fathers boſome, & muſt beare the curſe of the law, euen the full wrath of his Father, for thee.

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Dan. 7. 10

Ier. 17. 1.

Deu. 32. 31

V.

When by theſe meanes thou art feared, and thy minde is diſquieted in reſpect of Gods iudgement for thy ſinne: haue recourſe to the promiſes of mercie contained in the olde and newe Teſtament. Is thy conſcience ſtung with ſinne? And doth the law make thee feele it? With all ſpeede runne to the braſen ſerpent Chriſt Ieſus, looke on him with the eye of faith, and preſently thou ſhalt be healed of thy ſting or wound.

Ioh. 3. 14.

VI.

When thou doeſt meditate on the promiſes of the Goſpell, diligently conſider theſe benefits, which thou enioyeſt by Chriſt. Through Adam, thou art condemned to hell; by Chriſt thou art deliuered from it. Through Adam, thou haſt tranſgreſſed the whole law; in Chriſt thou haſt fulfilled it. Through Adam, thou art before God a vile, and a loathſome ſinner: through Chriſt thou doeſt appeare glorious in his eies. By Adam euery little croſſe is the puniſhment of thy ſinne, & a token of Gods wrath: by Chriſt, the greateſt croſſes are eaſie, profitable, and tokens of Gods mercy. By Adam, thou diddeſt leeſe all things: in Chriſt all things are reſtored to thee againe. By Adam thou art dead; by Chriſt thou art quickned, and made aliue againe. By Adam thou art a ſlaue of the deuill, & the child of wrath: but by Chriſt, thou art the child of God. In Adam, thou art worſe then a toad, and more deteſtable before God: but by Chriſt, thou art aboue the Angels. For thou art ioyned vnto him, and made bone of his bone, myſtically. Through Adam, ſinne and Sathan haue ruled in thee, and lead thee captiue: by Chriſt, the ſpirit of God dwelleth in thee plentiouſly. By Adam, came death to thee, & it is an entrance to hell: by Chriſt, though death remaine, yet it is only a paſſage vnto life. Laſtly, in Adam, thou art poore, and blinde, and miſerable: in Chriſt thou art rich and glorious, thou art a king of heauen and earth, fellowe-heire with him, & ſhalt as ſure be partaker of it, as he is euen now. Adam, when he muſt needes taſt of the fruit, which God had forbidden him, he hath made vs all to rue it, euen till this day: but here thou ſeeſt the fruits

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that grow, not in the earthly paradiſe, but
Apoc.22.2 on the tree of life which is within the heauenly Ieruſalem. Feare no danger, be bold in Chriſt to eate of the fruit, as God hath commanded thee: it will quicken thee, and reuiue thee beeing dead thou canſt not do Sathan a worſe diſpleaſure, then to feede on the goodly fruit of this tree, and to ſmell on the ſweete leaues, which it beareth continually, that giue ſuch a refreſhing ſauour.

VII.

Moſt men now a daies, are ſecure and cold in the profeſſiō of the goſpel, though they haue the plentifull preaching of it. And the reaſon is becauſe they feele not in themſelues the vertue and mighty operation of Gods word to renew them: and they cannot feele it, becauſe they doe not apply the word aright vnto their owne ſoules. Plaiſters, except they be applied in order and time, and be laide vpon the wound, though they be neuer ſo good, yet they cannot heale: and ſo it is with the word of God, & the parts of it, which except they be vſed in order & time conuenient, will not humble and reuiue vs, as their vertue is.

VIII.

The common Chriſtian euery where is faulty in this thing. Whereas he loueth himſelfe, and wiſheth al good that may be to himſelfe, he doth vſually apply vnto his owne ſoule the Goſpel alone, neuer regarding the Lawe, or ſearching out his ſinnes by it. Tell him what ye wil, his ſong is this: God is mercifull, God is mercifull. By this meanes it commeth to paſſe, that he leadeth a ſecure life, and maketh no conſcience of couetouſnes, of vſury, of deceit in his trade, of lying, of ſwearing, of fornication, wantonneſſe, intemperancie in bibbing and quaffing, &c. But he plaieth the vnskilful Chirurgian, he vſeth healing plaiſters, before his poiſoned and cankered nature haue felt the power & paine of a corasiue. And it will neuer be well with him, vntill he take a new courſe.

IX.

On the contrarie part, many good chriſtians leaue to apply the comfort of the Goſpell to themſelues, and only haue regard to their owne ſinnes, and Gods infinite vengeance. And euen when Sathan accuſeth them, they will not ſticke to giue eare to Sathan, and alſo accuſe themſelues: and ſo they are brought into fearefull terrours, & often draw neere to deſperatiō.

X.

There is a third ſort called Sectaries, who addict themſelues to the opinion of ſome man. Theſe commonly neuer applie the law or the Goſpel to themſelues, but their whole meditation is chiefely in the opinions of him whome they followe. As they that follow *Luther*, few of them follow his Chriſtian life: they regard not that: but about conſubſtantiation and vbiquitie, about Images and ſuch like trumperie, they infinitely trouble themſelues and all Europe too.

And in England there is a ſchiſmaticall and vndiſcreete company, that would ſeeme to cry out for diſcipline, their whole talke is of it, and yet they neither know it, nor wil be reformed by it, and yet they are enemeis to it: as for the lawe of God, & the promiſes of the Goſpell, they little regard: they maintaine vile ſinnes in refuſing to heare the reading or the preaching of the word: and this is great contempt of Gods benefits and vnthankfulnes to him. They are ful of pride, thinking themſelues to be full, when they are empty: to haue all knowledge, when they are ignorant, and had neede to be catechized: the poiſon of Aſpes is vnder their lippes; they refuſe not to ſpeake euill of the bleſſed ſeruants of God. Well, doe they aboue all things ſeeke the kingdome of God? then let them bee ſincere ſeekers of it: which they ſhall doe, if in ſeeking Chriſts kingdome they ſeeke the righteouſnes thereof: vnto which they can neuer come but by the applying of the threatnings of the law, and the comforts of the Goſpel to their owne conſciences. But whereas they ſeeke the one and not the other, the giue all men to vnderſtand with what ſpirit they ſpeake.

Conſolations for the troubled conſciences of repentant ſinners.

Sinner.

GOod ſir, I know [a] *the Lord hath giuen you the tongue of the learned, to be able to miniſter a word in time to him that is wearie:* therefore I pray you helpe me in my miſery.

[a] Eſa.50.4

Miniſter. Ah my good brother, what is the matter with you? and what aile you?

Sinner. I liued a long time, the Lord hee knoweth it, after the manner of the world,

in all the lusts of my filthie flesh, and then I was neuer troubled: but it hath pleased GOD of his mercie to touch my heart, and to send his owne sonne that good sheapheard Iesus Christ, to fetch me home to his owne fold, euen vpon his owne necke: and since that time it is a wonder to see howe my poore heart hath beene troubled: my corruption so boyles in mee and Sathan will neuer let mee alone.

Minister. Your case is a blessed case: for not to be troubled of Sathan, is to be possessed of him: that is, held captiue vnder [b] *the power of darkenes*, and to be a slaue and vassall of Sathan: [c] *for as long as the strong man keepes the hold, all things are in peace.* Contrariwise hee that hath receiued any sparkle of true faith, shall see [d] the gates of hell, that is, the deuill and his angels in their full strength to stand vp against him, and to fight with an endlesse hatred for his finall confusion.

[b] Coloss. 1. 13.
[c] Luk. 11. 24.
[d] Math. 16. 18.

Sinner. But this my trouble of minde, hath made me oftentimes feare least God would reiect me, and vtterly depriue mee of the kingdome of heauen.

Minister. But there is no cause why it should so doe. For how should heauen be your resting place, if on earth you were not troubled? how could God wipe away your teares from your eyes in heauen, if on earth you shead them not? You would bee free from miseries, you looke for heauen vpon earth. But if you will goe to heauen, the right way is to saile by hell. If you will sit at Christs table in his kingdome, you must be with him in his temptations. You are as Gods corne, you must therefore goe vnder the flaile, the fanne, the millstone, and the ouen, before you can be Gods bread. You are one of Christs Lambes, looke therefore to be fleeced, and to haue the bloodie knife at your throat all the day long. If you were a market sheepe bought to be solde, you should bee stalled and kept in a fat pasture: but you are for Gods owne occupying, therefore you must pasture on the bare common, abiding stormes, tempests, Sathans snatches, the worlds woundes, contempt of conscience, and frettes of the flesh. But in this your miserie I will be a *Simon* vnto you, to helpe you to carrie your crosse, so be it you will reueale your minde vnto me.

Bradford

Christian. I will doe it willingly: my temptations are either against my faith in Christ, or against repentance for my sins.

Minister. What is your temptation as touching faith?

Christian. Ah woe is me, I am much afraid least I haue no faith in Christ my Sauiour.

Minister. What causeth this feare?

Christian. Diuers things.

Minister. What is one?

Christian. I am troubled with many doubtings of my saluation: and so it comes into my minde to thinke, that by my incredulitie I should quite cut off my selfe from the fauour of God.

Minister. But you must knowe this one thing, that he which neuer doubted of his saluation neuer beleeued, & that he which beleeued in truth, feeleth many doubtings and wauerings, euen as the sound man feeles many grudgings of diseases, which if he hath not health, he could not feele.

Christian. But you neuer knewe any that hauing true faith doubted of their saluation.

Minister. What will you then say of the man that said, [a] *Lord I beleeue, Lord helpe my vnbeleefe?* And of Dauid, who made his moane after this manner: *Is his mercie cleane gone for euer? Doth his promise faile for euermore? Hath God forgotten to be mercifull? Hath he shut vp his tender mercie in displeasure?* Yea, hee goeth on further, as a man in despaire, [b] *And I said this is my death.* Hereby it is manifest, that a man indued with true faith may haue not only assaults of doubting, but of desperation. This further appeareth in that hee saith in another place, [c] *Why art thou cast downe my soule? Why art thou disquieted within me? Waite on God, for I will yet giue thankes, hee is my present helpe and my God.* And in very truth you may perswade your selfe that they are but [d] vnreasonable men, that say they haue long beleeued in Christ without any doubting of their saluation.

[a] Mark. 9. 24.
Psal. 77. ver. 8, 9, 10
[b] v. 11.
[c] Psal. 42. 11.
[d] 2. Thess. 3. 2.

Christian. But Dauid had more in him then I haue, for me thinkes there is nothing in this wicked heart of mine, but rebellion against GOD, nothing but doubting of his mercie.

Minister. Let me know but one thing of you: these doubtings which you feele, doe you like them? or doe you take any pleasure in them? and doe you cherish them?

Christian. Nay, nay, they appeare very vile in mine eyes, and I doe abhorre them from my heart: and I would faine beleeue.

Minister. In man wee must consider his

eſtate by nature, and his eſtate by grace. In the firſt, hee and his fleſh are all one, for they are *as man and wife*: therefore one is
Rom.7.5. acceſſarie to the other. When the fleſh ſinneth the mā alſo ſinneth, that is in ſubiection to the fleſh; yea when the fleſh periſheth the man likewiſe periſheth, being in this eſtate, with the fleſh; a louing couple they are, they liue and die together. But in the eſtate of grace, though a man haue the
Rom.7.17. fleſh in him, yet he and his fleſh are deuorced a ſunder. This diuorcement is made
Rom.8.1. when a man begins to diſlike and to hate his fleſh, and the euil fruites of it: this ſeparation being made, they are no more one but twaine, and the one hath nothing to doe with the other. In this caſe though the fleſh beget ſinne, and periſh therefore, yet the Chriſtian man ſhall not incurre damnation for it. To come more neere the matter; you ſay the fleſh begets in you wauerings, doubtings and diſtruſtings: what then? it troubleth you, but feare not, remember your eſtate; you are diuorced frō the fleſh, and you are new married vnto Chriſt: if theſe ſinnes be laid at your doore, account them not as your children, but renounce them as Baſtards: ſay with Paul, I doubt indeede, but I hate my doubtings, and I am no cauſe of theſe, but the fleſh in me which ſhal periſh when I ſhal be ſaued by Chriſt.

Chriſtian. This which you haue ſaid doeth in part content me: one thing more I pray you ſhew me concerning this point: namely how I may be able to ouercome theſe doubtings.

Miniſt. For the ſuppreſſing of boubtings you are to vſe three meditations.

The firſt, that it is Gods commandement that you ſhould beleeue in Chriſt: So S. Iohn ſaith, *This is his commandement*
1.Ioh.3.23 *that we beleeue in the name of his Sonne Ieſus Chriſt*. Thou ſhalt not ſteale is Gods commandement, aud you are loath to breake it, leaſt you ſhould diſpiſe God and pull his curſe vpon your head. This alſo is gods cōmandement, thou ſhalt beleeue in Chriſt and therefore you muſt take heede of the breach of it: leaſt by doubting and wauering you bring the curſe vpon you. Secondly, you muſt conſider that the promiſes of ſaluation in Chriſt are generall, or at the leaſt indefinite excluding no particular man: as in one for all may appeare. *God ſo loued the world that he gaue his only begotten ſonne, that whoſoeuer beleeueth in him ſhould not periſh but haue euerlaſting life*. Now then, ſo often as you ſhall doubt of Gods mercie, you exclude your owne ſelfe from the promiſe of God, whereas he excludeth you not. And as when a prince giues a pardon to all theeues, euery one can apply the ſame vnto himſelfe, though his name be not ſet downe in the pardon: So the King of kings hath giuen a generall pardon for free remiſſion of ſinnes, to them that will receiue it. Beleeue therefore that God is true in his promiſe, doubt not of your own ſaluation, chalenge the pardon to your ſelfe. Indeede your name is not ſet downe, or written in the promiſe of grace; yet let not any illuſion of Sathan, or the conſideration of your owne vnworthines exclude you from this free mercy of God: which he alſo hath offred to you particularly, firſt in Baptiſme, then after in the Lords ſupper: and therefore you are not to wauer in the applying of it to your ſelfe. Thirdly, you are to conſider that by doubting and deſpairing you offend god as much almoſt as by any other ſinne. [a] *You do not aboue hope beleeue vnder hope as you ſhould doe*. Secondly, you rob God of his glorie, in that you make his infinite mercy to be leſſe thē your ſinnes. Thirdly, you make him a lier, who hath made ſuch a promiſe vnto you. And to theſe three meditations adde this practiſe. When your heart is toyled with vnbeleefe and doubtings, then in all haſte draw your ſelfe into ſome ſecret place, humble your ſelfe before God, poure out your heart before him: deſire him of his endleſſe mercy to worke faith, and to ſuppreſſe your vnbeleefe, and you ſhall ſee [b] *that the Lord ouer all is rich vnto all that call vpon his name*.

[a] Rom.4. 18.

[b] Rom.10 32.

Chriſtian. The Lord reward you for your kindneſſe; I will hereafter doe my endeuour to practiſe this your counſell. Now I will make bold to ſhew another that makes me to feare leaſt I haue no faith. *And it is, becauſe I doe not feele the aſſurance of the forgiueneſſe of my ſinnes*.

Miniſter. Faith ſtandeth not in the feeling of Gods mercy, but in the appre- Heb. 11.1.
hending of it, which apprehēding may be Rom.8.23.
when there is no feelings; for faith is of inuiſible things, and when a man once commeth to inioy the thing beleeued, then hee ceaſeth to beleeue. And this appeareth in Iobs example, when he ſaith, (*Lo, though he ſlay me, yet will I truſt in him, and I will reproone my waies in his ſight: he ſhal be my ſaluation alſo: for the hypocrite ſhall not come before him*) he declareth his faith: yet whē he

saith presently afterward, *Wherefore hidest thou thy face, and takest me for thine enemie?* he declareth the wāt of that feeling which you speake of.

Christian. Yet euery true beleeuer feeles the assurance of faith: otherwise Paul would not haue said, *Proone your selues whether you are in the faith or not.*

Minister. Indeede sometimes he doth, but at some other times he doth not: as namely at that same time when God first calleth him, and in the time of temptation.

Christian. What a case am I in then? I neuer felt this assurance: onely this I feele that I am a most rebellious wretch, abounding euen with a whole sea of iniquities: me thinks I am more vgly in the sight of God, then any toad can be in my sight. O then what shall I doe? let me heare some word of comfort from thy mouth thou man of God.

Minister Tell me one thing plainly: you say you feele no assurance of Gods mercie.

Christian. No indeede.

Minister. But doe you desire with all your heart to feele it?

Christian. I doe indeede.

Minister. Then doubt not, you shall feele it.

Christian. O blessed be the Lord, if this be true.

Minister. Why, it is most true. For the man that would haue any grace of God tending to saluation, if he doe truly desire it, he shall haue it: for so Christ hath promised, *I wil giue to him that is a thirst of the well of the water of life freely.* Whereby I gather, that if any want the water of life, hauing an appetite after it, he shall haue enough of it: and therefore feare you not; onely vse the meanes which God hath appointed to attaine faith by, as earnest prayer, reuerent hearing of Gods word, and receiuing of the Sacraments: and then you shall see this thing verified in your selfe.

The desire of grace, is grace it self. Reuel. 7.6

Christian. Al this which you say I finde in my selfe by the mercie of God: my heart longeth after that grace of God which I want. I know I do hunger after the kingdome of heauen and the righteousnesse thereof: and further though I want the feeling of Gods mercie, yet I can pray for it from the very roote of my heart.

Minister. Be carefull to giue honour to God for that you haue receiued alreadie. For these things are the motions of the spirit of God dwelling in you. [c] *And I am perswaded of this same thing, that God which hath begun this good worke in you will perfect the same vnto the day of Iesus Christ.* [c] Phil. 1.6.

Christian. The third thing that troubles me, is this: I haue long praied for many graces of God, and yet I haue not receiued them, whereby it comes oft to my minde, that God loues me not, that I am none of his child, & therefore that I haue no faith.

Minister. You are in no other case then Dauid himselfe, who made the same complaint: *I am weary of crying, my throat is drie, mine eies faile whiles I waite for my God.* Psal. 69.4.

Christian. But Dauid neuer praied so many yeares without receiuing an answer as I haue done.

Minister. Good Zacharie waited longer on the Lord, before he granted his request, then euer you did: it is like he praied for a child in his yonger yeares, yet his praier was not heard before he was olde. Luk. 1.7, 13 And further, you must note that the Lord may heare the praiers of his seruants, and yet they be altogether ignorant of it. For the manner that God vseth in graunting their requests is not alwaies knowne; as may appeare in the example of our Sauiour Christ, *Who in the daies of his flesh, did offer vp praiers and supplications with strong crying and teares, vnto him that was able to saue him from death, & was also heard in that which he feared.* Heb. 5.7. And yet we know that he was not freed from that cursed death, but must needes suffer it. How then was hee heard? On this manner: hee was strengthened to beare the death, he had an Angel to comfort him, he was afterward freed from the sorrowes of death. And so it is with the rest of Christs body, as it was with the head. Some beeing in want pray for temporall blessings: God keeps them in this want, and yet he heares their praiers, in giuing them patience to abide that want. Some beeing in wealth and aboundance pray for the continuing of it, if it be the will of God. The Lord flings them into a perpetuall miserie, and yet he heares their praiers, by giuing them blessednes in the life to come. You pray for the increase of faith and repentance, and such like graces: you feele no increase after long praier: yet the mercifull God hath no doubt heard your praier, in that by delaying to performe your request, he hath stirred vp in you the spirit of praier, he hath humbled you, & made you feele your owne wants, the better to depend on his mercie, for the begin-

beginning and increasing of euery spirituall grace.

Christian. The fourth thing that troubles me, is that I cannot feele faith purifie my heart, and to worke by loue in bringing forth liuely fruites.

Minister. If this be so continually, that faith brings forth no fruit, it is very dangerous, and argueth a plaine want of faith; yet for a certaine time it may bee so: faith hath not onely a spring time and a summer season, but also a *winter when it beareth no fruite.* And there is many a true Christian like the *bruised reede*, that is ouer-turned with euery blast of winde: and like the flaxe that hath fire in it, which by reason of weaknes, giues neither heate nor light, but onely a smoke.

Cant. 2. 12
Esa. 42. 2.

Christian. Thus much shall suffice for my first temptation, wherein I take my selfe satisfied: now if you please, I will be glad to rehearse the second.

Minister. I am content, let vs heare it.

Christian. I am afraid least I haue not truly repented, and therefore that all my profession is onely in hypocrisie.

Minister. What mooueth you to thinke so?

Christian. Two causes especially the first is, they which repent leaue off to sinne: but I am a miserable sinner, I doe continually displease God by my euill thoughts, words and deedes.

Min. You need not feare, [a] *For where sinne aboundeth* (that is, the knowledge and feeling of sinne) *there grace aboundeth much more.*

[a] Rom. 5. 20.

Christian. I finde not this in my selfe.

Minister. But yet you feele thus much in your selfe: those corruptions which you feele, & those sinnes that you commit, you hate them, you are displeased with your selfe for them, and you indeauour your selfe to leaue them.

Christ. Yea, that I doe with all my heart.

Minister. Then howe miserable soeuer you feele your selfe by reason of the masse of your sinne, yet you are not subiect to condemnation, *but shall most certainely escape the same.* Take this for a most certaine trueth, that the man that hates and dislikes his sinnes, both before and after hee hath done them, shall neuer bee damned for them.

Rom. 8. 5.
cum. 8. 1.

Christian. I am euen heart sicke of my manifold sinnes and infirmities, and these good wordes which you speake are *as flaggons of wine*, to refresh my weary, laden, and weltring soule. I haue begun to flee sinne and to detest it long agoe. I haue beene oft displeased with mine infirmities and corruptions: when I offend God my heart is grieued, I desire to leaue sinne, I flee the occasions of sinne: I would faine fashion my life to Gods word: and I pray vnto God that he would giue me grace so to doe: and yet (which is my griefe) by the strength of the flesh, by the sleights & power of Sathan I am often ouertaken, & fall marueilously, both by speech & deede.

Cant. 2. 5.

Minister. Haue courage my good brother, for where as you haue an affection to doe the things that are acceptable vnto God, it argueth plainly that you are a mẽber of Christ: according to that of Paul: *They which are of the spirit, sauour the things of the spirit.* Well then, if Sathan euer obiect any of your sinnes to you, make answer thus, that you haue forsaken the first husband the flesh, and haue espoused your selfe to Christ Iesus, who as your head & husband hath taken vpon him to answer your debts, and therefore if he vrge you for them, refer re him ouer vnto Christ. For there is no suit in law against the wife the husband liuing: yea, I adde further, If you be ouercarried with Sathans temptations, and so fall into any sinne, you shall not answer for it but Sathan, it shal surely be reckoned on his score at the day of iudgemẽt, for he was the authour of it. If you fall by the frailtie of your flesh, it shall perish therefore: but you shall still haue Christ your aduocate.

Rom. 8. 5.

Christian. Indeede as you say, I have in me an affection to please God, but when I come to performe my obedience, there I faile.

Minister. Therefore marke this further. As long as the children of God are in this life, [a] God regardeth more the affectiõ to obey, then the obedience it selfe: *And they shall be vnto me saith the Lord of hosts, in that day that I shall doe this, for a flocke, and I will spare them, as a man spares his own sonne that serueth him.* The father when he shall set his child to doe any busines, though he doe it neuer so vntowardly, yet, if he shew his good will to doe the best hee can, his father will be pleased: and so it is with the Lord toward his children, you looke to haue some perfection in your selfe, but in this life you shall receiue no [b] more but *the first fruites of the Spirit*, which are but as a handfull of corne, in respect of the whole corne fielde: & as for the accomplishment

[a] Gen. 12. 12. Mal. 3. 17.

[b] Rom. 8. 23

of

of your redemption you must waite for it till after this life: you would be kissed with the kisses of Christs mouth, but here in this world you must be content, if you may with Mary Magdelen kisse his feete. For the perfection of a Christian mans life standes in the feeling and confession of his imperfections. And as Ambrose saith, obedience due to God standes more [c] *in the affection then in the worke.*

Ambrose. c Affectu magis quam effectu.

Christian. But why will God haue those whom hee hath sanctified labour still vnder their infirmities?

Minister. The causes are diuers. First, hereby he teacheth his seruants, to see in what great neede they stand of the righteousnesse of Christ, that they may more carefully seeke after it. Secondly, hee subdueth the pride of mens hearts, and humbleth them by counteruailing the graces which they haue receiued, with the like measure of infirmities. Thirdly, by this meanes the godly are exercised in a continuall fight against sinne, and are daily occupied in purifying themselues.

Christian. But to goe one forward in this matter: there is another cause that makes mee feare, least I haue no true repentance.

Minister. What is that?

Christian. I oftentimes find my selfe like a very timberlog, voide of all grace and goodnes, froward and rebellious to any good worke, so that I feare least Christ haue quite forsaken me.

Minister. As it is in the strait seas, the water ebs and flowes, so it is in the godly: in them as long as they liue in this world according to their owne feeling, there is an accesse and recesse of the spirit. Otherwhiles they be troubled with deadnes and dulnes of heart, as Dauid was, who prayed to the Lord, *to quicken him according to his louing kindnes that he may keepe the testimonies of his mouth.* And in another place hee saith, that Gods *promises quickned him.* Which could not bee, vnlesse he had been troubled with great dulnes of heart. Again, sometimes the spirit of God quite withdraweth it selfe to their feeling: as it was in Dauid. *In the day of my trouble* (saith he) *I sought the Lord, and my soule refused comfort. I did thinke vpon God and was troubled, I prayed & my spirit was full of anguish.* Againe, *Will the Lord absent himselfe for euer? and will he shewe no more fauour? hath God forgotten to be mercifull? &c.* The Church in the Canticles complaineth of this: *In my bed I sought him by night whome my soule loued: I sought him, but I founde him not.* And againe, *My welbeloued put in his hand by the hole of the doore, and my heart was affectioned towards him: I rose vp to open to my welbeloued, and my hands did drop down mirrhe, my fingers pure mirrhe vpon the handles of the barre, I opened to my welbeloued: but my welbeloued was gone and past, mine heart was gone when hee did speake, I sought him, but I could not finde him, I called but hee answered me not.* Contrariwise, God at some other times *sheds abroad his loue most aboundantly in the hearts* of the faithfull: & Christ *lieth betweene the breasts of his Church, as a posie of myrrhe giuing a strong smell.*

Psal. 119. 88.

Psal. 119. 95

Psal. 77. 2, 3, 7, 8.

Can. 3. 1.

Cant. 5. 4, 5, 6.

Rom. 5. 5.

Cant. 1. 13

Christian. But how can he be a Christian that feeles no grace nor goodnesse in himselfe?

Minister. The child which as yet can vse no reason, is for all that a reasonable creature: and the man in a swowne feeles no power of life, and yet hee is not dead. The christian man hath many quames come ouer his heart, & he falles into many a swowne that none almost wou'd looke for any more of the life of Christ in him, yet for all that he may be a true Christian. This was the state of Peter when he denied our Sauiour Christ with cursing and banning, *his faith onely fainted for a time, it failed not.*

Luke. 22. 31.

Christian. I haue now opened vnto you the chiefe things that trouble me: & your comfortable answers haue much refreshed my troubled minde. The God of all mercie & consolation requite you accordingly.

Minister. I haue spoken that which God out of his holy word hath opened vnto mee, if you find any helpe thereby, giue God the praise therefore, and carrie this with you for euer, that *by many afflictions both in the bodie and the minde you must enter into the kingdome of heauen.* Raw flesh is noysome to the stomacke, & is no good nourishment before it be sodden: and vnmortified men and women be no creatures fit for God: and therefore they are to bee soaked and boyled in afflictions, that the fulsomenes & rankenes of their corruption may bee delayed, and that they may haue in them some relish acceptable vnto God. And to conclude, for the auoiding of all these temptations, vse this sweete prayer following which that godly Saint M. Bradford made.

Act. 14. 22 Hooper.

O Lord God and deare Father, what shall

shal I say that feele all things to be (in māner) with me as in the wicked? Blind is my minde, crooked is my will, and peruerse concupiscence is in me, as a spring of stinking puddle. Oh how faint is faith in me? how little is my loue to thee or thy people? how great is my selfe-loue? howe hard is my heart? by reason whereof I am moued to doubt of thy goodnesse towards me, whether thou art my mercifull father, and whether I be thy child or no: indeed worthily might I doubt, if that the hauing of these were the cause, and not the fruite rather of thy children. The cause why thou art my father, is thy mercifull goodnesse, grace and trueth in Christ Iesus, which cānot but remaine for euer. In respect whereof thou hast borne me this good will to bring me into thy Church by baptisme, & to accept mee into the number of thy children, that I might be holy, faithfull, obedient and innocent: & to call me diuers times by the ministerie of thy word into thy kingdome: besides the innumerable other benefits alwaies hitherto powred vpon me. All which thou hast done of this thy good will which thou of thine owne mercie beарest to me in Christ before the world was made. The which thing as thou requirest straightly that I should beleeue without doubting, so wouldest thou that I in all my needs should come vnto thee as to a father, and make my mone without mistrust of beeing heard in thy good time, as most shall make to my comfort. Loe therefore to thee deare father I come through thy sonne our Lord, our Mediatour, and Aduocate Iesus Christ, who sitteth on thy right hand making intercession for me; I pray thee of thy great goodnesse & mercy in Christ to be merciful to me a sinner, that I may indeede feele thy sweete mercy as thy child: the time (oh deare father) I appoint not, but I pray thee that I may with hope still expect & looke for thy helpe. I hope that as for a little while thou hast left me, so thou wilt come and visit me, and that in thy great mercy, wherof I haue great need, by reason of my great misery. Thou art wont for a little season in thine anger, to hide thy face frō them whom thou louest: but surely (O Redeemer) in eternall mercies thou wilt shew thy compassions. For whē thou leauest vs, ô Lord, thou doest not leaue vs very long, neither doest thou leaue vs to our losse, but to our lucre and aduantage: euen that thy holy spirit with bigger portion of thy power and vertue may lighten and cheere vs: that the want of feeling of our sorrow may be recompenced plentifully with the liuely sent of hauing thee to our eternall ioy: and therefore thou sweарest that in thine euerlasting mercie thou wilt haue compassion on vs. Of which thing, to the end we might be most assured, thine oath is to be marked, for thou sayest: as I haue sworne, that I will neuer bring any more the waters to drowne the world: so haue I sworne, that I will neuer more be angrie with thee, nor reproue thee. The mountaines shall remoue, and the hils shall fall downe, but thy louing kindnesse shall not moue, and the bond of thy peace shall not faile thee: thus saiest thou the Lord our mercifull redeemer. Deare father therefore, I pray thee remember euen for thine owne trueth and mercies sake the promise and euerlasting couenant, which in thy good time I pray thee to write in my heart, that I may know thee to be the only true God, and Iesus Christ whome thou hast sent: that I may loue thee with all my heart for euer: that I may loue thy people for thy sake: that I may be holy in thy sight through Christ: that I may alwaies not onely striue against sinne, but also ouercome the same daily more and more as thy children doe: aboue all things desiring the sanctification of thy name, the cōming of thy kingdome, the doing of thy will on earth as it is in heauen, &c. through Iesus Christ our Redeemer, Mediatour, and Aduocate, Amen.

A DECLA-

A DECLARATION OF CERtaine ſpirituall Deſertions, ſeruing to terrifie all drowſie Proteſtants, *and to comfort them which mourne for their ſinnes.*

AMong all the workes of Gods eternall counſell, there is none more wonderful then is *Deſertion*: which is nothing elſe but an action of God forſaking his creature.

Furthermore, God forſakes his creature, not by withdrawing his eſſence or being from it: for that cannot be, conſidering God is infinite; and therefore muſt needes at all times be euery where: but by taking away the grace and operation of his Spirit from his creature.

Neither muſt any thinke it to be cruelty in God to forſake his creature which he hath made: for he is ſoueraigne Lord ouer all his workes: and for that cauſe he is not bound to any; and he may doe with his owne whatſoeuer he will. And this his will is not to be blamed: for men are not to imagine, that a thing muſt firſt be iuſt, and then afterward that God doth will it: but contrariwiſe, firſt God wils a thing, and therevpon it becomes iuſt.

Againe, ſinne is ſo wretched a thing in the eies of God, that he vtterly forſakes his creature for a puniſhment thereof. Now euery thing, ſo farre forth as it is a chaſtiſement or puniſhment, is good; conſidering that the inflicting thereof is the execution of iuſtice.

And God neuer forſakes the creature againſt the will thereof: but in the very time of Deſertion, it voluntarily forſaketh and refuſeth grace, & chooſeth to be forſaken: wherefore if any hurt or miſery inſue thereof, let the creature blame it ſelfe, and praiſe the Lord.

Deſertions thus deſcribed are of two ſorts eternall and temporarie.

Eternall deſertions are thoſe, whereby God vpon iuſt cauſes knowne to himſelfe forſakes his creature wholly and for euer. Thus the deuill with his angels, and that part of mankind which is prepared to deſtruction, is forſaken. For firſt, God before all worldes, did decree according to the purpoſe of his owne will to refuſe them without the graunt of any mercie. Secondly, after they are created and liue in the world, he giueth them no Sauiour. For Chriſt is onely the redeemer of the Elect, and of no more: which may thus appeare. For whome Chriſt makes no interceſſion, for them he hath wrought no Redemption. But for them onely which are elected and ſhall beleeue in him, he makes interceſſion. *I pray* (ſaith he) *not for the world, but for them which thou haſt giuen me.* And againe, *I pray not for theſe alone, but for them alſo which ſhall beleeue in me through their word.* Wherefore Chriſt is a redeemer to none but to the elect. Thirdly, he reſerueth them to eternall damnation for their ſinnes; which is a totall ſeparation from God, and the accompliſhment of all other Deſertions. Ioh. 17. 9, 20.

For the effecting of this, God exerciſeth wicked men & reprobates in this life with diuers particular Deſertions, and that after this manner. He beſtoweth all ſorts of benefits on them as on his owne ſeruants: but yet ſo, as that he withdraweth that part of his benefit, which hath the promiſe of life eternall annexed to it in the word. And in this matter he dealeth as a man that ſets many trees in his Orchard, but ſo as he takes away the heart or the pith thereof. And this the Lord doth eyther in temporall or ſpirituall benefits.

I. For temporall benefits, as wealth, honour, libertie, outward peace, the Lord dealeth very bountifully with them: *He makes his ſunne to ſhine vpon the iuſt and vniuſt: he fils their bellies with his hid treaſures*: And as Dauid ſaith, *I fretted at the fooliſh, when I ſaw the proſperitie of the wicked: for there is no bondes in their death, but they are luſtie and ſtrong, they are not in trouble as other men, neither are they plagued as other men.* But yet he holds backe that which is the principall thing, and the very glory of theſe benefits, that is, *the right vſe of them.* For that a man may purely vſe Gods creatures, two things are required. Firſt, his perſon muſt ſtand iuſt and ſanctified before God by faith in Chriſt. For vntill a mans perſon pleaſe God, his worke ſhall neuer pleaſe him. Secondly, hee muſt vſe the ſame creatures purely: which is done partly by inuocation of Gods name, and partly by referring them to their ſet and appointed endes; which are Gods glorie, a mans owne Mat. 5. 45. Pſa. 73. 4-5 Dat legitimum. Nego permiſſum, ſed non ſanctum vſum. Tit. 2. 15.

owne and his neighbours good. But all this is ſtatte contrarie in the vngodly man. For firſt, he is forth of Chriſt, ſo that his perſon ſtands vniuſt before God. And therefore all his actions (euen thoſe which otherwiſe are lawfull and good) in him are meere ſinnes. Secōdly, he vſeth Gods gifts and bleſſings with an euill conſcience. For by reaſon of his want of grace to beleeue, he cannot reſolue himſelfe, that God as his father doth beſtow his bleſſings on him as his beloued child in Chriſt; yet as a theeſe and an vſurper, againſt his conſcience hee vſeth them. Adde further, the creatures are vſed of him without inuocation: for ſuch an one can not pray; and therfore he doth but as the ſwine in the forreſt, which feedeth on the maſt, but neuer looketh vp to the tree whence it falleth. Thirdly, he vſeth Gods gifts to euill ends: becauſe either he makes an idoll of them by ſetting his heart on them, or els he imployeth them to riot, pride, and the oppreſſion of godly men. A maſter of muſicke hath his houſe furniſhed with muſicall inſtruments of all ſorts: and he teacheth his owne ſchollers artificially th vſe them, both in right tuning of them, as alſo in playng on them: there comes in ſtrangers, who admiring the ſaid inſtruments, haue leaue giuen them of the maſter to handle them, as the ſchollers doe: but when they come to practiſe, they neither tune them aright, neither are they able to ſtrike one ſtroke as they ought, ſo as they may pleaſe the maſter and haue his commendation. This world is as a large and ſumptuous pallace, into which are receiued, not onely the ſonnes and daughters of God, but alſo wicked and vngodly men: it is furniſhed with goodly creatures in vſe more excellent then all muſicall inſtruments: the vſe of them is common to al: but the godly man taught by Gods ſpirit, and directed by faith, ſo vſeth them, as that the vſe thereof is acceptable to God: as for the impure and vnbeleeuing, indeede they enioy the creatures and Gifts of God, but the pure vſe is wanting: for they cannot but abuſe them: and therefore the wicked and the reprobate, though they ſhoulde commit no other ſinnes in the world, yet for the vſe of their wealth and honour, for their very eating and drinking (which in themſelues are moſt lawfull) ſhall be damned.

II Concerning ſpirituall bleſſings, firſt God ceaſeth to graunt ſo much as an outward calling to many men. For howe many nations ſince the beginning of the world, much more particular men, haue there bin, are, and ſhall be, which neuer heard the preaching of the Goſpell; nay not ſo much as the name of Chriſt, *God is knowne in Iurie* (ſaith Dauid) *and he hath not done ſo to any natiō.* And often in Moſes and the Prophets it is mentioned that the couenant was in former times made peculiar to the Iewes. And Paul in the Acts ſaith, that *God ſuffered the Gentiles in former times to walke in their owne waies*: and of the Epheſians, before their calling he ſaith, that *they were ſtrangers from the promiſes & without God in the world.*

Act. 14. 16

Eph. 2. 2.

III. He graunts the outward meanes of ſaluation, namely the Word, Prayer, Sacraments, Diſcipline aboundantly: but yet he quite withdraweth the operation of his ſpirit, whereby a conuerſion might be wrought. For they neuer haue that piercing of the eare which Dauid mentioneth, nor the *opening of the heart* with Lydia, nor that teaching of God, when they are *drawn of the father* to Chriſt. And in ſo doing indeede, only he offereth grace, but doeth not exhibite and conferre it: not that he mocketh any, but that in ſo doing he may euery way conuince and bereaue them of excuſe. As the Lord ſpeaketh to Eſay, *Goe and ſay to this people, ye ſhal heare indeed, but ye ſhall not vnderſtand: ye ſhall plainely ſee, but not perceiue: make the heart of this people fat, make their eares heauie, and ſhut their eyes, leaſt they ſee with their eies, and heare with their eares, and vnderſtand with their hearts, and conuert, and he heale them. If our Goſpell be hid* (ſaith Paul) *it is hid in them that periſh.* Men that haue long liued vnder the preaching of the Goſpell, and yet ſtill remaine ignorant and impenitent, let them beware and take heede of this deſertion: and they are with trembling to lay to their hearts, that which the holy Ghoſt ſpeaketh of Hophni and Phinehas, *They obeyed not the voice of their father, becauſe the Lord would deſtroy them.* IV. To goe further, he beſtoweth on them many worthy properties of faith. As firſt, a knowledge of the diuine trueth in the Law and the Goſpell. Secondly, an aſſent to the ſaid trueth. Thirdly, a ioyfull reioycing and boaſting in ſpeaking and hearing of it. Fourthly, an outward profeſſion of it for a time. But he doeth not beſtowe that qualitie & vertue of faith, which is, as it were, the very ſoule of it: without which faith is dead and ſaueth none, namely, the inwarde

Pſal. 40. 6. Act. 16. 14

Ioh. 6. 45.

Eſa. 6. 9. 10

2. Cor 4. 3

1. Sa. 2. 25

aſſurance

assurance & certificate of his loue and fauour in Christ, with a sense and feeling of the same in heart. Neither are the former duties of faith perpetuall and sound in thē, for the reprobate is not induced to them by any assurance of Gods mercy, but by other siniſter occasions, as are: Firſt, desire of knowledge in diuine mysteries. Secondly, a delight in it. Thirdly, praise and commendation among men. Fourthly, the maintaining of wealth & honour. Fifthly, the getting of wealth or honour. Sixtly, a desire to be at vnitie and concord with the nation or people where the Gospell is preached. Therefore when these ends and occasions of their beleeuing cease, then also their faith and profession cease. In this kind of desertion, it is to be feared, that most men are. All in our Church will professe faith in Christ: yet seeing the sound conuersion to God, and the sincerities of life and doctrine is very rare, we may presume, that that maine propertie of faith, which is the receiuing and apprehension of Christ, is wanting in most: therefore let euery man looke to himselfe & betime labour to turne his temporarie faith (if hee finde it in himselfe) into a true sauing faith, wherefore he must striue first to feele his extreame neede of Christ and his merits. Secondly, to hunger and thirst after him, as after meate and drinke. Thirdly, to be nothing in himselfe, that he may be all in all out of himselfe in Christ. Fourthly, to be able to say that he liueth not, but Christ liueth in him by faith. Fiftly, to loath his owne sinnes with a most vehemēt hatred, and to prize and value Christ & the least droppe of his bloode aboue a thousand worlds.

V. Againe in repentance he bestoweth, first, a sight of sinne: secondly, a kind of sorrowe for it: thirdly, a confession of it: fourthly, a resolution for a time to sinne no more. But that part of repentance, which hath the promise of mercie annexed, that is a conuersion of the whole man to God, he neuer giueth it.

Dat spiritum reprimentem, non renouantem.

VI. Lastly, God giueth to the reprobate his spirit, but so farre forth as it shall not any whit regenerate or renewe his nature: but onely in the outward action represse the act of sinne: so as thereby without any inward change he shal be as ciuilly iust & vpright in outward conuersatiō, as any in the world.

Thus much of those desertions which befall the deuill and his angels and all Reprobats: now follow those wherewith god exerciseth euen his owne elect childrē: for the blessings that God bestoweth on them are of two sorts, either *positiue* or *priuatiue*: *positiue*, are reall graces wrought in the heart, by the spirit of God: *priuatiue* are such meanes whereby God preserues men from falling into sinne: as crosses, desertions. And these in number exceed the first, as long as men liue in this world.

Priuatiuæ gratiæ sunt plures quā positiuæ.

Before it can be declared what these desertions are, this conclusion is to bee laid downe: *He which is once in the estate of grace shall be in the same for euer.* This appeareth in the 8. of the Rom. 30. where Paul sets downe the golden chaine of the causes of saluation that can neuer be broken; so that he which is predestinate shall be called, iustified, glorified. And a little after he saith, *Who shall lay any thing to the charge of Gods elect?* and, *Who shall seuer vs from the loue of Christ?* and, *I am perswaded that no creature shall be able to seuer vs frō the loue of Christ*: which he would not haue saide, if men beeing in the estate of grace, might fall quite from grace. And howe should they which are *iustified haue peace with God*, if they were not sure to perseuere righteous before God to the ende? And how shall it be said, *that hope maketh not ashamed, because the loue of God* (wherewith God loues his elect) *is shed abroad in their hearts, by the holy Ghost which is giuē them*, if any may vtterly fall from that loue? Howe should the testimonie of the spirit, which testifieth to the elect, that they are the children of God, be true and certen, if it may be quite extinguished? Lastly, howe shall that of Iohn be true, *They went out of vs, because they were not of vs, if they had beene of vs, they should haue remained with vs*, if a mā may wholly fall from Christ which hath once beene made a true member of him? Our Sauiour Christ saith, *My sheepe heare my voice: and I know them, and they follow me: and I giue life eternall to them, and no man shall take the out of my hand, or out of my fathers hand, and whatsoeuer my father giueth me shall come vnto me, and whosoeuer commeth to me, I will not cast out.* And if any of the elect beeing effectually called might wholy fall from grace, then there must be a second insition or ingrafting into the mysticall bodie of Christ, and therefore a second Baptisme: nay for euery fal a new insition, and a new Baptisme; which must in no wise be granted: wherfore they which are predestinate to be in the state of grace, are also predesti-

Ioh. 10. 27 & 6. 37.

nate

nate to perseuere in the same to the end.

Hereupon it followeth that the desertions of Gods elect, are first of all *partiall*, that is, such as wherin God doth not wholly forsake them but in some part. Secōdly, *temporarie*, that is for some space of time, & neuer beyond the compasse of this pre-
Isa.54.10. sent life. *For a moment* (saith the Lord in Esay) *in mine anger I hid my face from thee for a little season, but with euerlasting mercie haue I had compassion on thee, saith the Lord*
Psa.119.8. *thy Redeemer*. And to this purpose Dauid well acquainted with this matter prayeth, *forsake me not ouer long*.

This sort of desertions, though it be but for a time, yet no part of a Christian mans life is free from them, & very often taking deepe place in the heart of man, they are of long continuance. Dauid continued in this dangerous fall about the space of an whole yeare before he was recouered. Luther confesseth of himselfe, that after his conuersion he lay three yeares in desperation. And common experience in such like cases can make record of longer time.

The manner, God vseth in forsaking his owne seruants, is of two sorts; the first is by taking away one grace and putting another in the roome: the second, by hiding his grace as it were in a corner of the heart.

God takes away his grace, & puts another in the roome, diuers waies.

I. First, he bereaueth his owne children of outward prosperitie, yea he will loade them with crosses; and yet he will make a good supplie by giuing patience. Dauid is driuen out of his kingdome by his owne sonne: a heauie crosse: yet the Lord ministred an humble and patient spirit, so as he
e 2.Sam. 15.26. was content to speake, [e] *If the Lord thus say, I haue no delight in thee: behold here I am, let him doe to me as seemeth good in his eyes.* So likewise Christian Martyrs are bereaued of all outward safetie, and laid open to the violence & persecution of tyrants; yet inwardly they are stablished by the power of the might of God, when they are most weake they are most strong, & when they are most foiled, then they obtaine victorie.

II. Secondly, the Lord cuts off the daies of this life, and for recompence to his owne elect giues life eternall, [d] *The righte-*
d Esa.57.1 *ous is taken away for the euill to come*. This is manifest in Iosias of whome it is said, [e]
e 2.Reg.22. 20. *Behold, I will gather thee to thy fathers, and thou shalt be put in thy graue in peace; and thine eyes shall not see all the euill which I will bring vpon this place.*

III. Thirdly, God takes away the feeling of his loue, & the ioy of the holy ghost for a season: and then in the roome thereof he kindles an earnest desire & thirsting with grones and cryings vnto heauen, to be in the former fauour of God againe. This was Dauids case when hee complai-
f Psal.77.1 2,3. ned and saide, [f] *My voice came to God when I cryed, my voice came to God and hee heard me: in the day of my trouble I sought the Lord, my sore ranne and ceased not in the night: my soule refused comfort. I did thinke vpon God and was troubled: I prayed and my spirit was full of anguish. Selah.* The like was the estate of the Church making her mone vnto God in Esay, [g] *O Lord, why hast thou*
g Esa.63. 17. *made vs to erre from thy wayes? and hardened our hearts from thy feare? Returne for thy seruants sake, and for the tribes of thine inheritance.*

IV. God graunts his seruants the holy meanes of saluation namely preaching, prayer, Sacraments, and holdes backe the efficacie of his spirit *for a time*. In this case they are like the corne field that is plowed and sowed with good corne: but yet for a time, it neuer giues rooting beneath, nor so much as a shewe of any blade appeares aboue. Thus the spouse of Christ, when
h Cant.3. 4,5. shee comes into his wine-seller, shee falles into a swowne; so as shee must [h] *bee stayed with flaggons, and comforted with Apples, because she is sicke of loue.*

V. Fiftly, God giueth his children a strong affection, to obey his will, but hee lets them faile in the act of obedience it selfe, like as the prisoner who hath escaped the hand of his gayler, hath an affection to runne a thousand miles euery houre; but hauing happily his bolts on his legges, hee cannot for his life but goe very softly, gauling and chafing his flesh; and with much griefe falling again into the hands of his keeper. This is it, that Paul complai-
i Rom.7. 22,23,24 neth of when he saith, [i] *I delight in the law of God, concerning the inner man: but I see another law in my members, rebelling against the law of my minde, and leading me captiue to the law of my sinne, which is in my members. O wretched man that I am, who shal deliuer me from this bodie of death?*

The second manner of Gods forsaking his Elect is, when he hides his graces for a time: not by taking them quite away, but by conuerting them and by remouing all sense and feeling of them. And in this

caſe they are like the trees in the winter ſeaſon, that are beaten with wind & wether, bearing neither leafe nor fruite, but looke as though they were rotten and dead, becauſe the ſap doth not ſpread it ſelfe, but lies hid in the roote. Dauid often was in this caſe, as namely when ſaith, [k] *Will the Lord abſent himſelfe for euer? And will he ſhew no more fauour? is his mercie cleane gone for euer? doth his promiſe faile for euermore? Hath God forgotten to bee mercifull? Hath he ſhut vp his tender mercie in diſpleaſure? Selah.*

k Pſal. 77. 78.

Cuncta Dei opera ſunt in medijs contrarijs.

This comes to paſſe, becauſe the Lord very often in and by one contrarie, works another. Clay & ſpittle tempered togither in reaſon ſhould put out a mans eyes; but Chriſt vſed it as a meanes to giue ſight to the blinde. Water in reaſon ſhould put out fire: but Elias when he would ſhewe that Iehoua was the true God, poures water on his ſacrifice, and fils a trench therewith to make the ſacrifice burne. The like appeareth in the worke of grace to ſaluation. A man that hath liued in ſecuritie, by Gods goodnes hath his eyes opened to ſee his ſins, & his heart touched to feele the huge & loathſome burthen of them, & therfore to bewaile his wretched eſtate, with bitterneſſe of heart. Hereupon hee preſently thinks that God wil make him a firebrand of hell: whereas indeede the Lord is nowe about to worke and frame in his heart ſanctification and ſound repentance neuer to be repented off. The man which hath had ſome good perſwaſions of Gods fauour in Chriſt, comes afterward vpon many occaſions to be troubled & to be ouerwhelmed with diſtruſtfulnes and grieuous doubtings of his ſaluation, ſo as he iudgeth himſelfe to haue beene but an hypocrite in former times, & for the time preſent a caſtaway. But indeed hereby the Lord exerciſeth, faſhioneth, & increaſeth his weake faith. In one word marke this point, *That the graces of God peculiar to the elect, are begunne, increaſed, and made manifeſt in or by their contraries.*

A man in this deſertion can diſcerne no difference betweene himſelfe and a caſtaway: and the rather if with this deſertion bee ioyned a feeling of Gods anger: for then ariſeth the bittereſt temptation that euer befell the poore ſoule of a Chriſtian man, and that is a wraſtling and ſtrugling in ſpirit and conſcience, not with the motions of a rebelling fleſh, nor the accuſations of the deuill, which are often times very irkſome & terrible, but againſt the wrath of a reuenging God. This hidden ſpirituall temptation more tormenteth the ſpirit of man, then all the rackes or gibbets in the world can doe. And it hath his fittes after the manner of an ague, in which euen Gods own ſeruants ouercarried with ſorrowe may blaſpheme God, and crie out that they are damned. Iob was in this eſtate: as hee teſtifieth, [a] *Oh that my griefe were waied* (ſaith he) *and my miſeries were laid togither in the ballance! for it would be heauier then the ſand of the ſea: therefore my words are ſwallowed vp; for the arrowes of the Almightie are in me: the venome thereof doth drinke vp my ſpirite, and the terrours of God fight againſt me.* And further he complains that the Lord is [b] his *enemie*, that *he writes bitter things againſt him*, and that he [c] *ſets him as a Butt to ſhoote at.* This was Dauids temptation when he ſaid, [d] *O Lord rebuke me not in thine anger, neither chaſtiſe me in thy wrath, haue mercie vpon me O Lord, for I am weake: O Lord heale mee, for my bones are vexed, my ſoule is alſo ſore troubled: but lord how long wilt thou delay? Returne ô Lord, deliuer my ſoule, ſaue me for thy mercies ſake.*

a Iob 12. 3.4.

b Iob 13. 24.

c Iob. 16. 12.

d Pſal. 6. 1, 2, 3, 4.

Hence it followes, that when any that hath beene a profeſſour of the Goſpel ſhal deſpaire at his ende; that men are to leaue ſecret iudgements to God, and charitably to iudge the beſt of them. For example one Maſter *Chambers* at Leiceſter of late, in his ſickneſſe grieuouſly deſpaired, and cryed out that he was damned, and after died: yet it is not for any to note him with the black marke of a reprobate. One thing which hee ſpake in his extremitie (*O that I had but one drop of faith!*) muſt mooue all men to conceiue well of him. For by this it ſeemeth that he had an heart which deſired to repent & beleeue; and therefore a repentant and beleeuing heart indeed. For God at all times, but eſpecially in temptation, of his great mercie *accepts the will for the deed.* Neither is it to bee regarded that he ſaid hee was damned; for men in ſuch caſes ſpeak not as they are, but as they feele themſelues to be.

See the booke written of his death.

Yea, to goe further, when a profeſſour of the Goſpel ſhall make away himſelfe, though it be a fearefull caſe, yet ſtill the ſame opinion muſt be carryed. Firſt, Gods iudgements are very ſecret. Secondly, they may repet in the very agony for any thing we know. Thirdly, none is able to comprehend the bottomleſſe depth of the graces and mercies which are in Chriſt.

Thus

Thus much of the manner which God vſeth in forſaking his elect; Nowe followe the kindes of deſertion, which are two: deſertion in puniſhment; deſertion in ſinne.

Deſertion in puniſhment is, when God deferreth either to mitigate or to remooue the croſſe and chaſtiſement which he hath laid vpon his children. This befell Chriſt on the croſſe, f *My God* (ſaith he) *my God, why haſt thou forſaken me?* This was the complaint of Gedeon, *Did not the Lord bring vs out of Egypt? But now the Lord hath forſaken vs, and deliuered vs into the hands of the Midianites. Iudg.6.13.* g Maſter *Robert Glouer* Martyr at couentrie, after he was condemned by the Biſhop, and was nowe at the point to be deliuered out of the worlde, it ſo happened, that two or three daies before his death, his heart beeing lumpiſh and deſolate of all ſpirituall conſolation, felt in himſelfe no aptneſſe nor willingneſſe, but rather a heauineſſe and dulneſſe of ſpirit, full of much diſcomfort to beare the bitter croſſe of martyrdome ready now to be laid vpon him: whereupon he fearing in himſelfe, leaſt the Lord had withdrawne his wonted fauour from him, made his mone to one *Auſtine* his friend, ſignifying vnto him howe earneſtly he had prayed day and night vnto the Lord, and yet could receiue no motion nor ſenſe of any comfort from him, vnto whom the ſaid Auſtine anſwered againe, willing him patiently to waite the Lords pleaſure, and howſoeuer his preſent feeling was, yet ſeeing his cauſe was iuſt and true, he exhorted him conſtantly to ſticke to the ſame, & to play the man, nothing doubting but the Lord in his good time would viſit him, and ſatisfie his deſire with plenty of conſolation, &c. The next day when the time came of the martyrdome, as he was going to the place, and was now come to the ſight of the ſtake, although all the night before praying for ſtrength and courage: he could feele none, ſuddenly he was ſo repleniſhed with the holy Ghoſt, that he cried out clapping with his hands to Auſtine, and ſaying with theſe words; *Auſtine, he is come, he is come, &c.* and that with ſuch ioy and alacritie, as one ſeeming rather to bee riſen from ſome deadly danger to libertie of life then as one paſſing out of the world by any paines of death.

Deſertion in ſinne, is when God withdrawing the aſſiſtance of his ſpirit, a man is left to fall into ſome actual and grieuous ſinne. And for all this no man is to thinke that God is the author of ſinne, but onely man that falleth, and Satan. A reſemblance of this trueth we may ſee in a ſtaffe: which, if a man ſhall take and ſet vpright vpō the ground, ſo long as he holds it with his hand, it ſtands vpright; but ſo ſoone as he withdrawes his hand though he neuer puſh it downe, it falls of it ſelfe. In this deſertion was the good king Hezechiah, of whome the holy Ghoſt ſpeaketh thus, *Hezechiah proſpered in all his waies, therefore dealing with the Ambaſſadours of the Princes of Babel which ſent to him to inquire of the wonder which was done in the land, God left him* (namely, to the pride of his heart to exalt himſelfe) *in tempting him, that hee might trie out all that was in his heart.* To this place appertaine, *Noes drunkennes, Dauids adulterie, Peters deniall of Chriſt.* The reaſon of ſuch deſertions may be this. If a patient ſhall be grieuouſly ſicke, the phyſition will vſe all manner of meanes that can be deuiſed to recouer him, and if hee once come to a deſperate caſe, the phiſitiō rather then he will not reſtore him, wil imploie all his skill; he will take poiſon, and ſo temper it, and againſt the nature thereof he will make a ſoueraigne remedie to recouer health. The Elect childrē of God, are diſeaſed with an inward, hidden, and ſpirituall pride; whereby they affect themſelues, and deſire to be ſomthing in themſelues forth of Chriſt: and this ſinne is very dangerous: firſt becauſe when other ſinns die in a man, this ſecret pride gets ſtrength: for Gods grace is the matter of pride, in ſuch wiſe, that a man will be proud, becauſe he is not proud: for example: if any ſhal be tempted of the deuil to ſome proud behauiour, and by Gods grace get the victorie, then the heart thus thinketh. *Oh thou haſt done wel, thou haſt foiled the enemy, neither pride nor any other ſinne can preuaile againſt thee, ſuch and ſuch could neuer haue done ſo*: and a very good man ſhall hardly be free from ſuch kinde of motions in this life. Secondly, there is no greater enemie to faith then pride: for it poiſoneth the heart & maketh it vncapable of that grace ſo long as it beareth any ſway: for he that will beleeue in Chriſt muſt be *annihilated*, that is he muſt be bruiſed and battered to a flat nothing, in regard of any liking or affection to himſelfe, that he may in ſpirit mount vp to heauen, where Chriſt ſits at the right hand of the father, and as it were

f Mat. 27 46.

g Fox A&. Mon. 1555 Septemb.

2. Ch. 32. 31, 32.

with both the handes of faith graſpe him with all his bleſſed merits, that he may bee wiſdome, righteouſnes, ſanctification, redemption, life, good works, and whatſoeuer good thing he is, neither in, nor by, nor for himſelfe; but euery way forth of himſelfe in Christ. Now, this bleſſed condition of a beleeuing heart, by natural ſelfloue and ſelfe-liking is greatly hindered. God therefore in great mercie to remedy this dangerous corruption, lets his elect ſeruants fall into trouble of mind and conſcience, and if they happily be of greater hardnes of heart, into ſome actual ſinne: and ſo declaring his wonderfull mercy in ſauing them, he is faine againſt his mercie to bring them to his mercy, and by ſinne to ſaue them from ſinne. By this meanes the Lord, who can bring light out of darknes, makes a remedie of ſinne to ſlay pride, that inuincible monſter of many heads, which would ſlay the ſoule.

1. Cor. 1. 30. Ioh. 15. 2. Gal. 2. 20.

Though this be ſo, yet none muſt hereupon venter to commit any ſinne againſt Gods commandements, leaſt in ſo doing they caſt away their ſoules. For the godly man though he fall into ſinne, yet it is againſt his purpoſe, and it makes his heart to bleede: and the courſe of this life ſhall be alwaies vpright & pleaſing vnto God: becauſe he is lead by the ſpirit of God.

The ends for which God vſeth deſertions are three, the firſt is the chaſtiſment of ſinnes paſt in the former part of mans life, that he may ſearch them out, conſider them, and be hartily ſorrowfull for them: for this ende was Iobs triall. *thou wryteſt* (ſaith he) *bitter things againſt mee, and makeſt me to poſſeſſe the ſinnes of my youth.*

Iob. 13. 26

The ſecond end is, that God may make triall of the preſent eſtate of his ſeruants: not that he is ignorant what is in man, but becauſe he would haue all men know themſelues. To this effect ſaith Moſes. *And thou ſhalt remember all the way which the Lord thy God led thee in the wilderneſſe for to humble thee, and to prooue thee, to know what was in thine heart, whether thou wouldeſt keepe his commandements or no.* This alſo was the end why the Lord left Ezechias to prooue and trie what was in his heart.

Deut. 8. 2. and 13. 3.

This triall by deſertion ſerueth for two purpoſes: for otherwhiles the Lord vſeth it for the manifeſtation of ſome hidden ſin, that the godly may be deeplier humbled, and craue more earneſtly pardon of that and other ſinnes. For as the begger is alwaies mending and peecing his garment, where he findes a breach: ſo the penitent and beleeuing heart muſt alwaies be exerciſed in reparing it ſelfe where it findes a want.

Againe, oftentimes this triall ſerues to quicken and reuiue the hidden graces of the heart that men may be thankfull for them, and feele an increaſe of them in the heart. The good husbandman cuttes the branches of the Vine, not that he hath a purpoſe to deſtroy them, but to make *them beare more fruit.* In the Canticles when Christ left his ſpouſe, then ſhe riſeth out of her bed, ſhe opens the doore, *her hands drop mirrhe on the barre of the doore*: then further *ſhee ſeekes* and calls for him, and praiſeth him more then euer before. Dauid teſtifieth the like of himſelfe: *In my proſperity I ſaid I ſhal neuer be mooued, &c. but thou didſt hide thy face, and I was troubled. Then cried I to thee, O Lord, and prayed to my Lord.* Laſtly, men that liue in the Church, beeing for a time left of God, become ſo impenitēt as that they muſt be giuen vp to Sathan; yet for no other cauſe, but that the fleſh may be killed, and the ſpirit made aliue in the day of the Lord.

Ioh. 15. 2. Cant. 5. Pſal 30. 6. 1. Cor. 5. 5

The third ende is the preuenting of ſin to come, This appeareth in Paul; *Leaſt* (ſaith he) *I ſhould be exalted out of meaſure through the abundance of reuelations, there was giuen vnto me a pricke in the fleſh, the meſſenger of Sathan to buffet mee becauſe I ſhould not be exalted out of meaſure.* In the former times when the Lord among many others had ſet out *Cranmer* for the maintenance of his bleſſed trueth againſt his & Gods enemies, he left him for a while to fall from his religion, and to make a dangerous recantation: but ſo as thereby he preuented many ſinnes, and prepared him to a glorious martirdom. As ſome of his owne words may teſtifie which he ſpake a little before his ende: *And now* (ſaith hee) *I come to the great thing that ſo much troubleth my conſcience more then any thing that euer I did or ſaid in all my life, and that is the ſetting abroad of a writing contrarie to the trueth, which now here I renounce as thinges written with my hand contrarie to the trueth which I thought in my heart, & that for feare of death and to ſaue my life, &c. and for as much as my hand offended writing contrary to my heart, my hand ſhall be firſt puniſhed therfore: for may I come to the fire it ſhall be firſt burned.* Anſwerably, whē he was at the fire, firſt he burnt his right hand which ſubſcribed; his

2. Cor. 12. 7. 8.

his body ſuffered the flame with ſuch conſtancy and ſteadfaſtneſſe as he neuer almoſt mooued: his eies lift vp to heauen often he repeated his vnworthy right hand. Thus, death which he moſt feared, he moſt deſired, that he might take reuenge of himſelfe for his ſinne.

The uſe that all good Chriſtian hearts are to make of theſe their deſertions, is manifold. Firſt if they haue outward *reſt and* Act.9.31. *walke in the feare of God, and be filled with* Rom.11.20. *the ioy of the holy Ghoſt, let them not be high minded but feare*, leaſt a forſaking followe. Secondly, if in any temptation they iudge themſelues forſaken, let them conſider this wonderfull worke of ſpirituall deſertions which God exerciſeth upon his own children uery vſually: and then it may pleaſe the Lord, they ſhall finde it to be a reſtoratiue againſt many a quame and ſwoune of ſpirit and conſcience into which otherwiſe they would certainly fall. Thirdly, ſeeing God for their triall doeth often withdrawe himſelfe from them, let them againe draw neere to God and preſſe vnto him; euen as a man that ſhieuers of an ague is alwaies creeping to the fire. If it be demanded how a man ſhould come neere God, the anſwer is, by the vſe of his word and praier. For by his word he ſpeaks to thee, and by praier thou ſpeakeſt to him. Laſtly, ſeeing by deſertions God wil take experience of his ſeruants, let euery man *trie and ſearch his waies, and euer be turning his feete to the waies* Iam.3.10 *of Gods commandements: let him endeauour to keepe a good conſcience before God and before all men*, that ſo he may with David ſay, *Iudge me O Lord, for I haue walked in mine* Pſal.119.50. *innocencie: my truſt hath beene alwaies in* Act.24.16. *the Lord: I ſhall not ſlide: prooue, O Lord,* Pſal.26.1.2 *and trie me, examine my raines and my heart.*

FINIS.

A CASE OF CONSCIENCE, THE GREATEST THAT EVER WAS: HOW a man may know whether he be the child of God, or no.

Resolued by the word of God.

Whereunto is added a briefe Discourse taken *out of H. Zanchius.*

2. Pet. 1. 10.
Giue all diligence to make your Election sure, for if ye doe these things ye shall neuer fall.

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To the godly Reader.

IN Gods Church commonly they who are touched by the ſpirit, and beginne to come on in Religion, are much troubled with feare that they are not Gods children; and none ſo much as they. Therefore they often thinke on this point: and are not quiet till they finde ſome reſolution.

The ſpirit of God, (as beſt knowing the eſtate of Gods children) hath penned two parcels of holy ſcripture, for the full reſoluing of this caſe; namely the 55. Pſalme, and the firſt Epiſtle of S. Iohn.

And for the helping of the ſimple and vnlearned, who deſire to be informed concerning their Eſtate, I haue propounded theſe two parts of Scripture, in the forme of a Dialogue: and haue ioyned therevnto a little diſcourſe concerning the ſame matter, penned in Latin by *H. Zanchius*, a learned Diuine, and now engliſhed.

Vſe this labour of mine for thy benefit and comfort: and the Lord increaſe the number of them which may reioyce that their names are written in heauen.

W. Perkins

THE FIRST EPISTLE OF IOHN
in forme of a Dialogue.

The Speakers. *Iohn. Church.*

CHAP. I.

Church.

Any among vs denie the Godhead, and many the manhood of Christ.

verſ.1. *Iohn.* That which was from the beginning [*& therfore true God*] which we haue heard [*namely ſpeaking*] which we haue ſeene with theſe our eyes, which we haue looked vpon, and theſe hands of ours haue handled of that word [*not the ſounding but the eſſential word of the Father,*] of life [*liuing of himſelfe, and giuing life vnto all other.*]

Ch. *Before you go any further, this word of life is inuiſible, how then could it be ſeene?*

verſ.2. *Ioh* [*Yes*] for that life was made manifeſt [*to wit, in the fleſh*] and wee [*I with many others*] haue ſeene it, and beare witneſſe, and publiſh vnto you that eternall life, which was with the Father [*eternally before this manifeſtation*] and was made manifeſt vnto vs.

Ch. *Menander, Ebion, and Cerinthus, hauing beene teachers among vs, confidently deuie theſe things which you ſay: and they beare vs in hand, that they ſeeke our good.*

verſ.3. *Ioh.* That [*which I will repeat againe for more certainties ſake*] which we haue ſeene & heard, declare we vnto you, that ye may haue fellowſhip with vs, and that our fellowſhip alſo may be with the father, and with his ſonne Ieſus Chriſt.

verſ.4. And theſe things write we vnto you, that your ioy might be full, [*i. might haue ſound conſolation in your conſciences.*

Ch. *Well then lay vs downe ſome ground, whereby we may come to bee aſſured that wee haue fellowſhip one with another, and with Chriſt.*

verſ.5. *Ioh.* This then is the meſſage which wee haue heard of him, & declare vnto you that God is light [*i. pureneſſe it ſelfe and bleſſednes, whereas men and Angels are neither, but by participation*] and in him is no darknes.

Ch. *Some that make profeſſion among vs, continue ſtill in their old courſe and converſation, and yet they ſay they haue fellowſhip with God.*

Ioh. If we ſay that we haue fellowſhippe with him, and walke [*lead the courſe of our liues*] in darkeneſſe, [*ignorance, errour, impietie,*] we lie, [*diſſemble,*] and doe not truly [*deale not ſincerely.*] verſ.6. Profeſſion without practiſe, a note of an hypocrite.

Ch. *What then is the true marke of one which hath fellowſhip with God?*

Ioh. If we walke in the light, [*lead the courſe of our liues in ſincerity of life and doctrine*] we haue felloſhip one with another. verſ.7. Sincerity of life and religion, a note of communion with God.

Ch. *We are ſo defiled with ſinne, that we often doubt, leaſt we haue no fellowſhippe with God.*

Ioh. The blood of Ieſus Chriſt his ſonne cleanſeth vs from all ſinne.

Ch. *Some among vs are come to that paſſe, that they ſay they haue no ſinne: and that this eſtate is a ſigne of fellowſhip with God.*

Ioh. If we ſay we haue no ſinne, we deceiue our ſelues, [*imagining that to be true which is otherwiſe*] and the trueth is not in vs. verſ.8. To profeſſe perfect ſanctification in this life, a note of an hypocrite.

Ch. *How then may we know that our ſinnes are waſhed away by Chriſt?*

Ioh. If we confeſſe our ſinnes [*namely with an humbled heart deſiring pardon*] he is faithfull and iuſt [*in keeping his promiſe,*] to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſnes. verſ.9. Humble confeſſion of ſinne to God, is a note of remiſſion of ſinne.

If we ſay [*as they before named doe*] we haue not ſinned, we make him a liar [*whoſe word ſpeakes the contrary,*] and his word is not in vs [*his doctrine hath no place in our hearts.*] verſ.10.

CHAP. II.

Ch. *IF this be true which hath bin ſaid, that the blood of Chriſt, doeth cleanſe from al ſinne, and that if we do confeſſe them they ſhall be pardoned; our corruption teels vs that wee may ſinne freely.*

Ioh. My little children, theſe things I write vnto you that ye ſinne not. Verſ.1.

Ch. *Alas, we fall oft by infirmity: what ſhall we then doe?*

Ioh. If any man ſinne, we haue an aduocate [*who in his own name & by his owne merits pleads our cauſe*] to the Father, Ieſus Chriſt the iuſt [*and therefore fit to make interceſſion.*]

Ch. *But how may euery one of vs in particular knowe that Chriſt is his aduocate?*

Ioh. He is the propitiation [*i. a couering of ſinne or reconciliation, as the propitiatorie of the Arke couered the Law,*] and not for verſ.2.

our

our sinnes onely, but also for the sinnes of the whole world [*not onely Iewes but also Gentiles of all sorts.*]

Ch. *Be it that I know him to bee my aduocate, may I not be deceiued? how may I know that this my knowledge is effectuall to saluation?*

verſ.3. An endeuour to keepe the Commandements, a signe of faith.

Ioh. Hereby are we sure that we know him, [*here that knowledge is meant, whereby a man applies Christ and all his benefits to his owne soule.*] if we keepe [*to keepe is not to fulfil, but to haue a care and desire to doe it: for God of his mercie, in his seruants accepts the will for the deede*] his commandements.

Ch. *Many among vs professe that they know Christ, but their liues be not according.*

verſ.4. Faith without obedience, a note of an hypocrite.

Ioh. He that saith, I know him, & keepes not his commandements, is a lier, and the truth is not in him.

Ch. *How may it be proued, that the endeauour to keepe gods commandements is a marke of faith and fellowship with Christ?*

Ioh. [*He in whom the loue of God is perfect, may hereby know that hee is in Christ.*]

verſ.5. But he that keepeth his word, in him is the loue of God: [*1. not that loue wherwith God loueth him, but that whereby he loueth God*] perfect indeed: [*1. sincere and sound: perfection beeing opposed not to imperfection, but to hypocrisie:*] hereby [*therefore*] wee know that we are in him.

verſ.6. He that saith he remaineth in him, ought to walke euen so, as he hath walked: [*and therefore he must needes endeauour himselfe in the commandements.*]

Ch. *Declare vnto vs some of the principall of these commandements.*

verſ.7. *Ioh.* Brethren, I write no new commandement vnto you: but an old commandement which yee haue heard from the beginning: this olde commandement is the word which yee haue heard from the beginning.

verſ.8. Againe, a new commandement I write vnto you, that which is true [*to wit, that the commandement is new which he wil not write*] in him [*who renueth the commandement of old giuen to Moses*] and also in you, for the darknes is past [*i. the hardening of the minds of men vnder the old testament, whereby they did but in a small measure vnderstand the word* [and that true light] *a greater measure of illumination, as also the writing of Gods lawes, not in tables of stone, but in the fleshie hearts; so as they be transformed into the obedience thereof*] now shineth.

Ch. *Well, set downe this commaundement which is so auncient, and is now renued.*

Ioh. He that saith [*as many among you do*] that he is in that light [*that is, that he is both plentifully enlightened and borne anew*] and hates his brother, is in darkenes [*vnder the estate of damnation, not yet truely regenerate*] vntill this time. verſ.9. Profession ioined with hatred and malice, a note of an hypocrite.

He that loueth his brother abideth in that light; [*is truely enlightened and regenerate:*] and there is no offence, [*i. he will giue no occasion of euill*] in him. verſ.10. Loue of our brother, a signe of regeneration.

But [*on the contrarie*] he that hateth his brother is in darkenesse, and walketh in darkenesse [*leadeth his life in ignorance and vngodlinesse*] and knoweth not whither he goeth because that darknesse hath blinded his eyes.

Ch. *What meaneth you to deliuer vnto vs all these notes and signes of our newe birth, and communion with Christ?*

Ioh. Little children I write vnto you be- verſ.12. cause your sinnes are forgiuen you; for his verſ.12. names sake [*i. by Christ and his merits; that ye may be certified to your comfort of this.*]

[*And that no kind of men among you might doubt of this,*] I write vnto you Fathers be- verſ.13. cause ye [*delighting to tell and heare of auncient matters*] haue knowne him [*that is Christ*] that is from the beginning. I write vnto you young men, because ye] *delighting to shewe your valour and strength*] haue ouercome the euill one, [*that is, Sathan*] I write vnto you little children, [*who delight alwayes to be vnder the fathers wing,*] because yee haue knowne the father.

[*And againe, because we are dull to marke* verſ.14. *and remember that which is good for vs:*] I haue written vnto you fathers, because ye haue knowne him that is from the beginning: I haue written vnto you young men, because ye are strong, & the word of God abideth in you: and ye haue ouercome that wicked one.

Ch. *If we be in the estate of grace vnder Gods fauour in Christ; how may we abide in it?*

Ioh. Loue not this world [*the corrupt e-* verſ.15. *state of mankind out of Christ,*] neither the things that are in the world [*for first of all; to giue reasons,*] if any man loue this world, the loue of the father [*wherewith he loued the Father*] is not in him.

[*Secondly*] for all that is in this world, as verſ.16. the lust of the flesh [*the corruption of nature, which chiefly breaketh out in euill concupiscence*] the lusts of the eyes [*the fruit of the former, stirred vp by outward prouocations, especially in the eye, as it is manifest in adulterie or couetousnesse*] and the pride of life [*i. Arrogancie*

rogancie and ambition among men in common conuersation of life,] is not of the father, but of the world.

verſ. 17. And [*thirdly*] this world paſſeth away and the luſt thereof: but he that fulfilleth the will of God, abideth for euer.

Ch. *What other things are we to doe, that we may continue?*

Ioh. Little children, it is the laſt time; verſ. 18. and as ye haue heard that Antichriſt ſhall come [*a ſpeciall Antichriſt, the chiefe of all other; who is now manifeſt to be the Pope of Rome*] euen now are there many Antichriſts [*heretikes, denying either the natures of Chriſt, or his offices: or the vnion and the diſtinction of his natures*] whereby we know that it is the laſt time.

Ch. *Thoſe whom you call Antichriſts, were of our companie, and profeſſed as we doe.*

Ioh. They went out from vs, but they verſ. 19. were not of vs: for if they had beene of vs they ſhould haue continued with vs. But this commeth to paſſe, that it might appeare that they are not all of vs.

Ch. *Howe can we be aſſured of our continuance in grace: for we may fall as well as they doe?*

verſ. 20. Gods ſpirit dwelling in the heart, a ſigne of perſeuerance. *Ioh.* But ye haue annointment, [*the grace of Gods holy ſpirit, reſembled by the annointings in the old Teſtament*] frō that holy one [*Chriſt, Luke 1.15.*] and know all things.

Ch. *If we know al things, then you neede not write vnto vs of theſe matters,*

verſ. 21. verſ. 22. Papiſts denie Ieſus to be Chriſt: for though in word they magnifie him, yet in their doctrine by neceſſarie conſequent they deny him to be a king, a prieſt, a propher. *Ioh.* I haue not writtē vnto you, becauſe ye know not the truth: but becauſe you know it, and that no lie is of the truth [*i. ye can diſtinguiſh betweene the ſound doctrine of the Goſpel, and errours.*]

Ch. *What is this lie which you ſpeake of?*

verſ. 23. *Ioh.* Who is a lyer [*a deceiuer, a ſeducer,*] but he that denieth that Ieſus is Chriſt? [*the Meſſias or ſauiour of mankind*] The ſame is that Antichriſt, that denieth the Father and the Sonne.

Ch. *Theſe whome you meane (ſay they) defend the doctrine of God as well as we; and they vſe to call him Father.*

Ioh. Who ſo denieth the Sonne, hath not the Father.

Ch. *What doe you inferre vpon this, if it bee the Laſt time as you haue ſaid?*

verſ. 24. *Ioh.* Let therefore abide in you, that ſame [*doctrine concerning Chriſt*] which ye haue heard from the beginning: [*which the Apoſtles preached, and before them the Prophets ſince the beginning of the world.*] If that which yee haue heard from the beginning remaine [*ye beleeuing and obeying it*] in you, ye alſo ſhall continue in the ſame, and in the father.

verſ. 25. Perſeuerance in the knowledge and obedience of the goſpel, a ſigne of commu-nion with Chriſt. And this is the promiſe which he hath promiſed vs, euen life eternall.

Ch. *We cannot perſwade our ſelues of perſeuerance, ſeeing men ſo commonly fall away from Chriſt among vs.*

verſ. 26. verſ. 27. *Ioh.* Theſe things haue I written vnto you, concerning them that deceiue you; [*not meaning them of you, as you ſeeme to take it.*] But that annointing [*the ſpirit which yee haue receiued of Chriſt, and which hath leddie you into all trueth*] which ye haue receiued of him, dwelleth in you [*abideth in you, and will ſo continue:*] and ye need not that any man teach you, [*any other doctrine beſide this which ye haue learned alreadie:*] but as the ſame Annointing teacheth you all things, and is true and not lying, and as it taught you, ye ſhall abide in him.

verſ. 28. And now, little children abide in him, that when he ſhall appeare, we [*being iuſtified in Chriſt,*] may haue boldneſſe, and not be aſhamed, [*neither Sathan nor our conſciences accuſing vs for ſinne,*] before him at his comming.

Ch. *We are ſtill in doubt to returne backe to that which you ſaid before, how an endeauour to keepe the commandements, ſhould be a ſigne of fellowſhip with Chriſt.*

verſ. 29. *Ioh.* If we know that he [*God*] is righteous, know ye that he which worketh righteouſneſſe is borne of him [*as a child is knowne to haue ſuch a man for his father, becauſe he reſembleth him.*]

CHAP. II.

Ch. *Are not we then borne of God?*

verſ. 1. *Ioh.* Behold what loue the Father hath giuen to vs, that we ſhould be called the ſonnes of God.

Ch. *The world doeth not report vs as the ſonnes and daughters of God, but for the refuſe and offſcouring of the world.*

Ioh. For this cauſe the world knoweth not you, becauſe it knoweth not him.

Ch. *Can Gods children be ſubiect to ſuch infirmities and miſeries as we are?*

verſ. 2. *Ioh.* Dearely beloued now are we the ſonnes of God, but yet it is not made manifeſt what we ſhall be: and we know that when he ſhall be manifeſt, we ſhall be like him, [*hauing no equalitie, but likeneſſe of holineſſe and glory,*] for we ſhall ſee him as he is; [*for now we ſee him as it were through ſpectacles in the word and Sacraments.*]

Ch.

Ch. *Alas poore wretches, we are not not like Gods children: for wee are euen sold vnder sinne, and dayly carrie a masse of corruption about vs.*

verſ.3. A desire, & an endeauour to vse good meanes to cleanse our selues of our corruptions & priuy sins, is a marke of adoptiō.

Ioh. Euery one that hath this hope [*to see him as he is*] purifieth [*though he be subiect to sinne, yet he desireth and vseth the meanes to cleanse himselfe from sinne*] euen as he is pure. [*setting before him Christ as a patterne to follow*]

Ch. *How proone you that an endeauour to purifie our selues, is a note of adoption?*

verſ.4. *Ioh.* [*By the contrary*] whosoeuer committeth sinne [*practiseth sinne with full consent of will, not endeauouring himselfe in holines of life,*] transgresseth also the law: [*and for that cause, beeing vnder the curse of the law, cannot be Gods child*] [for sinne is the transgression of the Law, [*vnderstand, by Law, not morall law, but any commandement of God, whether it be in the law or Gospel.*

verſ.5. And [*againe*] ye know that he was made manifest [*tooke our nature on him*] that hee might take away our sinnes [*the guilt and punishment at once, and the corruption by litle and litle,*] and in him is no sinne.

verſ.6. [*Thirdly*] whosoeuer abideth in him sinneth not: [*he doth not giue himselfe to sin, so as it should raigne in him*] whosoeuer sinneth hath not seene him, nor knowne him: [*to wit, effectually, so as he can applie Christ and all his benefits to himselfe.*]

Ch. *But some teach, that faith is sufficient, and they embolden vs to liue as we will.*

verſ.7. *Ioh.* Little children, let no man deceiue you; he that worketh righteousnes, is righteous, as he is righteous.

verſ.8. He that committeth sinne, [*though he say he doth beleeue, and therefore thinks himselfe iustified before God,*] is of the deuill, [*i. resembleth the deuill, as the child doth the father; and is gouerned by his spirit*] for the deuill sinneth from the beginning [*of the world*] [*which appeareth that*] for this purpose was made manifest the sonne of God; that he might dissolue the workes [*for the beginning and continuance of all rebellion and disobedience to God,*] of the deuill.

ver.9. Looseneſſe of life or the practise of sinne, a note of the child of the deuill for the present time.

[*And further to display these seducers*] whosoeuer is borne of God sinneth not [*i. doth not keepe a course to sinne, howsoeuer he fall by infirmitie*] for his seede [*i. Gods word cast into the heart by the operation of the Spirit, making a man to spring vp into a new creature,*] remaineth in him: neither can he sin because he is borne of God.

Ch. *Briefely to come to the point: how may it be knowne, who is Gods child, and who (is to be reputed) the child of the deuill?*

verſ.10. *Ioh.* In this are the children of God known and the children of the deuil: whosoeuer worketh not righteousnesse, is not of God; neither [*to giue you a plain example*] he that loueth not his brother.

verſ.11. For, this is the message which ye haue heard from the beginning, that we should loue one another.

verſ.12. Not as Caine: he was of that euill one [*Sathan,*] he slew his brother: and wherefore slew he him? because his owne works were euill, and his brothers good.

Ch. *Yet if we loue those which be our brethrē, according to the flesh neuer so much, they cease not to hate and persecute vs.*

verſ.13. *Ioh.* Maruaile not my brethren, though this world hate you.

verſ.14. Ch. *If not to loue, be a note of the child of the deuill, what is the note of Gods childe?*

To loue a Christian because he is a Christian, or godly man, is a note of Gods child.

Ioh. We know that we are translated frō death to life, because we loue the brethren, [*i such as be Christiās, because they are Christians.*] [*as on the contrary*] he that loueth not his brother, abideth in death: [*is vnder the state of damnation.*]

verſ.15. Whosoeuer hateth his brother, is a manslaier, and ye know that no manslaier hath eternall life abiding in him.

Ch. *You haue shewed vs fully, that loue is a worke of adoption: Now shew vs howe we may knowe whether wee loue our brethren or not?*

verſ.16. *Ioh.* Hereby we haue perceiued loue, that he laid downe his life for vs: therefore we ought [*carried with the like affection of loue*] to lay downe our liues for the brethren.

Ch. *Many in speech doe pretend loue, but we finde not this willing affection & readinesse to shew loue.*

verſ.17. Compassion stirring in the heart a note of loue.

Ioh. Whosoeuer hath this worlds good, [*wherewith this life is sustained*] & seeth his brother haue neede, and shutteth vp his bowels [*i. hath no compassion, because it sheweth it selfe by the rolling of the intralls*] from him, howe dwelleth the loue of God in him?

verſ.18. Ch. *What other note is there of true loue?*

workes of mercie, signes of loue,

Ioh. My little children, let vs not loue in word, nor in tongue onely, but in deed & in trueth [*sincerely.*]

verſ.19. Sincere loue, a note of sincere profession.

1. For thereby we know that we are of the trueth, [*sound professors of the Gospell of Christ,*] and shal before him appease our hearts [*in regard of any accusation that our conscience shall lay vnto vs before Gods iudgment seate.*]

If

verſ. 20. If our heart condemne vs, [*an euill conſcience accuſe vs*] God is greater then our heart [*namely in iudging of vs*] and knoweth all things.

Ch. *How may wee know that our conſciences will not condemne vs?*

verſ. 21. Boldnes in prayer a ſigne of a pacified conſcience

Ioh. Beloued, if our hearts condemne vs not, then haue wee boldnes towarder God, [*to come vnto him by prayer.*]

Ch. *Whats other ſigne is there of true loue?*

verſ. 22. *Ioh.* Whatſoeuer we aske, we receiue of him; becauſe wee keepe his commaundements, and do thoſe things which are pleaſant in his ſight.

Ch. *What are theſe commaundements?*

verſ. 23. *Ioh.* This then is his commaundement, that we beleeue in the name of his Sonne Ieſus Chriſt, and loue one another as hee gaue commaundement.

Ch. *Haue they which keepe theſe commaundements their prayers graunted? proue this.*

verſ. 24. *Ioh.* [*Yeſ*] For he that keepeth his commaundements dwelleth in him, and he in him.

Ch. *How may we know that God dwelleth in vs, and we in him?*

verſ. 25. The operation of Gods ſpirit in ſanctifying vs, a ſigne of communion with God. *Ioh.* Hereby we know that he abideth in vs, by that ſpirit [*of ſanctification, whereby we are renued*] which he hath giuen vs.

CHAP. IV.

Ch. *To returne againe to that which was before mentioned: ſhall we beleeue all that ſay they haue the ſpirit?*

verſe. 1. *Ioh.* Dearely beloued, beleeue not euery ſpirit [1. *doctrines, which men bragging of the ſpirit doe teach*;] but trie the ſpirits whether they be of God: for many falſe prophets are gone out into the world.

Ch. *How may we diſcerne of ſpirits?*

verſ. 2. *Ioh.* Hereby ſhall yee know the ſpirit of God; euery ſpirit [*doctrine*] which confeſſeth that Ieſus Chriſt [*the Meſſias*] is come in the fleſh] *is made true man, this beeing the ſubſtance of the Goſpel,*] is of God.

verſ. 3. And euery ſpirit that confeſſeth not that Ieſus Chriſt is come in the fleſh, is not of God: but this is the ſpirit of Antichriſt, of whome ye haue heard, that he ſhall come, and now already he is in the world.

Ch. *We feare: becauſe the falſe ſpirits are of great power, to perſwade and ſeduce many.*

verſ. 4. *Ioh.* Little children, yee are of God, and haue ouercome them; for greater is he that is in you [*Gods ſpirit.*] then he that is in the world [*the ſpirit of Sathan.*]

Ch. *But the doctrine of theſe men is of great account, and hath many followers in the world, euen the beſt ſort: how then can we*

verſ. 5. *Ioh.* They are of this world, therefore ſpeake they of this world, and this world [*i. ignorant and vngodly men*] heareth them.

verſ. 6. Worldlie men heare which knoweth God, heareth vs: he which is not of God heareth vs not. Hereby know we the ſpirit of truth, and the ſpirit of errour [*namely by the liking and applauſe of the world.*]

Ch. *How may we aſſure our ſelues againſt theſe ſeducers?*

verſ. 7. *Ioh.* Beloued, let vs loue one another, for loue commeth of God: and euery one that loueth is borne of God, and knoweth God [*by a ſpeciall knowledge, whereby they are aſſured that God the father of Chriſt is their father Chriſt their Redeemer the holy Ghoſt their ſanctifier.*]

verſ. 8. He that loueth not, knoweth not God, for God is loue, [*i. wholly bent to ſhew his loue and compaſſion to his people.*]

verſ. 9. [*For the proofe of this;*] herein was that loue of God made manifeſt among vs, becauſe God ſent that his onely begotten Son into the world, that we might liue through him.

verſ. 10. Herein is that loue, not that wee loued God, but that he loued vs: and ſent his Son to be a reconciliation for our ſinnes.

Ch. *What of all this?*

verſ. 11. *Ioh.* Beloued, if God ſo loued vs, we ought alſo one to loue another.

Ch. *How can God manifeſt his loue to vs, he being a ſpirit inuiſible?*

verſ. 12. *Ioh.* No man hath ſeene God at any time [*neuertheles*] if we loue one another, [*that is a ſigne that*] God dwelleth in vs, and his loue is perfect in vs: [*i. that loue wherewith he loueth vs is throughly made manifeſt towards vs by our loue; as the light of the moone ſhining on vs, argueth the light of the ſunne ſhining vpon the moone, of whome (as from the fountaine) the moone takes her light.*]

Ch. *How doe we know that God dwelleth in vs?*

verſ. 13. *Ioh.* Hereby doe we know, that we dwell in him, and he in vs: becauſe he hath giuen vs of his ſpirit.

Ch. *What other ſigne haue you of Gods dwelling in vs:*

verſ. 14. verſ. 15. A ſincere confeſſion of the Goſpel, a note of communion with Chriſt.

Ioh. We haue ſeene and doe teſtifie, that the Father ſent that Sonne to be the Sauiour of the world:

Whoſoeuer confeſſeth [*in faith and loue*] that Ieſus is the Son of God; in him dwelleth God, and he in God.

Ch. *The deuill wil confesse Christ.*

Ioh. And we [*which is more*] haue known and beleeued the loue which God hath in vs.

Ch. *Declare how our loue should be a signe of Gods dwelling in vs?*

verſ. 16. *Ioh.* God is loue, and [*therefore*] hee that dwelleth in loue, dwelleth in God and God in him.

Ch. *God is loue we grant, but how may wee know, that God is loue to vs?*

verſ 17. To be like God in holines of life, is a signe of his loue to vs particularly.

Ioh. Hereby is that loue perfect. [*i. fully made manifeſt in vs*] that we might haue boldnes [*to ſtand before him without feare,*] in the day of iudgement: for euen as he is, euen ſo are we in the world [*not in equalitie, but in conformity of holines.*]

verſ. 18. [*As may appeare by the contrary*] there is no feare in loue [*i. when a man is aſſured of Gods loue to him, he doth not diſtruſt nor ſeruilely feare him in reſpect of his ſinnes*] but perfect loue caſteth out feare: for feare hath painfulnes [*checking and tormenting conſcience;*] and he that feareth is not perfect in loue.

Ch. *What other ſigne is there that God is loue to vs?*

verſ. 19. Our loue of God, a ſigne that he loueth vs particularly.

Ioh. We loue him becauſe he loued vs firſt [*as when a man warmes him, the heat of his bodie is becauſe the fire is firſt hote.*]

Ch. *If this be ſo, then they which loue not their brethren, are loued of God in Chriſt: ſeeing all generally ſay they loue God.*

verſ. 20. *Ioh.* If any man ſay, I loue God, and hate his brother, he is a lyer: for howe can he that loueth not his brother whome hee hath ſeene, loue God whome he hath not ſeene.

verſ. 21. And this commandement haue we of him that he that loueth God, ſhould loue his brother alſo.

CHAP. V.

verſ. 1. WHoſoeuer beleeueth that Ieſus is that Chriſt, [*true Meſſias*] is borne of God: and euery one that loueth him which did beget, [*i. God the father,*] loueth him alſo which is begotten of him [*the child of God a true Chriſtian.*]

Ch. *This beeing manifeſt that they are hypocrites which ſay they loue God, yet ſhew no loue to their brethren; teach vs how we may knowe that we loue our brethren.*

verſ. 2. An endeauour to obey the cõmandements, a ſigne of loue of our brethren.

Ioh. In this we knowe that we loue the children of God, when wee loue God and keepe his commandements, [*that is, endeauour to keepe; the beginning of the action beeing put for the whole.*]

For this is the loue of God [*the dutie of loue to God*] that we keepe his commandements.

Ch. *But no man can keepe the law.*

verſ. 3. *Ioh.* His commandements are not burdenous [*to them that are in Chriſt, and are freed from the curſe of the law, which makes the law grieuous, & are alſo guided by his holy ſpirit.*]

verſ. 4. [*And this is apparant*] for all that is borne of God ouercommeth the world, [*Sathan with all corruptions and workes of darkneſſe.*]

Ch. *By what meanes?*

Ioh. And this is the victorie which hath ouercome the world, euen our faith [*which is the inſtrument and hand whereby wee lay hold on him, that he in vs, and we by him might ouercome the world.*]

verſ. 5. Who is that ouercommeth this world, but hee which beleeueth that Ieſus is that ſonne of God?

Ch. *How may we be reſolued that Ieſus of Nazareth the ſonne of Marie, [was the ſonne of God and the Meſſias] hee came but lately into the world.*

verſ. 6. *Ioh.* This is that Ieſus Chriſt, which came by water, [*ſanctification ſignified by the legal waſhings,*] and blood [*imputation of Chriſts righteouſneſſe, or the ſprinkling of his blood.*] not by water only, but by water & blood [*becauſe Chriſt worketh both Iuſtification & ſanctification together:* and it is that ſpirit [*a mans owne conſcience inwardly purified*] that beareth witneſſe: for that ſpirit is truth: [*that is, that the teſtimonie of the ſpirit of adoptiõ, certifying vs that we are the ſonnes of God, is true.*

Proofes inuincible that Ieſus of Nazaret the ſon of Marie, was the ſonne of God againſt the Iewes.

verſ. 7. For [*that I may ſpeake yet more plainely*] there are three which beare record in heauen, the Father, the word, [*the Sonne*] and the holy Ghoſt: and theſe three are one, [*namely in teſtimonie.*]

verſe. 8. And there are three which beare record in earth, the ſpirit, and the water, & blood; and theſe three agree in one.

Ch. *How ſhew you that theſe witneſſes bee authenticall, and to be beleeued?*

verſe. 9. *Ioh.* If we receiue the witnes of men, the witnes of God is greater: for this is the witnes of God, [*i. that was ſaid to come frõ heauen;*] which he teſtifieth of his ſonne.

verſ. 10. [*Againe*] he that beleeueth in that Son of God, hath the witnes in himſelfe, [*the peace of conſcience which he may feele in himſelfe:* [*And further,*] he that beleeueth not God, maketh him a lyar: becauſe he beleeued not the record, that God witneſſed of his ſonne.

Ch. *What*

Ch, *What is the effect of that which these witnesses testifie?*

vers. 11. *Ioh.* And this is that record, to wit, that God hath giuen vnto vs eternall life, and this life in his sonne.

vers. 12. He which hath the sonne, hath life: and he which hath not the Sonne of God, hath not life.

vers. 13. [*And to conclude*] these things haue I written vnto you that beleeue in the name of the Sonne of God, that yee may knowe that ye haue life eternall, and that ye may beleeue [*increase of faith*] in the name of that sonne of God.

Ch. *How can we haue life eternall now that we are so miserable, and so full of wants?*

vers. 14. *Ioh.* And this is that assurance that wee haue in him, that if we aske any thing according to his will he heareth vs,

Ch. *How may we knowe that God granteth our prayers, made according to his will?*

vers. 15. A signe of our prayers granted vs, if God doe but heare them. *Ioh.* If we know that he heareth [*that is (as it were) to giue an eare to our praiers*] whatsoeuer we aske, we know that we haue the petitions which we haue desired of him [*though the things which we asked, be not giuen vs in measure, and manner, and time, in which we asked them.*]

Ch. *Let vs heare an example of those things which God will graunt, when we pray?*

vers. 16. *Ioh.* If a man see his brother sinne a sinne that is not vnto death; [*that is, which may be pardoned,*] let him aske [*pardon in his behalfe,*] and he shall giue him life for them that sinne not vnto death; there is a sinne vnto death [*after which necessarily damnation followeth, as the sinne against the holy Ghost:*] I say not that thou shouldest pray for it.

Ch. *But is not euery sinne a sinne to death?*

vers. 17. *Ioh.* All vnrighteousnes is sinne [*& therefore deserueth death:*] but there is a sinne not vnto death; [*namely, that which is pardoned in Christ.*]

Ch. *We feare least we haue committed this sinne which is to death.*

vers. 18. *Ioh.* We know that whosoeuer is borne of God, sinneth not: but he that is begotten of God, keepeth himselfe, and that wicked one [*Sathan*] toucheth him not [*i. doth him no violence, or he cannot giue him a deadly wound.*]

We know that we are of God, and this whole world lyeth in euill: [*that is, in seruitude vnder Sathan and sinne.*] vers. 19.

Ch. *Howe shew you that you are of God?*

Ioh. We knowe that the sonne of God is come and hath giuen vs a minde to knowe him that is true, and we are in him that is true: that is, in his Sonne Iesus Christ: this same is that very God, and that eternall life. vers. 20.

Ch, *How may we keepe our selues in God, & neuer commit the sinne to death?*

Ioh. Little children, keepe your selues from Images, [*whether they be of false gods, or of the true God.*] vers. 21.

PSALME XV.

Iehouah, Dauid.

O Iehoua! who shall dwell [*as Pilgrimes dwell in tents*] in thy tabernacle, [*the Church militant?*] who shall rest in thy holy mountaine, [*the kingdome of heauen?*] verse. 1.

Iehe. He that walketh perfectly, [*that is, he which leadeth the course of his life vprightly.*]

Dau. *Who is the vpright man?* vers. 2. Sincerity of life in righteousnes & holines, a note of Gods child.

Iehe. He that worketh righteousnes [*according to the commandements of the second table,*] and speaketh the trueth in his heart [*as he thinketh, his heart and tongue agreeing.*]

Dau. *By what notes may this vpright man be knowne, and who is he?*

Iehe. I. He that slandereth not with his tongue: II. nor doth hurt to his neighbour: III. nor receiueth a false report against his neighbour. vers. 3. Seuē notes of an vpright man.

IV. In whose eies a vile person, [*an vngodly and vnrighteous man*] is contemned, but he honoureth them that feare God: V. He that hauing sworne to his owne hinderance, changeth not. vers. 4.

VI. He that giueth not his money to vsury: VII. neither taketh reward of the innocent. vers. 5.

Dau. *Are these notes infallible?*

Iehe. He that doth these things, shall neuer be mooued, [*shall abide in Gods fauour for euer.*] vers. 6.

A briefe discourse, taken out of the writings of *Hier. Zanchius. Wherein the afore-said case of Conscience is disputed and resolued.*

Assertion I.

Onely the elect, and all of them, not onely truely may be, but also are in that time which God hath appointed them in this life, indeed assured of their election to eternall life in Christ: and this is done not one way, but many waies.

WE say *that the Elect alone may be, and indeede are made sure of their election:* that so we may exclude the reprobate hypocrites: for considering they are not elected, they can neuer be truely perswaded that they are elected. I say truely: because it may come to passe that many in their owne thinking shall bee predestinate: yet in truth they are not perswaded so: for they are deceiued. We haue an example in temporary Christians, who think of themselues
1. Cor. 2. 10 that they beleeue in Christ, but truely do not
Mat. 12. 27 beleeue: for their faith is in hypocrisie, & for a time onely. Wherefore a true and certaine perswasion of election can neuer befall any of the reprobates: because the true perswasion of heauenly matters, commeth of the holy Ghost; which neuer perswadeth any false matter. Wherefore howe can reprobates be perswaded that they are elected? This considered, it is not amisse, that we attribute this perswasion (of which we nowe speake) to the elect alone. We adde further, *that all the Elect, not onely may be, but are indeed made sure of their Election*: which must bee demonstratiuely confirmed against Schoolemen, and other our aduersaries. We say, this is done in the time appointed; because the elect, before they bee called to Christ, are neuer sure of their election: nay they neuer thinke of it; as appeareth in *Paul* before he was called, and in others. Againe in like manner after they haue beene called; yet not presently are made sure of their election: but some sooner, some later. Lastly we adde, *that it is done many waies*, what they are, (if not perfectly, yet in part) I will afterward shewe. Nowe let vs come to the matter.

The Schoolemen demaund whether a man may be made sure of his Election. And they determine that a man cannot, except it be by diuine reuelation: because *Predestination* is in God, and not in vs. And no man knoweth the things of God, but the spirit of God: as no man knoweth the things of man, but the spirit of man which is in him. Againe, who knoweth the minde of the Lord? therefore (say they) some speciall reuelation is needefull. If any desire to bee certified, either of his owne or of any other mans predestination, their sayings are not simply to be disliked but in that meaning, in which they vnderstand them, they are no way to bee approued. For they take a speciall reuelation to be this, if God shall signifie and say expressely to any, either by some angell outwardly, or by his spirit inwardly, that he is predestinate to life: after which sort they hold, that *Paul* & a fewe other saints had their predestinatiō reuealed to thē. So they conclude, that because euery man hath not his election reuealed to him after this manner, that al men cannot be assured of their election. But they are deceiued: for God, not only by this one māner which they speake of, doth reueale his will and his counsels, but by many: for God reuealeth things, either by the inward inspiration of his spirit, or outwardly by his word: or both inwardly and outwardly by inward and outward effects. By his spirit he did inspire his Prophets, and open many things to come. And Christ said to his Apostles, as concerning the holy Ghost: He shall lead you into all trueth. By his word hee spake vnto the Prophets, and in like manner, by his word he teacheth vs his will. Also by diuers effects, he declareth either his mercie or his iustice: as it is knowne. The same must be thought of the reuealing of his election: to wit, that God reuealeth the same to his elect, by the holie Ghost, by the word, & by the most certaine effects of predestination.

1. Cor. 2. 16
Rō. 12. 34.
The elect by the testimonie of the holy Ghost are made sure of their election.

Ioh. 16. 13

The first testimonie, by which God assureth vs of our election, is the inward testimonie of the spirit, of which the Apostle saith: *The spirit (of God) testifieth vnto our spirits, that we are the children of God.* Now what is it to be the sonne of God, but first of all to bee predestinated to bee the child of God by adoption: and then to be made actually the sonne of God by faith: and lastly by the same spirit also to be regenerate as Gods children are, and to put on the

the nature of the ſonne of God, or rather the ſonne of God himſelfe, as the Apoſtle ſpeaketh. Therefore the holy Ghoſt, whilſt he inwardly beareth record vnto our ſpirits, that is, to our minds being inlightened by his light, that we are the ſons of God, moſt plainely reuealeth that we were predeſtinate from all eternitie to adoption: for men are not made the ſonnes of God by faith, nor regenerate to be the ſonnes of God, nor put on Chriſt except they be firſt of all predeſtinated to adoptiō. And there can be nothing more certaine then this teſtimonie: for who better knoweth the things of God, his counſels and decrees, then the ſpirit of God, which ſearcheth all things yea the deepe things of God? therefore he can moſt certenly reueale vnto euery one of vs the certaintie of our election. And he cannot deceiue vs in reuealing it: for he is the ſpirit of trueth which can neither deceiue nor be deceiued. If an angel from heauen ſhould be ſent to thee, as he was ſent to Marie, and as he ſpake vnto the fathers, and ſhould tell thee, in the name of God, that thou wert elected to life euerlaſting: wouldeſt not thou ſay that thou couldeſt not then doubt any longer of thy election? But ſo much the more certaine is the teſtimonie of the ſpirit, which beareth record to our ſpirit, that we are the ſonnes of God: by how much the holy Ghoſt doth more know the things of God then any angel: and can leſſe deceiue then an angel. And ſo much the more ſure is this teſtimony, conſidering it is not kept in the bodily eares, where it might ſoone vaniſh away, but in our minde and ſpirit: becauſe the ſpirit beareth record to our ſpirit. And further, that the holy Ghoſt neuer departeth from our ſpirit, but dwelleth in vs, abideth in vs, ſpeaketh in vs, ſheweth forth his power in vs, prayeth in vs. Therefore the Apoſtle ſaith, that we haue receiued the ſpirit of adoption, by which we crie Abba, father: as though he ſhould ſay, this teſtimonie of the ſpirit is altogither ſo ſure, by which he beareth vs record that we are ſonnes of God; that preſently without doubting we can call vpon God, and crie, Abba, Father. And all the elect haue this teſtimonie, being made the ſons of God by faith, & being renued by the holy Ghoſt, and ingraffed into Chriſt. For ſo the Apoſtle ſpeaketh, If any man haue not the ſpirit of Chriſt, he is not his: therefore, whoſoeuer is Chriſts, & is ingraffed into Chriſt, it is neceſſarie he ſhould haue the ſpirit of God. And whoſoeuer haue receiued and doe inioy the ſpirit of Chriſt into their mindes the ſame ſpirit beareth record, that they are the ſonnes of God, and maketh them to crie Abba, Father. And it is certaine, that no man is renued by the holy Ghoſt, which is not perſwaded that God is his moſt mercifull and moſt louing father: and therefore can call vpon him as a father. Therefore although all mē in that they are aſſured by the certainty of faith, that God is their father, and they are his ſonnes, doe not thereby argue and conclude that they are elected to eternall life; yet all men indeede haue thereby a ſure teſtimonie of their election to glory: becauſe if they be the ſonnes of God, they are alſo heires of eternall life. This teſtimony I will briefely compriſe within this demonſtration: Whoſoeuer call vpon God, and in their hearts crie Abba, Father, they are the ſonnes of God, and it is certaine that they thus crie by the ſpirit of God. And they which are the ſonnes of God, are alſo heires of eternall life, and they haue beene predeſtinate to adoption: therefore it muſt needs be, that all they which are perſwaded, that they are the ſonnes of God by the holy Ghoſt, are predeſtinate to eternall life, and muſt be perſwaded, of it. This is the firſt teſtimonie and the firſt way, by which God reuealeth to euery Elect man his predeſtination: namely, by the holy Ghoſt within our hearts, bearing record vnto vs, that we are the ſonnes of God in Chriſt, and by Chriſt. And let this be the firſt argument: alſo ſeruing to confirme our aſſertion.

1. Cor. 2. 10.

Iob. 16. 13

Rom. 8. 15 Gal. 4. 6.

Rom. 8. 9.

The ſecond way, by which God reuealeth to euery man his predeſtination, is by his word. I meane not any particular word, by which he doth declare to any outwardly in priuate and ſpeciall manner, and that in expreſſe words, his election: but the generall word of the Goſpell, by which Chriſt calleth all them which beleeue in him, elect, both by himſelfe and by his Apoſtles, as in the newe Teſtament euery where is moſt manifeſt. For although in particuler propoſitions hee ſay not to thee, or to him particularly. Thou art elect to eternall life: yet by meanes of generall propoſitions, he doth as well conclude in the heart of euery one that beleeueth, that he is elected, as any man ſhall be able to conclude vnto particular men, that euery one of them is a liuing creature indued with reaſon by this generall propoſition

The elect out of the word of God, their conſcience making the aſſumption, at length thuy may be certenly perſwaded of their predeſtination.

position: *Euery man is a reasonable creature indued with reason*: the assumption beeing suppressed. Therefore after this manner dealeth God; Hee hath chosen all and euery seuerall man whome hee was to indue with faith, to haue the euerlasting inheritance.

Furthermore, hee published it to all the Elect by the Apostles in this generall proposition, *that all the faithfull are elect to eternall life*: [a] the assumption is concealed in the word of God. But when he giueth vs faith, he maketh euery one of vs to make an assumption by himselfe in his mind: But I am of the faithfull: for I finde in my selfe that I truely beeleeue in Christ. Therefore who is it that maketh this conclusion for thee, that thou art predestinate to eternall life? euen God himselfe: the proposition beeing taken forth of the Gospell, and the assumption proceedeth of the gift of faith. But that indeede by which wee properly attaine to the knowledge of the matter contained in the conclusion, is the *middle tearme*, as they call it. Wherefore it is manifest, that God by the word of his gospell, where hee saith; *that all the faithfull are elect*: doeth reueale to euery faithfull man his owne predestination. Onely this one thing is to be required, that the faithfull man hearing the vniuersall propositions, in his minde should make an assumption: But I am faithfull by the gift and grace of God. And is not God saide to haue reuealed to euery man his speciall malediction in this generall proposition, *Cursed is euery one that doth not continue in all things that are written in this booke*: although hee say to no man specially, thou art accursed? for euery one doeth make this assumption, that hee is accursed: because he knoweth most certainely that he doth not continue in all things that are written in the booke of the lawe. Therefore the Schoolemen are deceiued, when they say, it may be that euery man may be sure of his election: namely, if GOD which is able, will reueale it to him: yet, that hee doth onely reueale it to a very fewe, as the Apostles: for God (as hath beene prooued and declared) euen by his word, in generall propositions doth reueale to euery man his predestination: for what can bee more certaine then this demonstration? Whosoeuer doe truly beleeue in Christ, they are elect to eternall life in Christ: but I truly beleeue in Christ: therefore I am elected. But some make an exception and say, that this were a demonstration, and that most certain and euident, if a man might be able to knowe that hee were indued with true faith in Christ: but here lieth all the difficultie. For many think that they truely beleeue in Christ, whereas neuertheles their faith is hypocriticall and tẽporarie: as appeareth by the Euangelists.

[a] That whereby a man applies the generall promise to himselfe.

Deut. 27. 26.

Answere. Wee graunt that they which beleeue by such a faith, which is in hypocrisie and onely lasteth for a time; that they are deceiued whilst they thinke that they doe truely beleeue and yet doe not indeede: for they are like them which dreame that they are kinges, when as they are very beggers: but wee say, that they which beleeue by a true faith, doe knowe whether they truly beleeue or no: and they are not deceiued when they say and thinke that they truly beleeue. For they are like vnto them, which handling a pretious stone, by reason that they are indued with sense, know and say, that they handle it. And if no man might certenly know, whether he beleeued truly or not: why doth the Apostle say, *Trie your selues whether yee bee in the Faith*? And if it bee so, no man can euer certenly know, whether he bee iustified: considering that they onely which truly beleeue, can be iustified. And if a man giuing credit to another mans wordes, doth certenly knowe, that he beleeueth him: how much more doth he know it, which beeing indued with true faith by the holy Ghost, beleeueth the Gospel? in a word, Godly writers haue prooued against Schoolemen, that they which are indued with true faith in Christ cannot be ignorant of it. But (say they) no man is certain of his perseuerance in faith: and therefore out of this vniuersall proposition; *Hee which beleeueth, namely, with a true and constant faith, is elected to life*, no man can conclude that he is elected, by reason that albeit he may know, that he is indued with true faith, yet he cannot tell whether it shall bee perpetuall. This collection is absurd, and the learned haue fully prooued, that true faith is perpetuall. And therefore they which certenly know, that they beleeue in a true faith, are also certaine, that the same their true faith shall neuer perish. In this world: partly for the promise of God, *I will put my feare into their hearts, that they may neuer depart from mee*: and partly for the praier of Christ, *I haue prayed for thee Peter, that thy faith doe not faile*. Seeing it is so, it is very certaine, that god by his word, in which generally he faith

They which doe truly beleeue, knowe that they beleeue.

2. Cor. 13 5.

Ier. 32. 40. Luk. 22. 32

faith that all the faithfull are elect, doeth reueale to euery man his election: cõsidering that the propoſition take out of the Goſpel is moſt certaine, and euery faithful may certainly aſſume to himſelfe, that hee is indued with true faith in Chriſt.

By the effects of predeſtination a man may gather his predeſtination.

The third way by which God reuealeth to euery one of vs his predeſtinaton, is by the effects of predeſtination, as well inward in vs, as outward: by which, as by certaine markes imprinted in vs, he doeth ſeale vs to himſelfe in Chriſt: and doth ſo ſeale vs, that if we ſhall giue diligent heede, we may thereby euidently perceiue, that we are ſet apart from the common ſort of men, which is often called by the name of the worlde: that we are foreknowne for his ſonnes, and loued in Chriſt, and predeſtinated to eternal life; yea, and that we appertaine no longer to the world, but to that citty which is aboue, that hath his foundation as the Apoſtle ſaith. And we haue a twofold reaſon of this argument: one, becauſe theſe effects (of which we ſpeake, and which wee will afterwarde handle) God worketh not in any, but in his elect, as alſo afterward wee will ſhewe. Therefore by right a man may, by a true feeling and experience of theſe effects in himſelfe, be aſſured of his particular election and predeſtination, to haue fellowſhip with Chriſt in all his graces. For if predeſtination (as Auguſtine witneſſeth) be a preparation to the bleſſings of God, by which moſt certainly they are made free, whoſoeuer are made free; therefore whoſoeuer feeleth himſelfe freed through theſe graces of God, may be aſſured and certified of his predeſtination. The other reaſon is, that theſe effects are not onely the effects ſimply of predeſtination, but alſo ſuch effects they are, that may alſo bee ſeales of it: namely, in printing in vs a liuely forme and image of GOD, foreknowing vs, louing vs, electing vs. And therefore, albeit we cannot ſee the purpoſe, the foreknowledge, the election and predeſtination of God as concerning our ſelues, in God himſelfe foreknowing, willing and electing vs: yet we may beholde in our ſelues ſome ſure repreſentations of all theſe imprinted, and euen ſtamped in vs by the worde: and ſo by the beholding of theſe formes and impreſſions in our ſelues, we ſhall eaſily be brought to the knowledge of thoſe patternes, (as it were) which lie in the Lord himſelfe. The matter (by reaſon it is very good and comfortable) may be declared by a ſimilitude: GOD is like vnto the ſunne in regard of vs: the ſunne when it ſhineth vpon vs, and after a ſort looketh vs in the face, it doeth after ſuch a ſort imprint an image of his light in our eyes, that we alſo in like manner beeing made partakers of his light, may looke againe vpon the ſunne it ſelfe, and vpon his light: for the light of the Sunne and his beames beeing ſent downe vpon vs, are beaten backe and reflected againe towards the ſunne. So in like manner the foreknowledge of God by which he hath & would acknowledge for his from all eternitie, it alwayes reſteth in God and cannot of it ſelfe be perceiued of vs. But yet whileſt God doeth acknowledge vs for his, hee doeth portrait in vs his elect, a certaine forme and image of his foreknowledge: by which hee maketh vs, renouncing all other gods, to acknowledge him for our onely true God. Thus it commeth to paſſe, through this true knowledge of God, which he vouchſafeth vs, and by which we doe acknowledge God for our God and father: wee may after a ſort beholde in God himſelfe his foreknowledge, by which he hath foreknowne vs for his ſonnes. For firſt of all God doeth acknowledge vs for his, and then the elect beeing made partakers of this his light and knowledge, he cauſeth vs in like manner to acknowledge him. To this purpoſe ſerueth that which our Sauiour Chriſt ſaith: firſt, (ſaith he) I know my ſheepe, after he addeth, and againe, I am knowne of mine. As though he ſhould ſay, whiles I acknowledge them for my ſheep, I make them by meanes of this my light and knowledge, that they alſo can acknowledge mee for their Paſtor. So the Apoſtle ſaith to the Galathians: when yee ſhall know God, or rather are knowne of him: he teacheth therefore, that God knew the Galathians, becauſe hee had firſt acknowledged them for his, in his eternall predeſtination: & by giuing vnto them this his wiſedome, he made them acknowledge the true God for their God. The ſame may be ſaid of the loue of God, by which he loued vs in Chriſt to euerlaſting life before the foundatiõ of the world: god by louing vs doth print in our hearts the image of his loue, by which wee may loue him againe from our hearts: and as it were by the reflection of the ſunne beames ſent downe into your hearts, we may be prouoked to loue againe. For the loue of God to vs beeing eternall, and cauſing eternall

Heb. 12. 10

The effects of predeſtination which are in vs, are like ſeales imprinting the image of Gods election in vs.

Ioh. 10. 14.

Gal. 4. 6.

life, begetteth in the time appointed a certaine loue in vs, seruing for his eternall glory. And to this purpose is that of Saints
1.Ioh.4.10 1.Ioh.4.7 Rom.5.10. Iohn: *not that we first loued God, but because he first loued vs.* As though he had said, therfore we loue GOD; because he first, that is, before the foundation of the world louing vs in Christ, by the ingrauing of his loue in our hearts, causeth vs to loue him againe as a father. So loue is said, (to wit, that loue by which we loue God) to be of God: that is, to proceed of the loue of GOD towards vs. And Paul writeth that the loue of God, (namely, that loue by which he loued vs) to be shed in our hearts by the holy Ghost which is giuen vs: and by this shedding of the loue of God in our hearts, it cōmeth to passe that loue is also wrought in our hearts towards God. And therefore by that sound loue by which we feele our selues to loue God, we are made to knowe how great the loue of God is, by which he loued vs from all eternitie in Christ. And what is that loue els but predestination?

In like manner, election by which he singled vs from the rest of the world in Christ, that we might be holy before him, begettes in vs a certaine image euen of God himselfe, that is, another election, by which we renouncing all other Gods, which are worshipped in the world, make our choice of this our true GOD Iehouah, to be our God, that he may be alwaies before our eies, he which sanctifieth vs, and the author of our whole saluation. Wherefore through this constant election which is in vs, we perceiue, that the election which is in God, as concerning vs, is firme and sure: not only as we gather the cause by the effect, but also as we gather the patterne by the picture: like as by the similitude of the forme of a seale fashioned in waxe, we doe easily vnderstand what is the very forme and fashion of the seale. Therefore it is manifest, that it is the manner of God by the effects of his election and predestination imprinted in vs, to reueale to euery one of vs his own election & predestination: And that two waies, both because there are certaine effects of predestination, and by the effects, the causes are knowne: and also because there are certain liuely types of Gods foreknowledge and election, by which we are sealed vp vnto God.

Now by the imprinting of these formes and types in vs, as the seale is in waxe; the very first patterns themselues are knowne what they are.

Furthermore, that there is no man elected to eternall life, which shal not be sealed vp in the time appointed with these markes of Gods election: It is manifest out of these places of scripture, which treat of election and predestination. The Apostle teacheth, *that we were elected, that we might be holy and without blame.* Also he teacheth, Eph.1.4. Rom.8.29 that all they whom God hath predestinated, are likewise called and iustified, & by consequent indued with faith and knowledge of God, by which they take him for their father: with loue also, wherwith they loue him as a father: Also with a good will and constant purpose, by which they desire constantly his glorie. Againe, he saith in another place, *the foundation standeth sure hauing this seale* (in respect of GOD) *the Lord knoweth who are his.* Nowe in respect of vs, he putteth down another seale, saying: *let him depart from iniquitie, which calleth vpon the name of the Lord*: for with this marke, all the elect are branded. They call vpon the name of the Lorde, and depart from iniquitie: seeking after holinesse & a good conscience. And this is that sealing which is so often mentioned in the scriptures: As when in the Apocalyps it is saide, that an innumerable multitude was sealed to the Lord. For like as the father sealed Iesus Christ as he was man and mediatour, so also the rest of his children hee hath sealed, and doth daily seale with sure notes and seales to distinguish them from other men, and the children of this age. For God is said to haue annointed vs, & sealed vs, and giuen vs the earnest of his spirit in our hearts. And againe to haue sealed vs with the holy spirit of promise, and that to the day of redemption. As it is easie to discerne a right seale from a counterfeit, to the true soules of God (by the sealing of the spirit) are distinguished frō hypocrits, and lawfull children from bastards.

2.Tim.2.19. Apoc.2.3. Ioh.6.27. 2.Cor.1.21. Eph.1.13. & 4.30.

It remaineth, that wee should declare some effects of predestination: by which, as by markes and seales, the *Elect* may be discerned from Reprobates. The first effect of Predestination, is Christ himselfe, as he is a Mediatour and a Sauiour, dwelling in our hearts by his holy spirit. For as we are elected in him, & by him redeemed; so by the sprinckling of his blood, we are clēsed and sealed: and by his dwelling in vs quickened, (for he is our life, and that eternall) and therefore wee are seuered from Reprobates which alwayes remaine in

The chiefe effects of predestination by which the elect are discerned from the reprobate.

in death, as in the holy Scriptures we are taught. Wee say that this is the first effect of predestination, because wee can inioy none of the gifts of God, either of election, vocation, or iustification, except in Christ, and by Christ: For hee hath poured out all the effects of predestination into vs. In that therefore euery elect faithfull man feeleth Christ to dwell in him, and to quicken him, he hath a seale in himselfe, by which he may know that he was elected to euerlasting life in the same Christ: A part and beginning of which life, is this spirituall life, by which we nowe liue to God. And as euery man knoweth himselfe to be the sonne of God in Christ, because hee calleth vpon God from his heart as a father, hee may conclude, that he is predestinated to be the sonne of God for Christs cause. And that by this first note the faithfull may know that they are elect to eternall life: the Apostle sheweth, *Know yee not* (saith he) *your selues that Iesus Christ is in you except yee bee Reprobates?* And no doubt a Type of this kind of sealing, was that sealing which was done in Egypt, by the blood of the Lambe: namely, when the houses of the Israelites were sprinkled with this blood, that they might be discerned from the houses of the Egyptians: and so bee passed ouer vntouched of the Angel. And by Christ, as by the chiefe effect: yea and the cause too of all the effects which follow: all other effects of predestination are put into vs, and we are sealed with them. The Apostle nameth three principles, our calling, (to wit effectuall) our iustification, and glorification. This third effect, wee shall obtaine in the life to come, the two first in this life. And to these two may verie well be referred all other, which we receiue in this life by Christ: with the effectuall, we ioyne a sound hearing of the word of God, and the vnderstanding of it, accompanied with great and constant delight & ioy: faith also and a true knowledge of the deitie, humanitie, and office of Christ. Vnto iustification, wee referre a perswasion of the remission of our sinns by Christ (for by this wee are iustified:) and regeneration too, or sanctification, and renouation of life, a good conscience, loue not faigned, a pure heart & cleane, patience in aduersitie, & boasting in tribulation, al good workes & fruits of the spirit: adde hereunto the crosse it selfe, which we beare for the trueth of the gospell: wherefore, whosoeuer feeleth that he is effectually called, that he doth willingly heare the word, that he doth beleeue the gospel, that he is sure of the remission of his sinnes, that he burneth with true loue to his neighbor, that he is bent to euery good worke; hee cannot but must needes bee perswaded of his election: for God onely doeth communicate these vnto the elect. Therefore it is plaine, that the elect are confirmed in the assurãce of their election, by the effects of Predestination, & that there is a threefold waie, by which God reuealeth to euery man his Predestination.

2. Cor. 13. 5.

Rom. 8. 30.

III. The weakenes of our faith as touching our eternall election, by what staies it may bee held vp. Ioh. 10. 28. Eph. 1. 5.

But if any shall take an occasion the rather of doubting of his election, then of confirming himselfe in it, of that which hath been spoken as concerning the fruits of the spirit, and the effects of predestination: and that peraduenture because he can feele in himselfe few & very weake fruits of regeneration and election: yet let him not be discouraged, neither let him doubt of his election: but let him vnderset himselfe with these proppes. First of all, if euer he truely felt in himselfe that testimonie of the spirit (which before I mentioned) namely that he is the son of GOD: let him know vndoubtedly, that he is such a one, and therefore elected to eternall life. For the holy Ghost neuer beareth record, or perswadeth a man of that which is false, for hee is the spirit of truth. And they are not the sonnes of god, except they haue beene predestinate (as the Apostle saith) to adoption by Christ: and none that is the Sonne of God and a man elected, can bee made a reprobate, and the childe of the deuill. Therefore albeit hee feele in himselfe both few & feeble effects of regeneration, yet let him not doubt of his election: otherwise hee shall disgrace the testimonie which hee hath receiued of the holy Ghost, yea and that too which as yet he enioyeth: although peraduenture by reason that his minde is troubled by euil affections, that testimonie of the holy spirit can scarce be heard in him. For the testimonie of our adoption by the holy Ghost, beeing once giuen vnto our spirit, lasteth for euer: although it is otherwhiles heard more plainely, and at other times is more slenderly and scarce perceiued. But howe (say you) may I knowe whether the testimonie doeth proceede from the holy Ghost, and therefore whether it bee a true and certaine testimonie? I answer first by the perswasion: secondly,

Howe a man may know whether the testimonie which is giuen of the spirit, be of the spirit or not.

condly, by the manner of the perſwaſion laſtly, by the effects of this teſtimonie and perſwation. For the firſt, the holy Ghoſt doeth not ſimply ſay it, but doth perſwade with vs, that wee are the ſonnes of God; and no fleſh can doe this. Againe he perſwades vs by reaſons drawne not from our workes or from any worthines in vs; but from the alone goodneſſe of God the Father, and grace of Chriſt. In this manner the deuil wil neuer perſwade any. Laſtly, the perſwaſion of the holy Ghoſt is full of power, for they which are perſwaded that they are the ſonnes of God, cannot but needes muſt call him Abba, Father: and in regard of loue to him, doe hate ſinne, and whatſoeuer is diſagreeing to his will: and on the contrarie, they haue a ſound and a hearty deſire to doe his will. If at any time thou haſt felt in thy ſelfe any ſuch teſtimony, perſwade thy ſelfe it was the teſtimony of the holy Ghoſt: and that very true and certain too: and therfore that thou art the child of God, and predeſtinate to eternall life. This is the prop by which wee muſt vnderſet that weake beleefe wee haue of our certaine electio to eternal life. Againe, hold this without wauering whatſoeuer thou art, that art tempted to doubt of thy election: euen as nothing is required at our hands to worke our election, (for God choſe vs of his onely meere goodnes) ſo, that we may truely know whether we bee elect or not: this one thing ſhall be ſufficient, namely if we ſhal attain to the certaine knowledge of this, that wee are in Chriſt, and partakers of him: for, he that is now ingrafted in Chriſt, and is iuſtified, it cannot be, but that hee was elected in Chriſt before the foundation of the world. And that we may be in Chriſt, faith is both required, and is ſufficient: not perfect faith, but true faith, though it bee ſo little as a graine of muſtard ſeede, and feeble like a young borne babe, and that ſore diſeaſed too. Now that faith, which is a liuely and a true faith, laſteth alwayes, as hath been before declared, neither can it at any time altogether faile. And ſo it commeth to paſſe, that they which once haue beene truly ingrafted into Chriſt, remaine alwayes and continue in him, according to that ſaying; All that my Father giueth mee ſhall come to me: and he which commeth vnto mee I will not caſt forth. That is true no doubt, that looke how much the faith is more perfect, ſo much the greater power it hath, to knit vs more and more to Chriſt: and therefore wee muſt alwayes endeauour to encreaſe in faith. Yet for all that, this is moſt certaine; one little ſparkle of true faith is ſufficient to engraft vs into Chriſt. And for that cauſe, wee muſt in no wiſe doubt of our engrafting into Chriſt, and of our election too by reaſon of the weakneſſe of faith, & the ſmal and ſlender fruits it bringeth out.

VVhereby a man may know whether his faith be true faith, or not.

But how ſhal I certenly know (ſay you) whether my faith bee a true and liuely faith, or not? Out of the ſame groundes, from whence the teſtimonie of our adoption is perceiued. Firſt of all, if you ſhall truely feele, that you are perſwaded of the truth of the Goſpell, yea and that all your ſinnes are pardoned you for Chriſt, and you receiued to fauour. Againe, if you ſee that this perſwaſion is grounded not vpon any merits of yours, but on the ſole goodnes of God, and grace of Chriſt.

Laſtly, if you feele ſuch a confidence to approach vnto, and call vpon the Father, & ſuch a loue towards him and his Sonne Ieſus Chriſt, that yee doe hate and deteſt whatſoeuer is againſt his glory (as al ſinne is) and on the contrarie, bee carried away with a deſire to doe thoſe things which ſerue for the aduancing of his glorie: and therefore that you loue all thoſe, which deſire and ſeeke the ſame, as the brethren and friendes of Chriſt. For theſe bee the effects which can neuer bee ſeuered from true faith. And this is the diſpoſition of true faith: therefore as long as thou feeleſt theſe effects in thy ſelf, albeit very ſlender & greatly languiſhing, yet aſſure thy ſelfe thou art indued with true faith, although it be weake: & therefore thou art in Chriſt yea and in Chriſt elected too. Wherefore thou muſt not doubt of thy ſaluation and election, by reaſon of thy daily ſlippes proceeding from thy weaknes of faith, no, not for hainous crimes: like as neither Dauid for his adulterie and murder, not Peter for his threefold deniall, did diſpaire of their election: which appeareth, in that beeing plunged in the very gulfes of their temptations, they held faſt their faith as an anker, and called vpon God. This is the ſecond prop. Laſtly in no wiſe wee muſt forget, namely that our election is certen and immutable: and therefore, as it is done without reſpect of any works of ours, ſo in like ſort it can neuer be changed by any of our euill deſerts. For as it firſt proceeded fro the onely free purpoſe of God; ſo it is grounded thereon. True it is, we prouoke

God;

Gods wrath against vs by our sinnes, and neither will God let them escape vnpunished, but he chastiseth vs by diuers both inward and outward scourges, as may appeare in Dauid aboue all other. Yet for all that, it is his good pleasure, that for his goodnesse sake & truth, for the obedience of Christ, that his purpose should remaine sure, and our election. So it commeth to passe, that he giueth vs repentance anew, to raise vs vp, and to receiue vs to fauour. Therefore, although for the present, thou feelest thy selfe to be of weake faith, and to haue fallen to diuers sinnes, yet where as heretofore thou hast had manyfold and euident testimonies of thy election, as the testimony of the holy Ghost, and the testimonie taken from faith, and the effects of faith: at this present assuredly thou canst not doubt of thy election, for thy sinnes committed, but thou shalt much derogate frō the free election and also from the testimonies of thy election heretofore enioyed, yea and those which yet thou enioyest, for if thy sinnes displease thee, and thou desirest to liue without blame, only for that thy sinnes displease thee, why now thou hast a new testimonie of thy election, for such repentance as this is, is only proper vnto the elect: therefore, by these three props we must vphold our faith, as touching euery ones particular election. And thus much as concerning the certentie, with the which euery man must be perswaded that he is elected in Christ to eternall life, before the foundation of the world.

The end of our predestination

Assertion. II.

Whosoeuer are predestinated to the ende, they are also predestinate to the meanes, without which they cannot attaine to the end: & therefore as the elect necessarily at length doe come vnto the end, by reason of the certainty of their election; so also by reason of the same certentie, it is necessarie that they should be traced thorough those meanes which tend to the same end.

We must marke the end to which we are predestinate, and to which we say that one day we shall be brought: for there is a double end of our election: the one concerneth the elect themselues, namly their glorification, or their eternall life & glorie in heauē; of which is spoken, Rom. 8. The other cōcerneth god himself which chooseth, namly, the glory of God: that is, that the glorie of his grace may be knowne, and eternally made manifest, of which is mention made, Eph. 1. Both of them are so coupled together, that whosoeuer are preselected to the first, are also predestinate to the latter, and the latter followeth of the former. For the more we shall be made partakers of the graces of God and the heauenly glories, so much also more and more shall the glorie of God be made manifest in vs. But because the ende which concerneth God, is almost all one in the reprobation of the wicked, and in the predestination of the saints namely, that by the saluation of these which procedeth of his mere goodnesse, the glorie of his grace is made manifest: so also by the self damnation of the other, the glorie of his diuine iustice may be made knowne to all. Neuertheless, notwithstanding that the ende, to which the elect shall attaine, is farre diuers from that of the eternall life, vnto which the reprobates are appointed (for that is eternall death) therefore the ende of which we treat in this assertion is our eternall glorification and euerlasting life in heauen.

The meanes to which wee are predestinate, how many they be, and which.

Let vs now see in the second place, what are those meanes, by which the elect are brought vnto this end: and therefore so which meanes we hold, that all are predestinate whosoeuer are predestinate to the end. Both they are of them selues some of them are so necessarie vnto all, that without them no man simply can attaine vnto eternall life and glories and they are Christ, as he is Mediatour and high Priest, and his obedience and iustice (for without Christ no man can bee saued:) also our effectuall calling to Christ by the holy Ghost: and that which followeth this, is our iustification, yea and our regeneration too. For these foure, predestination, vocation, iustification, and glorification, are so linked togither, that it is not possible to seuer the one from the other. And therefore no man can be glorified, which is not iustified, and no man can bee iustified, which is not effectually called, as also no man can be effectually called which is not predestinate? therfore without these not so much as children & infants can be brought to this ende of eternall glorie. And therefore euen all the elect infants are inwardly, in a certaine peculiar manner, by the holy Ghost, called, and iustified, and glorified. Nowe there are some certaine meanes annexed vnto these, which albeit they haue no place in infants, by reason of their age, yet they belong to all other elect, howsoeuer they are found in some more plenteous and liuely, and in other some more slender and weake. As namely, a liuely faith, the hea-

hearing of the word, a detestation of sinne, the loue of righteousnesse, patience in aduersitie, a care to doe good workes (& such like) all which the Apostle comprehendeth vnder the name of good workes; when he

Eph.2.10. saith, *We are created*, that is borne anew in Christ, *vnto good workes, which God hath prepared, that we might walke in them*, that is, that we might lead our liues in them, and so walking at length might come to eternall life: for without them we cannot come to eternall glorie; but by them God traieth vs thither. Therefore we say, that all which are elect to that ende, are also predestinate to the same meanes. For predestination is not onely of the end, but also of the meanes which concerne the ende and all, as well the ende as the meanes are the effects of predestination. And therefore it is very true, which Augustine saith: Predestination (saith he) is a preparation to the graces of God, by which they indeed are freed, whosoeuer are freed.

The first effects of God, are disposing vs in Christ.

Therefore, the first gift of God (that we may briefly consider the effects of predestination) prepared for all the elect, without which they can in no wise come to the end, is Christ: and therefore the first *effect of predestination is to giue our Lord Iesus, with his obedience, merits, death, resurrection, glorie: namely, in that respect he is made Mediator betweene God the Father and vs, and the head of all the elect.* And therefore, in as much as he is such a one, he is also the cause of all other graces and benefits, which come vnto vs by the free predestination of God. For the effects of predestination are so ordered among themselues, that the first, which goe before, are the causes efficient, or (if we will so speake) the material causes of the latter, and those that follow. Therefore, seeing Christ is the first effect of predestination, he is also the cause of all other effects, by whome we are made partakers of them. The Apo-

Eph. 1.4.&c stle therefore saith very well to the Ephesians: In the first place (saith he) we are elected in Christ, namely as in the heade, to be his members. Secondly, he writeth that we are predestinate to adoption by Christ, namely to obtaine it: for we are adopted into the sonnes of God in Christ, the first begotten sonne of God, and by making vs partakers of his sonne-ship, we are reallie made the sonnes of God, yea, and we are also indued with his spirit too, that we might be borne anewe. Thirdly (saith he)

Gal. 4.6. we are made acceptable and beloued vnto the Father, and his beloued sonne, namely Christ. Fourthly, that wee haue our redemption in the same Christ, by his blood, and haue obtained remission of sinnes, and all wisdome & vnderstanding, as well in heauen, as in earth. In a word, the Apostle sheweth there (as also els where) that whatsoeuer benefits we doe, or shall hereafter obtaine, proceeding from our eternall election, euen vnto our glorification: all those wee now doe, and shall obtaine hereafter, in Christ, and by Christ. Therefore whosoeuer are elected to eternall life, besides this that they are elected in Christ, they are also predestinate to Christ, that is to haue fellowship with him, that they may by him enioy all other benefits. *The second benefit* 2. Tim. 1. 9.
of God, and effect of our predestination, is our effectuall calling to Christ, and to his Gospel, in Rom. 8.30
which the elect are onely called: because it is by the purpose & grace of God, which is giuen vs in Christ. And an effectuall calling is knowen by the effects, two of which proceede directly from it: a hearty kinde of hearing the word, and the conceiuing of it with a very great constant & continuall delight, and a true and sure beleefe of the word of the Gospell. Thence it is that Christ saith, *who is of God* (saith he) namely, Ioh. 8.47.
by election and effectuall calling, *heareth the words of God*, very willingly, and from his heart, & that continually: but ye heare not, because ye are not of God. And this calling is wrought not onely of the preaching of the worde (as it is in all that be of yeares) but also (and that cheifly) with the inward inspiration of the holy Ghost, whiles that the Father draweth them by his spirit, whome he will haue to come to Christ. Which also was said to bee done in infants. For this calling is the beginning of saluation euen in this life: and therefore it is the Apostles manner, in the beginning of his Epistles, to make mention of this calling, naming all the faithfull, *The saints called*: Therefore it must needes bee, that all Rom. 1.7. 1. Cor. 1.2. 2. Tit. 1.1.
they which are elected in Christ, must also at length effectually be called & drawn to Christ. *After an effectuall calling followeth Faith, the effect of predestination, which is said to be peculiar vnto the Elect.* And without which (as the Apostle saith) it is not possible to please God. *For by it we are in-* Heb. 11.6.
grafted into Christ, and are made the members of Christ, and without faith no man can be saued.

And that this is an effect of predestination the Apostle plainely sheweth, when 1. Cor. 7. 25.
he saith, that hee had obtained mercie,

(name-

namely in Gods eternall predestination) that he might beleeue. Wherefore, whosoeuer are predestinate to obtaine eternall life in Christ and by Christ, they are also elect to haue the very gift of faith. Therefore it must needes bee, that at length they shall beleeue in Christ. *The fourth benefit is Iustification, that is, a free pardoning of our sinnes, and the imputation of the righteousnes of Christ, for it followeth Faith: because whosoeuer are indued with true faith in Christ, are also iustified.* And that iustification is an effect of predestination; the Apostle sheweth when he putteth it after calling, before which he setteth predestination. And whē he saith, that we are elect in Christ, that we might be holy and without spot or blame in the presence of God: and that this is not done while wee are in this world, but by the pardoning of all our faults, and by the imputation of his perfect obedience. Wherefore it must needes be, that all the elect shall be iustified, & be taken for most pure & without blame in Gods presence. *With iustification is ioyned regeneration, and sanctification by the holy Ghost: namely, whiles we are made new creatures by him, and the sonnes of God too: not onely by adoption, but also by regeneration.* For when Christ iustifieth vs, he doth not onely forgiue vs our vnrighteousnes, and impute his righteousnes to vs, but also hee taketh from vs our stonie heart, and giueth vs a fleshie heart of his owne: and he strippes vs of our old man, and puts on his new man. Lastly, hee taketh away the corruption of nature, and makes vs partakers of his diuine nature: and so indeede of the sonnes of men, hee makes vs the sonnes of God, and his brethren too. Therefore it is saide, that we are predestinated to adoption by Iesus Christ and elect that wee may bee holy without blame, and that which is borne of the spirit is called spirit. Therefore the elected to eternall life, must needes bee begotten anew to be the sonnes of God, and be made partakers of the diuine nature, and bee a new creature in Christ. *Hēce issueth the fixt effect of predestination, which is heedfully to be regarded: the loue of righteousnes, and the detestation of sinne. For in regeneration, the affections are principally chaunged.* Namely, the affections of the corrupt nature and flesh, into the affections of the diuine nature & spirit. Hence it is that the Apostle saith, that they which are borne anew, doe walke according to the spirit, and not after the flesh; and not to sauour the things of the flesh, but the things of the spirit. And the chiefe affections of the flesh, are the loue of sinne, that is, the concupiscence of the flesh and contrariwise the hatred of righteousnes, and the law of God, which are not of the father, but of the world. Therefore the chiefe affections of regeneration and the spirit are the loue of righteousnesse & of the law of God, and the hatred of sinne. For that which is spoken chiefly of Christ: Thou hast loued righteousnes and hated iniquity; is to be vnderstood of all the members of Christ, endued with his spirit, because it is truely accomplished in them. Hence it is that Dauid who in himselfe did represent the disposition of all the regenerate, said of himselfe, *I haue loued thy law, thy law is in the middle of my heart, I haue hated all the workers of iniquitie, I will not sitte with the wicked.* Also Paul, *I am delighted*, saith he, *in the law of God, according to the inner man*: that is, in as much as I am borne a newe. And no man doubteth, but that both these affections are the effects of predestinatiō except he be ignorant that all these are the gifts of God: which as in time he bestoweth on his, so also he hath decreede to bestow them on them before the foundation of the world. *And from these two affections, beeing the first fruites of regeneration, ariseth a care and indeauour to doe good workes, that is, to flie sinne, and to fulfill the lawe of God: which is the seauenth effect of Predestination.* For he which hateth any thing from his heart, he taketh heede of it as much as he can, and he flieth from it, and eschewth it: and on the contrary, he which loueth any thing from his heart, that also he seeketh after, and endeauoureth himselfe to the compassing of it. Therefore the Apostle Iohn, maketh this a chiefe difference betweene the sonnes of God, and the children of the Deuill, that is, betweene them that are borne a new, and them that are not borne a new: that the children of God both loue and doe righteousnesse, & the children of the deuill loue sinne and doe it: as also the deuill sinned from the beginning: and Christ came to dissolue the workes of the deuill, namely, in his elect; for in the reprobate he leaueth them vntouched, because they are not giuen him of the father to be purged, borne a newe, & saued. Therefore seeing Christ was before ordained & predestinate to the doing of all these workes, and that there is no good wrought in vs, which was not pro-

Rom. 8. 30 Eph. 1. 4.

Eph. 1. 4. 5. 1oh. 3. 6.

Rom. 8. 1. and 5.

Psal. 119. 113. & 40. 5. & 101. 3 & 26 5. Rom. 7. 22

1 Ioh. 3. 7.

nided for vs in Christ from all eternitie: it is a cleare case, that the care also of doing good workes, is an effect of predestination. And the Apostle plainely teacheth it
Eph. 2.10. when hee saith, that wee were created in Christ to good workes, which God hath prepared that we might walk in them. To this purpose serueth that which the A-
Eph. 1.4. 2.Tim.1. 19. postle deliuereth of *loue vnfained*, to which he sheweth, that wee were elect; and of a
Tit. 1.15. *good conscience*: which he makes the inseperable companion of the faith of the elect. Lastly, of *a pure heart*, which hee ascribeth to the elect, considering the vnfaithfull haue nothing cleane in them, and that their minde and conscience is defiled. Now that this care to doe good workes, is
2.Pet. 1.10 necessarie in all the elect, Peter sheweth it, when hee bids vs endeauour to make our election and calling sure by good workes, as some copies haue it. But to whome shall we make it sure? not vnto God, (for it was sure vnto him before the foundation of the world) but vnto our selues; and to our neighbours. And this is one of the chiefest vses of good workes, that by them, not as by causes, but as by effects of predestination and faith, both wee, and also our neighbors are certified of our electiō, and of our saluation too. Furthermore, considering whiles we haue a care to glorifie God, to doe good workes, and wee will not be conformable to the world in the wickednes of it, neither submit our selues to our flesh and Sathan: the flesh, the world and Sathan, doe perpetually warre against vs; and therewithall it commeth to passe, they beeing most valiant enemies, that either we are ouercome, or at the least in fight are foiled.

And therfore we are constrained to flie vnto the Lord, and to craue his assistance:
8 *therefore the eight effect of our predestination is the calling vpon God, that in this fight he would giue vs ayd against the Deuill, the worlde, and the flesh.* For this is the propertie of the spirit, which the elect haue to stir them vp to praier: for the spirit it selfe maketh request for vs, *with gronings that can-*
Rom. 8.20 *not bee vttered*, that is to say, it mooueth vs to make request. And because we are sōs,
Gal. 4.6. God hath sent the Spirit of his sonne into our hearts, crying Abba, Father. And
Psal. 50.15 God biddeth vs call vpon him in the day of tribulation, promising to heare vs. From these proceedeth, *the ninth effect of predestination, namely, a perpetuall repentance for our*
9 *daily slippes, and a continuall desire to be bettered in godlinesse.* So that also for this cause chiefely, we heartily desire to be dissolued out of this world, and to bee with Christ for this ende, that we might sinne no more. For this is a thing proper to the elect of God euen nowe borne anew: as we may see in the Apostle, who speketh thus in the name of all the regenerate: O miserable Rom. 7.24
man that I am, who shall deliuer me trō the bodie of this death? And againe I desire to be dissolued, and to be with Christ. *From* Phil. 1.23.
this ninth effect proceedeth the tenth, namely, 10.
a desire that Christ may come, and make an ende of all our miseries and sinnes, and perfectly restore his owne kingdome. That this is
2.Tim. 4.8 proper to the elect, the Apostle sheweth, when hee saith, that they loue the comming of the Lord: and Iohn bringeth in the spouse of CHRIST, crying, *Come*
Apoc. 22. 17.20. *Lord Iesus, come quickly.* Yea, and Christ himselfe hath taught vs to pray: *Let thy*
Math. 6. 10. *kingdome come.* And because that they which pray on this wise, are also heard according to Gods promise: *In the day of*
Psal. 50.15 11. *tribulation call vpon me, & I will heare thee:* *hence appeareth the eleuenth effect of Predestination, true patience, that is, not onely true comfort, but also a reioycing in aduersitie:* as
Rom. 5.3. and 8.28. *the Apostle describeth it. And therefore a certaine taking vp of courage and recouery of strength against his enemies: whereby it commeth to passe, that all things turne to the saluation of the elect.* For the elect, albeit they be often beaten downe in fight, yet because Christ speedily sendeth ayde from heauen vnto them, they rise vp couragiously, and begin againe the fight against sinne and the deuill, and all other the enemies of Christ: and they *fight so long, till*
12. *they be made conquerers, and are assured of the victorie, and of the crowne: which assurance also is an effect of predestination giuen*
Rom. 8.31 *to all the elect.* For what (saith the Apostle) shall wee say to these things? If God bee on our side, who can bee against vs? Therefore our Lord Iesus teacheth, that the elect can not be seduced, and so perish, no not by the cunning of Antichrist, and his miracles. And *lastly, hence appeareth*
Mat. 24.24 13. *that last effect of predestination, which we can obtaine in this life, the gift of perseuerance,* vnto the ende in faith; & a true confessiō of Christ, ioyned with a manifold care to liue a godly life, and a desire to glorifie him. For this gift is bestowed vpon all the elect, as the Lord promised by Ie-
Ier. 32.40 remie: I will put my feare into their hearts, that they may not depart from me.

And

And when they ſhall come to the ende of their liues, they ſhall bee receiued into the heauenly glory, vntill ſuch time, as their bodyes alſo beeing raiſed vp, they may take full poſſeſſion of eternall life. Thus wee ſee that it is very certaine, that thoſe which are elected to eternall life, are alſo predeſtinate to vſe thoſe meanes, by which as by certaine ſteps & ſtaiers, they climbe into that heauenly dwelling place. And therefore that wee were predeſtinate to theſe meanes, namely Faith, Iuſtification, and good workes, becauſe we were elected to eternall life, according to the purpoſe and grace of God.

III. The vſe of this doctrine,

Wherefore by this meanes the doctrine alſo of the Pelagians is confuted as touching predeſtination to life, by our faith and workes, which God foreſaw wee ſhould doe. Whereas on the contrarie, therefore God did predeſtinate vs to faith and good workes, becauſe hee did chooſe vs to eternall life. For the Apoſtle ſaith not, I obtained mercy, becauſe I was faithful, or becauſe I ſhould be faithful, *but that I might be faithfull.* 2. Cor. 7. 25. Neither, ſaith he, that wee are elected in Chriſt, becauſe wee ſhould bee holy and without blame, *but that we might be holy and without blame.* Eph. 1. 4. & 2. Tit. 2. 11. Neither doth hee ſay, that we were created in Chriſt, becauſe we did or ſhould doe good works: but we were created to good workes: *which God prepared that we might walke in them,* Laſtly, he ſaith not, that the grace of Chriſt appeared, becauſe wee were to liue ſoberly, iuſtly, and godly, but that it therefore appeared, that we denying all vngodlines, & the luſts of this world, *might liue ſoberly, iuſtly, and Godly in this preſent world.* Wee ſee therefore, that by this doctrine, that wicked opinion is ouerthrowne, which teacheth that we doe preuent the grace of God by our merites which God foreſawe. And on the contrary, here wee ſee, howe foully the bellygods of this world are deceiued, which reaſon thus: if wee bee predeſtinate to eternall life, and our predeſtination be certaine & vnchangeable, what neede we endeauour our ſelues, beleeue, or doe good workes? for howſoeuer it fall out, and howſoeuer the elect doe liue, vndoubtedly they cannot periſh, becauſe they are predeſtinate to eternall life. Alas poore wretches, they ſee not, that they ſeuer thoſe things that are to be conioyned, namely the ende and the meanes of the ende: and that they breake the chaine, which in no wiſe either cā or muſt be looſed, whilſt that they ſeuer their calling & iuſtification: yea, and Faith too & good workes, from predeſtination and glorification. As though God did glorifie them whom hee did predeſtinate, before he called and iuſtified them: yea, and before they can beleeue, and ſhewe their quicke and liuely faith by workes. Contrariwiſe, let vs learne what our dutie is. If any be elect to eternall life, they alſo are predeſtinate to the meanes by which they come vnto it. And we beleeue (as wee are bound to doe) that wee are predeſtinate to eternall life: and therefore we muſt alſo beleeue, that wee haue beene elected to faith and good workes, that by them, as by certaine ſteps, we might be brought to eternall life. And therefore ſo farre muſt wee bee from neglecting Faith, and the meanes of good workes: and of a holy life; that contrariwiſe, it is rather our dutie, to keepe faith in a good conſcience, & to be conuerſant in good works, which God hath prepared, that wee might walke in them. And becauſe we can neither attaine to the ende, nor the meanes that bring vs therevnto of our ſelues: Therefore it is our part to craue them at Gods hands by prayer, that he would giue vs faith, and a care to doe goods workes, and increaſe them in vs. Neither muſt we onely aske them, but alſo certainely truſt that we ſhall obtaine them for Chriſt his cauſe. For if for all them which are predeſtinated to eternall life, God hath prepared faith, by which they may beleeue, and good works to walke in: therefore if wee beleeue (as by Gods commandement we are bound) that wee are in Chriſt elected to eternall glorie: we muſt alſo be perſwaded, that before wee depart hence, hee will giue vs true repentance, encreaſe true faith, inflame vs with Ioue: laſtly, that he will miniſter vnto vs aboundantly all things in Chriſt, to obtaine the ende. Yea, this confidence alſo and prayer, it is one effect of predeſtination, by which wee get the reſt. Therefore this doctrine wee muſt holde, that predeſtination to eternall life doth not take away the meanes of obtaning it, but rather eſtabliſh them. And therefore both theſe principles are true, namely, that the elect to life cannot periſh: & vnleſſe a man beleeue in Chriſt, & perſeuere vnto the ende in this faith working by loue, he ſhal periſh The reaſon is, becauſe in predeſtinatiō, the meanes & the end of it are ſo ioyned togither, that the one cānot be ſeuered frō the Ioh. 3. 36.

other. Wherefore whosoeuer holdeth not the meanes vnto the ende (amongst which faith is one) it is manifest, that hee was neuer predestinate & therefore must needs perish: as on the cõtrarie, he which holdeth faith, must needs be saued. So the truth of these propositions is euident: Hee which beleeueth in the son hath life eternall: contrariwise, hee which beleeueth not in the sonne, the anger of God remaineth vpon him, because as a constant faith is a signe of election: so obstinate infidelitie is a token of reprobation.

FINIS.

Bradfords answer to Careles.

Carles. *I am troubled with feare that my sinnes are not pardoned.*

Bradford. They are, for God hath giuen thee a penitent and beleeuing heart: that is an heart, which desireth to repent and beleeue. For such an one is taken of him (he accepting the will for the deede) for a penitent and beleeuing heart indeede.

Trin. vni Deo gloria.

5 DE 60

A

DIRECTION

FOR THE GOVERNMENT
OF THE TONGVE
according to Gods word.

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sitie of CAMBRIDGE. 1605.

To the Reader.

CHristian Reader, lamentable and fearefull is the abuse of the tongue among all sortes and degrees of men every where. Hence daily arise manifold sinnes against God, innumerable scandals and grievances to our brethren, It would make a mans heart to bleede, to heare and consider howe Swearing, Blaspheming, Cursed speaking, Railing, Backbiting, Slandering, Chiding, Quarrelling, Contending, Iesting, Mocking, Flattering, Lying, Dissembling, Vaine and idle talking overflow in all places, so as men which feare God had better be any where then in the companie of most men. Well then, art thou a man which hast made little conscience of thy speech and talke? repent seriously of this sinne, and amend thy life least for the abusing of thy tongue thou crie with Dives in hel. Send Lazarus that he may dippe the tip of his finger in water and coole my tongue. And if thou be one which hast care to order thy selfe in speech and silence according to Gods word, oh, doe it more. For what a shame is it, that men with the same tongue wherwith they confesse the faith and religion of Christ, should by vaine and ungodly speech vtterly denie the power thereof? And for thy better helpe herein, I have penned these few lines following, concerning the Government of the Tongue. Vse them for thy benefit, and finding profit thereby, give glorie to God.
Cl. I. XCII. Decemb. 12.

W. Perkins.

BRITISH MUSEUM

OF THE GOVERNMENT OF THE TONGVE.

CHAP. I.

Of the generall meanes of ruling the Tongue.

THE gouernment of the tongue is a vertue pertaining to the holy vſage of the tongue according to GODS word.

And for the well ordring of it, two things are requiſite: a pure heart, & skill in the language of Canaan.

The pure heart is moſt neceſſarie, becauſe it is the fountaine of ſpeech & if the fountaine be defiled, the ſtreames that iſſue thence can not be cleane.

Math.25.29. And becauſe the heart of man by nature is a bottomles gulfe of iniquitie, two things are to be knowne: firſt, how it muſt be made pure: and then how it is alwaies afterward to be kept pure.

The way to get a pure heart is this. Firſt, thou muſt ſeriouſly examine thy life and thy conſcience, for all thy ſinnes paſt: then with a heauie & bleeding heart confeſſe them to God, vtterly condemning thy ſelfe. Thirdly, with deepe ſighes and groanes of ſpirit crie vnto heauen to God the father, in the name of Chriſt for pardon, I ſay, for pardon of the ſinnes, as it were for life and death, and that, day and night till the Lord ſend downe from heauen a ſweete certificate into thy perplexed conſcience by his holy ſpirit, that al thy ſinnes are done away. Now at the ſame inſtant in which pardon ſhall be graunted, God likewiſe will once againe ſtretch forth that mightie hand of his, wherby he made thee when thou waſt not, to make thee a new creature, to create a new heart in thee, to renue a right ſpirit in the, and to ſtabliſh thee by his free ſpirit. For whome he iuſtifieth, them alſo at the ſame time he ſanctifieth.

The purified heart appeareth by theſe ſignes. I. If thou feele thy ſelfe to be diſpleaſed at thine owne infirmities and corruptions, and to droope vnder them as men doe vnder bodily ſickeneſſe. II. If thou begin to hate and to flie thine owne perſonall ſinnes. III. If thou feele a greefe & ſorrow after thou haſt offended god. IV. If thou heartily deſire to abſtaine from all manner of ſinne. V. If thou be carefull to auoide all occaſions and entiſements to euill. VI. If thou trauel and doe thine endeauour in euery good thing. VII. If thou deſire and pray to God to waſh and rinſe thine heart in the blood of Chriſt.

When the heart is pure, to keepe it ſo is the ſpeciall worke of faith, *which purifieth the heart.* Act.15.9.

Faith purifieth the heart by a particular applying of Chriſt crucified with all his merits. *Eliſha when he went vp and lay vpon the dead child, and put his mouth to his mouth,* 2.king.4.34. *and his eies vpon his eies, and his hands vpon his hands, and ſtretched himſelfe vpon him, the fleſh of the child waxed warme: Afterward Eliſha roſe and ſpread himſelfe vpon* Verſ.35. *him the ſecond time: then the child neezed ſeuen times & opened his eies.* So muſt a man by faith euen ſpread himſelfe vpon the croſſe of Chriſt, applying hands and feete to his peirced hands and feete, & his wretched heart to Chriſts bleeding heart, and then he ſhal feele himſelfe warmed by the heat of Gods ſpirit, and ſinne from day to day crucified with Chriſt, and his dead heart quickned and reuiued. And this applying which faith maketh is done by a kind of reaſoning which faith makes thus. Hath God of his mercie giuen his owne ſonne to be my Sauiour, to ſhed his blood for me: and hath he of his mercie granted vnto me the pardon of all my ſinnes? I will therefore endeauour to keepe my heart & and my life vnblameable that I doe not offend him heereafter in word or deede, as I haue done heretofore.

The language of Canaan is, whereby a Iſa.19.18. Rom.15.6. man endued with the ſpirit of adoption, vnfainedly calleth vpon the name of God in Chriſt, and ſo conſequently doth as it were, familiarly talke and ſpeake with God. This language muſt needs be learned, that the tongue may be well grounded. For man muſt firſt be able to talke with God, before he can be able wiſely to talke with man. For this cauſe when men are to haue communication one with another, they are firſt of all to be carefull that they often make their praiers to God that he would giue and bleſſe them in Pſal.141.3. their ſpeeches, as Dauid did, *Set a watch, O Lord, before my mouth, and keepe the dore* Pſal.51.17. *of my lippes.* And againe *O Lord open thou my lippes and my mouth ſhall ſhew forth thy praiſe.* Where we may ſee, that the mouth

is as it were locked vp from speaking any good thing, vntill the Lord open it. And Paul hauing the gift of ordering his tongue in wonderfull measure, yet desireth the Ephesians *to pray for him, that vtterance might be giuen him*, and good reason, *because God ruleth the tongue.* Eph.6.19. Prou.16.1.

CHAP. II.

Of the matter of our speech.

THe gouernment of the tongue containeth two parts: holy speech, and holy silence. In holy speech must be considered the matter of our speech, and the manner.

The matter is commonly one of these three: either God, our neighbour, or our selues.

As concerning God, this caueat must be remembred, that the honourable titles of his glorious Maiestie be neuer taken into our mouthes, vnlesse it bee vpon a weightie and iust occasion, so as we may plainely see that glorie will redound to him thereby: and for this cause the third commandement was giuen, that men might not *take vp the name of God in vaine*, that is, rashly and lightly. Exod.20.7.

And therefore lamentable and fearefull is the practise euerie where. For it is a common thing with men to begin their speech, and to place titles of Gods most high Maiestie in the fore-front almost of euery sentence by saying, *O Lord! O God! O good God! O mercifull God! O Iesus! O Christ, &c.* If a man be to say any thing, he will not say, *Yea*, or *Nay*; but, *O Lord yea*: or, *O Lord nay.* If a man be to reproue his inferiour, he will presently say, *O Lord haue mercy on vs, what a slow backe art thou? what a lie is this? &c.* An earthly Prince, if hee should haue his name so tossed in our mouthes at euery worde, would neuer beare it, and how shall the euerliuing God suffer it? nay how can he suffer it? I say no more, but thou with thy selfe thinke how: for in the third commandement the punishment is set downe, *That he wil not hold him guiltlesse that taketh his name in vaine.* And the Angels in reuerence to Gods Maiestie couer their faces, Isai.6.2.

Concerning our neighbour, we are to consider whether the thing, which we are about to speake, be good or euill.

This being weighed, if it be good, and so commendable, then we are readily and cheerefully, and that vpon euerie occasion to vtter it, especially in his absence, whether he be a freind or a foe: as Saint Iohn writeth of Demetrius. *Demetrius* (saith he) *hath good report of all men, and of the trueth it selfe: yea, and we our selues beare record, and ye know that our testimonie is true.* 1 Iohn.3.12.

As for the euill which any shall know by his neighbour, he is in no wise to speak of it, whether it be an infirmitie or a grosse sin, vnlesse in his conscience he shall find himselfe called of God to speake.

A man is called to speake in three cases: First, when he is called before a Magistrate and is lawfully required to testifie the euill which he knoweth by another. II. When any is to admonish his brother of any fault for his amendment. III. When the hurt or danger that may arise of the euill is to be preuented in others. As a man may say to one well disposed, Take heed of such a mans company: for he is giuen to such or such a vice.

To this ende, they of the *house of Cloe* doe certifie Paul of the disorders in Corinth. 1.Cor.1.11. And *Ioseph certified his father of his brethrens slander*, In this case all treasons are to be reuealed as tending to the ruine of the whole commō wealth. Thus *Elisha reuealeth the secret of the king of Syria.* Gen.37.2. 2.King.6.8.

And if it shal be thought conuenient to mention the euill which we know by any man, it must bee done only in generall manner: the person and all circumstances, which will descrie the person concealed.

Concerning things which are secret in our neighbour, we are not to be suspitious, but to suspend both speech and iudgment. *Loue suspecteth no euill. Iudge nothing* (saith Paul) *before the time, vntill the Lord come, who will lighten things that are hid in darkenes, and make the councels of the heart manifest.* Augustine hath a good and speciall rule to this purpose, that ther bee three things of which we must giue no iudgement: Gods predestination, the Scriptures, and the estate of mē vncalled. 2.Cor.13. 1.Cor.4.5. Aug.lib.10. confess.3.

As touching a mans selfe, he is neither to praise nor dispraise himselfe. As Salomō saith, *Let another praise the, and not thine owne mouth: a stranger, and not thine owne lippes.* Yet otherwhiles the times doe fall out that a mā may vse an holy kind of boasting, especially when the disgrace of the person is the disgrace also of the gospell, and of religion, and of God himselfe: as Paul did. *but wherein* (saith he) *any will vse boldnesse* (*I speake foolishly*) *I will vse boldnes. They are Hebrewes so am I, &c.* Prou.27.2. 2.Cor.11.21.

Chap.

CHAP. III.

Of the manner of our ſpeech, and what muſt be done before we ſpeake.

THus much of the matter of our ſpeech. Now followeth the maner. In the maner of our ſpeaking three things are to be pondered: what muſt bee done before we ſpeake; what in ſpeaking: what after we haue ſpoken.

Before wee ſpeake, conſideration muſt be vſed of the thing to be ſpoken, and of the ende. Iames requireth that men *ſhould* Iam.1.19. *be ſlowe to ſpeake, and ſwift to heare.* Salomō ſaith, *He that anſwereth a matter before* Prou.18.13. *he heare it, it is folly & ſhame to him.* The minde is the guid of the tongue: therefore men muſt conſider before they ſpeake. The tongue is the meſſenger of the heart and therefore as oft as we ſpeake without meditation going before, ſo oft the meſſenger runneth without his errand. The tongue is placed in the middle of the mouth [a]and it is compaſſed in with lips & teeth as with a double trench, to ſhew vs, how we are to vſe heede and preconſideration before we ſpeake: and therefore it is good aduiſe, to keepe the key of the mouth not in the mouth but in the cupbord of the mouth. Auguſtine ſaith well, that as in eating and drinking men make choice of meates: ſo in manifold ſpeeches we ſhould make choice of talke.

a. Chryſ. hom. 22. ad pop. Antioch.

Lib. de na: & grat.

Here are condemned idle words, that is, ſuch wordes as are ſpoken to little or no ende or purpoſe. And they are not to bee eſteemed as little ſinnes, when as men Mat.12.36. *are to giue account of euery idle word.*

CHAP. IV.

What is to be done in ſpeaking; and of wiſedome.

WHen wee are in ſpeaking, two things are to bee practiſed: firſt, care muſt be had of the ſpeech, that it be *gratious*: ſeondly, it is to bee vttered with conuenient bonds of truth.

The ſpeech is gratious when it is ſo vttered, that the graces of God wrought in Coloſſ.4.6. the heart by the holy Ghoſt, are as it were pictured and painted forth in the ſame: for ſpeech is the very image of the heart.

Contrary to this is *rotten ſpeech*, that is, Eph.4.29. ἀσαπρος. all ſuch talke as is void of grace which is the heart and pith of our ſpeech.

And by this it appeareth, that no voice can be named but with diſliking: & herevpon in Scriptures when by occaſion a Eph.5.3. Pſal.16.4. vice ſhould bee named, in token of a loathing thereof, the name of the vice is omitted, and the name of the contrarie vertue vſed in the roome thereof, as in theſe wordes: *for Iob thought, It may bee that my ſonns haue ſinned and bleſſed*, that is, Iob.1.5. *blaſphemed God.* This beeing true, then by proportion the viſible repreſentation of the vices of men in the world, which is the ſubſtance and matter whereof playes and 1.Kin.21.10. enterludes are made, as much more to be auoided.

Gods graces, which wee are to ſhew forth in our communication are theſe: 1,2,3,4,5, 6,7,8,9, Wiſdome, Truth, Reuerence, Modeſtie, Meekenes, Sobrietie in iudgement, Vrbanitie, Fidelitie, Care of others good name: and let vs conſider of them in order.

Wiſdome in our ſpeech is a goodly ornament. The Apoſtles when they waited for the holy Ghoſt in Ieruſalem, it deſcended vpon them in the forme of fierie tongues: and then it is ſaide that *they ſpake as the holy Ghoſt gaue them vtterance in Apophthegmes orwiſe ſentences.* And he that Act.2.4. ἀποφθέγγεται. gouerns his tongue wiſely *addeth doctrine* λογίας. *to the lips*, that is, ſo ſpeaketh, as that others Prou.6.23. be made wiſe thereby.

This wiſdome is then ſhewed, when a man can in iudgement apply his talke, & as it were in good manner make it fit to all the circumſtances of perſons, times, places, things. *A foole powreth out all his minde, but a wiſe man keepeth in till afterward. A word* Pro.15.11 *ſpoken in his place, is like apples of gould with pictures of ſiluer.*

Now he that would haue his ſpeech to be wiſe, muſt firſt of all himſelfe become a wiſe man. And the wiſe man of whome the holy ſcriptures ſpeake, is a godly man, and ſuch an one as ſerueth God: becauſe this feare of God is the *beginning and head* Prou.1.7. Eccl.12.13 *of wiſdome*: as one the contrarie, the foole, Pſal.14.1. and 38.5. whereof the Scripture often ſpeaketh, is Gen 34.7. the vngodly perſon, that maketh no conſcience of any ſinne. And indeede ſuch an one is the moſt ſenſles foole of all. Hee that ſhall euer and anon bee caſting himſelfe into the fire and water, and runne vpon dangerous places to breake his legges, armes, necke: and further ſhall take pleaſure in doing all this, is either a foole or a mad man. Now the vngodly man as oft as he ſinneth, hee endeuoureth as much as in him lieth to pitch his ſoule into hell, and whereas hee taketh pleaſure in ſinne, hee ſports himſelfe with his own deſtruction.

Furthermore the man fearing God muſt haue two things in his heart: a perſwaſion

ſwaſion of gods preſence; and Awe.

The perſwaſion of Gods preſence is, whereby a man is continually reſolued, that whereſoeuer he is, he ſtandeth before God, who doth ſee euen into the ſecrets of his heart. This was in Cornelius: *Nowe therefore (* ſaith he *) we are in Gods preſence to heare al things that are commanded thee of God.* Act.10.33

Awe in regard of God, is that whereby a man behaueth himſelfe reuerently, becauſe he is in Gods preſence.

Awe is either in regard of ſinne, or of chaſtiſements.

Awe in reſpect of ſinne, is when one is afraide to ſinne, fearing not ſo much the puniſhment, as ſinne it ſelfe, becauſe it is ſinne. For he feareth God indeede which is of this mind, that if there were no Iudge to condemne him; no hell to torment him; no deuil nor conſcience to accuſe him; yet he would not ſinne becauſe Gods bleſſed Maieſtie is by it offended and diſpleaſed: and if he had it in his choiſe, whether he would ſinne or looſe his life, hee had rather die then willingly & wittingly ſinne againſt God. This awe beeing in Ioſeph, was the cauſe that mooued him not to cõmit folly with Putiphars wife. *Howe then* (ſaith he) *can I doe this great wickednes, and ſinne againſt God?* Gen.39.9.

Awe in chaſtiſments is, when one humbleth himſelfe vnder the mightie hand of God with all meekenes and patience, when God laieth his hand on him more or leſſe. When Shemi came foorth and curſed Dauid, & flung ſtones at him, what did hee? truely hee ſtood in awe of God, and therefore ſaid, *What haue I to doe with you, yee ſonnes of Zeruiah? for hee curſeth, euen becauſe the Lord hath bidden him curſe Dauid, who dare then ſay, Wherefore haſt thou done ſo?* 2.Sa.16.10.

When a man is thus made wiſe, that is, righteous, and fearing God, hee is ſo guided by the ſpirit of feare, that he can not but ſpeake wiſely. Salomon ſaith, *The lippes of the righteous know what is acceptable: but the mouth of the wicked ſpeake froward things.* And againe. *The heart of the wiſe guideth the mouth wiſely.* Pro.10,31.

Contrarie to this is fonde and fooliſh talke: an example hereof we haue in Luke where Pilate wanting the feare of God, ſaith, *I finde no fault in Chriſt: let vs therefore chaſtiſe him, & ſend him away.* Whereas he ought to haue reaſoned thus: *I finde no fault in him: therefore let vs ſend him away without chaſtiſement.* Luk.23.14

CHAP. V.

Of truth, and of Reuerence in ſpeech.

TRuth of ſpeech is a vertue whereby a man ſpeaketh as he thinketh: and ſo conſequently, hee ſpeaketh as euery thing is, ſo farre forth as poſſibly hee can. It is made a note of a righteous man, *to ſpeake the truth from the heart: and they that deale truly are Gods delight.* Pſal.15.2. Pro.12.22

This is alwaies required in al our doctrines, accuſations, defences, teſtimonies, promiſes, bargaines, councels: but eſpecially in Iudges and Magiſtrates ſitting on iudgement ſeat, becauſe then they ſtand in Gods ſtead, who is truth it ſelfe. Prou.17.7.

To this place belongeth *Apologie*, which is, when a Chriſtian called before a Magiſtrate, and ſtraightly examined of his religion, confeſſeth Chriſt boldly, and denieth not the truth. Mat.20,31

Contrarie to this, is lying, cogging, gloſing, ſmoothing, diſſembling: as for example, Gehazi, after he had receiued money and garments of Naaman the Syrian againſt Eliſhas will, he went and ſtood before his maſter, who ſaide vnto him, Whence commeſt thou, Gehazi? who making it nothing to lie for a vantage, ſmoothed it ouer finely, and ſaide, *Thy ſeruant went no whither.* To the like effect and purpoſe, report is made of a rich man that had two cheſts: the one whereof hee calleth *all the world*, the other his *friend*. In the firſt he putteth nothing: in the ſecond hee putteth all his ſubſtance. When his neighbour came to borrowe mõnie, hee vſeth to anſwer, truly I haue neuer a pennie in all the world, meaning his emptie cheſt, but I will ſee (ſaith hee) what my friend can doe, looking thereby for intereſt by the money out of his other cheſt. 1.king.5.25.

This vice is very common, and it is a rare thing to finde a man that maketh a conſcience of a lie.

Lying is, when a man ſpeaketh otherwiſe then the truth is, with a purpoſe to deceiue. Here note that there is great difference betweene theſe two ſpeeches, *It is an vntruth*, and *It is a lie*. The firſt may bee vſed when a man ſpeaketh falſhoods. But in vſing the ſecond, wee muſt be heedie & ſparing: for when a man is chalenged for a lie, three things are laid to his charge. I. That he ſpeaketh falſly. II. That hee is willing to doe ſo. III. That he hath a deſire and purpoſe to deceiue.

Queſt. Whether may not a man lie, if it be for the procuring of ſome great good

to

to our neighbour, or to the whole countrey, where we are?

Anſ. No: Reaſons are theſe. I. Lying
[a] Iam.3.12 is forbiddē, [a] *as an abomination to the Lord.*
Pro.12.22
[b] Rom.3.8 II. [b] *Secondly we are not to doe any euil that good may come thereof.* III. He which lyeth, in ſo doing cōformeth himſelfe to the
[c] Ioh.8.44 deuil, who [c] is a lier and the father thereof.

Obiect. I. Such lying is for our neighbours good and not againſt charitie.

[d] 1.Cor.13 6 *Anſ.* No: for [d] *charitie reioyceth in the truth.*

Obiect. II. The holy Scriptures haue mentioned the lies of the Patriarkes

Anſ. We muſt not liue by examples againſt rules of Gods word.

Obiect. III. Rahab and the midwiues of Egypt in ſauing the ſpies, and in preſeruing the Iſraelites infants vſed lying, & are commended for their facts.

Anſ. They are commended for their, faith, not for their lying. The workes which they did, were excellent works of mercie, and therefore to be allowed: and the doers failed onely in the manner of performing them.

As truth is required in ſpeech, ſo alſo reuerence to God and man.

Reuerence to God is, when we ſo ſpeak of God and vſe his titles, that we ſhewe reuerence our ſelues, & mooue reuerence in others. *If thou will not keepe:* (ſaith the
Deut.28. 58. Lord) *and doe all the words of this law (that are written in this booke) and feare the glorious and fearefull name, THE LORD THY GOD, then the Lord will make thy plagues wounderfull.*

Here take heede of all manner of blaſpheming, which is, when men vſe ſuch ſpeeches of God, as doe either detract any thing from his Maieſtie, or aſcribe any thing to him, not beſeeming him: a ſinne of all other to be deteſted. Reaſons. I. A blaſphemer is viler then the reſt of the creatures: for they praiſe god in their kind and ſhew forth his power, goodneſſe, and wiſdome: but he diſhonoureth God in his wretched ſpeech. II. He is as the madde dogge that flieth in his maſters face, who keepeth him and giueth him bread. III. thirdly Cuſtome in blaſphemies ſheweth a man to be the child of the deuill, and no child of GOD as yet. A father lying on his death bedde, called the three children to him which he kept, and told them that one onely of them was his owne ſonne, and that the reſt were onely brought vp by him: therefore vnto him he gaue all his goods: but which of theſe was his naturall ſonne he would not in any wiſe declare. Whē he was dead, euery one of the three children pleaded that he was the ſonne, & therefore that the goods were his. The matter being brought before a Iudge could not be ended: but the Iudge was conſtrained to take this courſe: he cauſed the dead corpes of the father to be ſet vp againſt a tree, and commanded the three ſonnes to take bowes and arrowes, and to ſhoote againſt their father and to ſee who could come neereſt the heart. The firſt & ſecond did ſhoote at their father and did hitte him, the third was angry with both the other through naturall affection of a child to a father, and refuſed to ſhoote. This done, the Iudge gaue ſentence that the two firſt were no ſonnes, but the third onely, and that he ſhould haue the goods. The like triall may be vſed to knowe who be Gods children. Such perſons with whome blaſpheming is rife, are very deuils incarnate, and the children of the deuill, who rende God in peeces, and ſhoote him through with their dartes, as it is ſaid of the Egyptian when he blaſphemed, that he *ſmote or pierced through Gods Name.* Leu.24.11 vaikkobh. Magiſtrates and rulers ſeuerally puniſh ſuch as abuſe their names, and they doe it iuſtly: howe much leſſe then ſhould blaſphemers of Gods name eſcape without great puniſhment?

Againe here we muſt be warned to take heede of that cuſtomable ſwearing, and alſo of periury. It is a very ſtraunge ſinne: for the periuried perſon doth not onely ſinne himſelfe but withall he endeauoureth to intangle God in the ſame ſin with himſelfe.

Further, take heede leaſt thou doeſt either make or recite the ieſts which are contriued out of the phraſes of Scripture: which are very many and very vſually re- Ex.30.31. hearſed in companie. The Oyle where with the tabernacle and the Arke of the Teſtament and the Prieſts were annointed, was holy: and therefore no man might put it to any other vſe, as to annoint his owne fleſh therewith, or to make the like vnto it. [a] Pilate a poore Painym when hee [a] Ioh.19.8 heard the name of the ſonne of God, *was afraid*: and wee much more ought to tremble at the word of God, not to make our ſelues merie with it. And therefore the ſcoffing of Iulian the Apoſtata is very fearefull, who was wont to reach Chriſtians boxes on the eare, and withall, bidde

them

them turne the other, and obey their maſters commaundement, *Whoſoeuer ſhall ſmite thee on the right cheeke, turne to him the other alſo*. And hee denied pay and like reward to his ſouldiers that were Chriſtians, becauſe he ſaide hee would make them fit for the kingdome of heauen, conſidering that Chriſt had ſaid, *Bleſſed are the poore in ſpirit: for theirs is the kingdome of heauen.*

Mat. 5. 39.

Here alſo men muſt learne to take heede of all manner of charmes and enchantments, which cõmonly are nothing els but wordes of ſcripture or ſuch like, vſed for the curing of paines and diſeaſes both in men and beaſts. As for example, the firſt wordes of Saint Iohns Goſpel, *In the beginning was the Word, and the Word was with God &c.* are vſed to be written in a paper, and hung about mens necks to cure agues. But the truth is, ſuch kind of practiſes are deuilliſh. Patrons of charmes hold that in ſuch words as are either diuine or barbarous, is much efficacie. But whence is this efficacie from GOD? from men? or from the deuill? If it ſhall bee ſaid from God? we muſt know that the word vſed in holy manner, is the inſtrument of God to conuey vnto vs ſpirituall bleſſings, as faith, regeneratiõ, repentance: but it doth not ſerue to bring vnto vs corporall health. Well then, belike words take vertue from the ſpeaker, and are made powerfull by the ſtrength of his imagination. Indeede of this opinion are ſome Phyſitians as *Auicenna* and *Paracelſus*, who thinke that phantaſie is like to the ſunne, which worketh on all things to which his beames doe come, and the latter that by imagination miracles might bee wrought. But this opinion is fond, and the reaſons alledged for it are without weight. For imaginations are nothings but ſhadows of things. And as an image of a man in a glaſſe hath no power in it, but only ſerues to reſemble and repreſent the bodie of a man: ſo it is with the phantaſie and conceit of the mind, and no otherwiſe.

Paracl lib. de Tartaro

And if imagination haue any force, it is only within the ſpirits and humours of a mans owne bodie: but to giue force to worke in the bodies of other it can not; no more then the ſhadow of one bodie can ordinarily cure the bodie of an other on which it lighteth.

Wherfore words vſed in the way of bodily cure, be they in themſelues neuer ſo good, are no better then the deuills ſacraments: and when they are vſed to blind people, he it is, that comming vnder hand, worketh the cure, and by turning himſelfe into an angel of light, deludes them. But it were better for a man to die a thouſand times then to vſe ſuch remedies, which in curing the bodie, deſtroy the ſoule.

Laſtly auoide all imprecations and curſings, either againſt men or other creatures: for GOD in iudgement to puniſh ſuch curſed ſpeaking often, brings to paſſe ſuch imprecations: as may appeare in the Iewes, who at the arraignment of Chriſt, cried, ſaying, *His blood be vpon vs and our children*: which imprecation is verified vpon thẽ vnto this day. At *Newburge* in Germanie a certaine mother curſed her ſonne, ſaying, *Get thee away, I would thou mighteſt neuer come againe aliue*: the very ſame day he went into the water and was drowned. Againe, a mother brought her child to the Vniuerſitie of *Wittenberge*, by reaſon hee was poſſeſſed with an vncleane ſpirit: beeing demãded how it came to paſſe, ſhee anſwered in the hearing of many, that in her anger ſhe ſaid *The deuill take thee*, & thereupon preſently the child was poſſeſſed. And in our country men often wiſh the plague, the poxe, the peſtilence to their children, their ſeruants, their cattell: and often it falls out accordingly.

Mat. 27. 25

Lonicerus theat. hiſt. precept. 4.

idem.

In the daies of king Edward, certaine Engliſh ſouldiers (as I am certenly informed by a witneſſe then preſent) being by a tempeſt caſt vpon the ſands on the coaſt of France, gaue themſelues to praiers, and commended their ſoules to God, as in ſo greate danger it was meete: but one among the reſt, deſperatly minded went apart & cried out ſaying, *O gallowſe claime thy right, gallowſe claime thy right.* Now the ſaid partie among the reſt (as God would haue it) eſcaped ſafe to land; & afterward liuing ſome ſpace of time in France: returned againe to England, where he was hanged for ſtealing of horſes: and thus according to his deſire the gallowſe claimed her right.

Reuerence to man is in two reſpects, either becauſe he is created after the image of God, or becauſe he is aboue vs in age, gifts, authoritie.

In the firſt conſideration, men muſt haue care to giue ſuch names to children as are proper and fit, vſuall, and knowne: the ſignification whereof may admoniſh them of the promiſes of God, of godlines, or of ſome good dutie. And there be foure

allowed

allowed ends of giuing names. I. To preſerue the memorie of ſome thing by the name giuen, as Adam, Iſrael, Iſaac. II. To ſignifie ſomething to come, as Euah, Abraham, Iohn, Peter. III. To preſerue the name and memorie of parents & kinred, which was vſed in the birth of Iohn Baptiſt. This cuſtome may ſtill be retained, if there be a good example in the anceſtours that the child may follow. IV. That the life and profeſſion of good men may be reuiued in the tenuing of their names.

Here we muſt take heede, in no wiſe to giue to children, the proper names or titles of God, as Ieſus; Immanuel, &c.

Neither are the profeſſours of the Goſpel to be intituled by the names of ſuch as haue beene famous inſtruments in the Church, as to be called *Caluiniſts, Lutherans, &c.* 1. Cor. 12. 13. *Now this I ſay, that euery one of you ſaith, I am Pauls, & I am Apollos, I am Cephas, and I am Chriſts. Is Chriſt deuided? was Paul crucified for you? either were ye baptized in the name of Paul?*

And it is a bold parte of the peſtilent generation of Papiſts, who take to themſelues the name of *Ieſuites*, where as the like name of *Chriſtian* was giuen to the diſciples at Antioch not by the deuiſe of man, *but by diuine oracle.* Act. 11. 26. χρηματίσαι. ſic Ro. 11. 4.

As the changing of the name giuen in Baptiſme is not to be allowed; ſo the varying of it according to the varietie of language, (if neither hurt nor fraud to any be intended there by) is not vnlawfull. Vpon this ground Saul is called Paul: and Chriſt cals Simon his diſciple otherwhiles Cephas, otherwhiles Peter. And very worthy Diuines in this age, that their writings might be read of the aduerſaries, haue in like ſort without offence varied their names. Melanthon calls himſelfe Dydimus Faventinus, and Melangæus. Bucer intitles himſelfe Aretius Felinus: and Theodore Beze once writ himſelfe Nathaniel Nezechius.

Reuerence to a man as he is ſuperiour, is in vſing fit titles of reuerence. Sara is commended in Scriptures for obeying her huſband, and *for calling him Syr.* But exceſſe muſt here be auoided, whē titles of honour proper to God are giuen to men, as *head of the Catholike church* to the Pope, *Ladie and Queene of heauen* to the mother of Chriſt. This fault Chriſt reproueth in the yong man, ſaying, *Why calleſt thou me good? there is none good but God.* 1. Pet. 3. 6. Mat. 19. 18.

CHAP. VI.

Of Modeſtie and of Meekeneſſe.

MOdeſtie in ſpeech hath divers cauēats: firſt, if a man ſpeake any thing of himſelfe, that is, in his owne commendation, let him alter the perſon and ſpeake of himſelfe as of another: *I knew a man* (ſaith Paul, ſpeaking of himſelfe) *in Chriſt aboue fourteene yeares agoe, &c. which was taken vp into Paradiſe, & heard wordes which can not be ſpoken.* 2 Cor. 12. 2. And Iohn ſaith of himſelfe: *When Ieſus ſaw his mother, and the diſciple whom he loued, ſtanding by, &c.* Ioh. 19. 26. Here take heed of boaſting, wherby men imitate the deuill who ſaid, *All this power will I giue thee, and the glorie of thoſe kingdomes: for that is deliuered vnto me, and to whomſoeuer I will giue it.* Luc. 4. 6.

Againe, when a man ſhall haue occaſion to ſpeake of his owne faults and corruptions, let him ſpeake the vttermoſt againſt himſelfe, as Paul called himſelfe *the firſt of all ſinners.* But if he be to mention any thing of himſelfe, that may miniſter matter of commendation, let his ſpeech rather incline to the defect, then to the exceſſe as Paul ſaith, *I am the leaſt of the Apoſtles, which am not meete to be called an Apoſtle, becauſe I perſecuted the Church of God.* 1. Tim. 1. 13. 15. 1. Cor. 15. 9.

Secōdly, in mentioning of things which mooue bluſhing, we are to vſe as ſeemely wordes as may be choſen. Gen. 4. 1. *Afterward Adam knew Hevah his wife, which conceiued and bare Cain.* 1. Sam. 24. 4. *And when he came to the ſheepcoates by the way where there was a caue, Saul went in to couer his feete,* that is, to doe his eaſement.

Meekeneſſe alſo is required in communication, which is, when a man vſeth courteous and faire ſpeech. *Put them in remembrance, &c. that they be courteous ſhewing all meekenes to all men, for we our ſelues alſo were in times paſt vnwiſe, diſobedient. &c.* Tit. 3. 2. 3.

Meekeneſſe and gentlenes ſhewes it ſelfe in Salutations, Anſwers, and Reproofes.

For the firſt, daily experience ſheweth, that it maketh much for the maintaining of loue, to call men by their proper names or ſurnames. And this was a ſigne of ſpeciall fauour that God called *Moſes* by his proper name. Yet more conuenient it is to ſalute our betters by names of honour or office. Thus the diſciples call our Sauiour Chriſt *Rabbi*: and it was the vſuall manner among the Iewes, to call their betters *Adon*, that is, Lord, or Sir.

The formes of ſalutations are to be after the order practiſed in ſcripture. An Angel ſaluted Gedeon thus; *The Lord be with thee thou valiant man*. And Boaz came to Bethlehem, and ſaid to the reapers, *The Lord be with you*: and they anſwered, *The Lord bleſſe thee*. And the Angel ſaluted Marie, *Hayle, freely beloued, the Lord is with thee, &c.* Chriſt comming among his diſciples, ſaid, *Peace be among you:* and he taught them comming to any houſe to ſay, *Peace be to this houſe.*

Iud.6.12.

Ruth.2.4.

Luk.1.28.

12.13.

By this it appeareth, that our common formes of ſalutations are commendable: which are of diuers ſorts; as when one meets another, *God ſaue you*: when one goes away, *God be with you*: in the morning, *God giue you a good morning*: after noone, *God giue you a good euening*: when one is going on his iourney, *God ſpeede your iourney*: when one is working, *God ſpeede you*: in eating, *much good doe it you*: when one hath a new office, *God giue you ioy of your office*: when one is ſicke, *God comfort you, &c.*

And when children ſalute their fathers and mothers after this manner: *I pray you father bleſſe me*: *I pray you mother bleſſe me*: it is a ſeemely thing. For God hath made parents to be the inſtruments of bleſſing to their children, in nurturing them and praying for them: as the fifth commandement ſaith, *Honour thy father and thy mother, that they may prolong thy daies*. Now they prolong the childrens daies by praying to God for bleſſings on them, and by ſuch like duties.

It is an vſe in all places, when a man neeſeth to ſalute him by ſaying, *Chriſt help you*: But there is no cauſe why the wordes ſhould then be vſed more then at another time. The reaſons are, I. it is an olde cuſtome fetched from the Gentiles before Chriſt, and hath no ground at all: for they vſed with the like words to wiſh men health, becauſe they thought neeſing to be a ſacred and holy thing: and becauſe ſome take it to be a ſigne of vnhappie and euill ſucceſſe, which indeede is otherwiſe. II. If there be any danger in the brain before neeſing, when a man hath neeſed the danger is paſt, as learned phyſitians teach: therefore there is no cauſe of the vſing ſuch words then, more then at coughing.

Ariſt. de hiſt. anim. l.1.cap. 10. & probl. ſect. 33 Plin. l.28. cap.2.

Againſt the practiſe of ſaluating each other, ſome things may be obiected. I. Ioh. epiſt. 2. verſ. 10. *If there come any vnto you, and bring not this doctrine, receiue him not to houſe, neither bidde him, God ſpeede.* *Anſ.* This place doth not forbid common ciuilitie and curteſie of man to man: but onely familiaritie and acquaintance with heretickes: yea ſuch acquaintance and familiaritie as may ſeeeme to giue approbation and applauſe to their badde proceedings. II. Eliſha ſending Gehazi his ſeruant to lay his ſtaffe on the dead child of the Shunamite, bad him if he met any not to ſalute them, and if they ſpake to him not to anſwer them. 2. King. 4. 29. And when our Sauiour Chriſt ſent his Diſciples to preach in Iudea, he badde them *to ſalute no man by the way*, Luk. the 10.4. *Anſw.* The intent of theſe two places is not to forbid men to ſalute others, but rather to inioyne Gehazi and the Diſciples of Chriſt onely to omit for that time the practiſe of the duties of common courteſie, ſo farre forth as they might hinder or delay the performance of weightier affaires.

Our anſwers muſt be ſoft, that anger be neither kindled nor increaſed. *A ſoft anſwer puteth away wrath, but grieuous words ſtirre vp anger*. Nabal by churliſh language prouoked Dauid to wrath, but Abigail by the contrarie appeaſed him. *Gedeon ſpake gently to the men of Ephraim*, when they were angrie againſt him, and appeaſed them, For the text ſaith, *When he had thus ſpoken, then their ſpirits abated towardes him*. Therefore Salomon ſaith well, *A ioy commeth to a man by the anſwer of his mouth, but how good is a word in due ſeaſon?*

Pro.15.23.

1.Sam.25.7.8.

Iudg.8.3.

Now if any ſhall raile on vs, our dutie is not to raile againe. *Bleſſe them that perſecute you, bleſſe, I ſay, and curſe not. Be courteous, not rendering euill for euill, neither rebuke for rebuke, but contrariwiſe bleſſe, knowing that ye be thereunto called, that you ſhould be heyres of bleſſing*. This thing was notably practiſed by Dauid, Pſal. 109.4. *For my friendſhip they were my aduerſaries, but I gaue my ſelfe to praier*. And therefore in this caſe, either ſilence is to be vſed, or at the moſt, onely a iuſt and manifeſt defence of our innocencie to be made. Ezechias commaunded the people to be ſilent, and not to ſay any thing to the ſpeech of Rabſachai, now flattering, now threatning. When Eli ſpake hardly of Anna, & bad her put away her drunkennes, ſhe anſwered, *Nay my Lord I am a woman troubled in ſpirit, I haue neither drunke wine nor ſtrong drinke, but haue powred out my ſoule before*

Rom.12.14. 1.Pet.3.4.

2.Kin.18.36.

1.Sam.1.15.

before the Lord. Thus Ioseph cleares him-
Gen.40.15 selfe, saying, *I haue done nothing wherefore they should put me in the dungeon.* And Daniel to Nabuchodonosor, *Vnto thee, O king, haue I done no hurt.* And our Sauiour Christ
Dan.6.22. when the Iewes said vnto him, *Say wee not true, that thou art a Samaritane and hast a deuill?* answered, *I haue not a deuill, but I honour my father, and yee haue dishonoured me.*
Ioh.8.48, 49. And Paul being to make an Apologie for himselfe begins thus: *Mē & brethrē, I haue*
Act.23.1. *in al good cōscience serued God vnto this day.*

Now whē a man hath thus cleared himselfe, though his owne word in his owne behalfe take no effect, yet let him patiently commit his cause to God, who in time will manifest the truth, & bring it to light:
Psal.26. as Dauid did, *Iudge mee, O God,* (saith he,)
Psal.37.32 33. *for I haue walked in mine innocencie:* and againe, *the wicked watcheth the righteous, and seeketh to slay him; but the Lord wil not leaue him in his hād, nor condemne him when he is iudged.*

Meekenesse in reproofe is, when any shal admonish his brother of any fault for his amendment, with the like moderatiō that Chirurgiōs vse, who being to set the arme or legge that is forth of ioynt, handle it so tenderly, that the patient shall skant feele when the bone falls in againe. This counsell Paul giueth, *Brethren, if any man bee*
Gal.6.1. *fallen by occasion into any fault, yee which are spirituall, restore such a one* (or set him in ioynt againe,) *with the spirit of meekenesse.* This was practised by Abraham towards Lot, when their heardmen were at variāce, saying, *Let there be, I pray thee, no strife betweene thee and me, neither betweene mine*
Gen.13.8 9. *heardmen and thine: for we are brethren.*

And this is done foure waies. First, when we reproue a man generally, as Nathan
2.Sam.12. did Dauid by a parable. Secondly, when in the roome of a reproofe wee put an exhortation: in the exhortation insinuating an oblique reproofe, as when a man shall sweare in his talke, I shal not need alwaies to say, *Ye doe very ill to sweare, and so to dishonour god:* but I will lap it vp in the forme of an exhortation, as pills are lapt in sugar,
1.Tim.5.1 by saying, *Yea and nay, yea and nay shal serue among vs. Rebuke not an elder, but exhort him as a father, and yong men as brethrē,* saith Paul to Timothie. Thirdly, when the reproofe is propounded in a mans owne person, as though hee were faultie which
1.Cor.4.6. reproueth. Paul practised this: *Now these things, brethren* (saith he) *I haue figuratiuely applied to mine owne selfe and Apolles for your sakes, that ye might learne by vs, that no man presume aboue that which is written.* Fourthly, when the fault is directly reproued, but yet partly with prefaces, that wee
Gal.6.1. doe it of loue, that we wish wel to the partie, that we speake as cōsidering our selues, that we also are in dāger of the same fault: and partly by framing the reproofe out of the word of God, that the partie may see himselfe, rather to bee reproued by God, then by vs: after this manner the inferiour may admonish his superiour, especially when there is no other way of redresse, & he is to listen, yeelding himselfe tractable. Naamān is aduised by his seruant, who
1.kin.5.13 said, *Father, if the Prophet had commanded thee a great thing, wouldst thou not haue done it: howe much rather then, when he saith to thee, Wash, & be cleane? Then went he downe, and washed himselfe seauen times in Iordan.*

When any shall in this manner be admonished of a fault; they are to yeeld thēselues tractable and thankful, and be heartily glad of so good a friend. Notable is the speech of the Psalmist; *Let the righteous*
Psal.141.5 *smite me, it is a benefit: and let him reproone me, it is the chiefe ointment, let it not be wanting to my head.* And Salomon saith, *A re-*
Pro.17.10. *proofe entereth more into him that hath vnderstanding, thē an hundred stripes into a foole.*
Prob.27.5. And, *open rebuke is better then secret loue.*

CHAP. VII.

Of Sobriety, Vrbanitie, Fidelitie, and care of others good name.

SObriety in iudgement is, when a man either suspendeth his opinion of his neighbours sayings or doings, or els speaketh as charitably as he can, by saying as little as may bee, if the things be euil: or by interpreting all in better part, if the speech or action bee doubtfull. Therefore doe thus: despise not thy neighbour, but think thy selfe as bad a sinner, and that the like defects may befall thee. If thou canst not excuse his doing, excuse his intent, which may bee good: or if the deede bee euill, thinke it was done of ignorance: if thou canst no way excuse him, thinke some great temptation befell him, and that thou shouldst be worse, if the like temptatiō befell thee: & giue God thanks that the like as yet hath not befallen thee. Despise not a man being a sinner, for though he be euill to day, he may turne to morrow.

Here is condemned al headdy and rash iudgement, whereby men make thinges ei-
Math.7.1. ther worse then they are, or els they take & turne all things to the worse part. Thus the deuill dealt with Iob, saying, *Doth Iob*

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Ariſt. de hiſt. anim. l. 1. cap. 10. & probl. ſect. 33 Plin. l. 28. cap. 2.

Againſt the practiſe of ſaluating each other, ſome things may be obiected. I. Ioh. epiſt. 2. verſ. 10. *If there come any vnto you, and bring not this doctrine, receiue him not to houſe, neither bidde him, God ſpeede.* *Anſ.* This place doth not forbid common ciuilitie and curteſie of man to man: but onely familiaritie and acquaintance with heretickes: yea ſuch acquaintance and familiaritie as may ſeeeme to giue approbation and applauſe to their badde proceedings. II. Eliſha ſending Gehazi his ſeruant to lay his ſtaffe on the dead child of the Shunamite, bad him if he met any not to ſalute them, and if they ſpake to him not to anſwer them. 2. King. 4. 29. And when our Sauiour Chriſt ſent his Diſciples to preach in Iudea, he badde them *to ſalute no man by the way*, Luk. the 10.4. *Anſw.* The intent of theſe two places is not to forbid men to ſalute others, but rather to inioyne Gehazi and the Diſciples of Chriſt onely to omit for that time the practiſe of the duties of common courteſie, ſo farre forth as they might hinder or delay the performance of weightier affaires.

Our anſwers muſt be ſoft, that anger be neither kindled nor increaſed. *A ſoft anſwer putteth away wrath, but grieuous words ſtirre vp anger*. Nabal by churliſh language prouoked Dauid to wrath, but Abigail by the contrarie appeaſed him. *Gedeon ſpake gently to the men of Ephraim*, when they were angrie againſt him, and appeaſed them, For the text ſaith, *When he had thus ſpoken, then their ſpirits abated towardes him*. Therefore Salomon ſaith well, *A ioy commeth to a man by the anſwer of his mouth, but how good is a word in due ſeaſon?*

Pro.15.23.

1.Sam.24.7.8.

Iudg.8.3.

Now if any ſhall raile on vs, our dutie is not to raile againe. *Bleſſe them that perſecute you, bleſſe, I ſay, and curſe not. Be courteous, not rendering euill for euill, neither rebuke for rebuke, but contrariwiſe bleſſe, knowing that ye be thereunto called, that you ſhould be heyres of bleſſing*. This thing was notably practiſed by Dauid, Pſal. 109.4. *For my friendſhip they were my aduerſaries, but I gaue my ſelfe to praier*. And therefore in this caſe, either ſilence is to be vſed, or at the moſt, onely a iuſt and manifeſt defence of our innocencie to be made. Ezechias commaunded the people to be ſilent, and not to ſay any thing to the ſpeech of Rabſachai, now flattering, now threatning. When Eli ſpake hardly of Anna, & bad her put away her drunkennes, ſhe anſwered, *Nay my Lord I am a woman troubled in ſpirit, I haue neither drunke wine nor ſtrong drinke, but haue powred out my ſoule before*

Rom.12.14. 1.Pet.3.4.

2.Kin.18.36.

1.Sam.1.15.

before the Lord. Thus Ioseph cleares him-
Gen.40.15 selfe, saying, *I haue done nothing wherefore they should put me in the dungeon.* And Daniel to Nabuchodonosor, *Vnto thee, O king, haue I done no hurt.* And our Sauiour Christ
Dan.6.22. when the Iewes said vnto him, *Say wee not true, that thou art a Samaritane and hast a deuill?* answered, *I haue not a deuill, but I honour my father, and yee haue dishonoured me.*
Ioh.8.48, 49. And Paul being to make an Apologie for himselfe begins thus: *Mē & brethrē, I haue*
Act.23.1. *in al good cōscience serued God vnto this day.*

Now whē a man hath thus cleared himselfe, though his owne word in his owne behalfe take no effect, yet let him patiently commit his cause to God, who in time will manifest the truth, & bring it to light:
Psal.36. as Dauid did, *Iudge mee, O God,* (saith he,)
Psal.37.32 33. *for I haue walked in mine innocencie:* and againe, *the wicked watcheth the righteous, and seeketh to slay him: but the Lord wil not leaue him in his hād, nor condemne him when he is iudged.*

Meekenesse in reproofe is, when any shal admonish his brother of any fault for his amendment, with the like moderatiō that Chirurgiōs vse, who being to set the arme or legge that is forth of ioynt, handle it so tenderly, that the patient shall skant feele when the bone falls in againe. This counsell Paul giueth, *Brethren, if any man bee*
Gal.6.1. *fallen by occasion into any fault, yee which are spirituall, restore such a one* (or set him in ioynt againe,) *with the spirit of meekenesse.* This was practised by Abraham towards Lot, when their heardmen were at variāce, saying, *Let there be, I pray thee, no strife betweene thee and me, neither betweene mine*
Gen.13.8 9. *heardmen and thine: for we are brethren.*

And this is done foure waies. First, when we reproue a man generally, as Nathan
2.Sam.12. did Dauid by a parable. Secondly, when in the roome of a reproofe wee put an exhortation: in the exhortation insinuating an oblique reproofe, as when a man shall sweare in his talke, I shal not need alwaies to say, *Ye doe very ill to sweare, and so to dishonour god:* but I will lap it vp in the forme of an exhortation, as pills are lapt in sugar,
1.Tim.5.1 by saying, *Yea and nay, yea and nay shal serue among vs. Rebuke not an elder, but exhort him as a father, and yong men as brethrē,* saith Paul to Timothie. Thirdly, when the reproofe is propounded in a mans owne person, as though hee were faultie which
1.Cor.4.6. reproueth. Paul practised this: *Now these things, brethren* (saith he) *I haue figuratiuely applied to mine owne selfe and Apolles for your sakes, that ye might learne by vs, that no man presume aboue that which is written.* Fourthly, when the fault is directly reproued, but yet partly with prefaces, that wee
Gal.6.1. doe it of loue, that we wish wel to the partie, that we speake as cōsidering our selues, that we also are in dāger of the same fault: and partly by framing the reproofe out of the word of God, that the partie may see himselfe, rather to bee reproued by God, then by vs: after this manner the inferiour may admonish his superiour, especially when there is no other way of redresse, & he is to listen, yeelding himselfe tractable. Naamān is aduised by his seruant, who
1.kin.5.13 said, *Father if the Prophet had commanded thee a great thing, wouldst thou not haue done it: howe much rather then, when he saith to thee, Wash, & be cleane? Then went he downe, and washed himselfe seauen times in Iordan.*

When any shall in this manner be admonished of a fault; they are to yeeld thēselues tractable and thankful, and be heartily glad of so good a friend. Notable is the
Psal.141.5 speech of the Psalmist; *Let the righteous smite me, it is a benefit: and let him reproue me, it is the chiefe ointment, let it not be wanting to my head.* And Salomon saith, *A re-*
Pro.17.10. *proofe entereth more into him that hath vnderstanding, thē an hundred stripes into a foole.*
Prob.27.5. And, *open rebuke is better then secret loue.*

CHAP. VII.

Of Sobriety, Vrbanitie, Fidelitie, and care of others good name.

SObriety in iudgement is, when a man either suspendeth his opinion of his neighbours sayings or doings, or els speaketh as charitably as he can, by saying as little as may bee, if the things be euil: or by interpreting all in better part, if the speech or action bee doubtfull. Therefore doe thus: despise not thy neighbour, but think thy selfe as bad a sinner, and that the like defects may befall thee. If thou canst not excuse his doing, excuse his intent, which may bee good: or if the deede bee euill, thinke it was done of ignorance: if thou canst no way excuse him, thinke some great temptation befell him, and that thou shouldst be worse, if the like temptatiō befell thee: & giue God thanks that the like as yet hath not befallen thee. Despise not a man being a sinner, for though he be euill to day, he may turne to morrow.

Here is condemned al headdy and rash
Math.7.1. iudgement, whereby men make thinges either worse then they are, or els they take & turne all things to the worse part. Thus the deuill dealt with Iob, saying, *Doth Iob*

Iob 1.9.11 *feare god for nought? &c. but stretch out thine hand nowe and touch all that he hath, to see if he will not blaspheme thee to thy face.* Such was the dealing of Doeg with Dauid, *I saw the sonne of Ishai* (saith he) *when he came* 1. Sam. 22. 9. *to Abimelech the sonne of Ahitub, who asked counsell of the Lord for him, and gaue him victuals, and he gaue him also the sworde of Goliah the Philistim.* Here the backebiter concealeth the necessarie circumstances, whereby Abimelech might haue bene excused, as that Dauid asked bread beeing hungrie, and that hee told not Abimelech that he was out of Sauls fauour: but he turneth all his speech to this end, to bring the Priest into suspition with Saul.

Thus the Pharises dealt. *Iohn came neither eating nor drinking,* Math. 11. 19. *& they say, hee hath a deuill. The Sonne of man came eating and drinking, and they say, Behold a glutton, and a drinker of wine, and a friend of Publicans and sinners.*

Contrarie to this Sobrietie is *Flatterie*, wherby for hope either of fauour or gain, men, & especially such as are of dignity & place, are soothed vp in their sinnes, & extolled aboue measure, euen to their faces. As when Herod arraied in royal apparell, & sate on the iudgement seat, & made an oration, the people gaue a shout, saying, Act. 12. 22 *The voice of God, and not of man.* But marke what Salomon saith, *Hee that praiseth his* Prou. 27. 14. *friend with aloud voice rising earely in the morning, it shall be counted to him for a curse.* One beeing asked which was the worst of all beasts, answered, Of wild beasts, the tyrant: of tame beasts, the flatterer. And another saide, that flatterers were worse then crowes: for they eate onely dead carrion, these feede on liuing men.

And of all kinds of Flatterie, that is the worst, when a man shall speake faire to his neighbours face & praise him; but behind his backe speake his pleasure, and euen cut his throat. Dauid complaineth of his fami- Psal. 54. 11 liar friend, that *the words of his mouth were softer then butter, yet warre was in his heart: that his words were more gentle then oyle, yet they were swordes.* The Pharises behinde Christs backe tooke counsell howe they might intangle him in talke; but before his face they say, *Master, we know that thou art* Math. 22. 16. *true, and teachest the way of God truly, neither carest thou for any man: for thou considerest not the person of men.*

Vrbanitie, is a grace of speech, whereby men in seemely manner vse pleasantnesse in talke for recreation, or for such delight as is ioyned with profit to themselues and others. The Preacher saith, *There is a* Eccl. 3. 4. *time to laugh, and a time to weepe. When the Lord brought againe the captiuitie of Sion, we were like them that dreame. Then was* Psal. 126. 1. 2. *our mouth filled with laughter, & our tongue with ioy.*

Now this mirth must be ioyned with the feare of God, otherwise Salomon saith well, *I haue said to laughter, thou art madde:* Eccl. 2. 2. *and of ioy, what is that thou doest?* And Christ saith, *Woe to you that now laugh, for* Luk. 6. 25. *ye shall weepe.* Secondly with compassion and sorrow for Gods people in affliction and miserie. *They drinke wine in bowles, and* Amos. 6. 6 *annoint themselues with chiefe ointments, but no man is sorrie for the affliction of Ioseph.* Thirdly, it must be sparing and moderate. Paul condemneth such as are *louers* 2. Tim. 3. *of pleasures, more then of GOD.* Fourthly, it must be voide of the practise of sinne. Mo- Heb. 11. ses is commended that *he refused the pleasures of sinne.*

The vsuall time of mirth is at meates. And here Samsons practise may be fol- Iudg. 14. 12. lowed, who at his mariage feast propunded a riddle or hard question to his frieds. And Ambrose thinketh that he did this to stoppe the mouthes of talkers, and to occupie their wits.

Withall it must be remembred to be a Christian dutie, euen at the table to maintaine talke of religion, & of duties of godlines, after the practise of our Sauiour Luk. 11. 37. & 14. 1 & 22. 15. Christ: though many vpon little ground thinke otherwise. Tertullian recordeth of Apol. c. 39 the Christians of his time, that they vsed in their loue-feasts to talke togither, as considering with themselues that they had God himselfe as an eare-witnesse to them. Chrysostome of this point saith well: *I* Hom. 2. in 2 *would to God* (saith he) *that in tauernes and* Thess. 2. c. *feasts, and at baths, men would talke and dispute of hell: for the remembring of hell, would hinder a man from falling to hell.* And it was the manner of the primitiue Church at dinner and supper, to vse the reading of the Scriptures. *When ye come to the table* (saith Augustine) *heare that which is read* Aug. epist. *according to custome, without any stirre or* 109. *striuing: that your mouthes may not onely receiue the meate, but your eares may hunger after the word of God.* And this auncient custome is to this day retained in the Colledges of the Vniuersitie of Cambridge.

And this holy reioycing at meates, is specially to be vsed with such as are godly. As Salomon saith, that hee *which eateth*

at the couetous mans table, ſhall vomit his
Pro.23.8. *morſels, and ſhall looſe his ſweete wordes.*
The faithfull at Ieruſalē did breake bread
Act.2.46. *togither, with gladneſſe and ſinglenes of heart.*
Queſt. Whether ieſting be tollerable in any ſort or not?

Anſwere. That ieſting which ſtandeth in quippes, taunts, and girds, which ſerueth onely for the offence of ſome, with the delight of others, is not tollerable: becauſe *all ſpeach muſt edifie, & minister grace*
Eph.4.25. *to the hearers:* neither doth it agree with Chriſtian grauitie and modeſtie. But two
1 kindes of ieſting are tollerable: the one is moderate and ſparing mirth, in the vſe of things indifferent, in ſeaſon conuenient, without the leaſt ſcandall of any man, and
2 with profit to the hearers. The ſecond is that which the prophets vſed, when they ieſted againſt wicked perſons, yet ſo, as withal they ſharpely reprooued their ſins.
3.kin.18. 27. *At noone Eliah mocked them, and ſaid, Crie*
2.kin.2.25 *aloud, for he is a God: either hee talketh or*
Iſa.14.11. *purſueth his enemies, or is in his iourney, or it may bee hee ſleepeth and muſt be awaked.*

As for laughter, it may be vſed: otherwiſe God would neuer haue giuen that power and facultie vnto man: but the vſe of it muſt be both moderate and ſeldom, as ſorrow for our ſinnes is to bee plentifull and often. This wee may learne in Chriſts
Luk.19. Ioh.11. Heb.5.7. example, of whom we reade that he wept three times, at the deſtructiō of Ieruſalem, at the raiſing of Lazarus, and in his agonie: but wee neuer read that he laughed. And ſpecially remember the ſaying of Chryſoſtome; *Si riſus in Eccleſia, diaboli opus eſt,* that is to mooue laughter in the Church, is the worke of the deuill.

Fidelitie is conſtancie in all our lawfull ſaying and promiſes.

A promiſe is to be made with this con-
Iam.1.15. 1.Ch.13.2 2.Cor.1. 17,23. dition (if God will) and then if a man bee preuented by death, or by any like meanes he is not to be blamed: otherwiſe a mans lawefull word and promiſe bindeth him according to the will & pleaſure of him to whom it is made.

Nowe if afterward it bee hurtfull to him that made it, he may craue to be free from his promiſe: and libertie being graunted, take it. But a promiſe bound with an oath
Pſal.15.4 is to bee kept, though priuate hinderance followe, yet ſo as the Magiſtrate may order the matter, and proceede in equitie, that the damage may be the leſſe.

The laſt grace which is to be vſed in ſpeech, is care of our neighbours good name, which is farre *better to him then great* Prou.22. *riches.*

Here is condemned the tale-beater, which of an euill minde telleth a thing of an other, to bring him into hatred, or to reuenge himſelfe, or to get ſomething, which otherwiſe he could not obtaine.

This tale-bearing is of diuers ſortes. Rom 1.30 One is, when men whiſper abroad ſecretly the fault of another, whereas they Gen.9. ſhould rather admoniſh the partie, as *Cham* when hee had ſeene his fathers nakednes, ran ſtraight and told his brethren. The ſecond, when they adde to or change the thing ſaid or done, as it ſerueth for their purpoſe. Some of the witneſſes which came againſt Chriſt, charged him to ſay, *I will deſtroy this temple which is made with hands, and in three dayes build another with-* Math.26. *out handes.* Where firſt they change his 60,61. meaning: for Chriſt ſpake of the temple of his bodie. Secondly, they adde to the wordes, For Chriſt ſayd not, *I will deſtroy this temple:* but *deſtroy ye this temple.* Therefore the holy Ghoſt noteth them with the name of *falſe Witnes bearers.* The third, when men ſurmiſe, and tell that which was neuer done. When Ieremie was going out of Ieruſalem to the land of Beniamin, and was in the gate of Beniamin, Iriah tooke him & ſaid, Thou flieſt to the Chal-
Ier.37.13. deans. Then ſaid Ieremie, that is falſe, I flie not to the Chaldeans, but hee would not heare him. The fourth is the coloured talebearing, when one ſpeaketh euill of another with fine prefaces and preambles, fayning that he is very ſory that his neighbour hath done ſuch or ſuch a thing: that he ſpeaketh it not of malice, but of a good mind: that he is conſtrained to ſpeake: that he ſpeaketh not all he could ſpeake: that the party to whom the tale is told muſt keepe it ſecret. Luther writeth of this fault very well: *This vice* (ſaith he) *whereby we tell abroad the things which we heare of others,* vpon Pſal. *and take them in worſe part is very rife, and* 15.3. *of great force to ſowe diſcords: the rather, becauſe it often ſhewes it ſelfe vnder the pretence and name of counſell and good aduiſe. And it is a notable vizard for a talebearer to transforme himſelfe into an angel of light, and vnder zeale for Gods glorie to backebite and accuſe his neighbour of hereſie, errour, and wicked life.*

Therefore the Prophets meaning is, that we ſhould conceale the euils that bee in our neighbour, and not ſpeake them to others,

though he be an enemie and deserue it at our hands, and onely speake of those good things, in him which seeme to preserue concord: for this wee would that men should doe vnto vs. Yea, and let vs take heede that wee iudge not or condemne any mans saying or doing rashly.

Cõfes.li.9. Augustine saith, *that this was the care which his mother had toward her enemies. To doe this is a notable point of iust dealing, but indeede there is no man vtterly without this fault in this life: such is our wretched state in this world. For though some are of this minde that they desire not to haue other mens wantes told them, and will not take all in worse part, yet if they be told and taken in worse part of others, they can willingly heare them, neither will they checke the teller, but suffer bad surmises to take place with them. But* Gedaliah

Ierem. 40. *the sonne of* Ahicham *excelled in the contrary vertue, who chose rather to hazard his life, then to suspect euill by Ismael.*

This tale-bearing is the common table talke in England: & it is wonderfull to see howe those, who are otherwise godly, are ouertaken with it: but men must learne to stand more in awe of Gods cõmandement, & also to consider that the same thing a mã speaketh of another, commeth home againe by his owne doore. Such as vse tale-bearing and backbiting, are by Gods iust iudgement paid home in the same kinde: and hereupon Christ saith, *Iudge not that ye be not iudged, for with what iudgemẽt ye iudge, ye shall be iudged.* Wherfore when men shal enter an euill communication of others, we are to interrupt it by other talke, as not regarding it.

Here remember, that when gouernours and Magistrates shall vse hard wordes, not in the way of defamation, but for the reprooving of a vice, it is not to slander: as,

Gal.3. *O foolish Galathians: O generation of vipers,*

Matth.3. And Christ tearmeth Herod, *Foxe*,

CHAP. VIII.

Of the bondes of truth.

THus much of grace in speech. Nowe followeth bondes of truth, whereby the truth of our talke is testified and confirmed.

There are three: A simple assertion, and an asseueration, and oath.

A simple assertion, is either a simple affirmation, as *yea, yea*: or a simple negation, as *nay, nay*. And they are to be vsed onely

Math.5. in our familiar and common talke. *Let your communication be yea, yea: nay, nay, and whatsoeuer is more, commeth of euill.*

If the truth which we affirme or denie bee doubtfull or contingent, then such clauses as these [*It is so, or it is not so as I thinke, as I remember, as I take it*] are to be added. If one shall say, *It is so*, and afterwards it prooue otherwise, hee receiueth discredit, because he speaketh an vntruth. But if he shall say I *thinke it is so*, though it fall out otherwise, yet he saueth his credit, because he deceiueth not, but onely is deceiued.

An asseueration in a forme of speech, whereby one doth vehemently affirme or denie any thing: as when a man shall say: *Verily, in truth, in very trueth, without all doubt, &c.* These and such like are not to bee vsed at euery word; but then onely when a truth of great importance is to be confirmed. When the false Prophets among the Iewes and the Priests would not beleeue that Ieremie was sent of God: what saith he? not simply, *The Lord hath sent me*: but, *in truth the Lord hath sent mee.* Our Sauiour Christ, when hee vsed to speake any weighty matter, vsed to say *Amen, Amen, Verily, verily*, which is a plaine asseueration: for *Amen*, is more then a simple affirmation, and it is lesse then an oath, as the very sense of the word doth import: which is no more, but *truly, certely.*

The third is an oath, which must not be made by any thing in heauen or earth, but onely by the name of God alone.

It must be vsed as the last refuge & remedie of all. For when any trueth of great importance is to bee confirmed, and all signes, euidences, prooues, witnesses, faile among men on earth: then we may lawfully fetch the Lord as a witnesse frõ heauen, who is the knower of all truth.

And in this case an oath may be taken; either publikely before a Magistrate, or priuately among priuate persons, if it bee done with reuerence & consideration, as it was betweene Iacob and Laban. Gẽ.31.53

CHAP. IX.

What is to be donẽ when we haue spoken.

AFter a man hath spoken his mind, very fewe words more are to be added. He that hath knowledge spareth his words. *In* Pro.17.25 *many wordes there cannot want iniquitie: but he that refraineth his lips, is wise.*

He that speaketh many wordes, speaketh either false things or superfluous, or both: as when a riuer ouerflowes, the water gathereth much slime: so manie words many faults. When a vessel beeing smitten

makes

makes a great noiſe, it is a token that it is empty: and ſo the ſound of many wordes ſhewes a vaine heart. The Gentiles haue ſaid, that God gaue a man one tongue and two eares, that he might heare more and ſpeake leſſe. Valerius Maximus reporteth of Xenocrates, that beeing in the companie of ſome that vſed railing ſpeeches, held his tongue and beeing asked why he did ſo, anſwered *That it had repented him that he had ſpoken, but it neuer repented him that he had held his peace.* And the prouerb is, *He that will ſpeake what he wil, ſhall heare what he would not.* To the framing of our ſpeech, Ambroſe requireth three things: a yoke, a ballance, and a metwand; a yoke, to keepe it in ſtaied grauitie; a ballance, to giue it weight of reaſon; a metwand, to keepe it in meaſure and moderation. Offic. lib. 1

This rule muſt be practiſed carefully, for the auoiding of chiding, brawling, and contention. *Let nothing be done by contention,* Phil. 2. 3. Let ſtudents and ſchollers learne to practiſe this; for what ſhall an other mans opinion hurt thee? though in reaſoning he be not of thy minde in euery point?

Here take heed of the ſpirit of contradiction, whereby ſome by thwarting and contradicting euery man, at length prooue either obſtinate heretickes, or lewd Atheiſts, and make no bones to contradict the holy Ghoſt, and to call the ſcriptures in queſtion, & diſpute that there is no God.

Now if a man ſpeake neceſſarie things, though he continue his ſpeech till midnight, as Paul did, it can not be called immoderate or ſuperfluous talke. Act. 20. 7.

CHAP. X.

Of writing.

ALL this which is ſet downe concerning ſpeech muſt as well be practiſed in writing as is ſpeaking. Whereby are condemned ballads, bookes of loue, idle diſcourſes and hiſtories, being nothing els but enticements and baites vnto manifold ſinnes, fitter for Sodome and Gomorrah, then for Gods Church. And it muſt be followed as well in ſpeaking of latine or any good tongue, as Engliſh, which ſtudents haue not marked; for whereas they will not ſweare in Engliſh, yet in Latine they make no bones of it, ſaying *Mehercule, medius fidius, edepol, per deos immortales.* And whereas they hold but one God in iudgement, yet in their Latine exerciſes they ſpeake of *Iupiter* and of the *immortall Gods*, after the manner of the heathen. What a ſhame is this, that a Chriſtian, & that in Chriſtian ſchooles, ſhould either be aſhamed, or not vſe to ſpeake as a Chriſtian; but as Atheiſts doe? If thou haue many tongues and knoweſt not howe to vſe them well: he which hath but his mother tongue ordering it aright, is a better linguiſt then thou.

CHAP. XI. *Of ſilence.*

WIſe and Godly ſilence is as excellent a vertue as holy ſpeech; for he knoweth not how to ſpeake which knoweth not how to hold his tongue: the rule of our ſilence muſt bee the law of God. By meanes of which, wiſe conſideration muſt be had, whether the thing which we haue in minde be for Gods glorie, & our neighbours good: which done, wee are anſwerably to ſpeake or to be ſilent.

Here muſt be conſidered the thinges of which ſilence muſt bee vſed, and the perſons before whome. The things are many. Firſt, if any truth bee to the hinderance of Gods glorie, or of the good of our neighbour, it muſt be concealed.

The concealing of truth is either in whole, or in part. In whole, when the ſpeaking of the leaſt word is hurtfull: As for example, the father & the ſonne are both ſicke at once; the ſonne dieth firſt, the father asketh whether his ſonne be dead or not; if it bee ſaid no, an vntruth is told; if yea, then the fathers griefe is increaſed, & his death haſtened: therefore ſilence is the beſt. In daies of perſecution holy Martyrs haue choſen rather to ſuffer death, then to reueale their brethren, that haue beene of their priuate aſſembles with them. Aug. lib. ad Conſer.

The concealing of a thing in part is, when a man ſpeaketh a little of the truth, and concealeth the reſt. Which is warranted in all good and lawfull proceedings, which manifeſtly tend to the glory of god. When Samuel is ſent to annoint Dauid, he anſwereth the Lord & ſaith, *How can I goe? for if Saul heare of it hee will kill mee. Then the Lorde anſwered, Take an heyfer with thee and ſay, I am come to doe ſacrifice to the Lord: and call for Iſhai to ſacrifice, and I will ſhew thee what thou ſhalt doe, and thou ſhalt annoint vnto me him whom I ſhall name vnto thee.* When Ieremie had ſhewd king Zedekiah how he might eſcape death then the king ſaid vnto him, *Let no man know of theſe words, &c. but if the princes vnderſtand that I haue talked with thee, & they* 1. Sam. 16. 1, 2, 3. Iere. 38. 24 25, 26.

come

come vnto thee & say vnto thee, Declare vnto vs what the king hath said vnto thee, &c. thē shalt thou say vnto them, I hūbly besought the king that he would not cause me to returne to Iehonathans house to die there. And afterward he so answered, and the matter was not perceiued. The like was practised by Paul. Acts 23.6.

Secondly thou art to conceale thine owne secrets Sampson reuealing his owne secret, Iudge. 14. ouerthrew himselfe. If thou desire ease by reuealing them, tell them but to fewe, and to such as are faithfull.

That which thou wouldest not haue knowne, tell no man: for howe shall another keepe thy councell, when thou canst not do it? Keep thy friends secret likewise, if it bee not hurtfull; and let ministers conceale the sinnes and wants that trouble the conscience of such as are dying. Let magistrates conceale things done in the Senate, especially concerning warre, least they be reuealed to the enemie.

If god bring any strange thing to passe, speake not boldly of it, but rather in silēce wonder. Iob at the consideration of Gods
Iob.36.37. maiestie in his workes, saith *Behold, I am vile, what shall I answer thee? I will lay my hand vpon my mouth.* Nadab and Abihu for offering incense with strange fire, before the Lord, were both destroyed with fire, which beeing done, Moses told Aaron that God would be sanctified in them that come nere him, and be glorified be-
Leuit 10.3 fore all the people: and then the text saith, *but Aaron held his peace.* When Peter had taught the Gentiles, and after returned to Hierusalem, they of the circumcision contended with him: he then rendereth a rea-
Act.11.18 son of his fact, which beeing made, they were silent. For so the text is, *When they heard these things, they held their peace, and glorified God.* When Gods iudgements befall men among vs, if we speake any thing
Psal.14.1. we must iudge charitably. *Blessed is he that iudgeth wisely of the poore, the Lord shal deliuer him in the day of trouble.*

Thirdly, the infirmities and sinnes of our neighbour are alwaies to be cōcealed, vnlesse it be in the case before named, that we find our selues called of god to speake.
Prou 17.4. *He that couereth a transgression seeketh loue.* If God in mercie couer his sinnes, why shouldest thou reueale them? Salomon
Pro.19.11 saith, *It is the glorie of a man to passe by an infirmitie.*

Fourthly, all vnseemely matters, all things vnknowne, things which concerne vs not, thinges aboue our reach, are in silence to be buried.

The persons, before whome silence must bee vsed, are these. I. Malitious enemies of religion: *Giue not that which is holy vnto dogs: neither cast your pearles before swine.* This was among the rest one cause of the silence of Christ before Caiphas & Pilate. II. Before Magistrates in their open courtes: where such as come before them are not to speake till they be bidden. *Then Paul after that the gouerner had beckened vnto him that he should speake, answered.* III. In the presence of our elders and betters, who must haue leaue and libertie to speake first, & must of others be heard with silence. The practise of this was in Elihu to Eliphaz and Bildad. A company of men (as some say) is like to the Alphabet, in which are vowels, halfe vowels and mutes; vowels are old men, learned, wise, expert: halfe vowels, are yong men and women, who are then only to speake when they are asked: mutes, are the same parties, who being not occasioned, are in silence to heare their betters. And here all
Tit.2.9. seruants and children must remember when they are iustly reproued, to be silēt and not to answer any thing againe. IV. Fooles & pratlers are not to be answered. vnlesse it be to let them see their folly.

Mat.7.6.
Mat.27.14
Act.24.10
Eccl.32.8.
Iob.32.6.
Eccl.7.5.
11.

CHAP. XII.

An exhortation to keepe the tongue

THus haue I in part set down how the tongue is to be gouerned: & I hartily desire, that all Christians would put these rules in practise. Reasons. I *If a*
Iam.1.26. *man seeme to bee religious, and refraine not his tongue, he deceiueth himself, and his religion is in vaine.* II. The man of an euill tongue, is a beast in the forme of a man; for his tongue is the tongue of a serpent,
Psal.140.3. vnder which lieth nothing but venim and poison: nay he is worse then a serpent: for it cannot hurte, vnlesse it be present to see a man, or to bite him, or to strike him with his taile: but he which hath not the rule of his tongue, hurteth men as well absent as present; neither sea nor land, nor any thing can hinder him. And againe, his throate is like a graue that hath a vent in some part, and therefore sendeth forth nothing but stinke and corruption. III. As the holy men of god, whē they preached, had their
Isa.6.6. tongues as it were, touched with a coale from the altar of God: and as godly men
Mat.3.11 when

when they ſpeake graciouſly, haue their tongues inflamed with the fire of Gods ſpirit: ſo contrariwiſe, when thou ſpeakeſt euill, thy tongue is kindled by the *fire of hell* and Sathan comes from thence with a cole to touch thy lippes, & to ſet them on fire to all manner of miſcheife. Chryſoſtome ſaith, that when men ſpeake good things, their tongue is the tongue of Chriſt: but all manner of vngodly & curſed ſpeaking is the deuils language. IV. The moderating of the tongue is a matter of great difficultie. S. Iames ſaith, *The whole nature of beaſts and of birds, and of creeping things, &c. but the tongue can no man tame: it is an vnruly euill.* Pambus, one without learning, came to a certaine man to be taught a Pſalme: who when he had heard the firſt verſe of the 38. pſalme, *I ſaid, I will keepe my wayes that I offend not in my tongue*, would not ſuffer the next verſe to be read, ſaying, this verſe is enough, If I could practiſe it. And when his teacher blamed him, becauſe he ſaw him not in ſixe moneths after, he anſwered, that hee had not yet done the verſe. And one that knew him many yeeres after, asked him whether he had yet learned the verſe. I am fourty yeeres olde (ſaith hee) & haue not yet learned to fulfill it. Now then, the harder it is to rule the tongue, the more care is to be had therein. V. The ſtrange iudgements of God for the abuſe of the tongue, eſpecially in blaſphemies and periuries are many & fearefull. Three men conſpired togither againſt Narciſſus biſhop of Ieruſalem, a man that lead a godly and blameleſſe life, and they charged him with a moſt hainous crime: al three confirme their accuſation by oath. The firſt wiſheth, if it were not ſo, that he were burnt. The ſecond, that he might die of the iaundiſe. The third, that he might looſe his eies. Afterward in proceſſe of time, the firſt had his houſe ſet on fire in the night: and hee with all his familie was burnt. The ſecond had the iaundiſe from the head to the ſole of the foote, and died thereof. The third ſeeing what was befallē theſe twaine, repented, and confeſſed the conſpiracie againſt Narciſſus, and yet for all that he loſt his eies.

Againe in the daies of Q. Marie, as *Iames Abbes* was lead by the Shieriffe to execution, diuers poore people ſtood in the way, and asked their almes: he then not hauing any money to giue them, did put off all his apparell, ſaue his ſhirt, and gaue it vnto them, to ſome one thing, to ſome another in the giuing, whereof hee exhorted them to be ſtrong in the Lord, and to ſtand ſteadfaſt in the truth of the goſpell. While he was thus inſtructing the people, a ſeruant of the Shieriffes going by, cried out aloud, and blaſphemouſly ſaid: Beleeue him not good people, he is an hereticke, and a mad man out of his wit: beleeue him not, for it is hereſie that he ſaith. And as the other continued in his godly admonitions, ſo did this wicked wretch blow forth his blaſphemous exclamations: vntill they came vnto the ſtake where he ſhould ſuffer. But immediately after this martyr was bound to the ſtake and fire put to him, ſuch was the fearefull ſtroke of Gods iuſtice vpon this blaſphemous railer, that hee was there preſently in the ſight of all the people ſtricken with a frācie, wherewith he had before railingly charged that good martyr of GOD: who in his furious rage and madneſſe, caſting off his ſhooes and the reſt of his cloathes, cryed out vnto the people, and ſaid, thus did *Iames Abbes* the true ſeruant of God, who is ſaued, but I am damned: and thus ranne he about the towne of Buric, ſtill crying, that *Iames Abbes* was a good man and ſaued, but I am damned:

Againe, children ſitting in companie togither, fell into communication of God, and to reaſon what God was. And ſome ſaide one thing, ſome another: among the reſt, on ſaide, He is a good olde father: to which another, named *Dennis Benfield*, replyed with a moſt outragious blaſphemie: What? he (ſaid ſhee) is an olde doting foole. But ſhortly after this young girle was ſo ſtricken, that all the one ſide of her was black, and ſhee became ſpeechleſſe and died.

Againe, one *Leuer* a plough man, railing, ſaide that he ſawe the euill fauoured knaue *Latimer* when he was burned: and alſo in diſpite, ſaid, that he had teeth like an horſe. At which time and houre, as neere as could be gathered, the ſonne of the ſaid *Leuer* moſt wickedly hanged himſelfe.

Againe, in the time of K. Edward, a yong gentleman of Cornwall beeing in companie with other moe gentlemen togither with their ſeruants, being about the number of twentie horſemen, among whome this luſtie younger entred into talke, and began withall to ſweare, and vſe ribauld ſpeech, beeing gently reproued, the young gentleman tooke ſnuffe, and

ſaide

Iam. 3. 6.

Chryſ. hom 79. in Mat.

Iam. 3. 7. 8.

Hiſt. Tripar. lib. 8. c. 1

Gods iudgment for the abuſe of the tongue.

Euſeb. lib. 6 c. 8.

Fox Act. Mon.

Act. Mon. Fox.

Idem.

Idem.

ſaid to the reproouer, Why takeſt thou thought for me? take thou thought for thy winding ſheete: well, quoth the other, amend, for death giueth no warning: for as ſoone commeth a lambes skinne to the market, as an old ſheepe skinne. Gods wounds (ſaid he) care not thou for me: raging ſtill in this manner worſe and worſe in wordes, till at length paſſing on their iourney, they came riding ouer a great bridge, ſtanding ouer a peece of an arme of the ſea, vpon which bridge this gentleman-ſwearer ſpurred his horſe in ſuch ſort, as he ſprang cleane ouer with the man on his backe, who as hee was going, cried, ſaying, Horſe and man and all to the deuill.

Peter Stubbes booke printed 1581.

Againe, there was a ſeruing man in Lincolnſhiere, who had ſtill in his mouth an vſe to ſweare *Gods precious blood*, and that for very trifles: beeing often warned by his friends to leaue the taking the Lords blood in vaine, did notwithſtanding ſtill perſiſt in his wickednesſe, vntill at the laſt it pleaſed God to viſite him firſt with ſickneſſe, and then with death: during which time of the Lords viſitation, no perſwaſion could moone him to repent his foreſaid blaſpheming, but hearing the bell to toll, did moſt hardly in the very anguiſh of his death, ſtart vp in his bed, and ſware *by Gods blood this bell tolled for me*. Whereupon immediately the blood aboundantly from all the ioynts of his bodie, as it were in ſtreames, did iſſue out moſt fearefully frō mouth, noſe, wreſts, knees, heeles, and toes, withall other ioynts, not one left free, and ſo died.

These and ſuch like iudgements muſt be as warnings from heauen to admoniſh vs, and to make vs afraide of the abuſe of the tongue: eſpecially when it tendeth to the diſhonour of God. And we are to imitate the example of *Policarpe* the Martyr, who when he was bidden to take his oath, and curſe Chriſt, anſwered, Foureſcore & ſixe yeares haue I beene his ſeruant yet in all this time hath he not ſo much as once hurt me: howe then may I ſpeake euill of my King & ſouereigne Lord, which hath thus preſerued me? VI. Laſtly, God hath honoured thy Tongue with the gift of ſpeech and vtterance: and the great excellencie of this gift thou ſhouldeſt perceiue, if thou wereſt ſtricken dumbe for a time. Therefore let thy Tongue bee applied to the honouring of God, and to the good of thy neighbour.

3 DE 60

FINIS.

TWO TREATISES:

I. Of the nature and practiſe of Repentance.

II. Of the combat of the fleſh and ſpirit.

A ſecond Edition corrected.

Printed by IOHN LEGAT, Printer to the Vniuerſitie of CAMBRIDGE. 1605.

TWO TREATISES:

I. Of the nature and practice of Repentance.

II. Of the combat of the Flesh and Spirit.

A second Edition corrected.

BRITISH MUSEUM

Printed by John Legat, Printer to the Vniuer-
sity of CAMBRIDGE. 1607.

TO THE READER VVHOSOEVER.

GOd hath bestowed on vs great prosperitie and peace, with plentie of all temporall blessings that heart can wish for manie yeares in this Land. Prosperitie abused hath beene the occasion of many grieuous sinnes against the first and second table: specially of Atheisme neglect of gods worship, contempt of thy word, prophanatie of the Sabboth, abuse of the Sacraments, &c.

These and such like sinnes haue long called downe for iudgements from heauen vpon vs: & the rather, because the preaching of the word hath little preuailed to bring vs to any amendment of life.

Whereupon God hath now begun to cause his iudgement to seaze vpon vs specially by plague and pestilence: and that euen in the very principall part of this land: whereby he himselfe doth (as Iob saith) round vs in the eare, and preach repentance to vs. Iob, 36, 19

Wherefore it stands vs now in hand, if euer to looke about vs: and if we haue not repented, to begin to repent: if we haue in former time repented, to do it more earnestly.

If so be that we should harden our hearts both against his word and iudgements, and put farre from vs the euill day; vndoubtedly we must needes looke for iudgements farre more terrible then euer we felt as yet: if not eternall destruction. Let vs be aduised by the olde world, who made light of Noah warning, and were drowned in the floode; by Lots sonnes in lawe, who tooke their fathers counsell for mockage, and were burnt with fire and brimstone from heauen; by the foolish virgines, who were sleeping when they should haue beene furnishing their lampes, and were shut from the marriage of the lambe.

And to direct thee somewhat in the practise of repentance, I haue penned this small treatise; vse it for thy benefit, and see thou be a doer of it: vnlesse thou wilt be a wilfull murderer, and shed the blood of thine owne soule.

And whereas there haue beene published heretofore in English two sermons of Repentance, one by M. Bradford Martyr, the other by M. Arthur Dent. Sermons indeede which haue doone much good, my meaning is not to adde thereunto, or to teach another doctrine, but onely to renew and reuiue the memorie of that which they haue taught.

Neither let it trouble thee that the principall Diuines of this age, whome in this treatise I follow, may seeme to be at difference in treating of repentance. For some make it a fruit of faith containing two parts, Mortification and Viuification: a some make faith apart of it, by deuiding it into contrition, faith, new obedience: b some make it all one with regeneration. The difference is not in the substance of doctrine, but in the logical manner of handling it. And the difference of handling ariseth of the diuers acception of repentance. It is taken two waies; generally and particularly. Generallie for the whole conuersion of a sinner, and so it may containe contrition, faith, new obedience vnder it, and be confounded with regeneration. It is taken particularly for the renouation of the life and behauiour: and so it is a fruit of faith. And this onely sense do I follow in this treatise.

a Melanct. loc. communi.

b Calu. inst. lib. 3, cap. 3, par. 9.

I haue added hereto a few lines of the combate betweene the flesh and the spirit; because repentance and this combat are ioined together, and the one is not practised without the other, as appeares by resoluing Psalme 51.

Spirit. Haue mercie on me, O God, according to thy louing kindnesse. verse, 1

Flesh, Yea, but thine adulterie comprehends infinite sinnes; therefore looke for no pardon.

Spirit. According to the multitude of thy compassions put away mine iniquities.
Flesh. *This sinne hath taken such deepe place in thee, that it will be hardly pardoned.*
Verſ. 2. *Spirit.* Waſh me throughly from mine iniquities, and cleanſe me from my ſinne.
Flesh. *Thy ſpeciall treſpaſſe is against man.*
Spirit. Against thee, against thee, onely haue I ſinned.
Verſ 4. Flesh. *Except this one ſinne thy life is vnblameable.*
Spirit. Behold I was borne in iniquitie, &c.
Verſ. 5. *Yea, the beſt man that is in the practiſe of godlineſſe, often appeares to be vnlike himſelf: & the cauſe is this ſpirituall combate. The fleſh otherwhiles makes him waile and mourne and goe drooping: preſently after the ſpirite puts into him (as we ſay) the hart of greſſe, and makes him triumph againſt the fleſh, the deuill, the world. Moſes was couragious at the red ſea, but he failed at the waters of ſtrife. Iob firſt praiſeth God, and afterward blaſphemeth. Dauid is often fainting in miſerie, yet by and by reuiued. Wherefore there is good cauſe why the conſideration of repentance and the combat ſhould goe together: that no man after he hath begunne to repent might dreame of eaſe to his fleſh: as though we ſhould goe to heauen in beds of downe: but rather that we might be reſolued, that when we beginne to doe any thing pleaſing vnto God, then we muſt looke for nothing but continuall moleſtation from our vile and wicked natures.*

Exod. 14. 13. Num. 20. 11, 12. Iob. 1. 21. & 2. 10. Pſal. 6. 1, 8, & 10. 17, & 41. 9. 10, 11.

Written Anno. 1593, the 17. of November, which is the Coronation day of our dread Soueraigne Queene ELIZABETH: *whoſe raigne God long continue.*

William Perkins.

5 DE 60

CHAP. I.
What Repentance is.

REpentance is a worke of grace, arising of a godly sorow; whereby a man turnes from al his sins vnto God, & brings forth fruits worthy amendment of life.

I call Repentance a worke, because it seemes not to be a qualitie or vertue, or habit, but an action of a repentant sinner. Which appeares by the sermons of the Prophets and Apostles, which runne in this tenour, *Repent, turne to God, amende your lines, &c*, Whereby they imitate, that Repentance is a worke to be done

Againe, Repentance is not euerie kind of worke, but a worke of grace; because it cannot be practised of any, but of such as be in the estate of grace. Reasons are these. I. No man can repent, vnlesse hee first hate sinne, and loue righteousnesse; and none can hate sinne, vnlesse he bee sanctified; and he that is sanctified, is iustified: and he that is iustified, must needs haue that faith which vnites him to Christ and makes him bone of his bone, & flesh of his flesh. Wherefore he that repents, is iustified and sanctified, and made a member of Christ by faith, II. He that turnes to God, must first of al be turned of god, and after that we are turned, then we repent. *Surely after I was conuerted, I repented, and after that I was instructed, I smote vpon my thigh: I was ashamed, yea euen confounded because I did beare the reproch of my youth.* Ier. 31. 19.

Some may obiect, that repentance goes before all grace, because it is first preached. The first sermon that euer was made, was of repentance, preached of God him selfe in paradise to our first parents. And euer since the sermons of all the Prophets and Apostles, and of all faithfull ministers haue had repentance for their beginning and scope. The answere hereto may bee this: if wee respect the order of nature, there be other graces of God which goe before Repentance: because a mans conscience must in some sort be setled touching his reconciliation with God in Christ before he can beginne to repent. Wherefore iustification and sanctification in order of nature goe before repentance. But if we respect time, grace and repentance are both togither. So soone as there is fire, so soone is it hotte: and so soone as a man is regenerate, so soone he repents. If we respect the outward manifestation of these twaine, repentance goes before all other graces: because it first of al appeares outwardly. Regeneration is like the sappe of the tree that lies hid within the barke; repentance is like the budde that speedily shewes it selfe, before either blossome, leafe, or fruite appeare: yea, all other graces of the heart which are needfull to saluation, are made manifest by repentance. And for this cause, Repentance (as I take it) is first preached.

I adde further that repentance riseth of a godly sorrow in the heart, as Paul teacheth. *Godly sorrowe causeth repentance vnto saluation neuer to be repented of.* It is called a godly sorrow, or a sorrow according to God, that it may bee distinguished from worldly sorrow: which is a griefe arising of the apprehension of the wrath of God, & other miseries: as feare of men, losse of good name, calamities in goods & other things, which in this life follow as punishments of sinne: wheras the godly sorrow causeth *griefe for sinne, because it is sinne*. And it makes any man, in whome it is, to be of this disposition and minde, that if there were no conscience to accuse, no deuill to terrifie, no iudge to arraigne and condemne, no hel to torment, yet he wold bee humbled and brought on his knees for his sinnes, because he hath offended a louing, mercifull, and long-sufferinge God. 2. Cor. 7. 10.

Further I say, that repentance standes in turning againe to God: Man at the first was made a goodly creature in the image of God, hauing fellowshippe with him, whereby he dwelt in God, and God in him. By sin there is a partition made betweene God and man; who is alienated & estranged from God, and is become the child of wrath, a firebrand of hel, the prodigall child going from his father into a farre countrie, the straying, nay the lost sheepe. Now, when men haue grace to repent, then they begin to renew this fellowship, & turne againe to God. And the very essence or nature of repentāce consists in this turning. Which Paul doth seeme to intimate, whē he saith, *That he shewed both to Iew and Gentile, that they should repēt & turne to God, and doe workes worthie amend-* Isa. 59. 2. Eph. 4. 18. Act. 26. 20.

ment of life. In which words he sets down vnto vs a full description of repentance.

Againe I say, that repentance is a turning from sinne, because it doth not abolish or change the substance of bodie or soule, or any of the faculties thereof either in whole or part: but only rectifie and amend them by remouing the corruption. It turnes the sadnes of melancholy to godly sorrow, choller to good zeale, softnesse of nature to meekenesse of spirite, madnes and lightnes to Christian mirth; it reformes euerie man according to his naturall constitution, not abolishing it, but redressing the fault of it.

Further I put downe, that repentance is a turning from all sin to God, that I may exclude many false turnings. The first, when a man turnes from God to sinne, as when one of a Protestant becomes a Papist, an Arrian a Familist. The seconde, when a man turnes from one sinne to another. As when the riotous person leaues his prodigalitie, and giues himselfe to the practise of couetousnesse: this can be no repentāce: because it is a going from one extreame to another, whereas repentance is to leaue the extreames and keepe the meane: The third is, not whē a man turns from sinne, but sinne turnes from him and leaues him. As when the drunkard leaues drunkennesse, because his stomacke is decaied: the fornicator his vncleannesse, because the strength of nature faileshim: the quarreller his fighting, because he is maimed on legge or arme. The last is, when men turne from many sinnes, but will not turne from all. As Herod did many things at the aduertisement of Iohn Baptist, but could not be brought to leaue incest; in hauing his brother Phillips wife; This repentance is nothing. For as hee which is truly regenerate, is wholly in body, soule and spirit regenerate: so hee which truely repents, turnes from all sinne, and turnes wholly to God,

Neither is this to trouble any, that they cannot know al their sinnes; for sound repentance for one speciall sin, brings with it repentance of all sinne. And as God requires particular repentance for knowne sinnes, so he accepts a general repentance for such as be vnknowne.

To proceede further; the conuersion of a sinner in repentance, hath three partes; The first a purpose; and resolution in the minde: the second, an inclination in the will & affections: the third, an indeauour in life and conuersation, to abandon and leaue all his former sinnes, and to imploie himselfe in obedience to Gods commandements:

Lastly, this repētance must bring forth fruits worthy amendment of life: because it cannot be knowne to be sincere, vnlesse it bring forth fruit: Repentant sinners are *trees of righteousnesse* of Gods owne planting: and they growe by the waters that flow *out of the sanctuarie*, and therefore they must beare fruite that may *serue for meate, and leafe for medicine*; otherwise the axe of Gods iudgement is laide to their *rootes* to stocke them vp. Isa. 61, 3. Ezech. 47. 12. Math. 3. 10.

CHAP. II.

Of the causes of Repentance.

THe principall cause to repentance, is the spirit of God, as Paul saith, *Instructing them with meekenesse that are contrarie minded, prouing if God at any time will giue them repentance.* And Ieremie, *conuert thou me, and I shall be conuerted.* 2. Tim. 2, 25. Ier. 31, 18.

The instrument of the Holy Ghost in working repentance, is the ministerie of the Gospell onely, and not the lawe: Reasons hereof are these, I: Faith is engendred by the preaching not of the Lawe, but of the Gospell, as Paul saith, *The Gospel is the power of God to saluation to all that beleeue from faith to faith*; therefore repentance, which follows faith as a fruit therof, must needes come by the preaching of the gospell onely II: The law is the ministerie *of death and damnation*, because it shewes a man his wretched estate, but shews him no remedie: therefore it cannot be an instrumēticall cause of that repentāce which is effectual to saluation: III. The doctrine of repentance is a part of the Gospell, which appeares in this, that the preaching of repentance, and the preaching of the Gospell are put one for another. And our Sauiour Christ deuides the gospell into two parts: the preaching of repentāce, & remission of sinnes in his name, IV; That part of the word which workes repentance, must reueale the nature of it, & set out the promise of life which belongs vnto it, *But* the law neither reueals faith nor repentance; this is a proper worke of the Gospel. If it be saide, that the Lawe is a schoolemaster to bring vs to Christ, the answer is, to bring men to Christ not by teaching the way, or by alluring them; but by forcing and vrging them. 2. Cor. 3, 7. Luk. 9. 6. cum Math. 4. 23. Luk. 24. 47. Vrgendo non alliciendo.

Neither doe we abolish the lawe, in ascribing the work of repentāce to the gospel

pel only: for though it be no cause, yet it is *an occasion* of true repentãce. Because it represents vnto the eye of the soule our damnable estate, and smites the cõscience with doubtfull terrours and feares, which though they be no tokens of grace (for they are in their owne nature the verye gates & the downfall to the pitte of hell) yet they are certaine occasiõs of receiuing grace: The physitian is otherwhiles constrained to recouer the health of his patient by casting him into some fits of an ague: so man because he is deadly sicke of the disease of sinne, must be cast in some fits of Legal terrors by the ministerie of the lawe, that he may recouer his former estate, and come to life euerlasting:

Repentance also is furthered by calamities, which in this case often come in the roome and stead of the law. Iosephs brethren, when they were in distresse in Egypt, said one to another, *We haue verely sinned against our brother, in that wee saw the* Gen.42.21 *anguish of his soule when he besought vs, and wee would not heare him: therefore is this trouble come vpon vs.* And the Lord saith in Oseah, *I will goe and returne to my place, till they acknowledge their fault and seek me;* Ose.5.15. *in their affliction wil they seeke me diligently.* And the Israelites say, *My soule had them* Lam.3.20 (many afflictions) *in remembraunce, and is humbled in me.* Example of Manasses, *And* 2.Chr.33.12 *when he was in tribulation, he prayed to the Lord his God, and humbled himselfe greatly.* And Dauid saith. *It is good for me that* Psal.119.71 *I haue been afflicted, that I might learne thy statutes:*

CHAP. III.

How repentance is wrought.

REpentance is wrought in the heart by certaine stepes & degrees. First of all, a man must haue knowledge of foure things, namely of the law of God, of sin against the lawe, of the guilt of sinne, and of the iudgement of God against sinne, which is the eternall wrath of God.

Then in the second place must follow the *Application* of the former knowledge to a mans owne person, by the worke of the conscience assisted by the holy Ghost, which for that cause is called the *spirit of bondage*: and this application is made in a Rom.8.15 forme of reasoning, called a practicall syllogisme, on this manner:

The breaker of the Lawe is guiltie of eternall death, saith the mind.

But I am a breaker of the law of God, saith the cõscience, as a witnesse & an accuser.

Therefore I am guiltie of eternall death, saith the same conscience, as a iudge.

Thirdly from this application thus made ariseth feare and sorrow in respect of Gods iudgements against sinne, commonly called the *sting of the conscience*, or Act.2.38. *penitence* and the *compunction* of heart.

Now this compunction, vnlesse it be delaied by the comforts of the Gospell, brings men to desperation, and to eternal damnation. Therefore he that wil repent to life euerlasting must goe foure steps further: First hee must haue *knowledge* of the gospell, and enter into a serious consideration of the mercie of God therein reuealed. Then must follow the *application* of the former knowledge by the conscience, renewed and assisted by the spirit of adoption, on this manner.

He that is guiltie of eternall death, if hee denie himselfe, & put his affiance in the death of Christ shall haue righteousnesse and life eternall, saith the minde enlightned by the knowledge of the Gospell.

But I being guiltie of eternall death, denie my selfe, and put my affiance in the death of Christ, saith the conscience renued by the spirit of adoption:

Therefore I shall haue righteousnesse and life euerlasting by Christ.

Thirdly after this application there followes ioy and sorrow: *ioy*, because a mans sinnes are pardoned in Christ: sorrow because a mans sinnes hath displeased him, which hath beene so louing and mercifull a God vnto him.

Lastly, after this godly sorrow followes *Repentance*, called a *Transmentation* or turning of the minde, whereby a man determines and resolues with himself to sin no more as he hath done, but to liue in newnesse of life.

CHAP. IIII.

Of the parts of Repentance.

REpentance hath two parts, Mortification and Rising to newnes of life.

Mortification is the first part of repentance, which concernes turning from sin. Men turne from sinne when they doe not only abstaine from actuall sinne, but also vse al meanes whereby they may both weaken and suppresse the corruption of nature; Chirurgions when they must cut off anie part of the bodie, vse to lay plaisters to it, to mortifie it, that being without sence & feeling it may be cut off with lesse pain. In the same maner, we are to vse all helps & remedies prescribed in the word

which serue to weaken or kill sinne, that in death it may be abolished.

And it must not seeme straunge, that I say we must use meanes to mortifie our owne sins. For, howsoeuer by nature we cannot doe any thing acceptable to God, yet being quickened and mooued by the holy Ghost, we stirre & mooue our selues to doe that which is truly good. And therfore repentant sinners haue grace in them whereby they mortifie their own sinnes.

Agimus. Paule saith, I *beat downe my bodie, and bring it in subiection*. And, *they which are Christs* haue crucified *the flesh with the affections & lusts thereof*: And, *mortifie therefore your earthly members, fornication, vncleannesse, the inordinate affection, euilconcupiscence, & couetousnesse*. And, If *any man purge himselfe from these, he shall be a vessell vnto honour*. And S. Iohn saith, *Euerie one which hath this hope in him*, purgeth himselfe, *euē as he is pure*. And, *he which is begotten of god* preserueth himselfe, *and the wicked one toucheth him not*.

2.Cor.9.27. Gal.5.24. Col.3.5. 2.Tim.2.21. 1.Ioh.3.3 Cap.5.18.

Mortification hath three parts. A purpose in minde, an inclination in will, and an indeauour in life and conuersation to leaue all sinne.

Rising to newnesse of life, is the second part of repentance conceruing sincere obedience to God.

And it hath also three parts. The two first are a resolution in the minde, and inclination or lust in the wil to obey God in all things. Barnabas exhorts them of Antiochia, *that with purpose of heart they will cleaue vnto the Lord*. Examples of both these are many in Scriptures, Of Iosh̄ua, *If it seeme euill vnto you to serue the Lorde, choose you this day whom you will serue, whether the Gods which your fathers serued, or the gods of the Amorites, &c: but I and my household will serue the Lord*. Of Dauid, *O lord, thou art my portiō*, I haue determined *to keepe thy commaundements*. And, I *haue* sworne, *and will performe it, that I will keepe thy righteous iudgements*. And, *When thou saidst, seeke my face, mine heart answered vnto thee, O Lord I will seeke thy face*. And, I *haue* applied mine hart *to fulfil thy statutes alwaies euen to the ende*.

Act.11.23. Iosh.24.15. Psal.119.57. Vers.106. Psal.27.8. Psal.119.112.

The third part, is an indeauour in life and conuersation to obey God. Example of Paul, *And herein* I take paines *to haue alwaies a cleare conscience towards God and towards men*: Of Dauid, I *haue a respect to all thy commaundements*. And, *I haue chose the way of truth, and thy iudgement haue I laid before me*. And, *I haue cleaued to thy testimonies*; And, *direct mee in the path of thy commaundements; for therein is my delight*.

Act.24.16. Psal.119.6. Vers.30. 31. 35.

No man must here thinke, that a repentant sinner fulfils the law in his obedience; for their best workes are faultie before God: And whereas the faithfull in Scriptures are said to be perfect; we must know that there be two degrees in perfection: perfection in substance, and perfection in the highest degree. Perfection in substāce is, when a man doeth sincerely endeauour to performe perfect obedience to God, not in some, but in all his commaundements; And this is the onely perfection that any man can haue in this life. A Christian mans perfection is to bewaile his imperfection; his obedience more consists in the good will, then in the worke, and is more to be measured by the affection, then by the effect.

CHAP. V.

Of the degrees of Repentance:

REpentance hath two degrees. It is either ordinarie, or extraordinary.

Ordinarie repentance is that which euerie Christian is to performe euerie day: For as men fall daily either more or lesse; so the graces of God are proportionally weakened day by day. Wherfore the continuall reparation thereof must be made by a dayly renuing of repentance. A christian man is the temple & house of gods spirit: he must therefore once a day sweep it, that it may be fit to entertain so worthy a guest.

Extraordinarie repentance is the same in nature with the former, it defers onely from it in degree and measure of grace.

And this is to be put in practise, when men fall into any enormous, capitall, or grieuous offences: wherby they doe very grieuously wound their owne consciences, and giue great offence to the Church. Of this sort was the repentance of Peter, when he went forth and wept bitterly: & Dauids repentance, after he had committed adulterie, and murdered Vriah.

CHAP. VI.

Of the persons which must repent.

MEn be of two sorts; the naturall man and the regenerate: Repentance is needefull for both: For the naturall man that he may be brought from his sinnes, & the image of God renued in him. Some may say, that many naturall men liue ciuilly, abstaining from all outragious behauiour,

hauiour, and therefore neede no repentance. I grant indeede they doe so: yet repentance must goe with all. For ciuill life without grace in Christ, is nothing els in Gods sight, but a beautifull abhomination. The Phariſes were ciuill, yet Christ ſaith of them, *Except your righteouſnes exceede the righteouſneſſe of the Scribes and Phariſes, ye ſhall not ſee the kingdome of heauen.* Repentance is alſo required in the regenerate: becauſe they may haue vnknown and hidden corruptions in them, which muſt be mortified: and otherwhiles they fall grieuouſly: & therfore that they may riſe againe, they muſt be daily practiſed in the ſpirituall exerciſes of repentance.

CHAP. VII.

Of the practiſe of Repentance.

IN the practiſe of Repentance foure ſpeciall duties are required: The firſt is a diligent and ſerious examination of the cõſcience by the lawes & commandements of God, for all maner of ſinnes, both originall and actual. Example of the childrẽ of Iſraell. *Wherefore the liuing man ſorrowfull? man ſuffereth for his ſinne: let vs ſearch and trie our waies, and turne againe to the Lord.* Of Dauid, *I conſidered my wayes, and turned my feete to thy teſtimonies.*

Lam. 3. 39. 40

Pſal. 119. 59.

Touching Originall ſinne, this muſt be well remembred, that one man hath not one part onely of original ſinne, and another man another: one man this corruption, another that: but euerie man, as hee receiued from *Adam* the whole nature of man, ſo alſo he receiued originall ſinne wholly. And therefore euerie man, (no one excepted, ſauing Chriſt, who was extraordinarily ſanctified by the holy ghoſt in the wombe of the Virgin) hath in him from his parents the corruption & ſeede of all ſinne, which is a naturall diſpoſition and prone nes to commit any ſinne whatſoeuer. Take a view and conſider all the horrible ſinnes that be practiſed in anie part of the world, either againſt the firſt or ſecond table: whatſoeuer they are, the ſpawne and ſeede of them all is euen in that man that is thought to be beſt diſpoſed by nature. Some may ſay, that experience ſhewes the contrarie, becauſe among men that want all manner of religion ſome are more ciuill and orderly: ſome againe more lewdly diſpoſed. I anſwer, that this comes to paſſe, not becauſe ſome men are by nature leſſe wicked thẽ others: but becauſe God by his prouidence doth limit and reſtraine mens corruption more or leſſe, which he doth for the good of mankinde. For if men may be wholly left to themſelues, corruption would ſo exceedingly breake out into all manner of ſinnes, that there ſhould be no liuing in the world.

In examination of actuall ſinnes, three rules muſt be followed. The firſt, that wee muſt ſearch out not only our groſſe ſinns, but euen the very thoughts of our harts: For repentance is not onely a change of the ſpeech, apparell, and outward behauiour, but alſo of the inwarde and ſecret thoughts of the heart. Therfore the prophet Ioel bids the Iewes *rend their hearts and not their garments*: and Paul telles the Epheſians, that they muſt *be renued in the ſpirit of their minds*: and Peter bids Simon Magus to repent and praie God, *that the thought of his hart may be forgiuen him.* The ſecond, that the verie circumſtances of ſinnes done muſt bee conſidered, as the time when, the place where, and the manner how; as namely, whether they were done of ignorãce, or knowledge of weakneſs, or preſumption, or obſtinate malice. Thirdly, in examination it is verie meete and conuenient, that we paſſe through al the commandements of the mortall law, laying them as moſt abſolute rules to our hearts and liues: and by thit meanes we ſhall be able to make large bils and Cataſogues of al our ſins, euen from the very cradle to any part of our age following, as the ſeruants of god haue alwaies done. Thus it will come to paſſe, that wee ſhall plainely ſee our wretched eſtate, and acknowledge that our ſinnes be in number as the haires of our head, and as the ſands by the ſea ſhore.

Ioel. 2. 13.

Eph. 4. 23.

Act. 8. 22.

Iob. 9. 2. Pſal. 19. 12.

A DIRECTION FOR EXAMINATION OF THE CONSCIENCE.

I. COMMAN.

Thou ſhalt haue none other Gods, &c.

He breakes this commandement

That knoweth not the true God, Ier. 22.

That denies God in his heart, by denying his preſence, ſufficiencie, &c. Pſal. 14.

That

That hates God, and shewes it by disobedience. Exod. 20.5: Rom. 1,30.
That doth not feare God and stand in awe of him.
That feareth man or other creatures more then God, Math, 10,31. Apoc, 2,8.
That liues in open sinne securelie, not fearing Gods word or iudgements: 1. Thess, 5,6,7.
That is sorrowfull for his sinnes, only in respect of the punishment: 2, cor. 7,10.
That feares God by mens traditions, Esa: 29.13.
That doth not beleeue Gods word, but calles the Canonicall Scripture in question.
That dispaires of Gods mercie.
That hath a dead faith without works. Iames 2:
That puts his confidence in the deuil and his workes, as seekers to wizzards doe.
That loueth the creatures, as riches and honour, and his own filthie pleasures more then God, Eph, 5,5.
That puts confidence in his strength, wisdome, riches, physitians, 2. Chron, 19. 9:11.
That is impatient vnder the crosse, Math: 10:38.
That tempts God. Math, 4:7:
That seeks for the things of this life, more then for Gods kingdome, Math. 6, 33.
That murmures against God. 1, Cor, 10. 10:
That disputes and holds there is no God
That holdes and maintaines opinions against the ancient faith set downe in the writings of the Prophets and Apostles. As did the Maniches, Donatists, Arrians, Anabaptists, &c.
That holds one religion, as hee is readie to follow an other, 1, King, 18,21.
That is full of presumptiō of Gods mercie, Esa, 7,12:
That falles away from the knowne truth: 2, Pet, 2,20,
That addes to Canonical Scripture; Deut: 12, last vers:

III. COM. *Thou shalt make to thy selfe no grauen Image, &c.*

He breakes this commandement,

That represents God in an image, Exod 32.6,8,
That worships God in or at images, as crucifixes, and such like, 2, King. 18, 4.
That kneeles downe before an Image,
That is bodily present at Masse, keeping his heart to God. 1 Cor; 8,9:
That retaines the monuments of Idolatry Exod, 23,13,
That marrieth wth infidels and such like; Gen, 6,2.
That makes leagues of amitie with such, 2, Chron, 19,1;
That worshipes God accordinge to his owne fantasie, Col, 2,23,
That worships God with lip-seruice, Isa: 29,13, as our common people doe, which place all the seruice of God in patteringe and mumblinge ouer the Creede and ten commandementes for prayers, and the Lords prayer without knowledge of the meaning.
That hath the shew of godlinesse, but denies the force of it, 2, Tim, 3,5;
That giues worship to creatures, as Saints and angels: 15, 8,
That refuseth to heare the preaching of the Gospell, Luk, 14,19:
That negligently worships God: Reu, 3, 16.
That omits innocation of Gods name, Esa, 64.7,
That heares sermons, but when hee is reprooued, railes and rages, and profits nothing. Amos: 5, 10,
That changes the worshippe of God in whole or part: Deut, 13,32.
That maketh either open or secret league with the diuell, Psal, 58,6,
That vseth witchcraft, sorcery, or enchantments Deu, 18, 11. Leuit, 19,29
That consults with wisards: Leuit: 20. 6,
That weares Amulets or Characters about his necke, and puts confidence in them:
That hinders schooles of religō & good learning, Psal, 74:6 7.
That seekes not (within the compasse of his calling) the good estate of Gods Church: but seekes his owne things. Psal: 32, 33,

III. COM. *Thou shalt not take the name of the Lord, &c.*

He breakes this commandement.

That doth vnreuerently vse Gods titles in his talke: phil, 2, 10,
That sweares to doe a thing lawfull and good, and yet doth it not, Math, 5, 23,
That sweares rashly, Ier, 4, 2,
That vseth customable swearing in his common talke, Math, 5, 37,
That blasphemes the name of God, Leuit,

24.16.
That sweares falsly, Ioh,8,44,
That sweares against pietie and honestie.
That vseth cursing and banning.
That findes fault with the creatures of God,1.Cor,10,3,
That sweares by the creatures, Math. 5, 34,35.
That vseth lots in sporting, Prou, 16, 33, and 18,18.
That makes and vseth charmes of herbes and other things Deut,18.11:
That makes iests of the sentences & phrases of the scripture, Esa,66,2,
That vseth figure-casting, Esa;47,13
That doth lightly regarde Gods iudgements, Heb.3,16,
That liuing dissolutely in religion, makes Gods name euill spoken of 2,Sam,12, 13,1,Pet,3,15,
That makes a vowe of continencie, or of any thing not in his power.
That makes a lawfull vow, and keepes it not Deut,23,21,
That receiues blessings from God, and is not thankefull, Luk, 17.8,
That teacheth the truth, but doth not practise it. Math,23.2:

IV. COMMAN.

Remember the Sabboth day, &c.

He breakes this commandement

THat labours in the seruile workes of his ordinarie calling, Nehem. 13, 15,
That trauels abroad on his ordinarie businesse, Exod; 16.24,
That keepes faires and markets on this day, Nehem,13,15:
That workes harnest worke on this day. Exod,34,21:
That vseth sports and recreation causing distraction,1,Cor,10,7,
That spends the day in idlenesse, Esa, 58, 13:
That keepes the Sabboth onely in outward fashion. Esa,1,13,
That prophanes it by gluttonie and drunkennes:
That giues seruants libertie to doe what they list.
That brings not his family to the congregation to heare Gods word, & to receiue the Sacraments,
That sanctifies not the Sabboth in his family priuately: by reading the word, by conference on that which hath beene heard in the congregation, and by prayer.

V. COM,

Honour thy father, &c.

He breakes this commandement,

THat thinkes but a thought in his minde tending to the dishonour and contempt of his neighbour.
That mockes or reuiles, or beates his superiours Gen.9,22,
That disobeies their lawfull commandements, Rom.1,30,
That is vnthankfull to parents, & will not releeue them, if neede be 2,Tim,3,3,
That disobeyes God, to obey them, Act, 4,19.
That exaltes himselfe aboue the magistrate, 2:Thess,2,9,
That serues his master with eie-seruice. Coloss. 3.22,
That gouerns his familie, & those which are vnder him, negligently, 1,Tim,3.4,
That is slacke in punishing faults. 1:Sam: 2,22.
That is too rigorous in speeches and punishments, Eph,6,9,
That marrieth without parents consent,
That chooseth his calling without parēts consent. Num,30,
That thinkes better of himselfe then of others Rom,12,10,
That despiseth aged persons, Leu,19,23

VI. COM.

Thou shalt not kill.

He breaketh this commandement:

THat thinkes but a thought in his heart tending to the hurt of his neighbours life.
That beares malice to an other: 1,Ioh,3 15,
That is giuen to hastinesse, Math,5,22
That vseth inward fretting and grudging Iam,5,14.
That is froward of nature, hard to please Rom,1,31,
That is full of rancour and bitternes, Eph 4,31,
That derides and scornes others, Gen;21 9, Gal,4,29.
That vseth bitter words and railings, Pro, 12,18,
That vseth cōtending by words or deeds, Gal-5,20.
That vseth chiding and crying out, Eph. 4,31,
That is giuen to make complaints of his neighbour in all places, Iam,5,9,
That is a fighter, Iam,1.1,
That hurtes or maines his neighbours bodie: Exod,21:24:

That

That will not forgiue an offence. Math, 5, 23.
That will forgiue, but not forget.
That doth farewell himselfe, but giues not almes to releeue the poore: luk, 16, 19
That vseth crueltie in punishing malefactours. Deut, 22, 6.
That denies the seruants or labourers wages. Iam, 5, 24.
That holds backe the pledge, Ezec, 18, 7,
That sels by diuers waights & measures.
That remooues the land marke: Prou, 22 18:
That giues his goods vpon vsurie: which is simply to bind a man to return both the principall and the increase, onely for the lone, Ezech. 18. 8,
That by his loosenes of life is an occasion why others sinne.
That mooues contention and debate, Roman, 1, 29:
That beeing a Minister teacheth erroneously,
That teacheth slackly, Ier, 48: 10;
That teacheth not at all, 1, Tim, 3, 2,
That hinders mens saluation any way, Math, 23, 13,
That seekes priuate reuenge:

VII; COM.

Thou shalt not commit, &c.

He breakes this commandement,

That thinkes an vnchast thought tending to adulterie, or to any sinne of that kinde.
That lookes on a woman to lust after her Math, 5, 28.
That commits incest, Leuit, 18, 22
That commits Sodomie. 1, Cor, 6, 9,
That commits fornication with married, or single, or contracted folkes. Deut: 22, 22,
That vseth marriage bed intemperately.
That lieth with a monstrous woman. Ezech, 18, 6,
That vseth wantonnes, 1, Cor, 6; 9,
That vseth occasions and prouocations to lust, Gal, 5: 9;
That is giuen to idlenesse,
That weares wanton and light attire. 1 tim, 2, 9, 1. pet, 3, 3,
That vseth light talke, and reading of loue bookes, 1. Cor, 15, 33,
That frequents lasciuious places, Eph: 5 3,
That delights in wanton pictures, 1, thess 5, 23,
That vseth the mixt dancing of men and women, Mark: 6 22.
That keepes companie with light and suspected persons, Prou, 7, 22,
That neglects to dispose his childrē in mariage in conuenient time, 1, Cor 7, 37:
That makes marriages of yong children,
That punisheth adulterie with small punishments.
That marrieth more wiues then one at once, Gen, 2, 4.
That loues his pleasure more then God; 2, Tim, 3, 4,
That takes care to fulfill the lusts of the flesh. Rom. 13. 14,
That maintaines and frequent stewes, Deut: 23, 17,
That is giuen to drunkennes and surfetting, Ephe, 5, 18,
That giues himselfe to wine, sleepe, and ease, Prou. 20, 13;
That for the auoiding of fornication marrieth not. 1, Cor; 7, 2,
That puts away his wife for other causes then for fornication, Math, 19, 9.

VIII. COM.

Thou shalt not steale.

He breakes this commandement;

That thinks but a thought tending to the least hindrance of his neighbors welfare and good estate,
That liues in no calling, 1. Thess, 3: 11.
That neglects his calling, Ier, 28. 10
That spends his wealth in riot, and prouides not for his familie. 1, tim, 5, 8,
That is not content with his estate, but seekes to be rich. 1, Tim, 6, 10.
That sells the goods of the Church, or buies them, Mal: 3, 8:
That sels such things as are meanes to further idolatrie, or any other sinne:
That vseth powdering, starching, blowing, darke shops, to set a glosse on his wares, and make them more saleable.
That conceales the fault of his wares,
That vseth false waightes and measures, Leut, 19. 35,
That vseth words of deceit. Prou. 20. 14,
That takes more for his wares then the iust price, Math, 7, 12,
That oppresseth his tenantes by racking his rents, Hab. 2, 11:
That vseth ingrossing of wares,
That raiseth the price onely in consideration of a day of paiment,
That either giues or takes bribes. Esa, 1, 33. Psal, 82,
That writes letters of affection in wrong suites;

That

That holds backe things borrowed. Ezec. 18.7.
That holdes backe things found or pawned. Leuit. 6,3.
That being luſtie liues by begging.
That releeueth ſuch. 2. Theſſ, 3,10.
That for gaine defends bad cauſes, and delaies ſutes in law.
That laies burdens on the people without meaſure, Iſa, 1,23, Ezech, 22,17:
That ſpends the Church goods in riot, 1, Tim, 6,9:
That makes marchãdize of Gods word & ſacraments: Mich, 3, 11, 2: Cor, 2, laſt:
That gets his liuing by caſting of figures and by plaies, Eph, 4, 28.
That is raſh in ſuretiſhip, Prou. 11, 15, and 17. 18:
That ſteales mens children to diſpoſe them in mariage, 1, Tim, 1, 10.
That takes by ſtealth the leaſt pin, though it be for the beſt ende.
That is a receiuer of things ſtolne, & gives conſent to the fact any way, Rom, 1. 29
That vſeth deceit in bargaining, 1. Theſſ: 4. 6,
That reſtores not things euill gotten, Eze. 33, 15.
That keepes backe goods giuen to the Church. Act, 5, 3:
That waites for a dearth to ſell his thinges dearer. Amos: 8, 5.

IX. COM.

Thou ſhalt not beare, &c.

He breakes this commandement.

THat doth but conceiue a thought of diſgrace againſt his neighbour.
That enuies at the proſperitie of his neighbour, 1, Tim, 6, 4:
That ſeekes onely his owne good report.
That is ſuſpicious, 1, Cor. 13. 5,
That giues hard and raſh ſentence againſt others. Maths 7, 1.
That takes mens ſayinges and doinges in worſe part. Math, 26, 60:
That accuſeth one falſely, 1, King, 21:
That maketh or reporteth tales openly, or in a whiſpering manner: Leu, 19, 16;
That receiueth tales, Exod, 23, 1:
That ſpeakes the truth of malice: Pſal, 52, 1, 2:
That blaſeth abroade mens infirmities, Math. 18, 17;
That vſeth quipping & tanting, Eph, 5, 4
That vſeth flatterie, Prou, 26, 19:
That lieth though it be for neuer ſo good an ende: Zach, 13, 3,
That defends an euil cauſe, and impugnes the contrarie,
That writes or ſpreads libels.

X. COMMAN.

Thou ſhalt not luſt:

He breakes this commandement.

THat thinkes an euill thought againſt his neighbours, though he meane not to do it:
That conceiues ſome inward delight in ſome euill motion, though he giue not conſent to practiſe it.

SINNES DIRECTLY A-gainſt the Goſpell.

He ſins againſt the Goſpell,

THat denies either directly or by conſequent that Chriſt is come in the fleſh. 1, Ioh, 4, 3, 8,
That treades vnder foote the bloode of Chriſt, Heb, 10, 29.
That beleeues not the remiſſion of his owne ſinnes, and acceptable to life euerlaſting, 1, Ioh, 3, 23.
That repents not, but hardens himſelfe in his all bad waies, Rom, 2, 4, 5, Ier, 8, 5, 6.

THus much of examination: nowe followes the ſecond dutie, which is confeſſion of ſinne vnto God, which is very neceſſarie. For the right way to haue our ſinnes couered before God is, to vncouer and acknowledge them vnto him. For he will iuſtifie vs, if we condemne our ſelues, he will pardon vs, if we, as being our own enemies, accuſe our ſelues; he forgets our ſinnes if we remember them: when we are vile in our owne eyes, we are pretious in his: and when wee are loſt to our ſelues, we are found of him:

That confeſſion may be rightly performed, a notable dutie is to be put in practiſe in it: namely, the arraignment of a repentant ſinner, whereby he *iudges himſelfe, that he may not be iudged of the Lord.*

This arraignment hath three ſpeciall points in it. Firſt of all, he muſt bring himſelfe foorth to the barre of Gods iudgement; which thing he doth when he ſets himſelfe in the preſence of God, as though euen now the day of iudgement were. As S. Hierom did, who alwaies thought with himſelf that he heard this voice ſounding in his eares, *Riſe ye dead and come to iudgement.*

Secondly, hee muſt put vp an indite, ment againſt himſelfe; by accuſing himſelfe before God, by acknowledging his

knowne sinnes particularly, and his vnknowne generally, without any excuse or extenuation, or defence, or hiding or the least of them. Example of Dauid. *I know mine iniquitie and my sinne is euer before me against thee, against thee only haue I sinned, and done this euill in thy sight, &c. behold, I was borne in iniquitie, and in sinne hath my mother conceiued me.* And *I haue sinned greatly, because I haue done this thing: but now I beseech thee remoone the iniquitie of thy seruant: for I haue done verie foolishly.* Of Ezra, *O my God I am ashamed and confounded to lift vp mine eyes vnto thee, my God, for our iniquities are increased ouer our heads, and our trespasse is growne vpp vnto heauen.*

2 Sam. 24, 3
Ezra 9, 6,

Thirdly, hee must with heauinesse of heart as a iudge vpon the bench giue sentence against himself, acknowledging that he is worthie of euerlasting hell, death, & damnation. As the prodigall child, *Father I haue sinned against heauen, and against thee, & am not worthie to be called thy child.* And Daniel *We haue sinned and committed iniquitie, and haue done wickedly: yea, we haue rebelled, and haue departed from thy precepts, and from thy iudgements, &c. O Lord, righteousnesse belongeth vnto thee, and vnto vs open shame.* Of Iob. *Behold I am vile, what shall I answer thee? I will lay my hand vpon my mouth.* And, *I abhorre my selfe, and I repent in dust and ashes.* Of the Publicane, *Who standing afarre off, would not lift vp so much as his eyes to heauen, but smote his breast saying, Lord be mercifull to me a sinner.*

Dan. 9, 7,
Iob. 39, 36
and 42, 6,
Luk. 18, 13,

As for confession of sinne to men, it is not to be vsed but in two cases. First, whē some offence is done to our neighbour: secondly, when ease & comfort is sought for in trouble of conscience.

Mat. 5,
Lam. 3, 39,

The third dutie in the practise of repentance is Deprecation, whereby wee pray to God for the pardon of the sinnes which haue beene confessed with contrition of heart, with earnestnes and constancie, as for the weightiest matter in the world. And here we must remember to behaue our selues to God as the poore prisoner doth at the barre, who when the iudge is about to giue sentence, cries vnto him for fauour, as for life and death. And we must doe as the cripple or lazar man in the waie: sit downe, vnlappe our legges & armes and shew the sores of our sinnes; crying to God continually as they doe (*Looke with your eye, and pitie with your heart:*) that we may finde mercie at Gods hands, as they get almes at the hands of the passengers. Thus Oseah instructeth the people, *O Israel, returne vnto the Lord thy God: for thou hast fallen by thine iniquitie take vnto you wordes, and turne vnto the Lord, and say vnto him. Take away all iniquitie and receiue vs graciously: so we will render the calues of our lippes.* Of Daniel, *We do not present our supplications before thee for our owne righteousnes, but for thy great tender mercies. O Lord heare, O Lord forgiue, O Lord consider and doe it: defer not for thine owne names sake, O my God.* Of Dauid, *Haue mercie vpon me, O God according to thy louing kindnes: according to the multitude of thy compassions put away mine iniquities.*

Hos. 14, 2,
Dan. 9, 18, 19
Psal. 51, 1, 2

The last dutie is, to praie to God for grace and strength, whereby we may be inabled to walke in newnesse of life: Of Dauid, *Behold, I desire thy commandements, quicken me in thy righteousnesse.* And, *Teach me to doe thy will, for thou art my God, let thy good spirit lead me into the land of righteousnesse.*

Psal. 119, 40
and 143, 10

CHAP. VIII.

Of legall motiues to Repentance.

MOtiues to Repentance are either Legall, or Euangelicall. Legall are such as are borrowed from the lawe: and they are three especially.

The first is, the miserie and cursed estate of euerie impenitent sinner in this life by reason of his sinnes.

His miserie (that I may expresse it to the conceit of the simple) is fourefold.

1: within him.
2, before him.
3, behind him.
4, on his right hand.
5, on his left hand.
6, ouer his head.
7, vnder his feete.

His miserie within is twofold. The first is a guiltie conscience: which is a very hell vnto the vngodly man. For he is like a fillie prisoner, and the conscience like a iayler which followes him at the heeles, and dogges him whether soeuer he goes, to the end he may see and obserue all his sayings and doings. It is like a register, that sits alwaies with the pen in his hand, to record and inroll all his wickednes for euerlasting memorie. It is a little iudge, that sits in the middle of a mans euerie in his very heart, to arraigne him in this life for his

his finnes, so he shall be arraigned at the last iudgement. Therefore the panges, terrours, & feares of all impenitent persons are as it were certaine flashinges of the flames of hell fire. The guiltie conscience makes a man like him which lies on a bedd that is too straight, and the couering too short; who would wish all his heart sleepe, but cannot. Belshazzar when hee Nu.28.10. Dan,5.6. was in the midst of his mirth, seeing the hand writing on the wall, was smitte with great feare, so as his countenance chaunged, and his knees smote together. The second euill within a man, is the fearful slauerie and bondage vnder the power of Satan the prince of darkenesse: in that his minde, will, and affections are so knit and glued to the will of the deuill, that he can doe nothing but obey him, and rebel against God. And hence Satan is called 2.Cor.4.14 the prince of this world, which keepes the hole of the heart as an armed captaine keeps a house or castle with watch and ward.

The miserie before man, is a daungerous snare which the deuill layes for the destruction of the soule. I say it is dangerous because hee is in setting of it twentie or fourtie yeares, before he strikes: when as (God knowes) men do little thinke of it. It is made of three cords: with the first, he brings men into his snare: & that he doth by couering the miserie & the poyson of sinne: & by painting out to the eye of the minde the deceitful profits and pleasures thereof. With the second, he hopples and insnares the, for after that a man is drawn into this or that sinne, the deuill hath so sugered it ouer with fine delights, that he cannot but needs must liue & lie in it. By the third, he drawes his snare, and indeauours with all his might to breake the necke of the soule. For when he seeth a fit opportunitie, especially in grieuous calamities; and in the houre of death, he takes away the vizar of sin, and shewes the face of it in the true form, as ougly as himself: then withall he beginnes (as wee say) to shewe his hornes; then he rageth in terrifying and accusing, that the soule of man may be swallowed vp of the gulfe of finall despaire.

The miserie behind him, is the sinnes past. The Lord saith to Caine, *If thou dost* Gen.4.7. *not well, sinne lyeth at the doore.* Where sin is compared to a wild beast, which followes a man whither soeuer hee goeth, & lieth lurking at his heeles. And though for a time it may seeme to be hurtlesse, because it lyes a sleepe yet at length, vnlesse men repent, it will rise vp, seaze on them, rend out the verie throats of their soules. Iob in his affliction saith, *Thou writtest bit-* Iob.13. *ter things against me, and makest me possesse the sinnes of my youth.* And Dauid praieth, Psal.25. *Forgiue me the sinnes of my youth.* If the memorie of sinnes past bee a trouble to the godly man, oh what a racke, what a gybbet will it be to the heart of him that wants grace.

The miserie on the right hand is prosperitie and ease: which by reason of mans sinnes is an occasion of many iudgments. In it men practised the horrible sinnes of Ezec.16.49. Sodome: it puffes vp the heart with deuilish pride, so as men shall thinke themselues to be as God himself, as Senacherib, Nebuchadnezzar, Antiochus, Alexander, Herod, Domitian did: It steales away mans heart from God, and quenches the sparkes of grace. As the Lord com- Ier.22.21. plaineth of the Israelites, *I spoke vnto thee when thou wast in prosperitie, but thou saidst I will not heare: this hath beene thy manner from thy youth.* It is like the iuie that embraceth the tree, & winds round about it, but yet drawes out the iuice and life of it. Hence it is, that many turne it to an occasion of their destruction. Salomon saith, Prou.1.32. *Prosperitie of fooles destroy them.* When the milt swelles, the rest of the bodie pines away; & when the heart is puft with pride, the whole man is in danger of destruction. The sheep that goes in the best pasture, Rom.9.22. soonest comes to the slaughter house: and the vngodly man fattes himself with continuall prosperitie, that hee may the sooner come to his owne damnation.

The miserie on the left hand is aduersitie, which standes in all manner of losses and calamities; in goods, friends, good name, and such like. Of this read at large, Deut.28.

The miserie ouer his head, is the wrath of God, which he testifies of al manner of iudgements from heauen, in daunger of which euerie impenitent sinner is euerie houre. And the danger is verie great. The Heb.10.31. Scripture saith. *It is a fearefull thing to fall into the hāds of the liuing god.* He hath *store-* Deut.32.34. *houses* full of all manner of iudgements, & they watch for secure sinners that they can Ezc.7.6. not scape. Gods wrath is a fire makinge hauocke and bringing to naught whatsoeuer it lights on: yea, because he is slow to Nah.1.4. 5.6. anger, therefore more terrible: as a man

therfore ſtaies his hand for a time, that he
Nah. 1.4.5.6 Pſal. 97. may lift it higher and fetch a deeper blow.
VVhen the dumbe creatures melte as
waxe, and vaniſh away at his preſence,
when he is angrie; as the huge mountains
and rockes doe: fraile man muſt neuer
looke to ſtand. If the roaring of a lyon
make men afraid, & the voice of thunder
be terrible; oh, howe exceedingly ſhould
al be aſtoniſhed at the threatnings of god?

The miſerie vnder his feete, is *hell fire*:
for euerie man till he repent, is in as great
danger of damnation as the traytour ap-
prehended of hanging, drawing & quar-
tering. A man walking in his way falles
into a deepe dungeon that is ful of ougly
ſerpents and noyſome beaſts: in his fal he
catches hold of a twig of a tree that grows
at the mouth of the dungeon, and hangs
by it: afterward there comes a beaſt both
leane and hunger-bitten; which hauinge
cropt the whole tree, is euer & anon knap
ping at the twig on which he hangs; now
what is the danger of this man? ſurely he
is like to fall into the pit, ouer which hee
hangs; Well, this man is euerie impenitet
ſinner: the pit is hel, prepared for the de-
uil & his angels; the twig is the brickle &
fraile life of man: the hungerbitten beaſt
death, that is readie euery houre to knap
our life a ſunder: the daunger is fearefull:
for a man hanging as it were ouer the
mouth of hell, when life is ended, vnleſſe
he vſe good meanes before he die, he thē
falls to the verie bottome of it.

If this be the miſery wherwith the care-
leſſe are beſieged and compaſſed about
euerie way, and that for his ſinnes, why
doe men lie in the dead ſleep of ſecurity?
Oh! it ſtands them in hand to take vp the
voyce of bitter lamentation, and for their
offences to howle after the maner of dra-
gons. If men could weepe nothing but
teares of blood for their ſins, if they could
die a thouſand times in one day for verie
griefe, they cold neuer be grieued inough
for their ſinnes.

The ſecond motiue to draw men to re-
pentāce is, the conſideratiō of the wretch
ed eſtate of an impenitent ſinner in his
death, which is nothing but the [a] wages
[a] ὀψώνια. Rom. 6.23 & allowance that he receiues for his ſins:
and it is the verie ſuburbes, or rather the
2. Cor. 15.55.56 gates of hell. S. Paul compares death to
a Scorpion, who carries a *ſting* in his taile,
which is ſinne. Nowe then when impeni-
tent & prophane perſons dye, thē comes
this ſcorpion & gripes thē with her legs,
and ſtabs them at the heart with her ſting.
Wherefore the beſt thing is before death
come, to vſe meanes to pull out the ſting
of death, and nothing will doe it, but the
blood of Chriſt; let men therefore breake
off their ſinnes by repentance: let them
come to the throne of grace, and crie; yea
let them fill Heauen and earth with cries
for mercy. Oh! pray, pray, pray, for the
pardon of thine owne perſonall and par-
ticular ſins. If thou obtaine but one drop
of Gods ſpeciall mercy in Chriſt, all dan-
ger is paſt. For death hath loſt his ſting; &
then a man without danger may put an
ougly Serpent in his boſome.

The third motiue is the conſideration
of his eſtate after death. When the day of
the laſt iudgment ſhall bee, hee muſt bee
brought & ſet before the tribunall ſeat of
Chriſt; he ſhall not bee able to eſcape or
hide himſelfe: then the booke ſhall bee
brought out, and all his ſins ſhall be diſ-
couered before Gods Saints and Angels:
the deuill and his owne conſcience ſhall
accuſe him: none ſhal be aduocat to plead
his cauſe; he himſelfe ſhall be ſpeechleſſe;
he ſhall at length heare the dreadfull ſen-
tence of damnation, *Goe ye curſed into
hell, prepared for the deuill and his angels.*
This thing might mooue the vileſt
Atheiſt in the World to leaue his wic-
ked waies, and come to amendment of
life. We ſee the ſtrongeſt theeſe that is,
when hee is led in the way from the pri-
ſon to the bar, leaues his theeuing & be-
haues himſelfe orderly. And indeed if he
would then cut a purſe, it were high time
that he were hāged. Al men by nature are
traitours and malefactours againſt God:
whiles we liue in this world, wee are in
the way going to the bar of Gods iudge-
ment. The wheele of the heauens turnes
one bout euery day, and winds vp ſome-
what of the threed of our life: whether we
ſleepe or wake, we are alwaies comming
nearer our ende: wherefore let all men
daily humble themſelues for their ſinnes,
and pray vnto God that he would bee re-
conciled vnto them in Chriſt: & let them
endeauour themſelues in obedience to al
Gods cōmandements, both in their liues
and callings.

Againe after the laſt iudgment there
remains death eternal appointed for him
which ſtands in theſe three things. I. A
ſeparation from all ioy and comfort of
the preſence of God. II. Eternall fellow-
ſhip with the deuill and all his angels.

III.

III. The feeling of the horrible wrath of God, which shall seaze vpon bodie, soule and conscience, and shal tende on them as fire doth on pitch and brimstone: and torment them as a worme crawling in the bodie, and gnawing on the heart: they shall alwaies be dying, and neuer dead: alwaies in woe, and neuer in ease. And this death is the more grieuous, because it is euerlasting: Suppose the whole world to be a mountaine of sand, and that a bird must carrie from it but one mouthfull of sand euerie thousand yeares: many innumerable thousands of yeares will bee expired, fore she wil haue caried away the whole mountaine: well, if a man should stay in torments so long, & then haue an ende of his woe, it were some comfort: but when the bird shal haue carried away the mountaine a thousand times: alas, alas, a man shall be as farre frō the end of his anguish and torment as euer he was. This consideration may serue as an yrōn scourge to driue men from their wicked liues. Chrysostome would haue men in their meetings in tauerns and feasts, to talke of hel, that by often thinking on it, they might auoid it. A graue and chast matron, being mooued to commit folly with a lewd ruffian, after long discourse, she called for a panne of coales, requesting him for her sake to holde his finger in them but one houre: he answered, that it was an vnkind request: to whom she replied, that seeing he would not hold so much as one finger in a few coales for one small houre, shee cold not yeild to doe the thing for which shee should be tormented bodie & soule in hell fire for euer. And so should al men reason with themselues, when they are about to sinne: None will be brought to doe a thing, that may make so much as their finger or toth to ake: if a man be but to snuffe a candle, he will first spit on his finger: because he cannot abide the heat of a small and tender flame. Therefore we ought to haue great care to leaue our sinnes, whereby wee bring endlesse torment to bodie and soule in hell fire, to which our fire is but yce in comparison.

CHAP. IX.

Of motiues Euangelicall.

EVangelicall motiues, are two especially. The first is taken from the consideration of mans redemptiō. He that redeemed mankind is God himselfe: as Paul saith, that *was in Christ, reconciling the world to himselfe*. Mans sin is so vile and 2.Cor.5.19.
haynous in the eies of God, that no angel nor creature whatsoeuer was able to appease the wrath of God for the least offence, But the sonne of God himself must come downe from heauen, and take mans nature on him: and not onely that, but he must also suffer the most accursed death of the crosse, and shed his most pretious hart blood to satisfie the iustice of his father in our behalfe. If a father should be sicke of such a disease, that nothing wold heale him but the heart blood of his own child, he would presently iudge his own case to be dangerous; and wold also vow if euer he recouered, to vse all meanes whereby he might auoide that disease. So likewise, seeing nothing could cure the deadly wound of our sinne: but a plaster made of the heart blood of Christ; it must make vs acknowledge our pitiful case, & the hainousnes of the least of our sinnes; and stirre vs vp to newnes of life.

Againe, considering the ende of the redemption wrought by Christ, was to deliuer vs from our euill conuersation in sinne and vnrighteousnes, we are not to continue, and as it were, lie bathing our selues in sinne; for that were as if a prisoner, after that he had beene ransomed & had his bolts taken off, and were put out of the prison to goe whither he would, should returne againe, and desire to lie in the dungeon still.

The second motiue is, that God hath made a promise to such as truely repent, I. Of remission of sinnes: *Wash you, make you cleane, take away the euill of your works from before mine eyes: cease to doe euill, &c. Though your sinnes were as crimson, they shall be made as white as snow: though they were red like scarlet, they shall be as woll.* And, *Seeke the Lord while he may bee found, call vpon him while hee is neare. Let the wicked forsake his waies, and the vnrighteous his owne imaginations, and returne vnto the lord, and he will haue mercie on him, for he is very plentifull in forgiuing.* II. Of life euerlasting. *I will not the death of a sinner, but rather that he repent and liue.* And, *Thus saith the Lord vnto the house of Israel, Seeke ye me and ye shall liue.* III. Of mitigating or remooving tēporall calamities. *Stand in the court of the Lord. house and speake vnto all the cities of Iudah, &c. If so be they wil hearken and turne euerie man from his euill way, that I may repent me of the plague which I haue determined to bring vpon thē, because of the wickednes of their works.* And, *If we wold* Isa.1.16.18. Isa.55.6.7. Ezech.18. Amos.5.4. Ier.26.3. 1.Cor.11.31.

iudge our ſelues, we ſhould not be iudged, that is, afflicted with temporall puniſhments.

I ioyne with the remooving of temporall calamities the mitigating of them: becauſe they are not alwaies take away whē the partie repenteth. After Dauids repen-
2.Sam.12.14 tance the child dieth, and the ſword departs not from his houſe: And the Prophet Micha brings in the people humbling themſelues before God vnto a temporall puniſhment, ſaying, *I will beare thy*
Mich.7.9. *wrath, becauſe I haue ſinned againſt thee.* And it is Gods pleaſure that the chaſtiſement ſhall remaine after the partie is reconciled vnto him, that hee may by that meanes be admoniſhed of his ſinne, and be an example to others.

As God hath made theſe mercifull promiſes to penitent ſinners, ſo he hath faithfully performed them, ſo ſoone as they haue but begun to repent. Example of
2.Sam.12.13 Dauid. *Then Dauid ſaid vnto Nathan, I haue ſinned againſt the Lord. And Nathan ſaid, Thy ſinne is forgiuen thee.* Of Manaſſes. *When he was in tribulation he praied vnto*
2.Chr.33.12 *the lord his God, and humbled himſelf greatly before the Lord God of his fathers, and praied vnto him: and God was intreated of him, and heard his prayer.* Of the Publican.
Luk.18.13. *The Publican &c. ſmote his breaſt, ſaying, O Lord God be mercifull to me a ſinner: I tell you, this man departed iuſtified to his houſe,*
Luk.23.42. 43. *rather then the other.* Of the thiefe. *He ſaid vnto Ieſus, Lord, remember mee, when thou commeſt to thy kingdome. Then Ieſus ſaid vn to him. Verily, I ſaie vnto thee, to day ſhalt thou be with me in Paradiſe.*

Hauing ſuch notable promiſes made to Repentance, no man is to draw back from the practiſe of it, becauſe of the multitude of his ſinnes, but rather to doe it. The Phariſes ſaid to Chriſts diſciples, *Why eats your maſter with Publicans & ſinners? When Ieſus heard it, he ſaide vnto them, the whole neede not the phyſitian, but they that are ſicke: And, I came not to call the righteous: but ſin-*
Math.9.12. *ners to repentance.* And, *Verily I ſay vnto you,*
Math.21.31. *that Publicans and harlots ſhall goe before you into the kingdome of God.*

CHAP. X.

Of the time of Repentance.

THe time of repentance is the time preſent, without any delay at all: as
Heb.3.7.13. the holy Ghoſt ſaith, *To day if ye will heare his voice.* And, *Exhort one another dayly, while it is called to day: leaſt any of you bee hardned through the deceitfulneſſe of ſinne.* Reaſons hereof are theſe. I. Life is vncer-
tē; for no man knowes at what houre or moment, and after what manner he ſhall goe forth of this world. *Be ye alſo prepared*
Luk.12.40 *therefore, for the ſonne of man will come at an houre when ye thinke not.* This one thing ſhould make a man to haſten this repentance: and the rather, becauſe many are dead; who purpoſed with themſelues to repent in time to come: but were preuented by death, and ſhall neuer repent. II. The longer a man liues in any ſinne, the greater danger: becauſe by practiſe ſin gets heart & ſtrength. Cuſtome is of ſuch force, that that which men vſe to doe in their life time, the ſame they doe & ſpeak when they are dying. One had 3. pounds owing him to be paid three ſeuerall yeres, when he was dying nothing could be got of him but three yeares, three pounds. Againe, by deferringe repentance, men
Rom.2.5. treaſure vp wrath againſt the day of wrath. If a malefactour for his puniſhment, ſhould be appointed euerie day to carrie a ſticke of wood to an heape to burne him twentie yeares after: it muſt needes be an exceeding great puniſhment and miſery, and this is the caſe of euerie ſinner: who neglecting repentance from day to day, doth thereby imploy himſelfe in heaping vp the coles of Gods wrath to burne his ſoule in hel, whē the day of death comes: III. The more the time is prolonged, the harder it is to repent: the longer a man goes in ſickeneſſe without phyſicke, the harder is the recouerie: And where the deuil dwels long, he wil hardly be remoued: The beſt way to kill a ſerpent is, to cruſh it in the head when it is young. IV. It is as meat and drinke to the deuil to ſee men liue in their ſinnes, deferring repentāce: as on the contrarie, there is great ioy among the angels of God in heauen, whē a ſinner doth repent. V. Late repentance is ſeldome or neuer true repentance. For if a man repent when hee cannot ſinne as in former time, as namely in death: then he leaues not ſinne, but ſinne leaues him; wherefore the repentance which men frame to themſelues when they are dying it is to be feared leaſt it die with them; & it is verie iuſt, that he ſhould be contemned of God in his death, who contemned God in his life. Chryſoſtome ſaith, that the wicked man hath this puniſhment on him, that in dying he ſhould forget himſelfe, who when he was liuing did forget God. VI. We are with Abel to giue vnto God in ſacrifice euen the fat of our flock:

now

now they which defer repentance to the ende doe the contrarie, Late repenters offer the flower of their youth to the deuill: and they bring the lame and broken sacrifice of their old age to God.

CHAP. XI.
OF CERTAINE CASES in Repentance.

I. Case of a Reuolt.

WHether a man that hath profeſſed Chriſt and his religion, yet afterward in perſecution denies Chriſt, & forſweares the Religion, may repent & be ſaued? *Anſ.* It is a grieuous eſtate, yet a man may come to repentance afterward: Manaſſes fel away to Idolatrie and witchcraft; and yet was receiued to mercy. So did wiſe Solomon: and yet no doubt recouered, and is receiued to life euerlaſting. My reaſon is, becauſe God vouchſafed him to be a pen-man of ſome parts of holy Scripture, & the ſcriptures were written not by ſuch as were men of God only, but by ſuch as were *holy men of God.* Peter denied Chriſt of knowledge a-gainſt his owne conſcience, & that with curſing and banning: & yet came to repentance afterwards: as appeares by the teſtimonie of Chriſt, *I haue prayed for thee, that thy faith faile not; therefore when thou art conuerted ſtrengthen thy brethren.*

2. Chron. 33.

2. Pet. 2. 21.

Luk. 22. 32.

Obiect. 1. Mat. 10. 33. *Whoſoeuer ſhall denie me before men, him will I denie before my father which is in heauen.* *Anſ.* The place is only to bee vnderſtood of ſuch a deniall of Chriſt which is finall.

Obiect. II. Heb. 6. 4. *It is impoſſible that they which were once lightned, and haue taſted of the heauenly gift, &c. If they fall away ſhould be renued by repentance;* And Heb. 10. 26. *If wee ſinne willingly after that wee haue receiued the knowledge of the trueth, their remaines no more ſacrifice for ſinne.* *Anſ.* Theſe places muſt be vnderſtood of the ſinne which is to death, in which men of deſperate malice againſt Chriſt, vniuerſally and wholy fall away frō religion. For the hole Ghoſt ſaith not, *If they fall,* but *if they fall away.* And it is added, that *they crucifie the ſonne of God and make a mocke of him,* that *they trample vnder foote the ſonne of God,* that *they account the blood of the new teſtament an vnholy thing*: that *they deſpiſe the ſpirit of god.* And the words tranſlated *willingly,* imports ſomewhat more, namly, to ſin becauſe a man wil, that is, wilfully. The like anſwere is to be giuē to the queſtion, whereby it is demanded whether man ouertaken with the vnnaturall ſinnes mentioned, Rom. 1, 24, 25, 26: may come to repentance afterward or no namely that although the ſinnes bee hainous and capitall, yet the grace of repentance is not denied: as appeares in the example of the Corinthians 1. Cor. 6. 9, 10, 11.

παροξυνόντας. Heb. 6. 6.

Heb. 10. 29

ἑκουσίως. ver. 26.

II. Case of Recidiuation.

WHether the childe of GOD after Repentance for ſome grieuous ſin doe fall into the ſame againe, & come to repentance the ſecond time? *An.* The cauſe is dangerous, as we may ſee by compariſon in the bodie. If one fall into the relapſe of an ague or any other ſtrong diſeaſe, it may coſt him his life: and the recouerie will be very hard. Chriſt ſaid to the man that had bin ſicke eight and thirtie yeares, after that he had healed him, *Behold thou art whole, ſin no more leaſt a worſe thing befall thee.* And the vncleane ſpirit returning *takes to him other ſeuen ſpirits worſe then himſelfe.* Indeede wee finde no particular example of recouerie after a relapſe, in the ſcriptures; yet no doubt a recouerie may be. Reaſons are theſe. I. Promiſe is made of remiſſion of ſinnes in Chriſt, without any tearme of time; without any limitation to any number or kinds of ſinne: ſaue onely the blaſphemy againſt the Holye Ghoſt. Therefore there may bee a Repentance and ſaluation after a relapſe: II, Chriſt telles Peter that he muſt forgiue, not til ſeuē times only (which peraduenture he thought to be verie much) but *ſeuentie ſeuen times,* and that in one day, if one returne ſeuentie times and ſay; it repents me. Now if we muſt doe this, which haue not ſo much as a drop of mercie in vs in compariſon of God: he wil no doubt often forgiue, euen for one ſinne, if men wil returne and ſay, it repēts me; cōſidering that with him is plentiful *redemptiō* & he is *much in ſparing*

Ioh. 5. 14.

Luk. 11. 26.

Act. 10. 43.

Luk. 17. 4.

Pſal. 130. 7. Iſa. 55. 7.

III. Case of Reſtitution.

WHether he that repents is to make reſtitution if hee haue taken anye thing wrongfully from his neighbour? *An.* Yea, Zacheus, when he repented and receiued Chriſt, gaue halfe of his goods to the poore, and if he had *taken any thing by forged cauillation, he reſtored it foure folde.* It is but a bad practiſe when a man on his death bed will very deuoutly bequeath his ſoule to god, and his goods euill gotten (as his conſcience will often

Luk. 19. 8.

crie in his eare) to his children & friends, without either restitutiõ or amends making, *Quest.* But what if a man be not able to restore? *Anſ.* Let him acknowledge the fault, and god will receiue the wil for the deede: As Paul ſaith in the like caſe. *If therebe a willing minde, it is accepted ac-*
1.Cor.8.12 *cording to that which a man hath, and not according to that which a man hath not.* *Queſt.* When a man by reſtoring ſhall diſcredit himſelfe: how ſhall he reſtore and keepe his credit? *Anſ.* Let him (if the thing to be reſtored be of ſmal moment) make choice of ſome faithfull or honeſt friende, who may deliuer the thing in the behalf of the partie, concealing his name, *Queſt.* How if the partie be dead? *Anſ.* Let him reſtore to the heires and ſucceſſors; if there bee none let him reſtore to God, that is, the Church & the poore.

IV. Caſe of teares,

WHether doth repentãce alwaies goe with teares or not? *Anſwer.* No: For verie pride and hypocriſie will drawe foorth teares. And ſome there are, that can weepe for their ſins in the preſence of others, where as being alone, they neither wil nor can. Some again are of that conſtitution of body, that they haue teares at commaund. And a godly man with drye cheekes may mourne to God for his ſinnes, & intreate for pardon and receiue it. Yet in all occaſions of deeper griefe for ſin, teares will follow: vnles men haue ſtonie and flintie hearts. And yet againe though the greateſt cauſe of ſorrowe be offered, the ſofteſt heart that is ſheds not teares at the firſt, but afterwads it will. When the bodie receiues a deep wound, at the firſt ye ſhal ſe nothing but a white line or dint made in the fleſh, without any blood; ſtaie but a while, then comes blood from the wounde in great aboundance. So at the firſt the mind is aſtoniſhed, and giues no teares: but after ſome reſpite or conſideration, teares follow.

V. Caſe of death.

WHether the repentant ſinner can alwaies ſhew himſelf comfortable on his death bed, *Anſ.* Though the comfort of Gods ſpirit ſhal neuer be aboliſhed from his heart: yet hee cannot alwaies teſtifie it. For hee may die of a burning ague: and by reaſon of the extremity of his fits, be troubled with idleneſſe of head, and breake out into raging ſpeeches and blaſphemies. Likewiſe he may die of a ſickneſſe in the braine, and be troubled with grieuous convulſiõs, ſoas his mouth ſhall be writhen to his eares, his neck turned behind him, & the verie place where he lies ſhal ſhake through his trembling, as daily experience will teſtifie: Neither is any to thinke this ſtraunge: for Salomon ſaith, *All things (in outward matters) come alike to all; and the ſame condition is to the iuſt and to the wicked; to the good and to the pure, and to the polluted, and to him that ſacrificeth, and to him that ſacrificeth not;*

CHAH. XII.

Of the contrarie to Repentance.

COntrarie to repentance is Impenitencie; whereby men continue in one eſtate, neither ſorrowing for ſinne, nor turning from it.

It is one of the moſt grieuous iudgements that is, if it be finall; For as a ſicke man, then is moſt ſicne, when he feeles the leaſt ſicknes, and ſaith he is well; ſo miſerable man is in moſt miſerie when hee feeles no miſerie, and thinkes himſelfe in good eſtate.

This ſinne befalls them that iudge themſelues righteous, needing no repentance: As the *Phariſes* in the dayes of Chriſt, the *Cathariſts* in the primitiue Church, & the *Anabaptiſts* in our age; Adde vnto theſe ſuch as haue hardened their hearts; ſo as they cannot diſcerne betweene good and euil, nor tremble at Gods iudgments, but rather fret and rage againſt them; til God in his wrath either deſtroy them, or caſt them to finall deſpaire. As it befell *Iulian* the Apoſtata, who died blaſpheming and caſting his owne blood into the aire;

Betweene the two extreames, Repentance and Impenitencie, is placed counterfeit repentance; For the wicked nature of man can deſemble & counterfeit gods grace, as the Lorde complaines of the Iewes; *Her rebellious ſiſter Iudah hath not returned vnto me with their whole heart, but fainedly ſaith the Lord,* Ier. 3, 10;

Counterfeit repentance, is either ceremoniall, or deſperate;

Ceremoniall, when men repent in outward ſhew, but not in the truth of heart; As Saul, *Then ſaid Saul to Samuel,* I *haue ſinned: for* I *haue tranſgreſſed the commandements of the Lord, and thy words; becauſe* I *feared the people and obeyed their voice. Now therefore* I *pray thee take away my ſin, & turn againe with me, that* I *may worſhip the Lord, &c.* Againe, I *haue ſinned, but honour me,* I *pray thee, before the elders of my people.* Of

Ahab;

Ahab. *When Ahab heard these wordes he rent his cloathes, and put on sackecloath, and*
3. Kin. 21 27. 29 *fasted, and went softly. And the word of the Lord came to Eliah, saying, Seest thou howe Ahab is humbled before me?*

Dissembled repentance may be discerned, because men after a time returne to their old byas againe, Pharao king of E-
Exod. 8, 8. gypt saide vnto Moses and Aaron, *Praie vnto the Lorde that hee may take away the*
Exod. 9. 27 *frogges from me and from my people*. And, *When Egypt was smitten with haile, he saide I haue now sinned, and the Lorde is righteous: but I and my people are wicked: Praie yee vnto the Lord, that there bee no more mightie*
Ex. 10. 16. *thunders and hayle*. Againe, troubled with grashoppers, he said, *I haue sinned against the Lord your God, and against you, and forgiue me my sinne only this once &c*. Nowe marke the issue of all; when Pharao sawe
Exod. 8. 15 that *he had rest giuen him, hee hardened his heart and hearkened not vnto them as the Lord had saide*. This is the ordinarie and common repentance that most men practise in the world.

Desperate repentance commonly called Penitencie, is when a man hauing only Gods iudgements before his eies, is smitte with horror of conscience; and wāting assurance of Gods mercie despaires final-
Mat. 27, 3 ly. This was Iudas repentance, who when he *had brought againe the thirtie pieces of siluer confessed his fault, & went and hanged himselfe*.

CHAP. XIII.

Of corruptions in the doctrine of Repentance:

THe Church of Rome at this day hath corrupted the ancient doctrine of repentance, being one of the special points of religion. The corruptions are specially fixe.

The first, that they make repentance or penance to be a sacrament, which can not be: because it wants an outward signe. And though some say, that the wordes, which the priest rehearseth in absolutions are the signe: yet that cannot be: because the signe must be not only audible, but also visible.

The seconde, that a sinner hath in him a natural disposition, which being stirred vp by Gods preuenting grace, he may & can worke together with Gods spirite in
Eph. 2. 1. his owne repentance: But indeede all our repentāce is to be ascribed to gods grace wholly. The soule of man is not weake, but starke dead in sinne, and therefore it can no more prepare it selfe to repētance then the bodie beeing dead in the graue can dispose it selfe to the last resurrection.

The third corruption: that contrition n repentance must be sufficient. A thinge impossible. For sin doth so greatly offend Gods maiestie, that no man can euer mourne inough for it.

The fourth, that contrition doth merit remission of sinne. An opinion that doth derogate much from all sufficient merits of Christ.

The fifth, that he that repents must cōfesse al the sinnes that hee can remember; with all their circumstances to his owne priest, or one in his stead, if he wil receiue pardon. This kind of confession is a meere forgerie of mans braine. I. There is neither precept nor example of it in the Psal. 32. 3. Scriptures. II: Dauid and others haue re- 2. Sam. 12. 13. pented & haue receiued remission of their sinnes without confessing of their sins in particular to any man.

The last, that the sinner by his workes and sufferings must make satisfaction to God for the temporal punishment of his 1. Ioh. 1, 7, & 2. 12 sinnes. A flat Blasphemie: The Scriptures mention no other satisfaction but Christ, and if his be sufficient, ours is needlesse: if ours needfull, his imperfect. Papists write that both may stand togither: Christs satisfaction (they say) is a plaister in a boxe vnapplyed: mās sanctificatiō as a meanes to apply it: because it prepares vs to receiue it: Ah, good diuinitie: for euen in common sense the satisfaction of Christ must first be applied to the persō of man that it may please God, before the works (which they tearme satisfaction) can any way be acceptable to God:

To conclude, the romish doctrine of repentāce is, the right way to hell: For whē a sinner shall be taught that he must haue sufficient sorrowe for his sinnes: and with al, that he must not beleeue the remission of his own sins particularly: when sorrow comes vpon him, and he wants sound cōfort in Gods mercie, he must needs fal into desperation without recouerie. Therefore the Papists in the houre of death, (as we haue experience) are glad to leaue the trumperie of humane satisfactions, and to rest only for their iustification, on the obedience of Christ:

LAVS DEO.

THE COMBAT OF THE FLESH AND SPIRIT.

Gal; 5.17.

For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrarie one to another. so that ye cannot doe the things which yee would.

THe Apostle Paul from the beginning of this chapter to the 13, verse exhorts the *Galathians* to maintaine their Christian libertie: & from thence to the end of the chapter he perswades them to other special duties of godlines. In the 13. verse he stirs them vp to be seruiceable one to another by loue: in the 15. verse hee dissuades them from contentions & doing of iniuries. In the 16. verse he shewes the remedie of the former sinnes. which is to walke according to the spirit, *In* this 17. verse he renders a reason of the remedie, the force whereof is this. The flesh & the spirit are contrarie; wherefore if we walke according to the spirit, it will hinder the flesh; that it shall not carrie you forward to doe iniuries and liue in contentions, as otherwise it would.

In this verse wee haue to obserue fiue points. The first, that there is a combate betweene the flesh and the spirit, in these wordes, *The flesh lusteth against the spirite, and the spirit against the flesh.* The second is, the matter of this combate, which stands in the contrary lusting of the flesh and the spirit. The third, is the cause of the combate in these words, *and these are contrarie.* The fourth, is the subiect or person in whome this combate is, noted in these wordes, *So that yee*, the *Galathians*. The last is the effect of the combate, in the last words; *that ye cannot doe, &c.*

Touching the combate it selfe diuerse points are to be cõsidered. The first, what these two, which make combate, namely, the flesh and the spirit are. They haue diuers significations: first of all, the spirite is taken for the soule,, and the flesh for the bodie. But so they are not taken in this place: For there is no such combate betweene the body & the soule: both which agree togither to make the persõ of one man: Secondly, the spirit signifies naturall reason, and the flesh the natural apetite or concupiscence. But they cannot so bee vnderstood in this place: For the spirite here mentioned doth fight euen against naturall reason: which though it serue to make a man without excuse, yet it is an enemy to the spirit: Thirdly, the spirit signifies the Godhead of Christ, & the flesh the manhood; but it must not be so take here: For then euerie man regenerate should be defiled: Lastly, the spirit signifies a created qualitie of holinesse, which by the holy ghost is wrought in the mind will, and affections of man; and the flesh, the naturall corruption or inclination of the minde, will, and affections to that which is against the lawe: In this sense these twaine are taken in this place:

Secondly, it is to be considered howe these twaine, the flesh and the spirit, can fight togither, being but meere qualities. And we must know that they are not seuered a sunder, as though the flesh were placed in one part of the soule, & the spirit in another; but they are ioyned & mingled together in all the faculties of the soule: The mind or vnderstanding part, is not one part flesh, and another spirit; but the whole mind is flesh, and the whole mind is spirit; partly one; and partly the other: The whole will is partly flesh and partly the flesh and the spirit, that is, grace and corruption: and seuered in place, but only in reason to be distinguished: As the aire in the dawning of the day is not wholy light or wholy darke as at midnight and at none day, neither is it in one parte light, & another part dark: but the whole aire is partly light, & partly dark through out. In a vessell of luke-warme water, the water it selfe is not only hote or only cold, or in one part hote and another part cold; but heate and colde are mixt togither in euerie part of the water. So is the flesh and the spirit mingled together in the soule of man: and this is the cause why these two contrarie qualities fight togither:

Thirdly, in this combate we are to consider what equality there is between these two combaters, the flesh & the spirit: and we must know, that the flesh visually, is more in measure then the spirit: The flesh is like the mightie gyant Goliah, & the spirit is little and small, like young Dauid; Hence it is, that Paul cals the Corinthians, which were men iustified and sanctified,

sanctified, *carnall*. I *could not* (saith he) *brethren speake vnto you, as vnto spirituall, but*
2. Cor. 3.1. *as vnto carnall, as vnto babes in Christ*. And none can come to be tal men in Christ according to the age of the fulnes of Christ till after this life. And the speech which is vsed of some diuines, that the man regenerat *hath but the reliques of sinne in him*,
Eph. 4.13. must be vnderstood warily, else it may admit an vntruth. As for the measure of grace it can be but small in respect, where as we doe receiue but the *first fruites of the spirit* in this life, and must waite for the ac-
Rom. 8.23 complishment of our redemption till the life to come. For all this, the power and efficacie of the spirit is such, that it is able to preuaile ordinarily against the flesh. For the flesh receiues his deadly wound at the first instant of a mans conuersiō, & continually dyeth after by little and little: and therefore it fights but as a maimed souldiour. And the spirit is continually confirmed and increased by the Holy Ghost: also it is liuely and stirring: and the vertue of it is like muske, one graine whereof will giue a stronger smell, then many ounces of other perfumes. Some may say, that the Godly man doeth more feele the flesh then the spirit: and therfore that the flesh is euerie way more then the spirit. I answer, that we must not measure our estate by feeling, which may easily deceiue vs. A man shall feele a paine which is but in the top of his finger more sensibly the the health of his whole bodie: yet the health of the bodie is more then the paine of a finger. Secondly wee feele corruption not by corruption, but by grace; and therefore men, the more they feele their inward corruptions, the more grace they haue.

Thus much of the combate it selfe: nowe let vs come to the manner of this fight.

It is fought by *Lusting*. To lust in this place signifies to bring forth and to stirre vp motions and inclinations in the heart, either to good or euill:

Lusting is two-fold: the lusting of the flesh, and the lusting of the spirit:

The lusting of the flesh hath two actions: the first is to engender euill motions & inclinations of selfe-loue, enuie, pride, vnbeleefe, anger, &c. Sai. Iames saith, that men are *entised and drawne away by their own concupiscence*. Now this entising is only by the suggestion of badde cogitations
Iam. 1.14. and desires. This action of the flesh made Paul say, that he was *carnall sold vnder sin*,
Rom. 7.14. The seconde action of the flesh is, to hinder, and quench, and ouerwhelme all the good motions of the spirit. Paul founde this in himselfe when he said, I *see another lawe in my members rebelling against the law of the mind, & leading me captiue to the law*
Rom. 7.23 *of sin*. By reason of this action of the flesh the man regenerate is like to one in a slūber troubled with the disease called *Ephialtes* or the mare: who thinkes that hee feeles something lyinge on his breast as heauie as a mountaine: and would faine haue it away, whereupon hee striues and labours by hands and voice to remooue it, but for his life cannot doe it:

On the contrarie, the lusting of the spirit containes two other actions: The first is to beget good meditatiōs, motions, inclinations, and desires in the minde, will, and affections. Of this Dauid speaketh:
My reynes teach me in the night season: that
Psal. 16.8. is, my minde, affection, and will, and my whole soule being sanctified and guided by the spirit of God, doe minister vnto me considerations of the waye in which I ought to walke: Isaias prophesying of the
Isa. 30.21. Church of the new testament, saith, *When a man goeth to the right hande or to the left, he shall heare a voice saying: Here is the way, walke ye in it*. Which voice is not onely the outward preaching of the ministers; but also the inward voice of the spirit:

The seconde action of the spirit is to hinder and suppresse the bad de motions and suggestions of the flesh. S. Iohn saith, he that is *borne of God sinneth not, because his*
1. Ioh. 3.9. *seed remaineth in him*: that is, grace wrought in the heart by the holy Ghost, which resisteth the rebellious desires of the flesh.

That the manner of this fight may more clearely appeare, wee must examine it more particularly. In the soule of man there be two speciall parts, the mind and the will.

In the mind there is a double combate. The first is betweene knowledge of the word of God, and naturall ignorance or blindnesse: For seeing we doe in this life know but in part: therfore knowledge of the trueth must needs be ioyned with ignorance in al that are enlightened; & one of these beeing contrarie to another, they striue to ouershaddowe and outcast each other.

Hence wee may learne the cause why excellent diuines do varie in diuers points of religion: and it is, because in this combate,

bate, naturall blindneſſe yet remaininge, preuailes more or leſſe. Men that are dim ſighted and cannot diſcerne without ſpectacles, if they be ſet to diſcrie a thing afarre off, the moſt of them would bee of diuers opiniõs of it. And men enlightned and regenerate in this life, doe but ſee as 1.Cor.13. *in a glaſſe darkely*. Again, this muſt teach al ſtudents of diuinitie often to ſuſpect thẽ ſelues in their opinions and defences: ſeing in thẽ that are of ſoundeſt iudgment the light of their vnderſtanding is mixed with darkenes of ignorãce. And they can in many points ſee but as the man in the Goſpell, who when our Sauiour Chriſt had in part opened his eyes, ſaw men walking, not as men, *but in the forme of trees*: Alſo this muſt teach al that read the ſcriptures to inuocate and call vpon the name of God, that he would enlighten them by his ſpirit, and aboliſh the miſt of natural blindnes. The prophet Dauid was wõthily inlightned with the knowledge of Gods word, ſo as he excelled the auncient and his own teachers in wiſedome; yet being priuie to himſelfe touching his owne blindneſſe, often prayeth in the Pſalmes, *Inlighten mine eyes that* I *may vnderſtand the wonders of thy Lawe*.

By reaſon of this fight, when naturall blindnes preuailes, the child of God truly inlightned with knowledge to life euerlaſting, may er not only in lighter points, but euen in the verie foundation of religion, as the Corinthians & the Galathians did. And as one may erre, ſo an hundred men may alſo; yea a whole particular Church; and as one Church may erre, ſo an hundred more may. For in reſpect of this combate, the eſtate and condition of all men is alike. Whence it appeares that the Church militant vpon earth is ſubiect to error. But yet as the diſeaſes of the bodie be of two ſorts; ſome curable, & ſome incurable which are to death: ſo likewiſe errours are. And the Church though it be ſubiect to ſundry falls, yet it cannot erre in foundation to death: the errors of gods children be curable. Some may here ſay, If all men and Churches be ſubiect to error, then it ſhall not be good to ioyne with any of them, but to ſeparate from them all. I anſwere, though they may and do erre, yet wee muſt not ſeparate from them, ſo long as they doe not ſeparate from Chriſt.

The ſecond combate in the minde, is betweene faith and vnbeleefe. For faith is imperfect, and mixt with the contrarie, vnbeleefe, preſuming, doubting, &c. As the man in the goſpel ſaith, *Lord, I beleeue, helpe mine vnbeleefe*.

By reaſon of this fight, when vnbeleefe preuailes, the verie child of God may fal into fits and pangs of deſpaire: as Iob & Dauid in their temptations did. For Dauid once conſidering the proſperitie of the wicked, brake out into this ſpeech. *Certainly* I *haue clenſed mine hart in vaine, and waſhed mine hands in innocencie*. Yea, Pſal.73.13 this deſpaire may be ſo extreame, that it ſhall weaken the bodie and conſume it more then any ſickeneſſe. No man is to thinke this ſtraung in the childe of God. For though he deſpaire of his election and ſaluation in Chriſt, yet his deſperatiõ is neither total nor final. It is not *totall*, becauſe he doth not deſpaire with his whole heart, faith euen at that inſtant luſting againſt deſpaire. It was not *finall*, becauſe he ſhall recouer before the laſt ende of his life.

To proceede, the combate in the will is this. The wil partly willeth and partly nilleth that which is good at the ſame inſtãt and ſo likewiſe it willeth and nilleth that which is euill, becauſe it is partly regenerate and partly vnregenerate. The affectiõs likewiſe, which are placed in the will, partly imbrace and partly eſchewe their obiects: as loue partly loueth, and partly, doeth not loue God and things to be loued: feare is mixed & not pure (as ſcooleמen haue dreamed) but partly *filiall*, partly *ſeruile*, cauſing the child of god to ſtãd in awe of God, not onely for his mercies, but alſo for his iudgements and puniſhments. The wil of a man regenerate is like him that hath one legge ſound, the other lame: who in euery ſtep, which he makes, doth not wholly halt, or wholly goe vpright, but partly goe vpright and partly halt. Or like a man in a boat on the water: who goeth vpward; becauſe he is carried vpward in the veſſel, & at the ſame time goes downward, becauſe he walks downward in the ſame veſſell at the ſame inſtant. If any ſhal ſay, that contraries cannot be in the ſame ſubiect: the anſwere is, they cannot, if one of them be in his full ſtrength a in the higheſt degree; but if the force of them booth be delaied and weakened, they may be ioyned togither:

a In gradibus remiſſionem in ſuis.

By reaſon of this combate, when corruption preuailes againſt grace in the wil and affections, there ariſeth in the godly a cer-

receiue *deadnesse* or *hardnesse* of heart which is nothing else but a want of sense or feeling. Some may say, that this is a fearefull iudgement: but the answere is, that there be two kindes of hardnesse of heart: one which possesseth the heart, and is neuer felt: this is in those, who haue their
Eph. 4. 19. conscience seared with hote yron: who by reason of custome of sinne are past all feeling, who like wise despise the meanes of softening their hearts. And in deede this is a fearefull iudgement. There is an
Zech. 7. 11. other hardnesse of heart which is felt: and this is not so dangerous as the former: for as soone as we feele our sickenes by contrarie life and health: so hardnesse of heart when it is felt, argues quicknesse of grace, and softnes of heart. Of this Dauid often complained in the Psalmes: of this the children of Israell speake when they say, *Why hast thou hardened our hearts from thy feare?*

Thus much of the manner of the com-
Esa. 63. 17. bat in particular: before we proceed any further: let vs marke the issue of it, which is to preuaile against the flesh.

The spirit preuailes against the flesh at two times: in the course of a mans life, and at his ende; but yet with some foiles receiued.

I say the spirit preuailes not in one instant, but in the whole course of mans life
1. Iohn. 5. 19 so S. Iohn saith, *He that is begotten of God sinneth not: for he preserueth himselfe*: the grace of God in his heart ordinarily preuaileth in him. And Paul makes it the properie of the regenerate man *to walke according to the spirit*, which is not now and
Rom. 8. 1. then to make a steppe forwarde, but to keepe his ordinarie course in the way of godlinesse. As in going from Barwicke to London, it may be a man nowe and then will goe amisse: but he speedilie returnes to the way again, and his course generally shall be right.

Againe, the spirit preuailes in the ende of a mans life. For then the flesh is vtterly abolished, & sanctification accomplished because no vncleane thing can enter into the kingdome of heauen.

This further must bee conceiued; that where the spirit preuailes it is not without resistance and striuing: as Paul testifieth, *I do not the good which I would, but the euill which I would not, that do I*. Which place is not to be vnderstood only of thoughts and inward motions (as some would haue it) nor of particular offences: but of the generall practise of the duties or calling, through the whole course of his life. And it is like the practise of a sicke man, who hauing recouered of some grieuous disease, walkes a turne or twoyne about his chamber, saying, ah, I would faine walke vp & downe but I cannot; meaning not that he cannot walke at all, but signifying that he cannot walke as he would, beeing soone wearied through faintnesse.

I added further, that this preuayling is with foyles. A foyle is, when the flesh for a time vanquisheth & subdueth the spirit. In this case, the man regenerate is like a souldier, that with a blow hath his braine pan cracked, so as he lies groueling astonished not able to fight: or like him that hath a fit of the falling sickne, who for a time lies like a dead man. Hence the question must be moued, whether the flesh preuailing, doth not extinguish the spirit: and so cut off a man from Christ: till such time as he be ingrafted again. The answer is this. There bee two sorts of Christians: one who doth only in shew & name professe Christ: and such an one is no otherwise a member of Christs mystical body, then a woodden legg set to the body is a member of the bodie. The second is hee that in name and deede is a liuely part and member of Christ. If the first fall, hee can not be saide to be cut off, because hee was neuer ingrafted. If the second fall, he may be and is cut off from Christ. But marke how he is not wholly cut off, but in some part, namely in respect of the inward fellowship and communion with Christ, but not in respect of coniunction with him. A mans arme taken with the dead palsie, hangs by and receiues no heate, life, or sence from the members, or from the head; yet for all this, it remaines still vnited and coupled to the bodie, and may againe bee recouered by plaisters and physicke: so after a grieuous fall the child of God feeles no inward peace and comfort, but is smitten in conscience with the trembling of a spirituall palsie for his offence: and yet indeede still remaines before God a member of Christ in respect of coniunction with him, and shall be restored to his former estate after serious repentance.

And God permittes these foyles for weightie causes: first that men might be abashed & confounded in themselues with the consideration of their vile natures, & learne not to swell with pride; because of Gods grace. Paul saith, that after hee

had

had beene rapt into the third heauen, the *angel Sathan was sent to buffet him* and (as
2.Cor.12.7. we say) to beate him blacke & blew, that he might not be exalted out of measure. The second, that we may learne to denie our selues and cleaue vnto the Lord from the bottom of our hearts. Paul saith that
2.Cor.1.9. he was sick to death, *that he might not trust in himselfe, but in God who raiseth the dead.*

Thus much of the manner of the combat: now followes the cause of it.

The cause is the contrarietie that is be-
Rom.8.5. tweene the flesh and the spirit. As Paul saith, *The wisedome of the flesh is enmitie to God.*

Hence we are taught, that since the fall there is no free-will in man in spirituall matters concerning either the worship of God or life euerlasting. For flesh is nothing else but our naturall disposition: & a man is nothing else but flesh by nature: for the spirit comes afterward by grace: & the flesh is flatte contrarie to the spirite, which makes vs do that which is pleasing vnto God. Wherefore the will naturally is a flat bondslaue vnto sinne.

Againe, hence we may learne, that it is not an easie matter to practise religion, which is to liue according to the spirit, to which our naturall disposition is as cõtrarious fire to water: wherefore if wee will obey God, wee must learne to force our natures to the duties of Godlinesse; yea, euen sweate and take paines therein.

Lastly, here we may learne the nature of sinne. The spirit is not a substance but a qualitie: and therefore the flesh which is nothing else but originall sinne, and is cõtrarie to the spirit, must also be a qualitie; for such as the nature of one contrarie is, such is the other. There is in euerie man, the substance of the bodie and soule, this can not bee sinne, for then the spirit also should be the substance of man. There is also in the substance the faculties of the bodie and soule: & they can not be sinne, for then euerie man should haue lost the faculties of his soule by Adams fall. Lastly in the faculties there is a contagion or corruption which carieth them against the law: and that is properly sin, and the flesh, which is contrarie to the spirit.

The fourth point is, touching the persons in whome this combat is, Paul shewes who they are, when he saith, *So that ye can not, &c.* where it appeares, that such as haue this combate in them must be as the Galatians, men iustified & sancti-
fied; and yet not all such, but onely they that be of yeares: for the infantes of the faithfull, howsoeuer we must repute them to belong to the kingdome of heauen, & therefore to be iustified and sanctified: yet because they doe not commit actuall sinne, they want this combate of the flesh and spirit, which stands in action. As for those which bee vnregenerate, they neuer felt this fight. If any say that the vilest man in the world, when he is about to commit any sinne, hath a strife and fight in him: it is true indeede: but that is an other kind of combate, which is betweene the conscience and the heart: The conscience on the one part terrifying the man from sin: the will and the affections hailing & pulling him thereunto: the will and the affections wishing and desiring that sin were no sinne, and Gods commandement abolished: whereas contrariwise the conscience with a shrill voice proclaimes sinne to be sinne. This fight was in Pilate, who by the force of his conscience feared to condemne Christ; and yet was willing, & yeelded to condemne him that he might please the people.

Furthermore this combate is in the regenerate but during the time of this life: For they which are perfectly sanctified feele no strife. If any shall say, that this combate was in Christ, when he said, *Father if it be thy will, let this cuppe passe from me, yet not my will, but thine be done*; indeed here is a combat, but of an other sort; namly the fight of two diuerse desires: the one was a desire to doe his fathers will in suffering the death of the crosse, the other a natural desire (which was no sinne but a mere infirmitie of humane nature) wherby he in his manhood desires (as the manner of nature is to seeke the preseruation of it selfe) to haue the cursed death of the crosse remooued from him.

The fift point is the effect of this combat, which is to make the man regenerate *that he cannot do the things which he would*, and this must bee vnderstood in thinges both good and euill.

And first he cannot doe the euill which he would for two causes. First, because he can not commit sinne at what time soeuer he would. Saint Iohn saith, *He that is borne of God, sinneth not, neither can hee sinne, because he is borne of God*, that is he cannot sinne at his pleasure or when he will: Ioseph whe he was assaulted with Putiphars wife to adulterie, because the grace of god

abounded

abounded in him, whereby he answered her, saying, *Shall I doe this, and sinne against God?* he could not then sinne. Lot because his righteous heart was grieued in seeing and hearing the abominations of Sodom, could not then sinne as they of Sodom did. Hence it appeares, that such persons as liue in the daily practise of sinne against their owne consciences, (though they bee professours of the true religion of Christ), haue no soundnesse of grace in them.

Secondly, the man regenerate can not sinne in what manner he would: and there be two reasons thereof. First hee can not sinne, with *full consent* of will, or with all his heart: because the will so farre forth as it is regenerate, resisteth & draweth backe yea, euen then whe a man is carried headlong by the passion of the flesh, hee feeles some contrary motions of a regenerate conscience. It is a rule that sinne doth not raigne in the regenerate. For so much grace as is wrought in the minde, will, affections, so much is abated proportionally of the strength of the flesh. Wherefore when he commits any sin, he doth it partly willingly, and partly against his will. As the marriners in the tempest, cast Ionas into the sea willingly: for otherwise they had not done it: and yet against their wills too: which appeares because they prayed, and cast their goods out of the shippe, and laboured in the rowing against the tempest, and that verie longe before they cast him out. And herein lies the difference betweene two men committing one and the same sinne, the one of them beeing regenerate, the other vnregenerate. For the latter sinnes with all his heart and with full consent, and so doth not the first. Secondly, though he fall into any sinne, yet he doth not lie long in it, but speedily recouers himselfe, by reason of grace in his heart.

Hence it is manyfest that *sinnes of infirmitie* are committed only of such as are regenerate. As for the man vnregenerate he can not sinne of infirmitie whatsoeuer some falsly thinke. For he is not weak but starke dead in sinne. And sinnes of infirmitie are such only as arise of constraint, feare, hastinesse, and such like sudden passions in the regenerate. And though they sinne of weakenes often by reason of this spirituall combat, yet they doe not alwaies; for they may sinne against knowledge and conscience of presumption.

To come to the second point; the regenerate man can not *doe the good which he would*; because he can not doe it perfitlye and soundly according to Gods wil as he would. Paul saith, *To will is present with me, but I finde not meanes, perfitly to doe that which I would*. In this pointe the godly man is like a prisoner that is gotten forth of the gayle, and that he might escape the hand of the keeper, desires and striues with all his heart to runne an hundred miles in a day, but because hee hath straight and waighty bolts on his legges cannot for his life creepe past a mile or twaine, and that with chafing his flesh and tormenting himselfe; So the seruantes of God doe heartily desire, and indeauour to obey God in all his commandements: as it is sayd of King Iosias, *That he turned to God with all his heart, with all his soule, with all his might, according to all the lawes of Moses, &c.* yet because they are clogged with the bolts of the flesh, they performe obedience both slowly and weakely, with diuers slippes and falls; Rom. 7. 18. 2 King. 23. 25

Thus much of the combat: now let vs see what vse may be made of it,

First of al, by it wee learne what is the estate of a Christian man in this life. A Christian is not one that is free from all euill cogitations, from rebellious inclinations and motions of will and affections, from all manner of slippes in his life and conuersation: for such an one is a meere deuise of mans braine, and not tobe found vpon earth. But indeede he is the sounde Christian that feeling himselfe laden with the corruptions of his vile and rebellious nature, bewailes them from his heart, and with might & mayne fights against them by the grace of Gods spirit. Againe here is ouerthrowne the Popish opinion of merit and iustification by workes of grace, on this manner, Such as the cause of works is, such are workes themselues. The cause of workes in man, is the minde, will, and affections sanctified: in which, the flesh and the spirit are mixt togither, as hath beene shewed before. Therfore works of grace, euen the best of them; are mixt workes, partly holy, and partly sinnefull. Whereby it is euident to a man that hath but common sense that they are not answerable to the righteousnesse of the lawe; and that therefore they can neither merit life, or any way iustifie a man before God. If any reply, that goods works are the works of gods spirit, & for that cause perfectly righ-

teous. I answer, it is true indeed, they come from the H: Ghost that cannot sinne, but not onely or immediately. For they come also from the corrupt minde and will of man, and in that respect become sinneful, as sweete water issuing out of a pure soũtaine, is by a filthy channel made corrupt.

Thirdly, we doe hence learne that concupiscence or originall sinne is properlie and indeed sinne after baptisme, though it please the Council of Trent to decree otherwise. For after baptisme it is flat cõtrarie to the spirit, and rebels against it. Papistes obiect, that it is taken away by baptisme. *Anſ.* Original sinne or the flesh is taken away in the regenerate thus, In it there be three things; the guilt, the punishment, the corruption: the first two are quite abolished by the merite of Christes death in baptisme: the third, that is, the corruption, remaines still: but marke in what manner: it remaines weakened, it remaines not imputed to the person of the beleeuer.

Lastly, hereby wee are taught to bee watchful in prayer. *Watch and pray* (saith Christ) *&c. for the spirit is readie, but the flesh is weake.* Rebecca, when two twinnes stroue in her womb was troubled & said; Why am I so? wherefore shee went to aske the Lord, namely by some prophet. So when we feele this inward fight, the best thing is to haue recourse to God by prayer, and to his word, that the spirite may be strengthened against the flesh. As the children of Israel by compassing the cittie of Ierico seuen daies, and by sounding rammes hornes ouerturned the wals therof: so by serious inuocation of Gods name the spirit is confirmed, and the turrets and towers of the rebellious flesh battered.

The voice of a man
- 1 Carnall of
  - Euill. *I doe that which is euill, and I will do it,*
  - Good: I *doe not that which is good, and* I *will not doe it.*
- 2. Regenerate of
  - Euill; I *do the euill, which* I *would not.*
  - Good, I *doe not doe the good, which* I *would.*
- 3. Glorified of
  - Euill: I *doe not that which is euill, and* I *will not doe it.*
  - Good: I *doe that which is good, and* I *will doe it.*

5 DE 60

HOW TO LIVE,

AND THAT WELL:

in all estates and times,

SPECIALLY

when helpes and comforts faile.

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TO THE READER.

GOod Reader, if thou wouldest be saued by faith in Christ after death: thou must here liue by it before death, And faith for the time of this life, hath two great vses. The first is to cut off wordly sorrowes and cares. It is the common fashion of men, to multiplie their cares out of measure, and therby to make their liues most miserable. For first of all, beside necessarie labours, they take vpon them many needlesse and superfluous businesses. Secondly their manner is, to care not onely for the labours to be done, but also for the euent and successe of their labours, that they may alwaies prosper and neuer be crossed: but this care belongs to God alone. Thirdly, they content not themselues with their lot and condition, but seeke by all meanes to increase their estate, and to make themselues rich. Lastly, they exercise themselues not onely in disposing of things present, but they forecast many matters in their heads and plot the successe of things to come. Now faith, whē we haue done the works of our callings according to the prescript of the word of God, faith (I say) maketh vs commend to God the blessing, successe, and event thereof by prayer and affiance in his promises, not doubting but he will giue vs all things necessarie. And if we want the blessing and successe we looke for, yet faith makes vs to renounce our owne desires, and in silence to quiet our hearts in the good pleasure of God. And thus many wordldly cares are cut off.

Secondly, when a man at his wits ende, knowes not what in the world to doe, beeing (as it were) plunged into a sea of miseries, faith giues direction and staies the minde. For when all temporall thinges faile vs euen to the very skinne and life, faith preserues within vs an affiance of the grace & mercie of God, & the hope of life euerlasting. Faith shewes vs hidde things not to be discerned by sence and reason. Life euerlasting is promised to vs, but we die for all that we heare of the resurrection, but in the meane season we rotte in our graues: we are pronounced blessed, But yet wee are euery where helmed with infinite miseries: abundance of all things is promised but for all this we often hunger and thirst: God promiseth to heare vs and to be present with vs, but he seemes oft times to be deafe (as it weare) at our cries. Now then comes faith, which is the substance of things hoped for, and makes vs lift our mindes aboue the whole world, to apprehend the inuincible and vnspeakable things of God which he hath reuealed and promised vnto vs. These things I shew more at large in this smal treatise following: read it at thy leisure, vse it for thy good, and see thou be a doer of them.

W. Perkins.

BRITISH

Hab. 2, 4. The iuſt man ſhall liue by his faith.

IN the former chapter the prophet cõplains and expoſtulates the mater with God, why the Iewes the people of god, ſhold be oppreſſed by the Chaldeans, the enimies of God. in the beginning of the 2. chapter, the Lord maks anſwer to the Prophet & the effect of the anſwer is this: they ſhall certainly be deliuered in the time appointed, but they ſhal not yet be deliuered. Vpõ this anſwer the Prophet might happily obiect on this maner: How then ſhal the afflicted Iewes be able to liue in the meane ſeaſon? the Lord anſwers by a diſtinction thus; The vniuſt man puffes vp himſelfe with vaine confidence, but the iuſt man ſhall liue by his faith.

For the better vnderſtanding of the words, fiue things are in order to be expla ned. The firſt; what is meant by the iuſt man. Iuſtice mẽtioned in the word is two fold: the iuſtice of the lawe, and the iuſtice of the Goſpel. The iuſtice of the law, hath in it all the points and parts of iuſtice, and all the perfection of all parts: & it was neuer found in any vpon earth, except Adã & Chriſt. The iuſtice of the Goſpell hath all the parts of true iuſtice, but it wãts the full perfection of parts: as a child hath all the parts of a man in the infancie, though it want perfection of ſtature and talnes. And this kind of iuſtice is nothing els, but the conuerſion of a ſinner, with a purpoſe will, and indeauour to pleaſe God, according to al the commandemẽts of the law Thus was Noe iuſt, Iob, Zacharie, & Elizabeth: and thus muſt the iuſt man be taken in this place for one, that turnes to God, and by grace indeauours to pleaſe God, according to the whole law of God in his place & calling. Ioh. 1. 6. Ioh. 1 8

The ſecond poine to be conſidered is, what life is here meant? As death is here two fold: the firſt and the ſecond: ſo is life The firſt is the coniũction of the bodie & the ſoule; the ſecond is the coniunction of the whole man with God. The firſt is called naturall, the ſecond ſpirituall or eternall life: and both are ment in this place. For Paul brings this verie text to proue the iuſtification of a ſinner by faith and iuſtification is a part of ſpirituall life; becauſe it is the acceptation of a ſinner to eternall life. And for this cauſe the prophet ſaith, the iuſt man ſhall liue, hauing relation not onely to the time of affliction then to come, but alſo to eternall life. Rom. 1. 17 Gal. 3. 11.

The third point to bee conſidered is, what is the faith here meant: And that is iuſtifying or ſauing faith; becauſe we muſt liue by the ſame faith, whereby we are ſaued. And faith hath his effect not onely after this life, but alſo in this life. We muſt liue firſt by it, before we can be ſaued by it. Paul therfore in his owne example expounding this text, ſaith, *And in that I liue in the fleſh, I liue by the faith of the ſonne of God, who hath loued me, and giuen himſelfe for me.* Gal. 2. 20.

The fourth point is the conſtruction of the words; and that is two waies. The firſt is thus, *The iuſt by faith ſhal liue*: the words *by faith* being ioined vpon the word *Iuſt*. And then the ſenſe is this: He that is iuſt by his faith ſhal liue & haue eternall life. The ſecond is thus; *The iuſt ſhall liue by his faith*; the worde *by faith*, being ioined to the words *ſhall liue*: and then the ſenſe is this: The iuſt whiles he liues in this world, he ſhall liue by his faith. This latter conſtruction and ſenſe, I rather chooſe and imbrace, becauſe Paul, euen in this ſenſe brings this text to prooue that life eternal & cõſequently iuſtification comes not by working according to the law, but by beleeuing, and he makes an oppoſition betweene *liuing by faith*, & *liuing by workes*. Gal. 3. 11. 12

The fifth and laſt point to be conſidered is, how a man ſhould liue by faith? becauſe this laſt point is of great moment, I wil ſpend ſome time in the explaining of it. That a man then may liue by his faith, two things required; the firſt, that faith be rightly conceiued & grounded in the heart; the ſecond, that after it once conceined, it *Raigne* & rule in the hart. That faith may rightly be cõceiued, two things are required. The firſt is the knowledge of the word of God, for faith ſtands in relation to the word, and the word alone is the foundation of our faith. Herupon the word is called the *foũdatiõ of the Prophets & Apoſtles*. By light of natural reaſon we vnderſtãd, that the world had a begining & was made of God. Yet cannot reaſon breed in vs a certaine perſwaſion of this point, but only the teſtimony of the word Eph. 2. 20.

of God: & therefore it is said, *By faith wee*
Heb. 11 3. *vnderstand that the world was ordained by*
God. And this made Dauid say, *In god I wil*
Psal. 56. 4. *praise his word.* Furthermore, in the Word
three things are to be knowne, *precepts* or
commandements, because they teach obe
dience: *threatnings*, because they restraine
disobedience: *promises*, because they serue
to confirme vs in our obedience. Againe,
promises are either principall, or lesse-
principall. The maine or principall pro-
mise is that, in which God offereth and re
uealeth righteousnes & life euerlasting by
Christ. Within this promise is contained
the grant of remission of our sinnes, of ne-
cessarie patience, of the assistance of the
spirit of God, & of al giftes that are inse-
perablie ioyned with faith. promises lesse
principall, are concerning deliuerances in
tẽptations, saftie in dãgers, helth, wealth,
libertie, peace, &c. And these must all bee
vnderstood, with an exceptiõ of the crosse
and correction: & they shal so farre forth
be accomplished as they serue for Gods
glorie & the good of al thẽ that beleeue.
Now al these heads & points of the word
of God must be known, and that in some
particular sort; that a man may liue by his
faith.

The secõd thing required for the right
conceiuinge of faith is, after the word of
God is once known. *To trust God vpon his*
word: yea to depend vpon it, and to build
vppon it. This is the first and principall
Rom. 1. 5. worke of true faith: & it is called by Paul
the obedience of faith: & it is made the end
and scope of the preaching of the gospel;
and not without cause. For this is the first
and principall honour of God to beleeue
him vpon his bare word; and thereby to
make a confessiõ of the truth of god. This
the deuill knew right well: & therfore the
first thing that he sought to ouerthrow in
Adam, was his faith in the word of God;
& the scope of the first temptation wher-
by he assaulted our Sauiour Christ, was to
ouerthrow that faith, & confidence he had
in his father: saying, *If thou be the sonne of*
Math. 4. 3. *God, cõmand that these stones be made bread*
but this thou canst not do: therfore thou
art not the sonne of God.

That this obedience, which we giue to
God by trusting his very word, may bee
right obedience, it must haue sixe conditi
ons. First of al, it must be absolute: for we
must (as it were) shut vp our owne eies, &
simply without any more adoe trust God
vpon his bare and naked word, and suffer
our selues to be ledde by it. In naturall
things experience is first, and then faith
comes afterwarde. And Thomas fol-
lowing nature desired first to feele, be-
fore he would beleeue. But God must be
trusted, thought that which he saith be a-
gainst reason and experience. Thus Abra-
ham beleeued god *against al humane hope.* Rom. 4. 24
The second condition is, that this obedi-
ence must be *sincere.* For wee must trust
Gods word for it selfe, because it is Gods
word: al by respects set a part. They which
are as the stonie grounde receiue Gods
word and reioyce in it; and yet afterward,
in time of temptation goe awrie. The
reason is, because they receiue the word,
and reioyce in it, not properly for it selfe,
but in respect of honour, profit, or plea-
sure, which they looke to reape thereby: Luk. 8. 13.
Iohn the Baptist was a burninge candle; Iob. 5. 3.
and the Iewes reioyced in his light, onely
in respect of the noueltie of it: and there-
fore the holy Ghost saith; *They reioyced*
in it but for a season. The third condition
is, that we must trust God not in part, but
in his whole worde; and therefore many
faile in their faith, that are content to trust
him in his promises of mercie and saluati-
on, but list not to beleeue him in his
commandements and threats. The fourth
condition is, that wee must trust God in Iam. 1. 21.
his word, *with all our hearts*, that it may
take deepe roote and bee an ingafted
word. It is not sufficient for vs to haue
a tast of the good worde of God, and
to receiue it with ioy, vnlesse we through-
ly and soundly build and relie our selues
vpon it. The fift condition is, that this
trusting of God must bee with an *honest*
heart, that is, with an heart in which
there is a distinct purpose not to sinne,
but in all things to doe the will of God.
The good hearers are they which re-
ceiue the worde *with an honest and good*
heart. Without this can noe man pos- Luk. 8. 15;
sibly liue by faith. Hee that puts away 1. Tim. 1. 19
his good conscience, makes shippe-
wracke of his faith; It is godlinesse a-
lone that hath the promises of this life
and the life to come. And none can
liue the life of faith, but he that is a iust
mã. After that men haue made some good
proceedings, and doe know the word, re-
ceiue it, rejoyce in it, and bring forth some
fruite: if the heart for all this be euill; it Heb. 3. 12
will cause them at length to depart from
God,

God, by distrusting or by denying credence to the worde. The sixth condition is, that the obedience of faith must bee *stable and constant.* The Lorde saith, *My* Heb.10,38. *soule hath no pleasure in them that withdraw themselues*, that is, which for a time beleeue in God, and afterward pul backe their foote and goe backe from their faith.

Seeing this is the right way to conceiue faith; to know the word of God, and to trust him vppon the same worde, all such as woulde liue by faith, must haue their heartes kindled with a desire to doe the thinges before named, specially to giue credence to euerie worde of God. Wee may not forsake GOD for any creature: now we forsake him, when we distrust him in his word. Againe, not to beleeue God, is verie Atheisme. For by this meanes God is made a lyar, and his glorie and Maiestie is abolished. It Ioh.3.33. is the greatest parte of our glorie to beleeue God: as Christ saith, *Hee that receiues his testimonie, puts to his seale that God is true*; that is, giues vnto God, as it were, a testimoniall of his truth, and thereto puts to his hand and seale. And what greater honour can there bee then this, that the creature should giue testimonie to the Creator?

Thus much of the conceiuing of faith: nowe followes the *Raigne* of faith. The raigne of faith is, when it beares rule and sway in heart and life. For where faith is, there neither thought, will, affection, nor lust raigns, but faith alon. It raigns by two actions. First of all it mooues & makes vs to attend on the calling of God, and yeild subiectiō to him in all his cōmandements. Paul saith, that faith *establisheth the law*: & Rom.3,31. one reason is, because it maks vs doe that which the law prescribes. Againe, Paule saith, that his weapons are spirituall and mightie, bringing euerie thought in subiection to god. Now these *mightie weapons* 2.Cor.10. are the word of God, preached and beleeued. He that is borne of God cānot sinne, 1.Ioh.3,9. because the *seede of God* remaines in him, that is, the word mingled with faith. Noah his faith made him build an arke at *Gods* Heb.11,7. commandement: after it was made, to enter into it, and not to dare to come out of Gen.12,16. it, till he had warrant from god. Abrahams faith made him forsake his countrie and kinred at gods commandement, and goe, he knew not whether. And that good obedience may be performed to euerie cōmandement of God, faith works 2. things in vs, *memorie, attention. Memorie*, Whereby Pſal.119.11; Act.16,32. Gods word is laide vp in the heart, that it may be drawne out to vse when occasion shall be offered. *Attention* is, when faith makes vs seriously to consider and to beleeue that the commandement of god is a cōmandement not for forme but in truth, and that it doth indeede pertaine to vs. An example of both these actions of faith we haue in Ioseph, who whē he was tempted to folly of Potiphars wife, answered, *Shall I doe this wickednes. AND SINNE* Gen.39. *AGAINST GOD?* Mark here how his minde was filled and possessed with a thought & consideration of Gods commandement.

The second action of faith, whereby it raignes in the heart is, to establish and confirme them that beleeue in their obedience, and subiection to God. And this it doth, by presenting Gods promises to the minde. For by meanes of them it worketh foure actions in the heart. First of all it makes vs flie vnto the true God alone, whose the promises are. Secondly it maks vs to beleeue that God both can and will helpe vs according to our neede. Thirdly it makes vs to hope for his helpe, that is, for good succesſe in prosperitie and deliuerance, or some mitigation of our euils in aduersitie, according to the tenour of his promises. Lastly, though temporall blessing failes, it makes vs still to rest on God for mercie and for life euerlastinge. And thus at all times it makes God to bee our Refuge, our Castle, our Rocke, and Tower of defence. Thus we see generally how faith raignes.

To proceede further, the iust man liues a double life, namely a spirituall life, and a temporall, and both of them are lead by faith; as I will plainely manifest; *Spirituall life*, which is the beginning of eternall life, stands specially in foure thinges, Reconciliation with God, peace of conscience, ioy of the holy ghost; and newnesse of life. Touchinge reconciliation with God in Christ, it is reuealed, offered, and giuen vnto vs in the maine promises of the gospel, and in the Sacraments; and it is no way in this worlde made ours and holden of vs, but by our faith. And in the case of our reconciliation with god, faith hath two actions, on to receiue it, the other to assure vs of it.

Touching

Touching the first, faith apprehends and receiues reconciliation on this manner; First of all the spirit of God workes in man a generall faith of the law, and the threatning thereof, and it is called *the spirit of bondage to feare.* Because it causeth in vs a sight of our sinnes, an apprehension of Gods anger, feare of due and deserued condemnation, despaire of our selues in respect of our selues. This being done, the same spirit worketh in vs another faith called *sauing* or *iustifying* faith: and it apprehendeth or receiueth Christ with his benefits, by certaine steepes and degrees, and they are specially three. For first of all vpon a through touch and liuely sense of our miserie, there ariseth in the minde an earnest and serious meditation of the promise of mercie and the benefits therein offered: and it is called the opening *or piercing of the eare.* Then in the second place there followes a purpose, will, desire, and indeauour to beleeue vpon consideration of the commandement of God that bids vs to beleeue and applie the promise to our selues. And further this will and desire shewes it selfe by instant and serious inuocation, which is nothing els but a flying from the condemning sentence of the law to the throne of graee for mercie. Thirdly after this, there followes in processe of time, a setling and quieting of the minde touching Christ and his benefites vpon some assurance thereof, wrought and conceiued in the minde by the spirite of God. And this third degree is called a *stablished thought.* On this manner come we by degrees to receiue Christ for our full reconciliation with God. For, when vpon the commandement to beleeue, we doe in any measure beleeue Christ to bee our Christ, hee is our Christ indeede according to the tenour of the Euangelicall couenant. Thus faith apprehending Christ for our reconciliation with God. becomes a victorious conquetour & preuailes against the Law, Satan, hell, death, condemnation, and all our spirituall enemies; and thus euerie beleeuer is aboue the Law, sin, hell, death, euen in this life.

Rom. 8. 15.

Psal. 40. 6.

1. Ioh. 3. 23.

Heb. 4. 16.

Ps. 26. 3.

2. Ioh. 5. 4.

The second action of faith in the case of our reconciliation with God, is to certifie & assure vs in conscience therof: and that is done by a practicall syllogisme, which faith frames in the minde on this manner:

He that beleeues the Gospel, shall haue all the benefits and blessings of God promised therein:

But I *beleeue the Gospell, and* I *beleeue in Christ;*

Therefore the benefits promised therein are mine.

The *maior* or first part of this reasō, is the voice of the Gospell: the *minor* or the second part is the voice of the beleeuing heart, which subiecteth it selfe in will and affection to the commandement which bids vs beleeue in Christ: and this is the act of special faith. And we may not think that this voice of the beleeuing heart is a false alarum. For hee that truely beleeues hath his minde and conscience supernaturally inlightned to discerne that he beleeues, The third part, or the conclusion is the foundation of all our ioy and spirituall comfort. For it containes in it the chiefest certentie of our adoption and saluation that can be had in this life, namely the certentie of faith, whence follows in a lower degree in the second place, the certenty that is by workes: And thus doth faith certifie all such as truly beleeue that they are the children of God.

Out of the former conclusion, or out of the certainty which is by faith, followes a full and liuely certentie of the doctrine of the Gospel, worthy consideration; on this manner. There is a threefold certenty: the first is certentie of reason or of generall faith, when a man by force of argument is conuicted of the certenty of the doctrine of the Bible. This may bee in the wicked & vngodly without faith in Christ. After this, in the elect by a more speciall worke of Gods spirit, followes a faith in Christ, and the certentie of iustifying or special faith expressed in the conclusion of the former syllogisme. Thirdly, after this certentie of speciall faith followes another experimental certentie of the truth of the Bible, which also faith concludes on this manner.

The doctrine which assures vs to bee Gods children, is certenly of God;

But the doctrine of the gospell, beleeued or mingled with our faith, assures vs to bee Gods children:

Therefore it is of God.

The *maior* is granted of all: the *minor* is in effect the conclusion of the former syllogisme, and it is knowne by an experience of that spiritual comfort which the gody feele in their hearts. The conclusion sets downe the certentie of the Bible vpon a further ground, then any wit or learning

of

of man can attaine vnto without the ſpirit of grace, namely vpō an inward aſſurance of our reconcilation with God. Of this certentie of our Sauiour Chriſt ſpeaks notably, *If any man will doe my fathers will*, that is, beleeue it, and ſubiect himſelfe to it, *he ſhall know* [namely by that comfort which he ſhall feele vpon his ſubiection] *of the doctrine, whether it be of God, or whether I ſpeake of my ſelfe.* And Paul ſaith, *that the ſpirituall man*, that is, one regenerate by the ſpirit of God, *iudgeth all things.* Hence it followes, that ſuch as deſire to be ſetled for their religion, and ſuch as deſire to be good and profitable ſtudents in Diuinitie, muſt firſt of all humble themſelues, and indeuour in their hearts truly to beleeue in Chriſt. Becauſe hence flowes the beſt experience of the certentie and conſequently of the vnſpeakable excellencie of the Bible.

Ioh.9.17.

1.Cor.2.15.

Thus then we ſee, how we are to receiue, hold, and inioy our reconcilation with God in Chriſt, by no other thing within vs, but by the meanes of our faith alone. And therefore we muſt haue ſpeciall care that we may by the vſe of Gods meanes attaine to a liuely faith. And for this cauſe we muſt doe two things: firſt we are to labour to be conuicted in conſcience of the certentie of the word. This done, we muſt then ſubiect our wils to the commandement of God that bids vs beleeue in Chriſt: we muſt bewaile our vnbeliefe: we muſt ſtriue againſt the ſame, & pray vnto God to confirme and increaſe our faith, by eſtabliſhing our hearts in his loue.

The ſecond part of ſpirituall life, is *Peace of conſcience*; which is nothing elſe but a conſtant and ſtable tranquillitie of minde, when the conſcience doth not accuſe but excuſe: and when neither hell, death, condemnation, nor any daunger is feared ouermuch. This peace was in Dauid, when he ſaid, *I laid me downe and ſlept, and roſe againe*, in the middeſt of manifold dangers. This peace is of great excellencie. For it is *the peace of God*: it is one part of the kingdome of God: it paſſeth all vnderſtanding: it is in ſtead of a guard to keepe our hearts and minds in Chriſt. Now this excellent peace ſpringes out of our faith, whereby we beleeue our reconciliation with God. Rom. 5.1. *Being iuſtified by faith, we haue peace with God.* 1.Chr.20.20. *Truſt in the Lord, and ye ſhalbe ſecure.* Yea as our faith is, ſo is our peace: liuely faith, liuely peace; conſtant faith, conſtant peace; faith in life, peace in life; faith in death, peace in death: ſo as we may ſay with Simeon; *Lord, now letteſt thou thy ſeruant depart in peace.*

Pſal.3.5.

Phil.4.7.

Rom.14.17.

The third part of ſpirituall life is, the *ioy of the holy Ghoſt*: and that is, to reioyce in God becauſe he is our God, and in Chriſt becauſe he is our Chriſt. And this kind of ioy is not taken from vs, or abated in afflictions, but rather increaſed. Rom. 5. 3. *We reioyce in tribulations*, And, Heb. 10.34. *Ye endured the ſpoiling of your goods with ioy.* Now, our faith in the promiſe of life is the mother and breeder of this ioy, which ariſeth of that happie and bleſſed concluſion that faith frames in the minde; I beleeue: therefore the bleſſings of God promiſed in the Goſpell, are mine. Thus ſaith Saint Peter. *Beleeuing ye reioyce with ioy vnſpeakable and glorious.* Againe the continuance & increaſe of our faith, is the increaſe of this ioy.

Phil.3.1.

1.Pet.1.8.

The laſt part of ſpirituall life is, *newneſſe of life* and conuerſation, whereby we are borne anew, and made new creatures: not becauſe the ſubſtance of bodie and ſoule is changed, but becauſe the image of God is reſtored. Now this change both for the whole & for the parts thereof, is by faith. Touching the whole: Men as they are new creatures haue their beginning from the word of promiſe, or from Chriſt crucified, who is propounded in the promiſe, and that as the ſaid word, or Chriſt is apprehended by faith. Act. 15.9. *Your hearts beeing purified by faith.* 1.Ioh.3.3. *He which hath this hope purifieth himſelfe.* 1.Pet.1.22. *Your ſoules are purified in obeying the truth.* And againe, *Being borne anew of the immortall ſeede of the word.*

The parts of newneſſe of life are ſpecially three. True wiſdome, good affections, good works. True wiſdome is to abuſe of good things & to vſe good meanes for the execution thereof. This wiſdome ariſeth of our faith in the word of God. Dauid ſaith, he was *wiſer then his teachers, and wiſer then the ancients*: and he renders the cauſe thereof from the worke of his faith. *For thy teſtimonies are euer with me, and they are my meditations.* Out of the ſame fountaine ſpring all good affections. The loue whereby we loue God, comes of our faith, beleeuing the loue wherewith God loueth vs. The perſwaſion of the forgiuenes of many ſinnes in the woman that waſhed Chriſts feete with her teares, cauſed,

Pſal.98.99.

Luk.7.47.

her

her to shew much loue to Christ. Godly sorow, when the heart is greiued properly for the offence of God, ariseth of faith apprehending and beleeuing the mercie of God in Christ. And in euery good worke, there is a threefold action required. First there is required an acte of generall faith, which is to beleeue that the worke to be done in his kinde pleaseth God. Rom. 14.23 *Whatsoeuer is not of faith is sinne.* The second is an acte of iustifying faith, which is to purge the heart, and to cause it to bring forth the good worke to be done. Psal. 116.10. *I beleeued, therefore I spake.* The third is also an acte of iustifying faith that is, when the worke is done, to apprehend Christ who by his merit is to couer the defect of the worke: because no worke of ours can please God without remission of sinne.

Thus newnesse of life with all parts thereof, hath his offspring of our faith. Yea after that a man is once made a newe creature, faith giues him his life and sence: faith is the eye of the minde, whereby we behold Christ in the word and sacraments. By this faith Abraham saw the day of Christ and reioyced. With this eie we may sufficiently behold Christ; & bodily sight in this case is not necessarie for the time of this life: therefore Christ saith, *Blessed are they which haue not seene and haue beleeued.* Againe, faith is the hand of the soule, whereby we lay hold on Christ and receiue him with all his benefits. It is the mouth of the heart, whereby we feede on Christ, eating his bodie and drinking his blood to eternall life. It is the feete of the soule, that makes vs walke with God. Lastly it is a meanes to bring vs into familiaritie with God. For it is an eare whereby we heare God speake to us in his word; and it is as it were the tongue of the soule, wherby we speake to God by inuocation of his holy name.

Ioh. 8.56.

Ioh. 20.25.

Gen. 5.22.

To goe yet further, Spirituall life is most of all manifest in afflictions and tẽptations, in the bearing whereof faith raignes: and that by a threefold action. First of all it makes vs to depend on gods promises, and to trust God without limitation. For it doth not limit God to any set time of deliuerance, but leaues all to God, *He that beleeues, doth not make haste.* Daniell waited 70. yeares for deliuerance out of captiuitie in Babylon, and then finding the time of deliuerance to be at hand, he praied to God for the same. Againe, faith doth not limit God to any meanes of deliuerance. God made promise to Abraham of a blessed seed. For the verifying of this promise he gaue him Isaac in his old age. This done, he commands him to offer his onely sonne in sacrifice. A grieuous crosse: for by this meanes all hope is cut off, touching the promised seede. Yet by faith Abraham still beleeues the promise, and that in the very offering of his sonne. Lastly, faith doth not limit God for the measure of affliction. Iob saith, *He will trust in God, though he kill him.* It was a grieuous affliction for David to be driuen out of his kingdome by his owne sonne, yet marke what he saith in the flight: *If he say, I haue no delight in thee, behold here I am, let him doe vnto me as shall seeme good in his eyes.* The second action of faith is to make vs beleeue the promises of God, when we feele the contrarie, and in one contrarie to beleeue another. When we feele our own sinnes, it makes vs beleeue our iustification: when we feele our wretchednes and miserie, it makes vs beleeue our happines: when we feele nothing but death, it makes vs beleeue our eternall saluation: when we apprehend Gods anger and feele him to be our enemie, it makes vs to apprehend his mercie, and to beleeue his fatherly kindnesse. When Christ was forsaken of God, he euen then by his faith beleeues God to be his God. The third action of faith in afflictions, is to assure vs of Gods presence, and to behold him with the eyes of faith. Thus Dauid saith, *I haue set the Lord alwaies before me: for he is at my right hand.* Moses left Egypt and feared not the wrath of the king; *because he saw him that was inuisible.* When the seruant of Elisha feared ouer much the host of the king of Syria that compassed the towne of Dothan, the Prophet praies to God for him that his eyes might be opened, to see the fierie charets of the Angels of God protecting him: and we likewise are to pray to God, that the eyes of our minds may be opened to beleeue and to acknowledge the same or the like protection. And thus are men to liue by faith in the middest of their afflictions.

1

Isa. 16.18.

Dan. 9.

2

3

Iob. 13

2. Sam. 15.26.

Psal. 16.18.

Heb. 11.27.

2. Reg. 6.15.

By this which hath beene saide, we are admonished first of all to acquaint our selues with the promises of God, as they are recorded in the books of the Prophets and Apostles: secondly at all times to build vpon them by our faith & not to suffer our selues to be drawne from them, though all temporall

temporall blessings of God faile vs, yea health and life it selfe: This is to arme our selues with a shield against all the fiene darts of the deuill, and to put on a *breast-plate* that will saue the hart & life, though otherwise in temptations we be grieuously maimed and foiled. Eph.6.16 1.Thes.5.8

Thus much of spiritual life: That our *temporal* life is lead by faith, I make it thus manifest: Temporall life is preserued and maintained by an honest calling: euerie calling hath his labour and work: and the labour of al callings hath miserie & trouble for his companion and fellow; and in all these faith raignes and beares the sway in them that beleeue.

For the first, that is for the choosing & holding of our callings with good conscience, there is required a double vse of faith: For we must haue a faith, whereby we must be assured that our callinges are good and lawfull in themselues: as Paul saith; *What soeuer is not of faith, is sinne.* For the setling of this faith, this rule must be remembred, That offices and callinges which serue to preserue the good estat of any family, Church, or common-wealth, are lawful and of God: because these are estates ordained of God, and established in the commandements of the moral law, specially in the first, fifth, and sixth commandements. Againe faith is required, wherby euerie man must beleeue that the calling in which he is; is the particular calling in which God will be serued of him. For vnlesse the cõscience be setled in this no good worke can bee done in any calling. And for the better establishing of the conscience, another rule must be remembred, That they which are furnished with gifts for their callinges, namely aptnesse and willingnesse, and are therunto called or set a part by men, whome it concernes to call, are indeede called of God. Thus the elders of Ephesus hauing gifts to feed and being not called of God immediately, but by mẽ, are said *to be made ouerseers by the holy Ghost.* And Paul saith that God committed not onely to himselfe, but also to Timothie the ministerie of reconciliation: and yet was Timothie not called immediatly of God, but by men. And thus, in all other offices and conditions of life, he that hath gifts fit for his place, and is in good manner called therto by thẽ whose dutie it is to call, may assure himselfe, that he is called of God, and from this double faith and perswasion, that our calling is lawfull in it selfe, and lawfull or pleasing God in respect of vs, ariseth an assurance of the presence of God, and of his protection, when we walke in the duties of our callings. 2.Cor.5.18 1.Tim.4.

In the labour and worke of our calling there is required a double action of faith. The first is to order our labours, that they be done in good manner, this is, in obedience, and to good ends, that is, to Gods glorie, & to the good of men, with whom we liue. In this respect is *Noah saide to build an Arke by faith*, and good princes to order their common wealths, and in way of protection to make warre with their enemies: and thus must euerie man of euerie office, calling, trade, occupation, doe his dutie by faith. The second action of faith is, in our daily labours to restraine and moderate our care. Men commonly take vpon them a double care: one is to doe the workes and labours of their callings; the other is to procure a blessinge & good successe, to their foresaid labours But faith in Gods word where it raignes, it stirres vp the hearts of men onely to the first care, which is in the performance of their painefull labours and duties, and it restraines them from the second, causing them to leaue it to God. For when men haue done the dutie that appertains vnto them, then faith makes them without any more adoe, to wait for a blessing, on god. To this purpose the holy Ghost saith, *Cast thy burden on the Lord, and hee shall nourish thee.* Againe, *Be nothing carefull, but in all things let your requests be shewed vnto God in prayer and supplication with thankes giuing*: and, *Cast your care on God.* Now this faith, whereby we depend on God for the successe of our labours, hath an infallible ground, namely, That God best knowes our wants, and hee wil giue vnto vs all things which he in his wisdom knowes to be necessarie. Christ saith, *Your heauenly father knoweth that you haue neede of these things*, that is, *foode and rayment.* Againe, *Hee careth for you*: and, *Nothing shall bee wanting vnto them that feare God.* If men would by faith builde on these promises; they should not need like drudges of the world to toyle and spends themselues, & the best part of their dayes in worldly cares, as they doe; For they should haue a greater blessing of God with lesse care, if they would trust him: and they should haue farre more time then they haue, to care for heauen and heauenly things. Heb.11.7. Vers.33.34. Psal.55.23. Phil.4.6. 1.Pet.5.7. Math.6.32. 1.Pet.5.7. Psal.34.9.

Thirdly,

Thirdly, and laſtly, euerie calling ſince the fall of Adam hath miſerie and affliction to be his companiō. And for the quiet bearing of the miſeries of euerie calling, faith is of great moment. For it workes patience by perſwading and ſetling our minds in two things: the firſt; that God is well pleaſed with vs, and that we are reconciled to God in Chriſt: the ſecond, that all our miſeries ſhall in the end turne to our good and euerlaſting ſaluation: And where theſe two perſwaſions take place, there is contentation in any eſtate.

Thus much for the meaning of the text. nowe followes the vſe. The firſt and principall vſe concernes the information of our iudgement, in the maine point of our ſaluation. For hence Paul hath taught vs to gather; that a ſinner is iuſtified before God by his faith, without the workes of the law. And he diſputes on this manner: *If a ſinner be iuſtified by faith, he is not iuſtified by the lawe: but a ſinner is iuſtified by faith; therefore he is not iuſtified by the law.* Gal. 3. 11. 12. The concluſion is propounded in the eleuenth v. of the 3. chapter to the Galatians. The maior is confirmed in the 12. verſe by the diuers manner of iuſtifying; *The law* (ſaith Paul) *iuſtifieth by doing, not by beleeuing; and faith iuſtifieth not by doing, but by beleeuing.* The minor is confirmed in the 11. verſe. by the teſtimonie of the prophet Habacuk: *The iuſt ſhall liue by his faith.* And whereas the Papiſts of our time ſay that Paul in this argument diſputes onely againſt ſuch workes of the lawe as are done by nature, but not by grace: they erre and are deceiued. For he oppoſeth not workes of nature & works of grace, but workes and faith, doing and beleeuing: and the Prophet ſaith very plainely: and marke it; that the iuſt man, who is a doer of the workes of grace is iuſtified and liues not by his workes, but by his faith: Againe, where they make a double iuſtification; one whereby a ſinner is made a iuſt man, the other whereby a iuſt man is made more iuſt; and teach that the firſt is by faith without workes, & the ſecond by faith and works, they erre likewiſe. For not only a ſinner vnconuerted, but the iuſt man ſtandes iuſt, and is ſtill iuſtified by his faith without his workes. Paul when hee alleaged this text knewe but of one iuſtification. whereby we reſpect the beginning or the continuance and the accompliſhment thereof.

Secondly, hence may bee learned the right way of reformation of our liues. In this reformation two things are required an *Examination* and a *change*. If we examine our liues by this text, wee ſhall finde two maine faultes and aberrations in the liues of men. The firſt is, that they reiect and put away the rule of direction that ſerues for the ordering of their liues. And this they doe, when they doe not beleeue and truſt God in his word. And wee may not think, that this our vnbeleefe is a ſmal matter; becauſe it is a mother ſinne of all other ſinnes: and it is the principall law of the kingdome of darknes, not to beleeue God. Hereupon our enemie Satan endeauoured by all meanes to imprint this leſſon of vnbeleefe in the mindes of our firſt parents: and hauing effected his purpoſe, he euer ſince indeauoured to make this ſinne to raigne in the liues of men. It raignes commonly by ſeuen ſpecial fruits or ſinnes. The firſt is *Atheiſme*, when men deny God and his word. Atheiſme hath two parts: Epicuriſme and Temporiſing. Epicuriſme is, when men contemning Gods commandements, threatnings, promiſes, care for nothing but meate, drinke and pleaſures. Temporiſing is, when men imbrace religion ſo farre forth as they are forced by lawes and times, and no otherwiſe. Theſe are the common ſinnes of our dayes. The ſeeond fruit is *Hereſie*, and that is, when men diſtruſt God in ſome Article of faith. This fruit abounds in this laſt age of the world: becauſe in theſe times the deuill hath reuiued the hereſies of the former ages. The third fruit is *Apoſtaſie*, and that is when men chaunge their faith and religion. And this change is made, when the euill heart of vnbeleefe cauſeth them to depart from the liuing God, This hath beene the fault of the people of this land in the daies of perſecutiō. The fourth fruite is *Hypocriſie*, which is to mak a ſhew and pretence of faith, & to want the power of it in honeſt and godly conuerſation. or again, hypocriſie is nothing els, but the vnbeleefe of the heart, couered ouer with the falſe appearance of faith. And it is the common ſinne of theſe times, in which a formall or ceremoniall faith and ceremoniall repentance beare a great ſway. For men make the higheſt degree of profeſſiō that can be, when they come to the Lords table; & yet afterward take to themſelues libertie to liue and doe as they liſt. The fifth fruit is, *carnall ſecuritie*, when men vpon contēpt of the iudgements of God, Heb. 3. 12.

and

and threatnings of his worde, goe on still in their sinnes, flattering and smoothing themselues. Thus the sonnes in lawe of Lot, when they heard of the destruction of Sodome, esteemed it but as a mockery, Thus did the Iewes make a league with hell and death, and saide with themselues that the scourges of God shold not come at them. And in this last age of the world, men shall wholly addict themselues to pleasures & profits, thinking nothing of any iudgement of god, till vengeance befall them. The sixth is, *wilfull ignorance* of the will and word of God, For the deuill blinds the minds of vnbeleeuers, that the light of the Gospell shine not vnto them. This is the fault of our common people, who commonly hold an opinion, that it belongs not to them to know the worde of God: becausse they are not learned (as they say:) or becausse they haue other busines to thinke on. The last frut is *worldlines*; and that is when men mind nothing but worldly matters. And this comes of the want of faith in the prouidence of God, These are the principall fruits of vnbeleefe, whereby it may easily be discerned and descried where it is, And if any man thinke himselfe to haue a fulnesse & perfection of faith, as many doe: euen this one thing as a sufficient argument of his vnbeleefe. For it is the first steppe to faith to see our selues the want of faith.

Gen. 19. 4.
Isa. 28. 15.
Math. 25.
2. Cor. 4.
Math. 6. 30.

The second maine aberration in the liues of men is, that they set vp false rules to order their liues by: and they are foure. The first is the *light of naturall reason*. For many are of opinion, that it is sufficient to the pleasing of God: if they liue ciuilly, that is, doe iustice to euerie man, and liue peaceablie, hurting none, This is the blind Diuinitie of the worlde, that if they carrie themselues thus & thus, whatsoeuer their sinnes be, God will holde them excused. But they are farre wide: for in a life acceptable to God, faith is required; the light of reason will not serue the turne. Paul saith, *The wisedome of the* natural man *is enmitie to God; and he cannot discerne the things of Gods*. The Pharisies had ciuil iustice and goodnes: yet saith Christ, except your iustice exceede theirs, ye cannot enter into the kingdome of heauen.

Rom. 8. 7.
1. Cor. 2. 14.

The second false Rule is *Sense*; that is, seeing and feeling: by this men commonly liue. If we enioy the good blessinges of God; health, wealth, libertie, peace, honour, good report, then we can trust God but if he withdraw his blessings and present himselfe to vs with an emptie hande, we trust him no longer, nay we murmure and dispaire, and without feare of God, vse any vnlawfull meanes to releeue our selues. Thogh we haue his pretious word yet doe we not trust him vpon his bare & naked word, vnlesse withal hee lay downe vnto vs some good pawne, and make vs to feele and enioy his good blessings. Again if any man, that is our friende, make promise of helpe or deliuerance in any danger, we rest content and finde our selues much eased thereby: and yet the promises made by God in his word of helpe & deliuerãce, though they be often read vnto vs, and often vrged, breed nor the lik cõtentation. He that on his death bed hath commended his children to some trustie friend, departs more quieted in mind, thẽ if he had commended them without help of friend to God their best father: A man vpon good securitie lends to ano ther an 100. pounds, hoping for the principall with the increase at the yeares end: yet dare he not skarse deliuer an 100. pence to the poore members of Christ, vppon the promise and bonde of God himselfe, who saith, *He that giueth to the poore, lends to the Lord*, & he will returne the said gifts with a blessing. Nowe all this comes to passe, becausse men rather trust them whome they see, then God whome they neuer saw. Moreouer, it is a propertie of them that doe indeede beleeue, to iudge their estate by feeling: but herein they deceiue themselues. For we must liue by faith and not by feeling: and feeling is often deceitfull: Because such as finally fall away from God may haue a feeling, or taste of the good word of God, and of the powers of the life to come.

Heb. 6. 4.

The third false Rule is *false faith*, which is without or against the word. Thus the Turke liues by his false faith: the Iewe by his: the Papist by his, For he beleeues as well the Tradition of men, as the word of God, and he puts his trust not onely in God, but also in the Creatures, namely Saints and angels. Thus also doe Magitians, sorcerers, witches, inchanters, whatsoeuer they doe, by a Satanicall faith in that couenant which they haue made with the deuill. And such persons as aske counsell of witches and wizzards, called cunning men & women: helpe thẽselues onely by their false faith. For whẽ they vse charmes or spels, or like Satanical ceremonies, they

monly find ſucceſſe and are helped of the euills that betide them. And that comes to paſſe on this manner. In the vſe of the foreſaid ceremonies preſcribed and deliuered by witches; they haue a blind & erronious faith: vppon their faith followes a Satanicall operation in effectinge of the cure deſired. For charmes or ſpels beeing but words, haue no vertue in them to eaſe or helpe man or beaſt, either by creatiō or by any ordinance of God in his word: & therefore the effect they haue, is by the power of the deuill vpon mans faith. Let our common people thinke on this. who though they much boaſt of their faith in Chriſt, yet when they are in any extremitie or danger, very commonly practiſe this Satanicall faith.

The laſt falſe rule is, the *luſt of the heart* and by this rule do moſt men ſquare their liues. The luſt that commonly rules is threefold: luſt concerning bodilie pleaſure, luſt of wordly wealth, luſt of honor, as S. Iohn ſaith, *Whatſoeuer is in the world, is the luſt of the fleſh, the luſt of the eye, and the pride of life*: 1. Ioh. 2. 16

Thus much of the examination; nowe followes the change. That we may change our liues in reſpect of vnbeleefe, foure thinges are required. The firſt is, that wee muſt acknowledge and bewaile our vnbeleefe with the manifold fruits thereof. And we haue good cauſe to doe ſo. For by vnbeleefe the deuill erects his kingdome in mens hearts, and workes his pleaſure in vs and vpon vs. Secondly, vnbeleefe corrupts and defiles all our actions whatſoeuer, though otherwiſe they be good and lawfull in themſelues. Paul ſaith, that *to vnbeleeuers all things are vncleane, yea their minds and conſciences are defiled*. Thirdly, vnbeleefe depriues vs of the good bleſſings of God which otherwiſe we might enioy, *If yee beleeue not, yee ſhall not be eſtabliſhed*, ſaith the Prophet. In Capernaum Chriſt could doe no great wonders, by reaſon of their vnbeleefe. Laſtly, vnbeleefe plucks down vppon men the plagues and iudgements of God. Moſes and Aaron were barred the land of Canaan for their vnbeleefe. A certaine prince was troden to death in the gates of Samaria, becauſe he would not beleeue the word o the Lord by the mouth of Eliſha. Zacharie was dumbe for a time; becauſe hee would not beleeue the meſſage of the angel. Many at this day, when the iudgmēts of God lie heauie on them, ſay preſently they are foreſpoken, and they cry out on this or that ſuſpected witch. But ſuch perſons are often deceiued. For the great witch that doth them all the hurt, is the vnbeleefe of their harts whereby they diſtruſt God in his Word: and this ſinne alon, if there were no witches in the world is ſufficient alone to prouoke God to plague and puniſh vs ſundrie waies, and that grieuouſly. Therfore let vs with bitternes of hart bewaile our vnbeliefe; and the rather, beauſe it is a ſteppe to faith to acknowledge the want of faith.

Ephes. 2. 2 Titus. 1. 15 Iſa. 7. 9 Mark. 6. 5 Num. 20. 12. 2. Kings. 7 Luke. 1. 20

The ſecond thing to be done is to make examination whether we be in conſcience conuicted of the certaintie of the word or no. If we be not, we muſt labour to be cōuinced. Becauſe that natural atheiſme, wherby we doubt whether the books of the Prophets & Apoſtles be the word of Goe or no, hinders the certaintie of faith For the ſetling of the conſcience in this point, theſe arguments may be vſed. The firſt; it is a principle in nature that there is a God: if there be a God nature can ſay he is to be worſhipped: if he be to be worſhipped, hee hath reuealed himſelfe and his will to man, for otherwiſe he cannot be worſhipped. And this reuelation is to be found in the writings of the Prophets & Apoſtles, and in no other writings of men: becauſe wee finde the doctrine of Scriptures to be agreeable to the very nature and maieſty of God, and ſo is no other doctrine or learning whatſoever. For it is the moſt ancient, & all other religiōs come far ſhort of it. It is one & the ſame, euermore conſenting with it ſelfe, without change or alteration. The Apoſtles agree with the Prophets: the Prophets with Moſes: and all with the firſt reuelation made at the creation. Againe, a it diſcouers & reueales the ſecret thoughts of men, that no art or learning can diſcouer; & this argues that it was penned by him who is the ſearcher of al harts. The 2. argument is a wonderfull *Euidence of the truth*, not to be found in any other writings in the world. This euidence ſtands ſpecially in eight things. The firſt is, that the writers of Scriptures fully & plainly ſet down their own faults, yea their chiefeſt faults, not ſparing to ſhew thēſelues in mans reaſon: and this argues; that in writing they were guided by the ſpirit of truth. The ſecond is, that the bookes of Scriptures contain many miſteries aboue the reach of mans reaſon, yet not againſt

a Pſal. 19. 8 11. 13. & 14 Luke. 8. 17. 12. Apoc. 18. 7. 1. Cor. 14. 24 Mat. 12. 34 Pſal. 7. 8. Iſa. 28. 15 Luke. 12. 2 46

Num. 20. 12 Pſal. 51. 2 116. 11. 2 73. 22. 23 1. Tim. 1. 15

reaſon;

reason: because we may discerne a truth in them, and that by groundes and principles of reason. The thirde, that the speeches of Scripture aime not at by-respects, but simply and absolutlie giue and ascribe all glorie to God alone. The fourth is, that the scriptures containe full & perfect doctrine for the pacifying, setling, & directing of the conscience in all things. The fifth is the holinesse and puritie of the lawe of Moses, in that it accuseth and condemneth all men of sinne, and prescribeth perfect righteousnes. Herein it surpasseth the lawes of al countries, cómon-wealths, kingdomes whatsoeuer. The sixth is the wisdome that appeares in the policie or gouernment of the Common-wealth of the Iewes set downe by Moses. The seauenth is a reconciliatió of iustice & mercy propounded in the gospell, For in Christ iustice and mercie meete, and iustice after a sort giues place to mercie. The eight thing, where in the euidence of truth appeares, is the consent of Scripture with it selfe: for doctrine agrees with historie, & euerie part with euerie part. This manifold euidence of truth shewes that scipture is from the God of truth. If any say, that they finde no such euidence in Scripture, I answere it is their owne fault: for if they would seriously reade the Scriptures with prayer to God, it would appeare. The third argument is the efficacy of the word which appeares on this manner. Gods word is flat contrary to the nature & disposition of man: and yet for all this, when being preached, it conuinceth and condemneth men of sinne, it turneth and conuerteth them to it selfe, and causeth them to liue and die in the loue and obedience thereof. This could it neuer doe, vnlesse it were of diuine operation. The fourth argument is, that the Prophets and Apostles wrought miracles for the ratifying and confirming of their doctrine. Nowe these miracles surpasse the strength of nature, and were immediately from God: & therefore the doctrine thereby confirmed was also of God. The fifth and last is, that the writings of the Prophets & Apostles containe many prophecies or predictions of things to come, that none cold foresee or foretell, but God. The name of Iosias and his doings are foretold 330. years before he was borne: Cyrus and his doings are mentioned more than an 100. yeares before he was borne; nowe these and the like prophecies argue that the whol doctrine is of God. By these & like arguments are all that in wardly doubt of the word of God, to settle and stablish their consciences.

Heb. 4 12.
2. Cor. 1 0.
1. King. 13. 2
Isa. 44. end

This done then followes the third point and that is, that wee must search and inquire what is the substance and scope of the word of God. The scope of the whole Bible in Christ with his benefits. and he is reuealed, propounded, and offered vnto vs in the maine promise of the word: the tenour whereof is that God will giue remission of sins and life euerlasting to such as will beleeue in Christ. To this maine promise, God hath added a maine commandement, which biddes vs to beleeue the same promise, or to applie Christ with his benefits vnto our selues. Nowe the our third dutie is, to subiect our harts and wilses to this commaundement that biddes vs to beleeue in Christ. This is the subiection of faith, of which two thinges must be obserued. One is, that this is the first subiection that wee can giue to God, to trust him vpon his promise for the pardon of our sinnes, and for life eternal. And from this subiection of faith ariseth our subiection to the whole word. In Christ are al the promises of God, *yea*, and *Amen*: the lawe and the obedience of al the commandements thereof is established by faith; without Christ no good things can be done. The second point is, that this subiection is easie in respect of that subiection which the law requires. The perfect obedience of the lawe is impossible to al men except Christ, yea to such as are borne anewe of the holy Ghost, though for the time of this life, they desire it neuer so earnestly. Yet faith in Christ and repentance is so far forth possible to all that will and desire it, that whosoeuer doth seriously but will to beleeue and to bee conuerted doth indeed beleeue and is conuerted, and doth please God, and shall not perish eternally; although the beginning of this faith and conuersion be weake, so it be in truth and not counterfeit. Isa; 1, 19, *If yee will and obey, ye shall eate the good thinges of the land.* Luke, 11.13. *Your heauenly father giueth the holy ghost to them that desire him.* Math, 11, *My yoake is easie and my burden light.* Therefore let vs trie our selues whether we haue will to subiect our selues to the word of God, that bids vs beleeue in Christ; neuertheless wee may not thinke that this will to beleeue is in our power. For it is by the special mercy of God stir-

1. Ioh. 3 23.
2. Cor. 1. 20.

red vp in the heartes of the Elect, by the operation of the holy Ghost:

The fourth and last thing in this chang is, that faith in Christ or in the worde beleeued, must raigne and rule in the heart: bringing the whole man in subiection to the whole word of God: And this faith in Christ doth: because when it is once setled in the heart, it workes in vs a full and setled faith of euerie part of the worde of God; namely of his precepts and of his threats. Here then our dutie is to subiect our selues by meanes of our faith to the whole word: and to suffer nothing within vs but it alone to beare sway. Col. 3, 17. This is the will of God; let the worde of God dwell in you plentifully. The good grounde yelds it selfe and giues place, that the seed may take deepe roote. It is a blessed thing to haue the kingdome of God erected, in our hearts: now this kingdome is erected, when the word of God keepes all the powers of body and soule in subiection. And when our faith in Christ bringes our thoughts, affections, wordes, deedes, sufferings, in subiection to the worde of God, then we liue by faith.

The third vse followeth: in that we are to liue by our faith, we are taught to seeke for knowledge of the will and worde of God, and daily to increase in the same knowledge; specially to acquainte our selues with the commandements of God that concerne vs, with his promises, and threatnings. For faith is the life of our soules, and the word is the life of faith: because it is first kindled and afterwarde confirmed by the hearing of Gods word. Again the word moderates our faith, that we beleeue not more then we should, or come short in beleeuing. The word therefore that serues thus to limit our faith, must be knowne in his seuerall heades and points.

Fourthly, hence we learne how we are to carrie our selues in greatest daungers, as in the time of plague and pestilence, in the time of famine, in the time of warre & bloodshed, in the time of our last and deadly sickneſſe. Wee haue then neede of great helpe: and the only way is then to stay our selues and establish our hearts by our faith on Gods promises. It is the verie scope of this text to teach this one point of doctrine to the Iewes, beeing now oppressed by the Babylonians. Dauid in danger and Christ in the time of his passion, by their faith commended their spirits into the hands of god. Of the Martyrs and Saints of Gods, some were by their faith imprisoned, some racked, some stoned. Heb. 11. 36. Faith in perilous times is of great vse. First when a man is hase dead, it quickens and puts life in him, as Dauid saith, *Remember the promise made to thy seruant, wherein thou hast caused me to trust: it is my comfort in my trouble: for thy promises hath quickned me.* Pſal. 119, 49. Vnderstand here the promise as it was tempered and mingled with his faith. Againe, faith in the times of danger doth as it were sense and compasse vs with the promises of God. This may bee gathered by the opposition that is betweene these wordes and the former. *The vniust man puffes vp himselfe*, saith the Prophet. or builds towers of defence to himselfe: but the iust man only beleeues; and that shal be to him in stead of all the towers in the world. For it brings vs vnder the presence, wing, and protection of God; it makes him to be our safeguard, & tower, and defence: This doctrine is to bee thought on the rather; because, though wee nowe inioy peace and other blessings of God, yet our common sinnes and especially our vnbeleefe, calls downe for the great and grieuous iudgements of God.

Moreouer henee we are taught that euerie man must haue a faith of his owne, *The iust man shall liue by his OWN faith*, saith the Prophet: And good reason; for euerie man is a creature of God, and must doe his homage to God by beleeuing in him; and because euerie man hath neede of Christ for himselfe: therefore must euery one haue a faith of his owne to lay hold on Christ. It may bee obiected that sometime the faith of others hath saued men. Mar. 2: 5, *When Christ saw their faith, hee saide to the sick of the palsie, thy sinnes are forgiuen thee.* And, Iam. 5, 6, *The prayer of faith shall saue the sicke.* I answere, that the faith of one man may be a meanes to procure heelth of bodie and other temporall blessings, yea faith vnto others; yet can not any man receiue pardon of sinnes, and eternall life but for himself. Therfore whē it is saide in the first place, *When hee saw their faith*, the faith of the palsie man must not bee excluded but included; and the place of Iames speakes only of the bodily health.

Againe it may bee alleaged, that seeing we are iustified by the iustice of an other, namely of Christ: we may also be iustified and saued by the faith of another.

I an-

I answer, that the reason is not like, because the obedience of Christ is both his and ours: his, because it is in him: ours, because it is applied vnto vs by God, and receiued by our faith: and the like cannot be said of the faith of any other man.

Thirdly it may be alleadged, that Infants haue no faith of their owne. I answer, there be three opinions touching Infants faith. The first, that infants haue actuall faith wrought in them by the holy Ghost. because is is saide, Math. 18. 6. *Whosoeuer offendeth one of these little ones that beleeue in me.* But this opinion seemes to be an vntruth: because faith presupposeth vnderstanding and knowledge, which infants want. Againe, if infants receiued to beleeue when they are yong, they would, no doubt, shew it when they come to be of yeares: but faith they shew none, vnlesse they attaine vnto it afterward by diligent teaching and instruction. And the place in Matthew may be vnderstood of men of yeares, who if they haue contrite and humbled hearts, are little ones beleeuing in Christ. Againe, children after some yeares by good education and instruction, may attaine to some knowledge, and consequently to faith. Thus Timothie was brought vp in the Scriptures of a child. The second opinion is, that all places of Scripture intreating of faith are to bee vnderstood of men of yeares, and that children are saued by some other vnknowne and vnspeakable way without faith. I somewhat doubt of this; because it is said, Mark. 16. 16. *Whosoeuer beleeueth not is already condemned.* Againe, *Without faith it is impossible to please God.* The third opinion is, that children haue faith after a sort: because the parents according to the tenour of the couenant, *I will be thy God, and the God of thy seede*, beleeue for themselues and their children; and therefore their faith is not only theirs, but also the faith of their children. Hence it is that the Scripture saith, *If the roote be holy, the branches are holy:* and, Rom. 11. *If ye beleeue, your children are holy.* 1. Cor. 7. 14. According to humane lawe, the father and his heires are but one person, the father couenanting for himselfe and his children: what then should hinder, that the father might not beleeue for his child, and the child by the parents faith haue title to the couenant, and the benefits thereof? It is alledged, [a] that by this meanes chidren shall be borne beleeuers, and so be conceiued and borne without originall sinne. *I answer:* Beleeuing parents sustaine two persons: one, whereby they are men: and thus they bring forth children hauing mans nature with all the corruptions of nature. The other, as they are holy men and beleeuers: and thus they bring forth infants that are not so much their children as the children of God. And Infants are Gods children not by vertue of their birth, but by meanes of parents faith, which intitles them to all the blessings of the couenant. Children proportionally sustaine a double person: If they be considered in and by themselues, they are conceiued and borne in Originall sinne. If they be considered as they are holy and beleeue by the faith which is both theirs and their parents faith, and consequently haue by this meanes title to Christ and his benefits; originall sinne is couered, and remitted. If it be said, that by this meanes all children of beleeuing prarents are the children of God; I answer, that we must presume that they are all so; leauing secret iudgements to God. To this third opinion I most Incline: because we are to iudge that infants of beleeuing parents in their infancie dying are iustified, and I finde no iustification in Scripture without faith. And this hath beene the iudgement of the auncient fathers. August. serm. 14. of the words of the Apostle, *How* (saith he) *doe infants beleeue? by the faith of the parents. If by the faith of parents they be purged, by parents sinnes they are polluted. The bodie of sinne in the first parents begot them sinners: and the spirit of life in their latter parents did regenerate them to be beleeuers*, Bernard, epist. 77. saith, *Among the nations as many as were faithfull, if they were of yeares, we beleeue that they were cleansed by faith and the sacrifices, and that the parents faith alone auaileth for children, yea that it is sufficient for them.* Againe, *It is meete and for the honour of God, that to whome age denies their owne faith, grace should graunt to them a benefit by the faith of another.* See further Iustin. q. 56. Aug. epist. 23. 57. 105. de bapt. l. 4. c. 2. Bernard. serm. 66. in Cant.

Thus then it is manifest, that euery person must haue a faith of his owne. Hence we learne, that the doctors of the Romish Church erre and are deceiued, [b] when they teach, that a man may rest himselfe in the faith of his teachers, beleeuing in sundrie things onely as the Church beleeues, though he knew not distinctly what is the faith of the Church. Againe, here the Popes pardons fall to ground. For in vaine doth the Pope by the power of the keyes, applie the meritorious workes and

[a] Bellar. l. 1. de baptism. c. 4.

[b] Immanuel Sa. in Aphoris. confessariorum.

the satisfactorie sufferings of one man to another, considering euery man is saued onely by his owne faith. The wise virgins professed that they had oyle no more then serued their owne turnes. They knew not the popish doctrine, that men might haue good works enough for themselues, and an ouerplus for others. Hilarie gathereth hence, *that one mans good workes cannot be applied to another*. Hierome saith, *Euery man shall receiue a reward for his owne works: and that one mans works cannot couer another mans faults in the day of iudgement*. The speech of Leo may stoppe the mouthes of all Papists. *Though* (saith he) *the death of the Saints be pretious in the sight of God, yet the killing of no innocent is the reconciliation of the world. The righteous haue receiued crownes, but they haue not giuen crownes. And the fortitude of beleeuers ministers examples of patience, but not giftes of iustice. For the deaths of them all were priuate or particular: neither did any of them by his funerall discharge another mans debt: considering among the sonnes of men, Christ our Lord is onely found in whome all are crucified, dead, and buried, and risen againe*. Paul indeed saith to the Corinthians, *that he desired to be bestowed for their soules*: and, *that he suffers all things for the elect*: but this he speakes in respect of his Apostolicall ministerie, and not in respect of any works of satisfaction, performed by him in the behalfe of others. Againe he saith, *I beare in mine owne bodie the remainders of the sufferings of Christ*: but these remainders are the sufferings which euery man must beare for himselfe. For euery disciple of Christ, must take vp his owne crosse, and so accomplish the sufferings of the whole mysticall bodie.

vpon Mark. 15.

ibidem.

Serm. 12. de passione.

1. Cor. 12. 25.

2. Tim. 2.

Coloss. 1.

Thirdly by this we learne, not to relie on the gifts, suffrages, and praiers of others: but to seeke for a sufficient & liuely faith of our owne. The foolish virgins, that supposed they might haue furnished themselues with sufficient oyle of the wise virgins, were vtterly disappointed. Therefore the speech of the Papists is to be detested: namely, *that the suffrages of the liuing, that is, their fastings, praiers, almes, masses, &c. doe three waies helpe the dead, by way of merit of congruitie, by way of intreatie, and by way of satisfaction*.

Bellarm. de Indulg. c. 14. p. 85.

Lastly here we learne, that faith and the iustice of good conscience must alwaies goe together. And for this cause it is not saide that man liues by faith, but the iust man. Let all Protestants learne and remember this. For it is Gods commandement that we should ioyntly keepe faith & good conscience. And it is a cõmõ offence to Atheists, Papists, worldlings, that such as pretend faith, faile in the righteousnes of good conscience. Some it may be, will say, that it shall suffice for them to call vpon God when they are dying, and to die by faith: I answer, that we must not onely die and be saued, but also liue in this world by our faith.

5 DE 60

FINIS.

A ſalue for a ſicke man:

OR,

A TREATISE CONTAINING THE NATURE, DIFFERENCES, AND *kindes of death, as alſo the* right manner of dying well.

AND

It may ſerue for ſpirituall inſtruction

TO

1. *Marriners when they goe to ſea.*
2. *Souldiers when they goe to battell.*
3. *Women when they trauell of child.*

Printed by IOHN LEGAT, Printer to the Vniuerſitie of CAMBRIDGE. 1605.

TO THE RIGHT HONOVRAble and vertuous Ladie the Ladie *Lucie*,

Countesse of Bedford.

THe death of the righteous, that is, of euery beleeuing and repentant sinner, is a most excellent blessing of God, and brings with it many worthie benefits: which thing I proone on this maner. I. God both in the beginning and in the continuance of his grace, doth greater things vnto his seruants then they doe commonly aske or thinke, and because he hath promised aide and strength vnto them, therefore in wonderfull wisdome he casteth vpon them this heauie burden of death, that they might make experience what is the exceeding might and power of his grace in their weakenes. II. Iudgement begins at Gods house: and the righteous are laden with afflictions and temptations in this life, and therefore in this world they haue their deaths and hells, that in death they might not feele the torments of hell and death. III. When Lazarus was dead Christ said, He is not dead but sleepeth: hence it followeth that the Christian man can say, My graue is my bedde, my death is my sleepe: in death I die not, but onely sleepe. It is thought that of all terrible things death is most terrible: but it is false to them that be in Christ, to whome many things happen farre more heauie and bitter then death. IV. Death at the first brought forth sinne, but death in the righteous by meanes of Christs death, abolisheth sinne, because it is the accomplishment of mortification. And death is so farre from destroying such as are in Christ, that there can be no better refuge for them against death: for presently after the death of the bodie, followes the perfect freedome of the spirit, and the resurrection of the bodie. V. Lastly, death is a meanes of a Christian mans perfection, as Christ in his owne example sheweth, saying, Behold, I will cast out deuills, and will heale still to day and to morrow, and the third I will be perfected. Luk. 13. 32. *Now this perfection in the members of Christ, is nothing else but the blessing of God the author of peace, sanctifying them throughout, that their whole spirites, and soules, and bodies, may be preserued without blame to the comming of our Lord Iesus Christ.*

Now hauing often thus considered with my selfe of the excellencie of death, I thought good to draw the summe and chiefe heads thereof vnto this small Treatise: the protection and consideration whereof, I commend to your Ladiship, desiring you to accept of it, and read it at your leisure. If I be blamed for writing vnto you of death, whereas by the course of nature you are not yet neere death, Salomon will excuse me, who saith, that we must remember our Creatour in the daies of our youth. Thus hoping of your Honours good acceptance, I pray God to blesse this my little labour to your comfort and saluation. Septemb. 7. 1595.

Your *H.* in the Lord,

W. Perkins.

BRITISH MUSEUM

ECCLESIASTES. 7. 3.

The day of death is better *then the day that one is borne*;

THese wordes are a ruleor precept laid downe by Salomon for weightie causes. For in the chapters going before he sets forth the vanitie of all creatures vnder heauen: and that at large in the verie particular. Nowe men herevpon might take occasion of discontentment in respect of their estate in this life: therefore Solomon in great wisedome here taks anew course, and in this chapter begins to lay downe certaine rules of direction and comforte, that men might haue somewhat wherewith to arme themselues against the troubles and miseries of this life. The first rule is in this third verse, that *a good name is better then a pretious oyntment*: that is, a name gotten & maintained by godly cõuersation, is a speciall blessinge of God, which in the midst of the vanities of this life, ministreth greater mater of reioycing aad comfort to the heart of man, then the most pretious oyntment can doe to the outward senses. Now some men hauing heard this first rule concerninge good name, might obiect & say, that renowne and good report in this life affoards slender comfort: considering that after it followes death, which is the miserable ende of all men. But this obiection the wiseman remooueth by a second rule in the words which I haue in hand, saying that *the day of death is* better *then the daie that one is borne*.

That wee may come to the true and proper sense of this precept or rule, three points are to be considered. First, what is death here mentioned: secondly, how it can be truely saide, that the day of death is better then the day of birth: Thirdly in what respect it is better.

For the first, death is a depriuation of life as a punishment ordained of God and imposed on man for his sinne. First, I saie, it is a depriuation of life, because the very nature of death is the absence or defect of that life which God vouchsafed man by his creation. I adde further that death is a punishment, more especially to intimate the nature and qualitie of death; and to shewe, that it was ordained as a means of execution of Gods iustice & iudgement. And that death is a punishment; Paul plainly auoucheth when he saith, that *by one man sinne entered into the worlde, and death by sinne*. And againe, that *death is the stipend, wages or allowance of sinne*. Furthermore in euerie punishment there be three workes: the ordainer of it, the procurer, and the executioner. The ordainer of this punishment is God in the estate of mans innocencie; by a solemne law then made in these verie words. *In the day thou eatest thereof, thou shalt die the death*, Genesis. 2. 17. But it may be alleaged to the contrarie, that the Lorde saith by the prophet Ezechiel. that he *will not the death of a sinner*, and therefore that he is no ordainer of death. The answere may easily bee made, and that sundrie waies. First, the Lord speakes not this to all men or of all men, but to his owne people the Church of the Iewes, as appeares by the clause prefixed, *Son of man say vnto the house of Israel; &c.* Again; the words are not spoken absolutly but only in way of comparison, in that of the twaine he rather wills the conuersion and repentance of a sinner, then his death and destruction. Thirdly, the very proper meaninge of the wordes import thus much, that God doth take no *delight or pleasure* in the death of a sinner, as it is the *ruine* and *destruction* of the creature. And yet all this hinders not but that God in a new regard and consideration may both will and ordaine death, namely, as it is a due and deserued punishmẽt, tending to the executiõ of iustice: in which iustice God is as good as in his mercie: Againe it may be obiected, that if death indeed had beene ordained of God, then Adam should haue beene destroyed, and that presently vppon his fall. For the verie wordes are thus, *Whensoeuer thou shalt eate of the forbidden fruite, thou shalt certenly die. Answ.* Sentences of Scripture are either Legall or Euangelicall, the lawe and the Gospell beeing two seuerall and distinct partes of Gods worde. Now this former sentence is Legall, and must bee vnderstood with an exception

Ezech. 33. 11.

Verse. 1.

bor-

rowed from the Gospell or the couenant of grace made with Adam, and reuealed to him after his fall. The exception is this Thou shalt certenly die whensoeuer thou eatest the forbidden fruite, except I doe further giue thee a meane of deliuerance from death, namely the seed of the womã to bruise the serpentes heed. Secondlie it may be aunswered, that Adam and all his posteritie died, and that presently after his fall, in that his body was made mortal and his soule became subiect to the curse of the Lawe. And wheres God would not vtterly destroy Adam at the very first, but onely impose on him the beginnings of the first and second death: hee did the same in great wisedome, that in the midst of his iustice he might make away to mercy: which thing could not haue beene, if Adam had perished.

The executioner of this punishment is he that doth impose and inflict the same on man, and that also is God himselfe, as he testifieth of himselfe in the prophet Esai. *I make peace and create euill.* Now euill is of three sortes: naturall, morall, materiall. Naturall euill, is the destruction of that order which God set in euerie creature by the creation. Morall euill is the want of the righteousnes & vertue which the lawe requires at mans hand: and that is called sinne. Material euill is any matter or thinge which in it selfe is a good creature of God, yet so, as by reason of mans fall it is hurtfull to the health and life of man, as henbane, wolfebane, hemlocke, and all other poysons are. Nowe this saying of Esai must not bee vnderstoode of morall euills, but of such as are either materiall or naturall: to the latter of which, death is to bee referred, which is the destruction or abolishment of mans nature created.

Esa. 45. 6.

The procurer of death is man, not god; in that man by his sinnes & disobedience did pull vpon himselfe this punishment. Therefore the Lord saith in Oseah, *O Israel one hath destroyd thee, but in mee is thine helpe.* Against this it may be obiected, that man was mortall in the estate of innocencie before the fall. *Answer.* The frame and composition of mans bodie considered in it selfe was mortall, because it was made of water and earth and other elements, which are of themselues alterable and changable; yet if we respect the grace & blessing which God did vouchsafe mans bodie in his creation, it was vnchangeable and immortall, and so by the same blessing should haue continued, if man had not fallen: and man by his fall depriuing himselfe of this gift and blessing, became euerie way mortall.

Ose. 13. 9.

Thus it appeares in part what death is: yet for the beter clearing of this point, we are to consider the difference of the death of a man and of a beast. The death of a beast is the totall and final abolishment of the whole creature: for the body is resolued to his first matter, & the soule arising of the temperature of the body, vanisheth to nothing. But in the death of man it is otherwise. For though the body for a time be resolued to dust, yet must it rise againe in the last iudgement & become immortall: and as for the soule it subsisteth by it selfe out of the bodie, and is immortall. And this being so, it may be demanded, how the soule can die the second death. *Ans.* The soule dies not, because it is vterly abolished: but because it is as thogh it were not, and it ceaseth to be in respect of righteousnesse & fellowship with god And indeede this is the death of al deaths when the creature hath subsisting and being, and yet for all that is depriued of all comfortable fellowship with God.

The reason of this differenee is, because the soule of a man is a spirit or spirituall substance, wheras the soule of a beast is no substance, but a naturall vigour or qualitie, and hath no being in it selfe without the bodie, on which it wholly dependeth. The soule of man contrariwise beeing created of nothing, & breathed into the bodie, and as well subsisting forth of it as in it.

The kindes of death are two, as the kindes of life are, bodily and spirituall, Bodily death is nothing else but the separatiõ of the soule from the bodie, as bodily life is the coniunctiõ of body & soule: and this death is called *the first*, because in respect of time it goes before the second. Spirituall death is the separation of the whole man both in bodie and soule from the gratious fellowship of God. Of these twaine, the first is but an entrance to death & the secõd is the accõplishmẽt of it. For as the soule is the life of the body, so god is the life of the soule, and his spirit is the soule of our soules, and the want of fellowship with him brings nothing but the endlesse and vnspeakeable horrors and pangs of death.

Againe, spiritual death hath 3. distinct and

and seuerall degrees. The first is, when a man that is aliue in respect of temporall life, lies dead in sinne. Of this degree Paul speakes when he saith, *But shee that liueth in pleasure is dead when shee liueth.* And this is the case of all men by nature, who are children of wrath and *dead in sinnes & trespasses* The second degree is the verie ende of this life when the bodie is laide in the earth, and the soule descends to the place of torment, The third degree is in the day of iudgement, when the bodie and soule meete againe & goe both to the place of the damned, there to be tormented for euer and euer.

1. Tim. 5. 6

Eph. 2. 1.

Hauing thus found the nature and difference & kindes of death, it is more then manifest, that the text in hand is to be vnderstood, not of the spirituall but of the bodily death: because it is opposed to the birth or natiuitie of man, The words then must carrie this sense: The time of bodily death in which the bodie and soule of mã are seuered a sunder, it is better then the time in which one is brought into the world.

Thus much of the first point: now followeth the second, and that is, howe this can be true which Salomon saith, that *the day of death is better then the day of birth.* I make not this question to call the Scriptures into controuersie, which are the truth it selfe, but I doe it for this end, that we might without wauering be resolued of this which Salomon auoucheth. For there may be sundrie reasons brought to the contrarie. Therefore let vs handle the question: the reasons or obiections which may be alleaged to the contrarie, may all be reduced to sixt heads. The first is taken from the opinion of wise men, who thinke it the best thing of all neuer to bee borne, and the next best to die quickly. Nowe if it be the best thing in the world not to be borne at all, then it is the worst thing that can bee to die after a man is borne; *Answer.* There bee two sortes of men: one, that liue and die in their sinnes without repentance: the other, which vnfainedlie repent and beleeue in Christ. Now this sentence may bee truely auouched of the first: of whome we may say as Christ said of Iudas, *It had beene better for him that he had neuer beene borne.* But the saying applied to the second sort of mẽ is false. For to them that in this life turne to God by repentance, the best thing of al is to be born: because their birth is a degree of preparation to happines, and the next best is to die quickely; because by death they enter into possessiõ of the same their happinesse, For this cause Balaam desired to die the death of the righteous: and Salamon in this place preferres the daie of death before the day of birth, vnderstanding that death which is ioyned with godly life, or the death of the righteous.

The second obiection is taken from the testimonie of Scripture. Death is the *wages of sinne*, Rom: 6, 23, it is an *enemy of Christ.* 1, Cor, 15. and *the curse of the law.* Hence it seemes to followe that in and by death, men receiue their wages and paiment for their sins: that the day of death is the dolefull day in which the enemie preuailes against vs: that hee which dieth is cursed. *Answ:* We must distinguish of death: it must be considered two waies: first as it is by it selfe in his owne nature: secondly, as it is altered and changed by Christ: Now death by it selfe considered, is indeede the wages of sin, and enemy of Christ and of al his members, & the curse of the law, yea the verie suburbes & gates of hell; yet in the second respect, it is not so: For by the vertue of the death of Christ it ceaseth to be a plague or punishment, and of a curse it is made a blessing, and is become vnto vs a passage or mid-way betweene this life and eternal life, and as it were a little wicket or doore wherby we passe out of this world and enter into heauẽ. And in this respect the saying of Salomon is most true: For in the day of birth, men are borne and brought foorth into the vale of miserie, but afterward when they goe hence, hauing death altered vnto them by the death of Christ, they enter into eternall ioy and happines with al the Saints of God for euer.

The third obiection is taken from the examples, of most worthy men, who haue made their prayers against death: As our Sauiour Christ who praied on this manner, *Father if it bee thy will, let this cup passe from me, yet not my will, but thy will be done.* And Dauid prayed, *Returne, O Lord, deliuer my soule, saue me for thy mercies sake: for in death there is no remembrance of thee, in the graue who shall praise thee?* And Ezechiah, when the Prophet Esai bad him set his house in order, and tolde him that he must die, wept sore, and that in respect of death: Now by the examples of these most worthie men; yea by the example of the sonne of God himselfe, it may seeme that

Psal. 6. 4.

Esa. 38. 1.

that the day of death is the most terrible and dolefull day of all. *Answ.* When our Saviour Christ praied thus to his Father, he was in his agonie, and hee then as our Redeemer stood in our roome and stead, to suffer all things that wee should have suffered in our owne persons for our sins and therefore he praied not simply against death, but against the cursed death of the crosse; and he feared not death it selfe, which is the seperation of bodie & soule, but the curse of the lawe which went with death, namely the vnspeakeable wrath & indignation of God. The first death troubled him nor, but the first and second ioyned togither. Touching Dauid, when he made the sixt psalme, hee was not onelie sicke in bodie, but also perplexed with the greatest temptation of al, in that he wrestled in conscience with the wrath of god as appeares by the wordds of the text, where he saith, *Lord rebuke me not in thy wrath*. And by this we see that hee praied not simply against death, but against death at that instant when he was in that grieuous temptation. For at other times he had no such feare of death, as hee himselfe testifieth, saying, *Though I shoulde* Psal. 23. 4. *walke through the valley of the shadowe of death, I will feare no euill*. Therefore hee praied against death only as it was ioyned with the apprehension of Gods wrath. Lastly, Ezechiah praied against death, not onely because he desired to liue and doe seruice to God in his kingdome, but vpon a further and more speciall regarde; because when the prophet brought the message of death, he was without issue, & had none of his owne bodie to succeede him in his kingdome. It wil be said, what warrant had Ezechiah to pray against death for this cause? *Answ.* His warrant was good: for God had made a particular promise to Dauid and his posterity after him, that so long as they feared God and walked in his commandements, they should 2. King. 8. 25 nor want issue to sit vppon the throne of the kingdome after them. Now Ezechiah at the time of the Prophets message remembring what promise God had made: and howe hee for his part had kept the condition thereof, in that hee had walked before God with an vpright heart, & had done that which was acceptable in his sight; he praied against death, not somuch because he feared the danger of it, but because he wanted issue. This prayer God accepted and heard, and he added fifteene yeares vnto his daies, and two yeares after gaue him Manasses.

The fourth obiection is this, that those which haue beene reputed to bee of the better sort of men, oftentimes haue miserable endes: for some end their daies despairing, some raging and blaspheming, some strangely tormented: it may seeme therefore that the day of death is the day of greatest woe and miserie. To this I answer first of al generally, that we must not iudge of the estate of any man before god by outward things, whether they be blessings or iudgements; whether they fall in life or death: For (as Salomon saith) *All things come alike to all: and the same condition is to the iust and wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good so is the sinner, he that sweareth, as he that feareth an oath*. Secondly, I answer the particulars: which be alledged, on this manner; And first of all touching despaire it is true that not onely wicked and loose persons despaire in death, but also repentant sinners, who oftentimes in their sicknesse, testifie of themselues, that beeing a liue and lying in their beddes, they feele themselues as it were to be in hell, and to apprehend the verie pangs and torments thereof. And I doubt not for all this, but that the childe of God most deare vnto him, may through the gulfe of desperation attaine to euerlasting happinesse. This appeares by the manner of Gods dealing in the matter of our saluation. All the works of God are done in and by their contraries, In the creation all things were made, not of somethinge, but of nothing, cleane contrarie to the course of nature. In the worke of redemption, God giues life, not by life, but by death: and if wee consider aright of Christ upon the crosse, we shall see our paradise out of paradise in the middest of hell. For out of his owne cursed death doth he bring vs life and eternall happinesse. Likewise in effectuall vocation, when it pleaseth god to conuert & turne men vnto him, hee doeth it by the meanes of the gospell preached, which in reason should driue all men from God. For it is as contrarie to the nature of man as fier to water, and light to darkenes: and yet for all this, though it be thus against the disposition and heart of man, it preuailes with him and turnes him to God. Furthermore, when God will send his owne seruants to heauen, he sendes them

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a contrarie way, euen by the gates of hell: and when it is his pleasure to make men depend on his fauour and prouidence, he makes them feele his anger, and to be nothing in themselues, that they may wholy depend vpon him, and bee whatsoeuer they are in him. This point beeing well considered, it is manifest that the childe of God may passe to Heauen by the verie gulfes of hell: The loue of God is like a sea, into which when a man is cast, he neither feeles bottome nor sees banke. I conclude therefore, that despaire, whether it arise of weaknes of nature, or of conscience of sinne, though it fall out about the time of death, cannot preiudice the saluation of the that are effectually called. As for other strange euents which fall out in death, they are the effects of diseases: Rauings and blasphemings arise of the disease of melancholie and of frensies, which often happen at the ende of burning feauers, the choller shooting vp to the brain. The writhing of the lips, the turning of the necke, the buckling of the ioyntes & the whole bodie, proceedes of crampes & conuulsions, which followes after much euacuation. And whereas some in sickenesse are of that strength that three or foure men cannot hold them down without bondes; it comes not of witchcrafts and possessions, as people commonly thinke, but of choller in the veines. And whereas some when they are dead, become as blacke as pitch (as Bonner was) it may arise by a bruise, or an impostume, or by the blacke iaundise, or by the putrefaction of the liuer: & it doth not alwaies argue some extraordinarie iudgement of God. Now these and the like diseases with their Symptomes and straunge effects, thogh they shal depriue man of his health and of the right vse of the parts of his bodie, and of the vse of reason too: yet they cannot depriue his soule of eternall life. And all sinnes, procured by violent diseases, and proceeding from repentant sinners are sinnes of infirmitie: for which, if they know them, and come againe to the vse of reason, they will further repent: if not, they are pardoned and buried in the death of Christ: And wee ought not so much to stand vpon the strangnesse of any mans ende, when we know the goodnesse of his life; for wee must iudge a man not by his death, but by his life. And if this be true, that strange diseases, & therupon strange behauiours in death, may befal the best man that is; we must learne to reform our iudgements of such as lie at the point of death. The common opinion is, that if a man die quietly & goe away like a lambe (which in some diseases, as consumptions and such like, any man may doe) then hee goes straight to heauen: but if the violēce of the disease stirre vp impatience, and cause in the partie franticke behauiours, then men vse to say, there is a iudgement of God seruing either to discouer an hypocrite, or to plague a wicked man; But the truth is otherwise. For indeede a man may die like a lambe; & yet goe to hell: & one dyinge in exceeding torment and straunge behauiours of the bodie, may goe to heauen. And by the outward condition of any man, either in life or death, wee are not to iudge of his estate before God.

The fith obiection is this. When a man is most neare death, then the deuill is most busie in temptation, and the more men are assaulted by Satan, the more dangerous and troublesome is their case. And therefore it may seeme that the daye of death is the worst day of all. *Anſ.* The condition of Gods children in death is twofold. Some are not tempted, and some are. Some I say are not tempted, as Simeō who when hee had seene Christ, brake forth and saide, *Lorde, nowe lettest thou thy seruant depart in peace*, &c. foresignifying no doubt, that he should end his daies in all manner of peace. As for them which are tempted, though their case be very troublesome and perplexed, yet their saluation is not further off, by reason of the violence & extremitie of temptation. For God is then present by the vnspeakeable comfort of his spirit, and when wee are most weake, he is most strong in vs: because his manner is to shewe his power in weakenesse. And for this cause, euen in the time of death the deuill receiues the greatest foile, when he looks for the greatest victorie.

The sixth obiection is this Violent and sudden death is a grieuous curse, and of all euils, which befall man in this life, none is so terrible: therefore it may seeme, that the day of sudden death is most miserable. *Anſ.* It is true indeede, that suddaine death is a curse and a grieuous iudgment of God, and therefore not without cause feared of men in the world: yet all things cōsidered we ought more to be afraid of an impatient and euill life, then of sud-

daine death. For though it be euill, as death it selfe in his owne nature is, yet we must not thinke it to be simply euill: because it is not euill to all men, nor in all respects euill. I say it is not euill to all men considering that no kind of death is euill or a curse vnto them that are in Christ, who are freed frō the whole curse of the Law. And therefore the holy Ghost saith, Apoc, 14, 13 *Blessed are they that dye in the Lord, for they rest from their labour*: whereby is signified that they which depart this life, beeing members of Christ enter into euerlasting happinesse; of what death soeuer they dy, yea though it be suddaine death. Againe I say that suddaine death is not euill in all respects. For it is not euil, because it is suddain, but because it commonly takes men vnprepared, and by that meanes makes the day of death a blacke day, and as it were a very speedy downefall to the gulfe of hell. Otherwise if a man be readie and prepared to die, suddaine death is in effect no death, but a quicke and speedie entrance to eternall life.

These obiections beeing thus answered, it appeares to be manifest truth which Salomon saith, that *the day of death is better indeede then the day of birth*. Now I come to the third point, in which the reasons & respects are to be considered, that make the day of death to surpasse the day of mans birth: and they may all be reduced to this one, namely that the birth day is an enterance into all woe and misery; whereas the day of death ioyned with godly and reformed life, is an entrance or degree to eternall life. Which I make manifest thus: Eternal life hath three degrees one in this life, when a man can truely say that he liues not, but that Christ liues in him: and this all men can say that repent and beleeue, and are iustified & sanctified, and haue peace of Conscience, with other gifts of Gods spirit, which are the earnest of their saluation. The second degree is in this life, when the bodie goes to the earth and the soule is carried by the Angels into heauen. The third is in the ende of the world at the last iudgment, when body and soule reunited, doe ioyntly enter into eternall happines in heauen. Now of these three degrees, death it selfe being ioyned with the feare of God, is the second; which also containeth in it two worthie steppes to life. The first, is a freedome from all miseries which haue their ende in death. For though men in this life are subiect to manifold daungers by sea and land, as also to sundrie aches, paines, and diseases, as feauers, and consumptions, &c. yet when death comes there is an end of all. Againe, so long as men liue in this world whatsoeuer they be, they do in some part lie in bondage vnder originall corruption & the remnants thereof, which are doubtings of Gods prouidēce, vnbeleefe, pride of heart, ignorance, couetousnesse, ambition, enuie, hatred, lust, and such like sins which bring forth fruits vnto death. And to bee in subiection to sinne on this manner, is a miserie of all miseries. Therefore 2, Cor, 12, 7. Paul when he was tempted vnto sinne by his corruption, calls the very temptation the buffets of Sathan, & as it were a prick or thorn wounding his flesh, and paining him at the very heart. Againe, in another place wearied with his own corruptions, he complaines that he is sold vnder sinne, and he cries out, *O miserable man that I am, who shall deliuer me from this bodie of death?* Rom, 7, 24 Dauid saith, that his eies gushed out with Ps, 119, 136 riuers of teares when other men sinned against God: how much more then was he grieued for the sinnes where with he himselfe was ouertaken in this life? And indeede it is a very hell for a man that hath but a sparke of grace, to be exercised, turmoyled, and tempted with the inborne corruptions and rebellions of his owne heart: and if a man would deuise a tormēt for such as feare God and desire to walke in newnesse of life, hee cannot deuise a greater then this. For this cause blessed is the day of death which bringes with it a freedome from all sinne whatsoeuer. For when we die, the corruption of nature is quite abolished, and sanctification is accomplished. Lastly, it is a great miserie that the people of God are constrained in this world to liue and conuerse in the companie of the wicked; as sheep are mingled with goates which strike them, annoy their pasture, and muddy their water. Hereupon Dauid cries out, *Woe is mee* Psal, 120, 5 *that I remaine in Meshech, and dwell in the tents of Kedar*. When Elias saw that Ahab 1 King, 19, 4 and Iesabel had planted Idolatrie in Israel and they sought his life also, hee went apart into the wildernes and desired to dy. But this misery also is ended in the day of death, in as much as death is as it were the hand of God to sort and single out those that bee the seruants of God from all vngodly men in this most wretched world.

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Furthermore this exceeding benefitte comes by death, that it doth not onely abolish the miseries, which presently are vpon vs, but also prevent those which are to come. *The righteous* (saith the prophet Esay) *perisheth, and no man considereth it in his heart: and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away frō the euill to come.* Esa.57.1. Example of this we haue in Iosias. *Because* (saith the Lorde) *thine heart did melt, and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place, &c; behold therefore I will gather thee to thy fathers, and thou shalt bee put in thy graue in peace, and thine eies shall not see all the euill which I will bring vpon this place:* 2.kin.22.20 And Paul saith, that among the Corinthians *some were asleepe*, that is, dead, *that they might not be condemned with the world:* 1.cor.11.32

Thus much of freedome from miserie which is the first benefit that comes by death, and the first steppe to life: now follows the second, which is, that death giues an entrance to the soule, that it may come into the presence of the euerliuing God, of Christ, and of all the Angels and Saints in heauen. The worthinesse of this benefit makes the death of the righteous tobe no death; but rather a blessing to be wished of al men. The consideration of this made Paul to say, I *desire to be dissolued*: but what is the cause of this desire? that followes in the next words, namely, that by this dissolution hee might *come to bee with Christ*. Phil.3. When the Queene of Sheba saw all Salomons wisdome, and the house that he had built, and the meat of his table, and the sitting of his seruants, and the order of his ministers, and their apparell, &c. shee said, *Happie are thy men, happie are these thy seruants which stand euer before thee and heare thy wisedome:* much more then may we say that they are ten thousand folde happie which stande not in the presence of an earthly king; but before the king of kings, the Lord of heauen & earth: & at his right hand inioy pleasures for euer more. Moses hath beene renowned in all ages for this, that god vouchsafed him but so much fauour as to see his hinder partes at his request, O then, what happinesse is this, to see the glorie and Maiestie of God face to face, and to haue eternall fellowshippe with God our father, Christ our Redeemer, and the holy Ghost our comforter, and to liue with the blessed Saints and Angels in heauen for euer? 1.king.10.8

Thus now the third point is manifest, namely in what respects death is more excellent then life. It may be, here the minde of man vnsatisfied, will yet further replie & say, that howsoeuer in death the soules of men enter into heauen, yet their bodies though they haue beene tenderly kept for meate, drinke and apparell; and haue slept many a night in beds of doune, must lie in darke and loathsome graues, & there bee wasted and consumed by wormes. *Answ.* All this is true indeede, but al is nothing; if so bee it, we will but consider aright of our graues as we ought. We must not iudge of our graues, as they appeare to the bodily eie, but we must looke vpon them by the eie of faith, & consider them as they are altered and chaunged by the death and buriall of Christ, who hauing vnquished death vpon the crosse, pursued him afterward to his owne death, and foyled him there, and depriued him of his power. And by this meanes Christ in his owne death hath buried our death, & by the vertue of his buriall, as sweete incense hath sweetned and perfumed our graues, and made them of stinking & loathsome Esa.57.2. cabbins, to become princely pallaces, and beds of most sweete and happie rest, farre more excellent then beds of doune.

And though the bodie rot in the graue and be eaten of wormes, or of fishes in the sea, or burnt to ashes, yet that will not be vnto vs a matter of discomfort, if we doe well consider the grounde of all graces, namely, our coniunction with Christ. It is indeed a spirituall, and yet a most real coniunction. And we must not imagine that our soules alone are ioyned to the bodie or soule of Christ, but the whole person of man both in bodie or soule is ioyned and vnited to whole Christ. And when we are once ioyned to Christ in this mortall life by the bond of the spirit, wee shall remaine and continue eternally ioyned with him: and this vnion once truely made shall neuer be dissolued. Hence it followes, that although the bodie be seuered from the soule in death, yet neither body nor soule are seuered from Christ, but the verie bodie rotting in the graue, drowned in the sea, burned to ashes, abides still vnited to him, and is as truely a member of Christ then, as before: This point we must remember as the foundation of all our comfort, and hold it for euer as a trueth. For looke what was the condition of Christ in death the same or the like is the condition of al

his members. Now the cõdition of Christ was this, though his body and soule were seuered each from other as farre as heauen and the graue, yet neither of them were seuered from the godhead of the Sonne, but both did in death subsist in his person. And therefore though our bodies and soules bee pulled a sunder by natural or violent death, yet neither of them no not the bodie it selfe shal bee seuered and disioyned from Christ. It will be alleadged, that if the bodie were then vnited to Christ, it should liue and be quickened in the graue. *Answ.* Not so: when a mans arme or legge is taken with the dead palsie, it receiues little or no heat, life sense, or motion from the bodie; and yet notwithstanding it remaines still a member of the bodie, because the flesh and the bone of it remaine ioyned to the flesh and the bone of the bodie: euen so may the bodie remaine a member of Christ, though for some space of time it receiue neither sense nor motion nor life from the soule or frõ the spirit of Christ.

Furthermore wee must remember that by the vertue of this coniunction, shal the dead bodie, be it rottẽ, burned, deuoured, or howsoeuer consumed, at the day of iudgement rise to eternal glorie, In the winter season trees remaine without fruit or leaues, and being beaten with wind and weather appeare to the eyes as if they were rottẽ trees: yet whẽ the spring time comes againe, they bring forth, as before, buds & blossoms, leaues and fruit: the reason is, because the bodie, graines, & armes of trees are al ioyned to the root, wher lies the sap in the winter season, & whence by means of this coniunction it is deriued to al parts of the tree in the spring time: Euen so the bodies of men haue their winter also, in which they are turned to dust, and so remaine for the space of many thousande yeares, yet in the day of iudgement by meanes of that mystical coniunction with Christ, shall diuine and quickening vertue streame thence to all the bodies of the elect to cause them to liue againe, and that to life eternal. But some wil say, that the wicked also rise againe. *Anſ.* They doe so indeed; but not by the same cause; for they rise by the power of Christ as he is a iudge to condemne them: wheras the godly rise againe by the vertue of Christs resurrection, whereof they are partakers by meanes of that blessed & indissoluble coniunctiõ which they haue with Christ, And the bodies of the elect though they putrifie and consume neuer so much in the graue, yet are they still in the fauour of God and in the couenant of grace: to which, because they haue right and title being dead, they shal not remaine so for euer, but shal rise to glorie at the last iudgement. Therefore the rotting of the bodie is nothing in respect; and the death of the bodie is noe death. And therefore also death in the old and newe Testament is made but a sleepe, and the graue a bed, whereof the like was neuer seene; wherein a man may rest, nothing at all troubled with dreames or fantasies. and whence hee shall rise no more subiect to weakenesse or sickenesse, but presently bee translated to eternal glorie. By this then which hath beene said, it appeares that the death of the righteous is a second degree to euerlasting happinesse.

Nowe then considering our coniunction with Christ is the foundation of al our ioy and comfort in life & death; we are in the feare of God to learne this one lesson, namely, that while we haue time in this world, we must labour to bee vnited vnto Christ, that wee may be bone of his bone, and flesh of his flesh. This very point is as it were a flaggon of wine to reuiue our soules when they be in a swoune at any instant: And that we may be assured that wee are certainely ioyned to Christ, we must shew our selues to be members of his mystical bodie by the daily fruites of righteousnesse and true repentance. And beeing once certainely assured in conscience of our beeing in Christ: let death come when it wil, and let it cruelly part a sunder both bodie & soule, yet shal they both remaine in the couenant, and by meanes thereof be reunited and taken vp to life eternall. Whereas on the contrarie, if men bee out of the couenant & die out of Christ, their soules goe to hel, and their bodies rot for a time in the graue; but afterwardes they rise to endlesse perdition. Wherfore I say againe and again, labour that yout consciences by the holy Ghost may testifie that ye are liuing stones in the temple of God, and braunches bearing fruite in the true vine: and then ye shal feele by experience, that the pangs of death shal bee a further degree of happinesse then euer ye found in your liues, euen then when ye are gasping and panting for breath.

Thus much of the meaning of the text, now followe the vses, and they are manifold. The first and principall is this. In

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that Solomon preferres the day of death before the day of birth, hee doth therein giue vs to vnderſtand, that there is a direct and certaine way whereby a man may die well; if it had beene otherwiſe, hee coud not haue ſaid that *the day of death is better*. And whereas he auouchethtthis, he ſhewes withal that there is an infallible way whereby a man may make a bleſſed ende, Therefore nowe let vs come to ſearch out this way: the knowledge and true vnderſtanding whereof muſt not bee fetched from the writings of men, but from the worde of God; who hath the power of life and death in his owne hand.

Nowe that a man may die well, Gods word requires two things: a preparation before death, and a right behauiour and diſpoſition in death.

The preparation vnto death is an action of a repentant ſinner, whereby he makes himſelfe fit and readie to die, and is a duty very neceſſarie, to which wee are bound by Gods commaundement. For there bee ſundrie places of Scripture which doe ſtraightly inioyne vs to watch and pray, and to make our ſelues readie euery way againſt the ſecond comming of Chriſt to iudgement. Nowe the ſame places doe withall binde vs to make preparation againſt death, at which time God comes to iudgement vnto vs particularly. Againe, looke as death leaueth a man, ſo ſhall the laſt iudgement finde him, and ſo ſhall hee abide eternally: there maybe changes and conuerſions from euill to good in this life, but after death there is no chang at al. Therefore a preparation to death can in no wiſe be omitted of him that deſires to make an happie and bleſſed end.

The preparation is twofold, generall, and particular. Generall preparation is that wherby a man prepares himſelfe to die through the whole courſe of his life, A dutie moſt needefull which muſt in no wiſe bee omitted. The reaſons are theſe: Firſt of all death which is certaine is moſt of all vncertaine. I ſay it is certen. becauſe no man can eſchew death. And it is vncertaine three wayes: firſt, in regard of time: for no man knoweth when he ſhal die: ſecondly, in regard of place: for noe man knowes where he ſhall die, whether in his bed or in the field, whether by ſea or by land; thirdly, in reſpect of the kinde of death; for no man knowes whether hee ſhal die of a lingring or ſudden, of a violēt or naturall death. Hence it followes, that men ſhould euerie day prepare theſelues to death: Indeed if we could know when where, and how we ſhould die, the cauſe were otherwiſe, but ſeeing we know none of theſe, it ſtands vs in hand to look about vs. A ſecond reaſon ſeruing further to perſwade vs in this. The moſt daungerous thing of all in this worlde, is to neglect all preparation. To make this point more manifeſt, I will vſe this compariſon. A certaine man purſued by an Vnicorne, in his flight falls into a dungeon, and in his fall takes hold and hangs by the arme of a tree: now as he thus hangs looking down ward, he ſees two wormes gnawing at the roote of the tree, and as he lookes vpward hee ſees an hiue of moſt ſweete honnie, whereupon hee climes vp vnto it, and ſitting by it feedes thereon. In the meane ſeaſō while he is thus ſitting, the two wormes gnawe in pieces the roote of the tree: which done, tree and man and all falls into the bottome of the dungeon. Now this Vnicorne is death; the man that flies is euerie one of vs, and euerie liuing man; the pit ouer which he hangeth, is hell; the arme of the tree is life it ſelf, the two wormes are day and night, the continuance whereof is the whole life of man; the hiue of hony is the pleaſures and profits & honours of this world, to which when men wholly giue themſelues not conſidering their endes, till the tree roote, that is, this temporal life be cut off: which being once done, they plunge themſelues quite into the gulfe of hell: By this we ſee, that there is good cauſe that men ſhold not deferre their preparation till the time of ſickneſſe but rather euerie daye make themſelues readie againſt the day of death. But ſome will ſay, it ſhall ſuffice if I prepare my ſelfe to pray when I beginne to be ſicke. *Anſ.* Theſe men greatly deceiue themſelues, for the time then is moſt vnfitte to begin a preparation, becauſe all the ſences and powers of the bodie are occupied about the paines and troubles of the diſeaſe; and the ſicke partie is exerciſed partly in conference with the Phyſitiā, partly with the Miniſters about the ſoules health and matters of conſcience, and partly with friends that come to viſit. Therefore there muſt ſome preparion goe before in the time of health, when the whole man with all the powers of bodie and ſoule are at liberty. Againe, there bee ſome others which imagine and ſay, that a man may repent when he will, euen in the time of death: &

that ſuch repentance is ſufficient. *Anſ.* It is falſe which they ſay: For it is not in the power of man to repent when he himſelfe will; when God will hee may. It is not in him that willeth or runneth, but in God that hath mercie. And Chriſt ſaith, that many ſhall ſeeke to enter into heauen and ſhal not be able. But why ſo? becauſe they ſeeke when it is too late; namely when the time of grace is paſt. Therefore it is exceeding folly for men ſo much as once to dreame that they may haue repentance at command; nay it is a iuſt iudgement that they ſhould bee condemned of God in death, that did contemne God in their life and that they ſhould quite bee forgotten of God in ſickneſs, that did forget God in their health. Againe I anſwer, that this late repentance is ſeldome or neuer true repentance. It is ſicke like the partie himſelf, commonly languiſhing and dying together with him. Repentance ſhould be voluntarie (as all obedience to God ought) but repentance taken vp in ſickeneſſe, is vſually conſtrained and extorted by the feare of hel, and other iudgements of god: for croſſes, afflictions, and ſickeneſſe, will cauſe the groſſeſt hypocrite that euer was to ſtoope and buckle vnder the hand of God, and to diſſemble faith and repentance and euerie grace of God, as though he had them as fully as any of the true ſeruants of God; whereas indeede hee wants them altogither. Wherefore ſuch repentance commonly is but counterfeit. For in true and ſound repentance men muſt forſake their ſinnes; but in this, the ſinne forſaks the man: who leaues all his euil waies onely vpon this, that he is conſtrained to leaue the world. Wherefore it is a thing greatly to be wiſhed, that men would repent and prepare themſelues to die in the time of health before the day of death or ſickneſſe come. Laſtly it is alleadged that one of the theeues repented vppon the croſſe. *Anſ.* The theefe was called after the eleuenth houre at the point of the twelfth when he was now dying & drawing on, Therefore his conuerſion was altogether miraculous and extraordinarie: and there was a ſpeciall reaſon why Chriſt would haue him to be called then, that while he was in ſuffering he might ſhew forth the vertue of his paſſion: that al which ſawe the one, might alſo acknowledge the other: Now it is not good for men to make an ordinatie rule of an extraordinarie example.

Thus then this point beeing manifeſt that a general preparation muſt be made, let vs now ſee in what manner it muſt bee done. And for the right doing of it, 5. duties muſt be practiſed in the courſe of our liues. The firſt is, the meditatiō of death in the life time. For the life of a Chriſtian is not hing elſe but a meditation of death: A notable practiſe hereof we haue in the example of Ioſeph of Arimathea, who made his tombe in his life time in the midſt of his garden: no doubt for this end, to put himſelfe in mind of death, and that in the midſt of his delight & pleaſures. Heathen Philoſophers, that neuer knew Chriſt, had many excellent meditations of death, though nor comfortable in regard of life euerlaſting. Now we, that haue knowne and beleeued in Chriſt, muſt goe beyond them in this point, conſidering with our ſelues ſuch things, as they neuer thought of, namely, the cauſe of death, our ſin: the remedy therof, the curſed death of Chriſt: curſed I ſay, in regard of the kind of death and puniſhment laid vpon him, but bleſſed in regard of vs. Thirdly, we muſt often meditate on the preſence of death, which we doe, when by Gods grace we make an account of euerie preſent day as if it were the preſent daie of our death, and recken with out ſelues when wee goe to bedde as though we ſhould neuer riſe againe; and when we riſe, as though we ſhould neuer lie downe againe.

This meditation of death is of ſpeciall vſe and brings forth many fruits in the life of man. And firſt of al it ſerues to humble vs vnder the hand of God. Example wee haue of Abraham, who ſaid, *Behold I haue begunne now to ſpeake to my Lord; and I am but duſt and aſhes.* Marke here, how the conſideration of his mortalitie made him to abaſe and caſt downe himſelfe in the ſight of God; and thus if we could recken of euery day as of the laſt day, it would ſtraightway pull downe our peacockes feathers, and make us with Iob to abhorre our ſelues in duſt and aſhes.

Secondly, this meditation is a meanes to further repentance. When Ionas came to Niniue and cried, *Yet foortie daies and Niniue ſhall be deſtroyed*, the whole citie repented in ſackcloath and aſhes. When Elias came to Ahab and told him that the dogges ſhould eate Ieſabel by the wal of Ieſreel, and him alſo of Ahabs ſtocke that died in the cittie, &c. it made him to humble himſelfe ſo, as the Lorde ſaith

to Elias, *Seest thou how Ahab is humbled before mee?* Nowe if the remembrance of death was of such force in him that was but an hypocrite; howe excellent a meanes of grace will it bee in them that truly repent.

Thirdly, this meditation serues to stirre vp contentation in euerie estate and condition of life that shall befall vs. Righteous Iob in the verie middest of his afflictions, comforts himselfe with this consideration *Naked* (saith he) *came I forth of my mothers wombe, and naked shall I returne againe, &c. blessed be the name of the Lord*; And surely the often meditation of this, that a man of al his abundance can carrie nothing with him but either a coffin or a winding sheet, or both, should be a forcible meanes to represse the vnsatiable desire of riches and the loue of this world.

Thus we see what an effectuall meanes this meditation is, to encrease and further the grace of God in the heartes of men. Now I commend this first dutie to your Christian considerations, desiring the practise of it in your liues: which practise that it may take place, two things must be performed. First, labour to plucke out of your hearts a wicked and erroneous imagination, whereby euerie man naturally blesseth himselfe and thinkes highly of himselfe: and though he had one foote in the graue, yet he perswades himselfe that he shall not die yet. There is no man almost so old but by the corruption of his heart he thinks that he shal liue one yeare longer. Cruel & vnmercifull death makes league with no man: and yet the Prophet Esay saith, that the wicked man makes a league with death. How can this be? their is no league made in deede, but onely in the wicked imagination of man; who falsly thinks that death will not come nere him, though all the world should bee destroyed. See an example in the parable of the rich man, that hauing stored vp abundance of wealth for many yeares, said vnto his owne soule, *Soule, thou hast much goods laide vp for many yeres, liue at ease, eat drink and take thy past time*, whereas his soule was fetched away presently. And seeing this natural corruption is in euerie mans hart, we must daily fight against it, and labour by all might and maine that it take no place in vs: for so long as it shall preuaile, we shall be vtterly vnfit to make any preparation to death. We ought rather to endeauour to attaine to the minde and meditation of S. Hierome, who testifieth of himselfe on this manner, *Whether I wake or sleepe, or whatsoeuer I doe, mee thinkes I here the sound of the trumpet, Rise ye dead, and come to iudgement.* In epist.

The second thing which we are to practise that we may come to a serious meditation of our owne endes, is, to make prayer vnto God that we might be inabled to resolue our selues of death continually. Thus Dauid praied, *Lord make me to know mine ende, and the measure of my daies, let me know how long I haue to liue.* Psal. 39. 4. And Moyses, *Lord teach me to number my dayes, that I may applie mine heart vnto wisedome.* Psal. 90. 12. It may be said, What need men pray to God that they might be able to number their daies? cannot they of themselues recken a fewe yeares and dayes that are able by art to measure the globe of the earth, and the spheres of heauen; & the quantities of the starres, with their longitudes, latitudes, altitudes, motions, and distances from the earth? No, verily. For howsoeuer by a generall speculation we think something of our endes, yet vnlesse the spirit of God be our schoolemaster to teach vs our dutie, we shall neuer be able soundly to resolue our selues of the presence and speedines of death. And therefore let vs pray with Dauid and Moyses that God would inlighten our mindes with knowledge; and fill our hearts, with his grace, that we might righly consider of death, and esteeme of it euerie day and houre as if it were the day and houre of death.

The second dutie in this generall preparation is, that euerie man must daily endeauour to take away from his own death the power and strength thereof. And I pray you marke this point. The Philistins saw by experience that Sampson was of great strengh, and therefore they vsed meanes to know in what part of his body it lay: and when they found it to be in the haire of his head, they ceased not vntill it was cut off. In like manner the time will come when wee must encounter hand to hand with tyranous and cruel death: the best therefore is, before hand now while we haue time, to search where the strēgth of death lies, which beeing once knowne, we must with speede cut off his Sampsons lockes, and bereaue him of his power, disarme him, and make him altogether vnable to preuaile against vs: Now to find out this matter, we nede not to vse the counsel of any Delilah: for we haue the worde

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of God which teacheth vs plainely where the ſtrength of death conſiſts, namely in our ſinnes, as Paule ſaith, *The ſting of death is ſinne.* Well then, we knowing certainly that the power and force of euery mans particular death lies in his owne ſinnes, muſt ſpend our time and ſtudie in vſinge good meanes that our ſinnes may be remooued and pardoned. And therefore we muſt daily inure our ſelues in the practiſe of two duties. One is to humble our ſelues for all our ſinnes paſt, partly confeſſing them againſt our ſelues, partly in praier crying to heauen for the pardon of thē. The other is for time, to come to turne vnto God, and to carrie a purpoſe, reſolution, & indeauour in all things to reforme both heart and life according to Gods word. Theſe are the verie principall and proper duties, whereby the ſtrength of death is much rebated, and he is made of a mightie & bloodie enemie ſo farre forth friendly and tractable, that we may with comfort encounter with him and preuaile too. Therefore I commende theſe duties to your Chriſtian conſiderations, & carefull practiſe, deſiring that ye would ſpend your daies euer hereafter in doing of thē. If a man were to deale with a mightie dragon or ſerpent hand to hand, in ſuch wiſe as he muſt either kill or be killed, the beſt thing were to bereaue him of his ſting, or of that part of his bodie where his poiſon lies: now death it ſelfe is a ſerpent, dragon or ſcorpion, and ſinne is the ſting or poiſon whereby hee woundes and kils vs. Wherefore without any more delay, ſee that yee pull out his ſting: the practiſe of the foreſaid duties is as it were a fit and worthie inſtrument to doe the deed. Haſt thou beene a perſon ignorant of Gods will, a contemner of his worde and worſhip, a blaſphemer of his name, a breaker of his ſabbaths, diſobedient to parents & Maieſtrates, a murderer, a fornicatour, a railer, a ſlanderer, a couetous perſon, and &c. reforme theſe thy ſinnes and all other like vnto them, pull them out by the roots from thy heart, and caſt them off. So many ſinnes as be in thee ſo many ſtings of death be alſo in thee to wound thy ſoule to eternall death. Therefore let noe one ſinne remaine, for which thou haſt not humbled thy ſelf & repented ſeriouſly: When death hurts any man, it takes the weapons whereby he is hurt, from his owne hand. It cannot doe vs the leaſt hurt but by the force of our owne ſinnes. Wherfore I ſay againe and againe, lay this point to your heartes, and ſpend your ſtrength, life, and health, that yee may before yee die, aboliſh the ſtrength of death. A man may put a ſerpent in his boſome, when the ſting is cut, & wee may let death creepe into our boſomes, and gripe vs with his legs, and ſtab vs at the heart, ſo long as hee bringes not his venime and poyſon with him.

And becauſe the former duties are ſo neceſſarie, as none can be more, I will vſe ſome reaſons yet further to enforce them. Whatſoeuer a man would doe when he is dying, the ſame he ough to doe euery day while he is liuing: now the moſt notorious and wicked perſon that euer was, whē he is dying will pray and deſire others to pray for him, and promiſe amendment of life, proteſting that if he might liue, hee wold becom a practitioner in al the good duties of faith, repentance, and reformation of life. Oh therefore bee careſull to doe this euerie day. Againe, the ſaying is true, he that would liue when he is dead, muſt die while he is aliue; namely to his ſinne. Wouldeſt thou then liue eternally? ſue to heauen for thy pardon, and ſee that now in thy life time thou die to thine own ſinnes. Laſtly wicked Balaam would faine die the death of the righteous: but alas, it was to ſmall purpoſe: for he would by no meanes liue the life of the righteous: For his continuall purpoſe and meaning was to follow his old waies in ſorceries and couetouſnes. Now the life of a righteous man ſtandes in the humbling of himſelfe for his ſinnes paſt, and in a carefull reformatiō of life to come. Wouldeſt thou thē die the death of the righteous, then looke vnto it, that thy life be the life of the righteous; if yee wil needes liue the life of the vnrighteous yee muſt looke to die the death of the vnrigteous. Remember this, and content not your ſelues to heare the word, but be dooers of it: for yee learne no more indeede: what meaſure of knowledge ſoeuer ye haue; then ye practiſe. Eph. 4. 21. 22.

The third dutie is out generall preparation, it is in this life to enter into the firſt degree of life eternall. For as I haue ſaide there be three degrees of life euerlaſting, and the firſt of them is in this preſent life. For he that would liue in eternall happineſſe for euer, muſt begin in this worlde to riſe out of the graue of his own ſinnes, in which by nature he lies buried, and liue in newneſſe of life, as it is ſaid in the Reuelation, *He that will eſcape the ſecond death,* Reuel. 20. 6.

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must bee made partaker of the first resurrection: And Paul saith to the Colossians, that they were in this life deliuered from the power of darknesse, *and translated into the kingdome of Christ*; And Christ saith to the Church of the Iewes, *the kingdome of heauen is amongst you*. Now this first degree of life is, when a man can say with Paul, *I liue not, but Christ liues in me*: that is, I find partly by the testimonie of my sanctified conscience, and partely by experience, that Christ my redeemer by his spirit guideth and gouerneth my thoughts, will, affections, and all the powers of bodie & soule according to the blessed direction of his holy will. Now that wee might be able to say this, we must haue three gifts and graces of God, wherein especially this first degree of life consists: The first is, *sauing knowledge*, whereby we doe truly resolue our selues that God the father of Christ is our father, Christ his sonne our redeemer, and the holy Ghost our comforter. That this knowledge is one part of eternal life, it appeares by the saying of Christ in Iohn, *This is life eternall*, that is, the beginning & entrance into life eternall, *to know thee the onely God, and whom thou hast sent Iesus Christ*. The second grace, is peace of conscience which passeth all vnderstanding: and therefore Paul saith, that the kingdome of heauen is *righteousnesse, peace of conscience, and ioy in the holy Ghost*. The horrour of a guiltie conscience is the beginning of death and destruction: therefore peace of conscience deriued from the death of Christ, is life and happines. The third is the regiment of the spirit, whereby the heart and life of man is ordered according to the word of God. For Paul saith, that they that are the children of God, are *led by the spirit of Christ*. Now seeing this is so, that if wee would liue eternally, we must begin to liue that blessed & eternall life before we die, here we must be carefull to reforme two common errours. The first is, that a man enters into eternall life when he dies and not before: which is a flat vntruth. Our Sauiour Christ saide to Zacheus, *This day is saluation come to thy house*, giuing vs to vnderstand, that a man then begins to be saued, when God doth effectually call him by the ministerie of his Gospel. Whosoeuer then will bee saued when he is dying and dead, must begin to be saued while he is now liuing. His saluation must beginne in this life, that would come to saluation after this life: *Verily, verily*, saith Christ, *he that heareth my word, & beleeueth in him that sent mee, hath eternall life*, namely in this present life. The second errour is, that howsoeuer a man liue, if when he is dying he can lift vp his eyes, and say, *Lord haue mercie vpon me*, hee is certenly saued. Behold a verie dangerous and foolish conceit, that deceiues many a man. It is all one as if an arrant theefe should thus reason with himselfe, and say; I will spend my dayes in robbing & stealing, I feare neither arraignment, nor execution. For at the verie time when I am to be turned off the ladder, if I doe but call vpon the iudge I knowe I shall haue my pardon. Behold a most dangerous and desperate course: and the verie same is the practise of careless men in the matter of their saluation. For a man may die with *Lord haue mercie* in his mouth, & perish eternally: except in this world he enter into the first degree of eternall life. *For not euery one that saith, Lorde, Lorde, shall enter into heauen: but he that doth the will of the father which is in heauen.*

The fourth dutie is, to exercise and inure our selues in dying by little and little so long as we liue here vpon earth, before we come to die indeede. And as men that are appointed to runne a race, exercise themselues in runninge that they may get the victorie; so should we beginne to die now while wee are liuing, that we might die wel in the end. But some may say, how should this be done? Paul giues vs direction in his owne example when he saith, *By the reioycing which I haue in Christ I die daily*. And he died daily, not onely because he was often in danger of death by reason of his calling: but also because in all his dangers and troubles, he inured himselfe to die. For when men doe make the right vse of their afflictions, whether they be in bodie or mind, or both, and doe with al their might endeauour to beare them patiently, humbling themselues as vnder the correction of God, then they begin to die wel And to doe this indeede is to take an excellent course. He that would mortifie his greatest sinnes, must begin to doe it with small sinnes which, when they are once reformed, a man shall be able more easily to ouercome his master sinnes: So likewise he that would be able to beare the crosse of all cosses, namely death it selfe, must first of all learne to beare small crosses, as sicknesses in body, and troubles in minde, with losse of goods and of friendes, and

of good name; which I may fitly tearme little deaths, and the beginnings of death it selfe: and wee must first of all acquaint our selues with these little deaths, before we cã be wel able to beare the great death of all. Again, the afflictions and calamities of this life are as it were the harbingers & puruiers of death: and we are first to learn how to entertaine these messengers, that when death the lord himselfe shall come, wee may in better manner entertaine him. This point *Bilney* the martyr well considered, who oftentimes before hee was burnad, put his finger into the flame of the candle, not onely to make triall of his abilitie in suffering, but also to arme and strengthen himselfe against greater torments in death. Thus yee see the fourth dutie, which ye must in any wise learne and remember, because we canot be able to beare the pangs of death well, vnleswe be first well schooled and nurtered by sundrie trialls in this life.

Mors post crucẽ minor est.

The fifth and last dutie is set downe by Salomon, *All that thine hand shall finde to doe, doe it with all thy power*. And marke the reason: *For there is neither worke, nor invention, nor knowledge nor wisdome in the grave whither thou goest*. To the same purpose Paul saith. *Doe good to all men while ye have time*: Therefore if a man bee able to doe any good seruice either to Gods Church or to the commonwealth, or to any priuate man, let him doe it with all speede and with all might, least death it selfe preuent him. He that hath care thus to spend his dayes; shall with much comfort and peace of conscience ende this life.

Eccles. 9, 10.

Gal. 6. 10.

Thus much of generall preparation. Now followeth the particular, which is in the time of sickneſse. And here first of all I will shew what is the doctrine of the Papists, and then afterward the truth. By the Popish order and practise, when a man is about to die, he is inioyned three things. First to make sacramentall confession, specially if it be in any mortall sinne: secondly to receiue the Eucharist; thirdly to require his annoyling, that is, the sacrament (as they call it) of extreame vnction.

Sacramentall confession, they tearme a rehearsall or numeration of all a mans sinnes to a priest, that he may receiue absolution. But against this kind of confession, sundrie reasons may bee alleadged. First of all, it hath no warrant either by commandement or example in the whole word of God. They say yes: and they indeauour to prooue it thus: He which lies in any mortall sin, is by Gods law bound to doe penance and to seeke reconciliation with God: now the necessarie meanes after baptisme to obtaine reconciliation, is the confession of all our sinnes to a priest Because *Christ* hath appointed priests to be iudges vpon earth, with such measure of authoritie, that no man falling after baptisme, can without their sentence and determination bee reconciled; and they can not rightly iudge, vnlesse they know al a mans sinnes: therefore all that fall after baptisme are bound by Gods worde to open all their sinnes to a priest. *Ans.* It is false which they say that priests are iudges, hauing power to examine and take knowledge of mens sinnes, and iurisdiction whereby they can properly absolue and pardon or retaine them. For Gods word hath giuen no more to man, but a *ministerie of reconciliation*, whereby in the name of God. and according to his word. he doth preach, declare, and pronounce, that God doth pardon or not pardon his sinnes. Againe, pardon may truely be pronounced, and right iudgement of the estate of any man, without a particular rehearsall of his sinnes, for hee which soundly and truely repents of one or some fewe sinnes repentes of all. Secondly, this confessiõ is ouerturned by the practise of the Prophets and Apostles, who not onely absolued particular persons, but also whole Churches without exaction of auricular confession. When Nathan the prophet had rebuked Dauid for his two great and horrible crimes, Dauid touched with remorse saide, *I haue sinned*, And Nathan presently without further examination declared vnto him in the name of God, that his sinnes were forgiuen him. Thirdly, it cannot be prooued by any good and sufficient proofes, that this confession was vsed in the Church of God til after fiue or sixe hundred yeares were expired. For the confession which was then in vse, was either publicke before the Church, or the opening of a publike fault to some priuate person in secret. Therefore to vrge sicke men vnto it lying at the pointe of death, is to lay more burdens on them, that euer God appointed.

2. Sam. 12. 13

And whereas they make it a necessary thing to receiue the Eucharist in the time of sickness toward death, and that priuately of the sicke partie alone, they haue no warrant for their practise and opinion,

for

For in the want of the ſacrament there is no danger, but in the contempt: and the very contempt it ſelfe is a ſin which may be pardoned, if we repent. And there is no reaſon why we ſhould thinke that ſick men ſhould be depriued of the comfort of the Lords ſupper, if they receiue it not in death; becauſe the fruit and efficacy of the Sacrament once receiued, is not to be reſtrained to the time of receiuing; but it extendes it ſelfe to the whole time of mans life afterward. Againe the ſupper of the Lord is no priuate action, but meerely Eccleſiaſticall: and therefore to be celebrated in the meeting and aſſembly of Gods people; as our Sauiour Chriſt preſcribeth, when he ſaith, *Doe ye this*; and Paul in ſaying, *When ye come together*. But it is alleaged that the Iſraelites did eat the Paſchal Lambe in their houſes when they were in Egypt. *Anſw.* The Iſraelites had then no liberty to make any publike meeting for that end; and God commanded that the Paſchal Lamb ſhould be eaten in all the houſes of the Iſraelites at one and the ſame inſtant; and that in effect was as much as if it had beene publike. Againe, they alleadge a Canon of the Councill of Nice; which decreeth that men beeing about to die, muſt receiue the Euchariſt, & not be *a* depriued of the prouiſion of food neceſſarie for their iourney. *Anſw.* The Councill made no decree touching the adminiſtration of the Sacrament to all them that dye, but to ſuch onely as fall away from the faith in perſecution, or fell into any other notorious crime, & were thereupon excommunicate, and ſo remained till death: and either then or ſomewhat before teſtified their repentance for their offences. And the Canon was made for this ende, that ſuch perſons might be aſſured that they were againe receiued into the Church, & by this means depart with more comfort. Thirdly, it is obiected that in the primitiue Church, part of the Euchariſt was caried by a ladde to Serapion an aged man, lying ſicke in his bedd. *Anſw.* It was indeede the cuſtome of the auncient church from the very beginning that the elements of bread & wine ſhould be ſent by ſome of the Deacons to the ſicke, which were abſent from the aſſembly. And yet neuertheleſſe here is no footing for priuate communions. For the Euchariſt was only thē ſent when the reſt of the Church did openly communicate; & ſuch as were thē abſent only by reaſon of ſickneſſe, and deſired to be partakers of that bleſſed communion, were to bee reputed as preſent. Laſtly it is obiected, that it was the manner of man and woman in former times to carrie part of the ſacramēt home to their houſes, and to reſerue it till the time of neceſſity, as the time of ſicknes and ſuch like. *Anſw.* The reſeruation of the ſacrament was but a ſuperſtitious practiſe, though it be auncient. For out of the adminiſtration, that is, before it begin, and after it is ended, the ſacrament ceaſeth to be a ſacrament, and the elements to be elements. As for the practiſe of them that vſed to cramme the Euchariſt into the mouth of them that were deceaſed; it is not onely ſuperſtitious but alſo very abſurd.

Baſil. epiſt ad Cæſ. Tertul. l. 2. ad vxorem. Hieron in Apol. pro lib. in Iob.

Concil. Carth 3. can. 6.

As for the annoiling of the ſicke, that is, the annointing of the body, ſpecially the organes or inſtruments of the ſenſes, that the party may obtaine the remiſſion of his ſinns, and comfort againſt all temptations of the deuil in the houre of death and ſtrength more eaſily to beare the pangs of ſickneſſe and the pangs of death and bee againe reſtored to his Corporall health, if it be expedient for the ſaluation of his ſoule; it is but a doating of mans braine, and hath not ſo much as a ſhew of reaſon to iuſtifie it. The fifth of *Iames* is commonly alleadged to this purpoſe, but the annointing there mentioned is not of the ſame kind with this greaſie ſacrament of the Papiſts. For that annointing of the body was a ceremony vſed by the Apoſtles and others, when they put in practiſe this miraculous gift of healing, which gift is now ceaſed. Secondly that annointing hath a promiſe that the partie ſhould recouer his health: but this popiſh annointing had no ſuch promiſe, becauſe for the moſt part the perſons thus annointed dye afterward without recouerie; whereas thoſe which were annointed in the primitiue Church alwaies recouered. Thirdly, the auntient annointing ſerued onely for the procuring of health, but this tends further to the procuring of remiſſion of ſinnes, & ſtrength in temptation.

Iam. 5. 16.

Thus hauing ſeene the doctrine of the Papiſts; I come now to ſpeake of the true & right manner of the making particular preparation before death, which contains three ſorts of duties: one cōcerning God; the other concerning a mans owne ſelfe, the third concerning our neighbour. The firſt concerning God, is to ſeeke

seekes to be reconciled vnto him in Christ though we haue beene long assured of his fauour. Al other duties must come after in the second place, and they are of little or no effect without this. Now this reconciliation must be sought for, and is obtained by a renewing of our former faith and repentance; and they must be renewed on this manner. So soone as a man shall feele any manner of sicknes to seaze vppon his bodie, hee must consider with himselfe whence it ariseth: and after serious consideration, he shall finde that it comes not by chance or fortune, but by the speciall prouidence of God. This done, he must goe yet further and consider for what cause the Lorde should afflict his bodie with any sicknes or disease. And he shal finde by Gods worde, that sicknes comes ordinarily and vsually of sinne, *Wherefore*
Lam. 3. 36 *is the liuing man sorrowfull? man suffereth for his sinnes.* It is true indeed, there bee other causes of the wants of the bodie, and of sicknes, beside sinne; and though they be not know to vs, yet they are knowne to the Lord. Hereupon Christ when hee saw a certaine blind man, and was demanded what was the cause of the blindnesse, answered, *Neither hath this man sinned, nor his parents but that the worke of God should*
Ioh. 9. 3. *be shewed on him.* Yet we for our parts, who are to goe not by the secret, but by the reuealed will of God, must make this vse of our sicknes, that it is sent vnto vs for our sinnes. When Christ healed the man sicke of the palsie, he saith, *Be of good comfort, thy*
Math. 9. 2. *sinnes are forgiuen thee*: and when he had healed the man by the poole of *Bethesda*, that had beene sicke thirtie eight yeares, he bids him *sinne no more, least a worse thing*
Ioh. 5. 14. *happen vnto him*: giuing them both to vnderstand, that their sicknesse came by reason of their sinnes. And thus should euery sicke man resolue himselfe. Now when we haue proceeded thus farre, and haue as it were laid our finger vpon the right and proper cause of our sicknes, three thinges concerning our sinnes must bee performed of vs in sicknes. First wee must make a new examination of our hearts & liues, and say as the Israelites saide in affliction,
Lam. 3. 40 *Let vs search and trie our waies, and turne againe to the Lord.* Secondly, wee must make a newe confession to God of our new and particular sinnes, as God sendes newe corrections and chastisements. When Dauid had the hand of God very
Psa. 32. 5 heauie vpon him for his sinnes, so as his very bones and moisture consumed within him, hee made confession of them vnto God, and thereupon obtained his pardon, and was healed. The third thing is to make newe prayer and more earnest then euer before, with sighs and grones of the spirit, and that for pardon of the same sinnes, and for reconciliation with God in Christ. In the exercise of these three duties stands the renouatiō of our faith and repentance, whereby they are increased, quickned, and reuiued. And the more sickneſse preuailes & takes place in the bodie, the more should we be carefull to put them in vre: that spirituall life might increase as temporall life is decaied. When king Ezechias lay sicke, as he thought, vpon his deathsbedde, hee wept as for some other causes, so also for his sins and withall hee prayed God to cast them behind his backe. Dauid made certaine Psalmes when he was sicke, or at the least vpon the occasion of his sicknes, as namely the 6. the 32. 38. 39, &c. and they all are Psalmes of repentance: in which we may see howe in destresse of bodie and minde he renued his faith and repentance, heartily bewailing his sinnes, and intreating the Lord for the pardon of them. Manasses, one that fell from God, and gaue himselfe to many horrible sinnes, when he was taken captiue and imprisoned in Babilon, *Hee prayed to the Lord his*
2. Chro. 33. 12. 13. *God, and humbled himself greatly before the God of his fathers, and prayed vnto him: and God was intreated of him, and heard his prayer, and brought him againe into Ierusalem into his kingdome, and then Manasses knewe that the Lord was God.* Now looke what Manasses did in this tribulation, the same thing must wee doe in the time of our bodily sickneſse.

Here I haue occasion to mention a notorious fault, that is very common in this age, euen among such as haue long liued in the bosome of the Church: and that is this. Men now a dayes are so farre from renuing their faith and repentance, that when they lye sicke and are drawing toward death, they must bee catechized in the doctrine of faith and tepentance, as if they had beene but of late receiued into the Church. Whosoeuer will, but as occasion is offered, visit the sicke, shall finde this to be true which I say. What a shame is this, that when a man hath spent his life and dayes in the Church for the space of twentie, or thirtie, or fourtie yeares, he

should

should at the verie ende of all and not before, begin to inquire what faith, & what repentance is, and how his soule might be saued. This one sinne argues the great securitie of this age, & the great contempt of God and his word. Well, let all men hereafter in time to come, be warned to take heed of this exceeding negligence in matters of saluation, and to vse all good means before hand, that they may be able in sickenes and in the time of death to put in practise the spirituall exercises of inuocation and repentance.

Now if so bee it fall out that the sicke partie cannot of himselfe renew his owne faith and repentance, hee must seeke the helpe of others. When the man that was sicke of the dead palsie could not goe to Christ himselfe, hee got others to beare him in his bed: and when they could not come neare for the multitude they vncouered the roofe of the house, and let the bed downe before Christ: euen so, when sicke men cannot alone by themselues doe the good duties to which they are bound, they must borrow helpe from their fellow members; who are partly by their counsell to put to their helping hand, and partly by their prayers to present them vnto God, and to bring them into the presence of God.

Mark. 2.

And touching helpe in this case, sundry duties are to be performed: Saint Iames sets downe foure; two whereof concerne the sicke patient, and other two such as be helpers. The first dutie of the sicke man is to send for helpe: where two circumstances must be considered: who must be sent for, and when. For the first Saint Iames saith, *Is any sicke among you? let him call for the elders of the Church*. Whereby are meant not onely Apostles & all ministers of the Gospel, but others also (as I take it) which were men ancient for yeares, indued with the spirit of vnderstanding and prayer, and had withall the gift of working miracles and of healing the sicke. For in the primitiue Church this gift was for a time so plentifully bestowed on them that beleeued in Christ, that souldiers cast out deuils, and parents wrought miracles on their children. Hence we may learne, that howsoeuer it be the dutie of the ministers of the word principally to visit and comfort the sicke, yet is it not their dutie alone, for it belongs to them also which haue knowledge of Gods word, and the gift of prayer. *Exhort one another* (saith the holy Ghost) *while it is called to day*. And againe, *Admonish them that are disordered, and comfort those that are weake*. And indeede in equitie it should be the dutie of euerie Christian man to comfort his brother in sicknes. Here we must needes take knowledge of the common fault of men and women when they come to visit their neighbours and friendes: they cannot speake a word of instruction and comfort but spend the time in silence, gazing, and looking on: or in vttering words to little or no purpose, saying to the sicke partie, that they are very sorrie to see him in that case, that they would haue him to be of good comfort, but wherein and by what meanes they cannot tell, that they doubt not but that hee shall recouer his health and liue with them still, and be merrie as in former time: that they will pray for him whereas all their prayers are nothing else but the Apostles Creede, or the ten commandements, and the *Lords* prayer vttered without vnderstanding. And this is the common comfort that sick men get at the hands of their neighbours when they come vnto them; and al this comes either because men liue in ignorance of Gods word, or because they falsly think that the whole burthen of this dutie lies vpon the shoulders of the minister.

Iam. 5. 14.

Tertul. de corona mil. c. 11, & de Idol. c. 11

1 Thess. 5. 11, 14

The second circumstance is, when the sicke partie must send for the elders to instruct him and pray for him. And that is in the verie first place of all before any other helpe bee sought for. Where the Diuine endes, there the Physitian must begin: and it is a verie preposterous course that the Diuine should there begin where the physitian makes an ende. For til helpe be had for the soule, & sinne which is the roote of sickneese be cured, physicke for the bodie is nothing. Therefore it is a thing much to be disliked, that in all places almost, the physitian is first sent for, & comes in the beginning of the sicknes, and the Minister comes when a man is halfe dead, and is then sent for oftentimes when the sicke partie lies drawing on and gasping for breath, as though Ministers of the Gospell in these daies were able to worke miracles.

The second dutie of the sick partie is to confesse his sinnes, as S. Iames saith, *confesse your sinnes one to another, & pray one for another*. It will be said, that this is to bring in againe Popish shrift. *An.* Confession of our sinnes, and that vnto men, was neuer

Iam. 5. 16.

Heb. 3. 13.

denied of any: the queſtion only is of the manner and order of making confeſſion. And for this cauſe wee muſt put a greate difference between Popiſh ſhrift, and the confeſſion of which S. Iames ſpeaketh For he requires onely a confeſſion of that or thoſe ſinnes which lie vpon a mans cõſcience whẽ hee is ſicke: But the Popiſh doctrine requireth a particular enumeration of all mans ſinnes. Againe, S. Iames enioynes confeſſion onely as a thing meete, and conuenient, but the Papiſts as a thing neceſſarie to the remiſſion of ſins. Thirdly, S. Iames permits that confeſſion be made to any man, and by one man to an other mutually: whereas Popiſh ſhrift is made onely to the prieſt. The ſeconde dutie then is, that the ſicke partie troubled in minde with the memorie and conſideration of any of his ſinnes paſt, or any manner of way tempted by the deuil, ſhal freely of his owne accord open his caſe to ſuch as are both able and willing to helpe him, that he may receiue cõfort and die in peace of conſcience.

Thus much of the ſicke mans dutie; now follow the duties of helpers. The firſt is, *to pray ouer him*, that is, in preſence to pray with him, and for him, and by praier to preſent his verie perſon and his whole eſtate vnto God. The Prophet Elizeus, the Apoſtle Paul, and our Sauiour Chriſt vſed this manner of praying; when they would miraculouſly reſtore temporal life and therfore it is very meete that the ſame ſhold be vſed alſo of vs, that we might the better ſtirre vpp our affections in prayer, and our compaſſion to the ſicke when we are about to intreat the lord for the remiſſion of their ſinnes, and for the ſaluation of their ſoules.

2. King. 4. 33. Act. 20. 10. Ioh. 11. 41.

The ſecond dutie of him that comes as an helper, is to annoint the ſicke party with oile. Nowe this annointing was an outward ceremonie which was vſed with the gift of healing, which is nowe ceaſed. and therfore I omit to ſpeake further of it.

Thus much of the dutie which the ſicke man owes to God: now follow the duties which hee is to performe vnto himſelfe, and they are twofold: one concerns his ſoule the other his bodie. The dutie concerning his ſoule is, that he muſt arme and furniſh himſelfe againſt the immoderate feare of preſent death. And the reaſon hereof is plaine; becauſe howſoeuer naturally men feare through the courſe of their liues more or leſſe; yet in time of ſicknes when death approcheth, this naturall feare bred in the bone will moſt of all ſhew it ſelfe, euen in ſuch ſort, as it wil aſtoniſh the ſenſes of the ſicke partie, and ſometime cauſe deſperation. Therefore it is neceſſarie that we vſe meanes to ſtrengthen our ſelues againſt the feare of death. The meanes are of two ſorts; practiſes, & meditations. Practiſes are two eſpecially.

he firſt is, that the ſicke man muſt not ſo much regard death it ſelfe as the benefits of God which are obtained after death; he muſt fix his mind vpon the conſideration of the pangs and torments of death; but all his thoughts and affections muſt be ſet vpon that bleſſed eſtate that is enioyed after death. Hee that is to paſſe ouer ſome great and deepe riuer, muſt not looke downward to the ſtream of the water; but if he would preuent feare, he muſt ſet his foote ſure and caſt his eie to the banke on the further ſide: and ſo muſt he that drawes neare death, as it were, looke ouer the waues of death and directly fixe the eie of his faith vpon eternal life. The ſecond practiſe is to looke vpon death in the glaſſe of the Goſpel, and not in the glaſſe of the law: that is we muſt conſider death not as it is propounded in the law, and looke vpon that terrible face which the lawe giueth vnto it; but as it is ſet forth in the Goſpel. Death in the law is a curſe and the downfal to the pit of deſtruction: in the goſpel it is the entrance to heauen; the law ſets forth death as death; the Goſpel ſets forth death as no death, but as a ſleep only becauſe it ſpeaketh of death as it is altered and changed by the death of Chriſt; by the vertue whereof death is properly no death to the ſeruants of God. When men ſhal haue care on this manner to conſider of death, it will bee a notable meanes to ſtrengthen & ſtabliſh them againſt all immoderate feares and terrours that vſuallie riſe in ſicknes.

The meditations which ſerue for this purpoſe are innumerable, but I will touch onely thoſe which are the moſt principal and the grounds of the reſt: and they are foure in number. The firſt is borrowed from the ſpecial prouidence of *God*; namely that the death of euerie man, much more euery child of God, is not only foreſeene, but alſo foreappointed of God: yee the death of euerie mã deſerued & procured by his ſinnes, laide vpon him by *God*, who in that reſpect may bee ſaide to bee

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the cause of euerie mans death. So saith Anna, *The Lord killeth and maketh a liue.* 1.Sam 2.6. The Church of Ierusalem confessed that nothing came to passe in the death of Act.4.28. Christ, but that which the foreknowledge and eternal counsel of God had appointed. And therefore the death also of euery member of Christ is foreseene and ordained by the speciall decree and prouidence of God. I adde further, that the verie circumstances of death, as the time when, the place where, the manner how, the beginnings of sicknes, the continuance, and the ende, euerie fit in the sicknes, and the pāgs of death, are particularly set downe in the counsell of God. *The verie haires of our heads are numbred* (as our Sauiour Christ saith) *and a sparrow lights not on the ground without the will of our heauenly father.* Dauid saith excellently. *My bones are not* Psal.139. 15.16. *hidde from thee, though I was made in a secret place, and fashioned beneath in the earth: thine eyes did see mee when I was without forme for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.* And he praies Psal.56.8 to God *to put his teares into his bottle.* Now if this be true, that God hath bottles for the verie teares of his seruāts, much more hath he bottles for their blood, and much more doth hee respect and regarde their paines and miseries with al the circumstances of sicknes and death. The carefull meditation of this one point is a notable meanes to arme vs against feare & distrust and impatience in the time of death; as Psal.39.10 some examples in this case will easily manifest, I *held my tongue & said nothing*, saith Dauid: but what was it that caused this patience in him? the cause followes in the next wordes; *because thou Lord didst it.* Gen.45. And Ioseph saith to his brethren: *Feare not, for it was the Lord that sent mee before you.* Marke here how Ioseph is armed against impatience and griefe and discontentment by the very consideration of Gods prouidence: and so in the same manner shall we be confirmed against all feares and sorrowes, and say with Dauid, *Pretious in the sight of the Lord is the death* Psal.116.13 *of his Saints*: if this perswasion bee once setled in our hearts, that all things in sicknesse and death come to passe vnto vs by the prouidence of God, who turnes all things to the good of them that loue him.

The second meditation is to be borrowed from the excellent promise that God made to the death of the righteous: which is, *Blessed are they that die in the Lorde: for they rest from their labours, and their workes follow them.* Apoc.14.13 The author of truth that can not lie hath spoken it. Now then let a man but throughly cōsider this, that death ioyned with reformed life hath a promise of blessednes adioyned vntoit, & it alone wil be a sufficient meanes to stay the rage of our affections, and all inordinate feare of death: and the rather, if we marke wherein this blessednes consists. In death we are indeed thrust out of our old dwelling places, namely these houses of clay and earthly tabernacles of our bodies, wherein we haue made long aboad: but what is the end? surely that liuing and dying in Christ we might haue a building giuen of God, 2.Cor.5.1. that is, an house not made with hands, but eternal in the heauēs, which is vnspeakable and immortal glory. If a poore man should be commanded by a Prince to put off his torne and beggerly garments, and instead therof to put on royal and costly robes, it would be a great reioycing to his hart: oh then what ioyfull newes must this bevnto all repentant and sorrowful sinners, when the King of heauen and earth comes vnto them by death, and bidds them lay down their bodies as ragged and patched garments, and prepare themselues to put on the princely robe of immortalitie? No tongue can be able to expresse the excellencie of this most blessed and happie estate.

The third meditation is borrowed from the estate of all them that are in Christ, whether liuing or dying. He that dieth beleeuing in Christ, dieth not forth of christ but in him, hauing both his bodie and soule really coupled to Christ according to the tenour of the couenant of grace: & though after death bodie & soule be seuered one from other, yet neither of them are seuered or disioyned from Christ; The coniunction which is once begun in this life remaines eternally. And therefore though the soule goe from the bodie, and the bodie it selfe rot in the graue, yet both are still in Christ, both in the couenant, both in the fauour of God as before death and both shal againe be ioyned togither, the bodie by the vertue of the former coniunction beeing raised to eternall life. Indeede if this vnion with Christ were dissolued as the coniunction of bodie and soule is, it might be some matter of discomfort and feare, but the foundation & substance of our mysticall coniunction

with Christ both in respect of our bodies and soules enduring for euer, must needs be a matter of exceeding ioy & comfort.

The fourth meditation is, that God hath promised his speciall, blessed, and comfortable presence vnto his seruantes when they are sicke or dying, or any way distressed. *When thou passest through the water, I will be with thee* (saith the Lord) *&* Psal. 43. 3. *through the floods that they doe not ouerflowe thee: when thou walkest through the very fire thou shalt not be burnt, neither shall the flame kindle vpon thee.* Now the Lord doth manifest his presence three wayes: the first is, by moderating and lessening the paines and torments of sickenesse and death, as the verie wordes of the former promise doe plainely import. Hence it comes to passe that to many men the sorrowes and pangs of death, are nothing so grieuous and troublesome, as the afflictions and crosses which are laid on thē in the course of their liues. The second way of Gods presence is by an inward and vnspeakable comfort of the spirit, as Paul saith, *We reioyce in tribulation, knowing that tribulation bringeth forth patience &c.* but why is this Rom. 5. 3. 5. reioycing? *because* (saith hee in the next words) *the loue of God is shed abroad in our hearts by the holie ghost.* Againe, Paul hauing in some grieuous sickenesse receiued the sentence of death, saith of himselfe, 2. Cor. 1. 5. that, *as the sufferings of Christ did abound in him, so his consolation did abound through Christ.* Here then we see, that when earthly comforts faile, the Lorde himselfe drawes neere the bed of the sicke, as it were visiting them in his owne person, and ministring vnto thē refreshing for their soules: Cant. 2. 6. *With his right hand hee holds vp their heads, and with his left hand hee imbraceth them.* The third meanes of Gods presence is the ministerie of his good Angels, whom the Psal. 91. Lord hath appointed as keepers & nources vnto his seruants to hold them vp and to beare them in their armes as nources doe young children, and to be as a guard vnto them against the deuill and his angels. And all this is verified specially in sickenesse, at which time the holy Angels are not onely present with such as feare God, but ready also to receiue and to carrie their soules into heauen, as appears by the example of Lazarus.

And thus much of the first dutie which a sicke man is to performe vnto himselfe, namely that he must by al meanes possible arme and strengthen himselfe against the feare of death: nowe followeth the second dutie which is concerning the body; and that is, that all sicke persons must bee carefull to preserue health and life til God doe wholly take it away. For Paul saith, *None of vs liueth to himselfe, neither doth anie die to himselfe: for whether we liue, wee liue vnto the Lord, or whether wee die, wee die* Rom. 14. 7. *vnto the Lord: whether wee liue therefore or die wee are the Lords.* For this cause we may not doe with our liues as we will, but wee must reserue the whole disposition thereof vnto God, for whose glorie wee are to liue and die. And this temporall life is a most pretious iewell, and as the common saying is, life is very sweet; because it is giuen man for this ende, that he might haue some space of time wherein he might vse all good meanes to attaine to life euerlasting. Life is not bestowed on vs, that wee should spend our daies in our lusts & vain pleasures, but that we might haue liberty to come out of the kingdome of darknes into the kingdome of grace, and from the bondage of sinne into the glorious libertie of the sonnes of God: and in this respect speciall care must be had of preseruation of life, till God doe call vs hence.

In the preseruing of life, two thinges must bee considered: the meanes, and the right vse of the meanes. The meanes is good & wholsom physick, which, though it bee dispised of many as a thing vnprofitable and needles, yet must it be esteemed as an ordinance and blessing of God. This appeares, because the spirite of God hath giuen approbation vnto it in the Scriptures. When it was the good pleasure of God to restore life vnto King Ezekias, a lūpe of drie figs by the prophets appoint 2. King. 20. 7 ment was laid to his boyle and he was healed. Indeede this cure was in some sort miraculous, because hee was made whole in the space of two or three dayes, and the *third day he went vp to the temple*: yet the Gal. li. de art. curat. cap. 7. bunch of figges was a naturall and ordinarie medicine or plaister seruing to soften and ripen tumours or swellings in the Luk. 10. 34 flesh. And the Samaritane is commended for the binding vp and for the powring in of wine and oyle into the wounds of the man that lay wounded betweene Ierusalem and Ierico. Nowe this dealing of his was a right practise of phy- Valla de fals. era philos. c. 8. sicke: for the wine serued to cleanse the wound and to ease the paine within: and the oyle serued to supple the flesh and to asswage the paine without. And the prophet Esai, seemes to commend this physick, when he saith, *From the sole of the foot*

there is nothing whole therein, but woundes and swellings, and sores full of corruption: they haue not bin wrapped nor bounde vp, nor mollified with oyle. And whereas God did not command circumcision of Children before the eight day, he followed a rule of physicke obserued in al ages, that the life of the Child is verie vncerten til the first seauen dayes be expired, as we may see by the example of the child which Dauid had by Bathsabe, which died the seuenth day: And vpon the very same ground heathen men vsed not to name their children before the eight day. Thus then it is manifest that the vse of physicke is lawful & commendable.

Esai. 6.

Arist. de hist animal l. 7. cap. 1

Furthermore, that physicke may bee well applied to the maintenance of health special care must be had to make choise of such physitians as are knowne to bee well learned, and men of experience, as also of good conscience and good religion. For as in other callings, so in this also, ther be sundrie abuses which may indanger the liues and the health of men. Some venter vpon the bare inspection of the vrine, without further direction or knowledge of the estate of the sicke, to prescribe and minister as shall seeeme best vnto them. But the learned in this faculty doe plainly auouch that this kind of dealing rends rather to kill then to cure; and that sundrie men are indeed killed thereby. For iudgement by the vrine is most deceitfull: the water of him that is sicke of a pestilent feauer euen vnto death, lookes for substance and colour as the water of a whole man: and so doth the water of them that are sick of a quartane or of any other intermitting feauer: specially if they haue vsed good diet from the beginning; as also of them that haue the pluresie, or the inflammation of the lungs, or the Squinancie, oftentimes when they are neare death. Nowe then considering the waters of such as are at the point of death, appeare as the vrines of haile and sound men, one and the same vrine may foresignifie both life and death, and bee a signe of diuers, nay of contrarie diseases. A thin, crude, and pale vrine in them that bein health, is a token of want of digestion, but in them that are sicke of a sharpe or burning ague, it betokens the frensie, and is a certen signe of death. Againe, others there be that thinke it a smal matter to make experiments of their deuised medecines vpon the bodies of their patiets, whereby the health, which they hoped for, is either much hindred or much detained. Thirdly, there bee others which minister no physick at any time, or vse phlebotomie without the direction of iudiciall Astrologie: but if they shal follow this course alwaies, they must needes kill many a man. Put the case that a man full bodied is taken with a pleuresie, the moone being in *Leone*, what must bee done? The learned in this art say, hee must presently be let blood: but by Astrologie a stay must be made, til the moone be remooued from *Leo* the house of the sunne: but by that time the impostume wil be so much increased by the gathering togither of the humours, that it can neither be dissolued nor ripened: and by this means the sicke partie wanting helpe in time, shall die either by inflammation, or by the consumption of the lunges. Againe, when a man is sicke of the Squinancie, or of the feauer called *Synochus*, the moone then beeing in the malignant aspects with anie of the infortunate planets (as Astrologers vse to speake) if letting of blood be deferred til the mooue be freed from the foresaid aspects, the partie dies in the meane season. Therfore they are farre wide that minister purgations and let blood no otherwise then they are counselled by the constitution of the starres, whereas it is a farre better course to consider the matter of the disease, with the disposition & ripening of it; as also the causes and symptomes and crisis thereof. This beeing so, there is good cause that sicke men should as wel be careful to make choise of meete Physitians, to whome they might commend the care of their health, as they are careful to make choise of lawiers for their worldly suites, and Diuines for cases of conscience.

Lang. l. 1. e. 18 35. See Gauerius called Atticus medic.

Torrest. de vinidiciis lib 3. Lang. l. 1. epist. 41

Furthermore, all men must be here warned to take heede, that they vse not such meanes as haue no warrant. Of this kind are all charmes or spels, of what words so euer they consist: characters and figures either in paper, wood, or wax: all amulets, and ligatures, which serue to hang about the necke or other parts of the body except they be grounded vpon some good naturall reason; as white peonie hung about the necke, is good against the falling sickenes: and woolfe-dung tied to the bodie is good against the collick, not by any inchantment, but by inward vertue. Otherwise they are all vaine and superstitious: because neither by creation, nor by any

Gal. l. 6. & 10 de simp. medic.

any ordinance in Gods word, haue they any power to cure a bodily disease. For wordes can doe no more but signifie, and figures can doe no more but represent. And yet neuertheles, these vnlawfull and absurd meanes are more vsed and sought for of common people, then good physicke. But it stands all men greatly in hand in no wise to seeke forth to inchanters, & sorcerers, which indeede are but witches and wizzards, though they are commonly called cunning men and women. It were better for a man to die of his sicknes, then to seeke recouery by such wicked persons.

Leuit. 20.6 *For if any turne after such as worke with spirits, and after southsayers, to goe an whoring after them, the Lord will set his face against them, and cut them off from among his people.*

When Achazia was sicke, he sent to Baalzebub to the God of Ekron to knowe whether he should recouer or no: as the messengers were going, the prophet Elias met them, and said, *Goe and returne to the King which sent you, and say vnto him, Thus*

2. King. 1. 6 *saith the Lord, It is not because there is no God in Israel, that thou sendest to inquire of Baalzebub the God of Ekron? therefore thou shalt not come down frō thy bed in which thou art gone vp, but shalt die the death.* Therefore such kinde of helpe is so far from curing any pain or sicknes, that it rather doubleth them and fasteneth them vpon vs.

Thus much of the meanes of health: now followes the manner of vsing the meanes concerning which, three rules must be followed. First of all, hee that is to take physicke, must not onely prepare his bodie, as physitians doe prescribe: but he must also prepare his soule by humbling himselfe vnder the hand of God in his sicknes for his sinnes, and make earnest prayer to God for the pardon of them before any medicine come in his bodie. Nowe that this order ought to be vsed appeares plainly in this, that sickenes springs from our sinnes as from a roote; which should first of all bee stocked vp, that the branches might more easily die. And therefore A-

2. Chr. 16. 12 sa commended for many other things, is blamed for this by the holy Ghost, that he sought not the Lorde, but to the physitians: and put his trust in them. Oftentimes it comes to passe, that diseases curable in themselues, are made incurable by the sinnes and the impenitencie of the parties: and therfore the best way is for them that would haue ease, when god begins to correct them by sickenes, then also to begin to humble themselues for al their sinnes, and turne vnto God.

The second rule is, that when we haue prepared our selues, and are about to vse physicke, we must sanctifie it by the word of God and prayer, as wee doe our meat and drinke. For by the word wee must haue our warrant, that the medicines prescribed are lawfull and good: and by prai-

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The third rule is, that we must carrie in minde the right and proper ende of Physicke, least we deceiue our selues. We must not therefore thinke that physick serues to preuent old age or death it self. For that is not possible, because God hath set downe that all men shal die and be changed. And life consists in a temperature and proportion of natural heat and radical moisture: which moisture beeing once consumed by the former heat, is by art vnrepairable and therefore death must needes follow. But the true ende of physicke is to continue and lengthen the life of man to his natural period: which is when nature, that hath beene long preserued by al possible meanes, is now wholly spent. Now this period, though it cannot be lengthened by any skil of man, yet it may easily bee shortned by intemperance in diet, by drūkennesse, and by violent diseases. But care must be had to auoide all such euils, that the litte lampe of corporal life may burne till it goe out of it selfe. For this very space of time is the very day of grace and saluation: and whereas God in iustice might haue cut off & haue vtterly destroyed vs yet in great mercie he giues vs this much time, that we might prepare our selues to his kingdome: which time when it is once spent, if a man would redeeme it with the price of 10000. worlds, he cannot haue it

Intercuman-tem omnia fera.

And to conclude this point touching physicke, I will here set downe two speciall duties of the Physitian himselfe. The first is, that in the want and defect of such as are to put sicke men in minde of their sinnes, it is a dutie specially concerning him, he beeing a member of Christ, to aduertise his patients that they must truely humble themselues, and pray feruently to God for the pardon of al their sinnes: and surely this dutie would be more cōmonly practised then it is, if al physitians did cōsider that oftentimes they want good successe in their dealings, not because their is any want in art or good wil, but because the party with whome they deale is impenitent. The second dutie is, when he sees manifest signes of death in his patient, not to

depart concealing them, but first of all to certifie the patient thereof. There may be and is too much niceness in such concealements, and the plaine truth in this case knowne, is very profitable. For when the partie is certaine of his ende, it bereaues him of all confidence in earthly things, & make him put al his affiance in the meere mercie of God. When Ezechias was sicke the prophet speakes plainly vnto him and saith, *Set thine house in order for thou must die:* And what good wee may reape by knowing certainely that we haue receiued the sentence of death, Paul sheweth when he saith. 2. Cor. 1, 9 *We receiued the sentence of death in our selues, because wee should not trust in our selues, but in God which raiseth the dead.*

Hauing thus seene what be the duties of the sick man to himselfe, let vs now see what be the duties which he oweth to his neighbour; and they are two. The first is the dutie of reconciliation, whereby hee is freely to forgiue all men; and to desire to be forgiuen of all. In the old testament when a man was to offer a bullocke or lambe in sacrifice to God, hee must leaue his offering at the alter, and first goe and be reconciled to his brethren, if they had ought against him: much more then must this be done, whē we are in death to offer vp our selues, our bodies, and soule, as an acceptable sacrifice vnto God. *Quest.* What if a man cannot come to the speech of them with whome he would be reconciled; or if he doe, what if they will not be reconciled? *Answ.* When they shall in their sickenesse seeke and desire reconciliation, and cannot obtaine it, either because the parties are absent, or because they wil not relent, they haue discharged their conscience, and God will accept their wil for their deede. As put case a man lying sicke on his death bedde, is at enmitie with one that is then beyond the sea; so as hee can not possibly haue any speech with him, if he would neuer so faine, how shall he stay his minde? why he must remember that in this case, a wil and desire to be reconciled is reconsiliation it selfe.

The second dutie is, that those which are rulers and gouernours of others, must haue care and take order that their charges committed to them by God, be left in good estate after their death: and here come three duties to be handled; the first of the Maiestrate, the second of the Minister, the third of the master of the family. The Magistrates dutie is, before hee die to prouide as much as he can, for the godly, and peaceable estate of the towne, citie or common wealth: and that is done partly by procuring the maintenance of sound religion and vertue, and partly by establishing of the execution of ciuill iustice and outward peace. Examples of this practise in GODS Word are these. When Moses was an hundred and twenty yeare old, and was no more able to go in and out before the people of Israell, he called them before him, and signified that the time of his departure was at hand, and thereupon tooke order for their welfare after his death. And first of all he placed Iosuah ouer them in his stead, to be their guid to the promised land: secondly he giues speciall charge to all the people, to bee valiant and couragious against their enemies, and to obey the commaundements of God. Deut. 31, 1 And Iosua followes the same course. For he calls the people, together, and shewes them that the time of his death is at hand, and giues them a charge to be couragious, and to worship the true God: which doue, hee ends his dayes as a worthy Captaine. Ioſ. 23. When king Dauid was to goe the way of all flesh, and lay sicke on his death bedd; he placed his own sonne Salamon vpon his throne, and giues him charge; both for maintenance of religion, and execution of iustice. 1. King. 2, 12 &c.

The dutie of Ministers when they are dying is, as much as they can, to cast and prouide for the continuance of the good estate of the Church ouer which they are placed. Consider the example of Peter: *I will* (saith he) *indeauour alwaies, that ye also may be able to haue remembrance of these things after my departure.* If this had beene well obserued there could not haue been such aboundance of schismes, errors and heresies as hath been, and the Church of God could not haue suffered so great hauocke. But because men haue had more care to maincaine personal succession, then the right succession, which standes in the doctrine of the Prophets and Apostles; therfore wolues haue cōe into the rooms of faithfull teachers; and the Apostacie of which Paul speakes, hath ouerspread the face of the Church. Thirdly, housholders must set their families in order before they die, as the Prophet Esai saith to Ezechiah; *Set thine house in order for thou must dy.* For the procuring of good order in the family after death, 2. things are to be done. The first concerns this life, & that is to dispose of lands and goods. And that this may be wel & wisely done; if the Wil be vnmade, it is with godly aduise and counsell to be made in in the time of sicknes; according 2. Pet. 1, 15 Act. 20, 28 2. Thess. 2. 3

any ordinance in Gods word, haue they any power to cure a bodily disease. For wordes can doe no more but signifie, and figures can doe no more but represent. And yet neuertheles, these vnlawfull and absurd meanes are more vsed and sought for of common people, then good physicke. But it stands all men greatly in hand in no wise to seeke forth to inchanters, & sorcerers, which indeede are but witches and wizzards, though they are commonly called cunning men and women. It were better for a man to die of his sicknes, then to seeke recouery by such wicked persons.

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When Moses was an hundred and twenty yeare old, and was no more able to go in and out before the people of Israell, he called them before him, and signified that the time of his departure was at hand, and thereupon tooke order for their wel-fare after his death. And first of all he placed Iosuah ouer them in his stead, to be their guid to the promised land: secondly he giues speciall charge to all the people, to bee valiant and couragious against their enemies, and to obey the commaundements of God. And Iosua followes the same course. Iof. 23.

For he calls the people, together, and shewes them that the time of his death is at hand, and giues them a charge to be couragious, and to worship the true God: which doue, hee ends his dayes as a worthy Captaine. When king Dauid was to goe the way of all flesh, and lay sicke on his death bedd; he placed his own sonne Salamon vpon his throne, and giues him charge; both for maintenance of religion, and execution of iustice. 1. King. 2, 1 &c.

The dutie of Ministers when they are dying is, as much as they can, to cast and prouide for the continuance of the good estate of the Church ouer which they are placed. Consider the example of Peter: I *will* (saith he) *indeauour alwaies, that ye also may be able to haue remembrance of these things after my departure.* If this had beene well obserued there could not haue been such aboundance of schismes, errors and heresies as hath been, and the Church of God could not haue suffered so great hauocke. But because men haue had more care to maintaine personal succession, then the right succession, which standes in the doctrine of the Prophets and Apostles; therfore wolues haue crept into the rooms of faithfull teachers; and the Apostacie of which Paul speakes, hath ouerspread the face of the Church. Thirdly, housholders must set their families in order before they die, as the Prophet Esai saith to Ezechiah; *Set thine house in order for thou must dy.* For the procuring of good order in the family after death, 2. things are to be done. The first concerns this life, & that is to dispose of lands and goods. And that this may be wel & wisely done; if the Will be vnmade, it is with godly aduise and counsell to be made in in the time of sicknes; according 2. Pet. 1, 15 Act. 20, 28 1. Thess. 2. 2

to the practise of ancient & worthie men. Abraham before his death makes his Wil, and giues legacies; so did Isaac, and Iacob, in whose last will and testament are contained manie worthie blessings and prophecies of the estate of his children. And Christ our Sauiour when hee was vppon the crosse prouided for his mother, specially commending her to his disciple Iohn whome he loued. And indeede this duty of making a will, is a matter of great weight and importance; for it cuttes off much hatred and contention in families, and staies many suites in law. It is not therefore alwaies a matter of indifferencie, which may be done or not done, as many falsely thinke, who vpon blinde and sinister respects abstaine from making wills, either because their wealth should not be known, or because they would haue their decaied estate to be concealed; or because they feare they shall die the sooner if the will be once made.

Gen. 17. and 25. and. 49.

Now though the making of wills belong to another place and profession, yet so much may bee spoken here as the holy Ghost hath vttered in the words: and that I will reduce to certaine rules. The first is, that the will must bee made according to the lawe of nature, and the written word of God, and the good and holesome positiue lawes of that kingdome or country whereof a man is a member. The wil of God must bee the rule of mans will. And therefore the will that is made against any of these, is faultie. The second is, that if goods euil gotten be not restored before, they must euen then bee restored by will, or by some other way. It is the practise of couetous men to bequeath their soules when they die to God, and their goods euill gotten to their children and friends; which in al equitie should bee restored to them to whome they belong. *Quest.* How if a mans cõscience tel him that his goods be euil gotten, and he knowes not where, or to whom to make restitution? *Ans.* The case is common, and the answeare is this. When the partie is knowne whome thou hast wronged, restore to him particularly; if the partie be vnknown or dead, restore to his executors or assignes, or to his next kin; if there be none, yet keepe not goods euill gotten to thy self, but restore to god, that is, in way of recompence & ciuil satisfaction, bestow them on the Church or common-wealth. The thirde rule is, that heads of families must principally bestow them vpon their owne children, and them that be of their owne kindred. *This man* (saith God to Abraham of Eleazar a stranger) *shall not bee thine heire, but the sonne which shall come of thy loynes.* And this was Gods commandement to the Israelites, that when any man died, his sonne should be his heire, & if he had no sonne, then his daughter: and if he haue no daughter, the his brethren: and if hee haue no brethren, then his fathers brethren; and if there bee none, then the next of his kinne whosoeuer. And Paul saith, *If ye be sonnes, then also heires.* And againe, *He that prouides not for his owne, and namely for them of his household, is worse then an infidell.* Therefore it is a fault for any man to alienate his goods or landes, wholly and finally from his blood and posteritie. It is a thing which the very law of nature it selfe hath condemned. Againe, it is a fault to giue al to the eldest, & nothing in respect to the rest; as though the eldest were borne to be gentlemen, & yonger brethren borne to beare the wallet. Yet in equitie the eldest must haue more then any; euen because hee is the eldest, and because stockes and families in their persons are to be maintained; & because their must alwaies bee some that must bee fit to doe speciall seruice in the peace of the common weale, or in the time of warre; which could not bee, if goods should be equally parted to al. The fourth and last rule is, that no Will is of force til the testator be dead, for so long as he is aliue he may alter and change it. These rules must be remembred, because they are recorded in Scripture; the opening of other points & circumstances belongeth to the profession of the lawe.

Gen. 15, 4.

Num. 27. 8 11.

Rom 8, 17

1. Tim. 5, 8.

Plato de rep l 3

Arist pold. 5. c. 8,

Heb. 9. 13.

The second dutie of the maister of the family concerneth the soules of such as be vnder his gouernment: and that is to giue charge to them that they learn, beleeue, & obey the true religion, that is, the doctrine of saluation set downe in the writings of the Prophets & Apostles. The Lord himselfe commends Abraham for this: *I knowe Abraham*, saith he, *that he will command his sonnes, and his household after him, that they keepe the way of the Lord to doe righteousnes and iudgement.* And David giues Salamon on his death bed a most notable and solemne charge, the summe and substance whereof is, to know the god of his father and to serue him: which being done, he further commends him to God by prayer. for which purpose the 72. psalme was made

Gen. 18. 19

1. King 2. read all.

made. This practise of his is to be followed of all. Thus gouernours, whē they shall carefully dispose of their goods, and giue charg to their posteritie touching the worship of God, shal greatly honour God dying as well as liuing.

Hitherto I haue intreated of the twofolde preparation which is to goe before death: nowe followes the second part of Dying well, namely the disposition of death. This disposition is nothing els but a religious and holy behauiour specially towards God, when we are in or neere the agonie or pang of death. This behauiour containes three speciall duties. The first is to die in or by faith. To die by faith is when a man in the time of death, doth with all his heart relie himselfe wholly on Gods speciall loue and fauour and mercy in Christ, as it is reuealed in the worde. And though there be no part of mans life voide of iust occasions whereby wee may put faith in practise, yet the speciall time of all is the pangs of death, when friends, and riches, and pleasures, and the outward senses, and temporal life, and all earthly helpes forsake vs. For then true faith maketh vs to goe wholly out of our selues, and to dispare of comfort and saluation in respect of any earthly thing; and with all the power and strength of the hart to rest on the pure mercie of *God*. This made Luther both thinke and say, that men were best Christians in death. An example of this faith we haue in Dauid, who when he sawe nothing before his eyes but present death, the people intending to stone him *comforted him* at the very instant (as 1 Sam. 30 6 the text saith) *in the Lord his God*. And this comfort he reaped, in that by faith he applyed vnto his owne soule the mercifull promises of God: as hee testifieth of himselfe: *Remember* (saith he) *the promise made* Psal. 119 49. 50 *to thy seruant, wherein thou hast caused mee to trust. It is my comfort in trouble: for thy promise hath quickened me.* Againe, *My flesh failed and my heart also, but God is the* Psal. 73. 26 *strength of my heart, and my portion for euer.* Nowe looke what Dauid here did, the same must euery one of vs doe in the like case. When the Israelites in the wilderness where stung with fiery serpents, and lay at the point of death, they looked vp to the Iohn. 3. 14. brasen serpent which was erected by the appointment of God, and were presently healed: euen so whē any may feeles death to draw neere, and his fiery sting to pierce the heart, he must fixe the eye of a true and liuely faith vpon Christ, exalted and crucified on the crosse, which being done, he shall by death enter into eternall life.

Nowe because true faith is noe dead thing, it must be expressed by speciall actions; the principal whereof is *Inuocation*, whereby either prayer or thanksgiuing is directed vnto *God*. When death had seazed vpon the bodie of Iacob, he raised vp himselfe, and turning his face towards the Heb. 11. 21. beds head, leaned on the top of his staffe by reason of his feeblenesse, and prayed vnto God: which prayer of his was an excellent fruit of his faith. Iobs wife in the midst of his affliction sayde vnto him to Iob. 2. verie good purpose, *Blesse God and die*. I know and grant that the words are commonly translated otherwise, *Curse God & die*: but (as I take it) the former is the best. For it is not like that in so excellēt a family, any one person, much lesse a matrone and principall gouernour thereof would giue such lewd and wretched counsell, which the most wicked man vpon earth hauing no more but the light of nature would not once giue, but rather much abhorre and condemn. And though Iob call her a *foolish woman* yet hee doth it not because she was of the mind of Iobs friends and * thought that he stood too much in a conceit of his owne righteousnes. Now the effect and meaning of her counsell is this: *Blesse God*, that is, husband, no doubt thou art by the extremitie of thine affliction at deaths dore: therefore beginne now at length to lay aside the great ouerweening which thou hast of thine owne righteousnes, acknowledge the hand of God vpon thee for thy sinnes, confesse thē vnto him giuing him the glorie, praie for the pardon of them and end thy dayes. This counsell is verie good and to be followed of al: though it may be the applying of it (as Iob wel perceiued) is mixed with folly.

* Dost thou continue yet in thine vprightnes. v. 9.

Here it may be alleadged, that in the pangs of death men want their senses and conuenient vtterance, and that therfore they are vnable to pray. *Answ.* The verie sighes, sobbes, and grones of a repentant and beleeuing heart are prayers before God, euen as effectuall as if they were vttered by the best voyce in the world. Prayer standes in the affection of the heart the voyce is but an outwarde messenger thereof. God lookes not vpon the speech but vpon the heart. Dauid saith, *God* Psal. 10. 17 *heares the desires of the poore*: againe, *that hee will fulfill the desires of them* Psal. 145. 19 *that*

that feare him; yea their verie teares are loud and sounding prayers in his eares.

Againe faith may otherwise bee expressed by the *Last wordes*, which for the most part in them that haue truely serued God, are verie excellent and comfortable and ful of grace: some choise examples wherof I wil rehearse for instructions sake and for imitarion. The last wordes of Iacob were those whereby as a prophet he foretold blessings and curses vpon his childrē and the principall among the rest were these, *The scepter shall not depart from Iudah, and the lawgiuer from betweene his feete*

Gen.49.

Vers.10.

till Shilo come: and, O *Lord, I haue waited*

Vers.18.

for thy saluation. The last words of Moyses are in his most excellent song set downe Deut. 31. and the last wordes of Dauid were these, *The spirit of the Lord spake by me, and his word was in my tongue: the God*

2.Sam.23.

of Israel spake to mee, the strength of Israel said, Beare rule ouer men &c. The wordes of Zacharias the sonne of Iehoida, when he was stoned were, *The Lord looke vpon*

2.Chr.24.22

it and require it. The last wordes of our Sauiour Christ when he was dying vpon the crosse were most admirable, and stored with aboundance of spirituall grace. 1. To his father he said, *Father, forgiue them*

Luk.23.34.

they know not what they doe. 2. to the theefe *Verily, I say vnto thee, this night shalt thou*

Vers.43.

be with mee in Paradise. 3. to his mother, *Mother, behold thy sonne*: and to Iohn,

Ioh.19.26.27

beholde thy Mother. 4. and in his agonie,

Math.27.46

My God, my God, why hast thou forsaken me?: and earnestly desiring our saluation *I thirst*. 6, and when he had made perfect satisfaction, *It is finished*. 7. and when bodie and soule were parting, *Father into*

Ioh.19.30.

Vers.30.

Luk.23.46.

thy handes I commend my spirite. The last wordes of Steuen were, 1. *Beholde*

Act.9.56.59 60.

I see the heauen open and the sonne of man standing at the right hand of God. 2, *Lorde Iesus receiue my spirit*: 3: *Lord lay not this sinne to their charge*. Of Polycarpe, *Thou art a true God without lying therefore in all things I praise thee, and blesse thee, and glorifie thee by the eternall God and high Priest Iesus Christ thine onely beloued sonne, by whome and with whome to thee and the holy spirit, be all glorie now and for euer*, Of Ignatius, I *care not what kind of death I die*: I

Euseb.l.3. cap:30.

am the bread of the Lord and must be ground with the teeth of lyons, that I may bee cleane bread for Christ who is the bread of life for

Paulinus in vita eius.

me. Of Ambrose, I *haue not led my life among you as if I were ashamed to liue: neither doe I feare death, because wee haue a good Lord*: Of Augustine, 1: *He is no great man that thinkes it a great matter that trees and stones fall, and mortal men die*, 2: *Iust art thou O Lord, and righteous in thy iudgment*: Of Bernard, 1: *An admonition to his brethren that they would ground the anchor of their faith and hope in the safe and sure port of God mercie*: 2: *Because* (saith he) *as I suppose I cannot leaue vnto you any choise example of religion, I commend three things to be imitated of you, which I remember that I haue obserued in the race which I haue runne as much as possible I could*: 1: *I gaue lesse heede to mine owne sense and reason then to the sense and reason of other men*. 2: *When I was hurt, I sought no reuenge on him that did the hurt*: 3, *I had care to giue offence to no man, and if it fell out otherwise, I tooke it away as I could*. Of Zuinglius, when in the field he was wounded vnder the chinne with a speere: *O what a happe is this? go to, they may kill my bodie, but my soule they cannot*. Of Oecolampadius, 1. *An exhortation to the ministers of the Church to maintaine the puritie of doctrine, to shew forth an example of honest and godly conuersation, to bee constant and patient vnder the crosse*, 2: Of himselfe, *Whereas I am charged to bee a corrupter of the truth, I weigh it not, nowe I am going to the tribunall of Christ and that with good conscience by the grace of God, & there it shall be manifest that I haue not seduced the Church of this my saying and confestation, I leaue you as witnesses, and I confirme it with this my last breath*: 3: To his children, *loue God the father*: and turning himselfe to his kinsfolkes: I *haue bound you* (saith he) *with this contestation: you (which they heare and I haue desired) shall doe your indeauour, that these my children may bee godly, and peacable, and true*. 4: To his friends comming vnto him, *What shall I say vnto you? Newes, I shall be shortly with Christ my lord*, 5, beeing asked whether the light did not trouble him, touching his breast, *there is light enough*, saith he, 6. he rehearsed the whole 51. psalme with deepe sighs from the bottome of his breast. 7, a little after, *Saue me Lord Iesus*: Of Luther, *My heauenly father, God and father of our Lorde Iesus Christ and God of al comfort, I giue thee thankes that thou hast reuealed vnto mee thy sonne Iesus Christ, whome I haue believed, whome I haue professed, whome the Bishoppe of Rome, and the whole companie of the wicked persecuteth and reuileth*: I *pray thee my Lord Iesus Christ receiue my poore soule: my heauenly father, though I be taken from this*

Possid. in vita Aug. c.8.

Oswald Mycon.

life

life, and this bodie of mine is to be laid downe, yet I know certenly that I shall remaine with thee for euer, neither shall any bee able to pull me out of thy hand. Of Hooper, *O Lord Iesus sonne of Dauid haue mercie on me and receiue my soule.* Of Annas Burgius. *For sake me not O Lord, least I forsake thee.* Of Melancthon, *If it be the will of God, I am willing to die, and I beseech him that hee will graunt me a ioyfull departure.* Of Caluine, *I held my tonge, because thou Lord hast done it. 2. I mourned as a doue. 3. Lorde thou grindest me to powder, but it sufficeth mee because it is thine hand.* Of Peter Marter, *that his bodie was weake, but his minde was well: that he acknowledged no life or saluation but only in Christ who was giuen of the father to be a redeemer of mankind:* and when he had confirmed this by testimony of Scripture, he added: *This is my faith in which I wil die: and God will destroye them that teach otherwise:* This done, he shooke hands with all and said. *Farewell my breathren and deare friends.* It were easie to quote more examples, but these few may be in stead of many: and the summe of all that godly men speak, is this, Some enlightened with a prophetical spirit foretel things to come as the Patriarkes Iacob and Ioseph did: and there haue bin some which by name haue testified who should verie shortly come after them; and who should remaine aliue and what should be their condition: some haue shewed a wonderfull memorie of things past, as of their former life, and of the benefits of God; and no doubt it was giuen them to stirre vp holy affections & thanks giuing to God: some againe rightly iudging of the change of their present estate for a better, doe reioyce exceedingly that they must be translated from earth to paradise: as Babylas Martyr of Antioch when his head was to be chopped off, *Returne* (saith he) *O my soule vnto thy rest: because the Lord hath blessed thee because thou hast deliuered my soule from death, mine eies from teares, and my foote from falling, I shall before thee leboua in the land of the liuinge.* And some others spake of the vanitie of this life, of the imagination of the sorrowes of death, of the beginning of eternall life, of the comfort of the holy Ghost which they feele, of their departure vnto Christ.

Quest. What must wee thinke if in the time of death such speches be wãting: & in the stead therof idle talke be vsed *Ans.* We must consider the kind of sicknes wherof men die, whether it bee more easie or violent: violent sicknes is vsually accompanied with frensies, and with vnseemely motions and gestures, which wee are to take in good part euen in this regard, because we our selues may bee in the like case.

Thus much of the first dutie which is to die in obedience, otherwise our death cannot be acceptable to God, because we seeme to come vnto God of feare & constraint as slaues to a master, and not of loue as children to a father. Now to die in obedience is, when a man is willing & readie and desirous to goe out of this world whē soeuer God shal call him, and that without murmuring or repining, at what time where, and when it shall please God. Whether we liue or die, saith Paul, we do it not to our selues but vnto God; & therfore mans dutie is to be obedient to God in death as in life. Christ is our example in this case, who in his agonie praied, *Father let this cup passe from me,* yet with a submission, *not my will, but thy will be done:* teaching vs in the very pãgs of death to resigne our selues to the good pleasure of God. When the prophet told king Ezechiah of death, presently with out all manner of grudging he addressed himselfe to prayer. We are commanded to present our selues vnto God as free-will offering, without any limitation of time, and therefore as well in death as in life. I couclude then that we are to mak as much conscience in performing obediēce to god in suffering death, as wee doe of any thing in the course of our liues. Rom. 14. 7. 8

The third dutie is to render vp our soules into the hands of God, as the most faithfull keeper of all. This is the last dutie of a Christian, and it is prescribed vnto vs in the example of Christ vppon the crosse, who in the verie pangs of death when the dissolution of bodie and soule drewe on, saide, *Father, into thy hands I commend my spirit,* & so gaue vp the ghost. Luk. 23. The like was done by Steuen, who when he was stoned to death said, *Lord Iesus receiue my spirit.* And Dauid in his time being in daunger of death vsed the verie same that Christ vttered. Act. 7. Psal. 31. 5.

Thus we see what be the duties which we are to performe in the verie pangs of death that wee may come to eternall life. Some men will happily say, if this be all to die in faith and obedience and to surrender our soules into Gods hand, we wilnot

great-

greatly care for any preparation before hand, nor trouble our ſelues much about the right manner of dying well: for wee doubt not, but that when death ſhal come we ſhal be able to performe all the former duties with eaſe. *Anſ.* Let no man deceiue himſelfe by any falſe perſwaſion, thinking with himſelfe that the practiſe of the foreſaid duties is a matter of eaſe; for ordinarily they are not, neither can they be performed in death, vnleſſe there bee much preparation in the life before. He that wil die in faith muſt firſt of all liue by faith; and there is but one example in all the bible of a man dying in faith that liued without faith; namely, the theefe vppon the croſſe. The ſeruants of God that are indued with great meaſure of grace do verie hardly beleeue in the time of affliction. Indeed whē Iob was afflicted he ſaid, *though the Lorde kil me, yet wil I truſt in him*; yet afterwarde, his faith being ouercaſt with a cloud, hee ſaith, that god was *becōe his enemy*, & that he had ſet him *as a mark to ſhoote at*: & ſundrie times his faith was oppreſſed with doubting and diſtruſt. Howe then ſhall they that neuer liued by faith, nor inured themſelues to beleeue, bee able in the pang of death to reſt vpon the mercie of God? Againe, he that would die in obedience, muſt firſt of all lead his life in obedience: hee that hath liued in diſobedience cannot willingly & in obedience appeare before the iudge whē he is cited by death the ſergeant of the Lord; he dies indeede, but this is vpon neceſſitie, becauſe he muſt yeild to the order and courſe of nature, as other creatures do. Thirdly, he that would ſurrender his ſoule into the hands of God muſt be reſolued of two things: the one is that God can: the other is, that God will receiue his ſoule into heauen & there preſerue it till the laſt iudgement. And none can be reſolued of this, except he haue the ſpirit of god to certifie his conſcience that hee is redeemed, iuſtified, ſanctified by Chriſt, and ſhall be glorified. Hee that is not thus perſwaded, dare not render vp & preſent his ſoule vnto God. When Dauid ſaid, *Lord into thy hands I commend my ſpirit* Pſal. 31. 5. what was the reaſon of this boldneſſe in him? ſurely nothing els but the perſwaſion of faith, as the next words import: *for thou haſt redeemed me, O Lord God of truth.* And thus it is manifeſt that no man ordinarily can performe theſe duties dying, that hath not performed them liuing.

This beeing ſo, I doe againe renue my former exhortation, beſeeching you that ye would practiſe the duties of preparation in the courſe of your liues, leading thē daily in faith & obedience, and from time to time commending our ſoules into the hand of God, and caſting all our workes vpon his prouidence. They which haue done this, haue made moſt happie & bleſſed endes. Enoch by faith walked with God, as on that was alwaies in his preſence, leading an vpright and godly life, *and the Lord tooke him away that hee ſhoulde not ſee death.* And this which befell Enoch, Heb. 11, 5. ſhall after a ſort befall them alſo that liue in faith and obedience: becauſe death ſhal be no death but a ſleep vnto them, and no enemie bnt a friend to bodie and ſoule. On the contrarie let vs conſider the wretched & miſerable ends of them that haue ſpent their dayes in their ſins without keeping faith and good conſcience. The people of the old world were drowned in the flood: the filthie Sodomites and Gomorrians were deſtroyed with fire from heauen: Dathan and Abiram with the companie of Core ſwallowed vp of the earth, Core himſelfe (as it ſeemes by the text) being burnt with fire: wicked Saul and Achitophel and Iudas deſtroy themſelues. Herod is eaten vp of wormes and gaue vp the ghoſt: Iulian the Apoſtata ſmitten with a dart in the field, died caſting vp his blood into the aire & blaſpheming the name of Chriſt. Arius the hereticke died vpon the ſtoole ſcouring forth his very entrals. And this very age affoards ſtore of like examples. Hoffmeiſter a great Papiſt, as he was going to the Councill of Ratiſbone to diſpute againſt the defenders of the Goſpel was ſuddainly in his iourney preuented by the hand of God, and miſerablie dyed with horrible roaring, and crying out. In the Vniuerſity of Louaine Guarlacus a learned Papiſt falling ſick, whē he perceiued no way with him but death, he fel into a miſerable agonie & perturbation of ſpirit, crying out of his ſinnes, how miſerably he had liued; and that he was not able to abide the iūdgment of God; & ſo caſting out words of miſerable deſperation ſaid; his ſinnes were greater then they could be pardoned, and in that deſperation ended his daies. *Iacobus Latomus* of the ſame Vniuerſity of Louaine, after he had beene at Bruxels, and there thinking to doe a great acte againſt Luther and his fellowes, made an oration before the Emperour ſo fooliſhly & ridiculouſly that he was laughed

a Num. 16. 31
Pſal. 106. 17
Illyric. de fide.
Foxe booke of Acts and Mon.

to scorne almost the whole court: then returning from thence to *Louaine* again, in his publike lecture hee fell into open madnesse vttering such wordes of desperation and blasphemous impietie, that other diuines which were present, were faine to carrie him away as he was rauing, and to shut him into a close chamber. Frō that time to his verie last breath, hee had neuer any thing els in his mouth, but that he was damned and reiected of God, and that there was no hope of saluatiō for him, because that wittingly and against his knowledge hee withstood the manifest truth of gods word. *Crescentius* the Popes Legate and vicegerent in the Council of Trent was sitting all the day longe vntill darke night in writing of letters to the Pope: after his labour when night was come, thinking to refresh himselfe, hee began to rise, & at his rising, behold there appeared to him a mightie blacke dogge of an huge bignesse, his eies flaming with fire, and his eares hanging low down well neere to the ground, which began to enter in & straight to come towards him, & so to couch vnder the boord. The Cardinal not a little amased at the sight therof, somewhat recouering himselfe called to his seruants which were in the outwarde chamber next by, to bring in a candle and to seeke for the dogge. But when the dogge could not bee found there, nor in any other chamber about, the Cardinall therevpon stricken with a suddaine conceit of minde immediatly fell into such a sickenes whereof his Physitians which he had about him could not with al their industrie and cunning cure him: and there vpon hee died. *Steuen Gardiner*, when a certaine Bishop came vnto him and put him in minde of Peter denying his master answered againe that he had denied with Peter, but neuer repented with Peter, and so (to vse *M Foxes* wordes) stinckingly and vnrepentantly died. More examples might be added, but these shall suffice.

Sleid. lib. 23

Againe, that we may be further induced to the practise of these duties, let vs call to minde the vncertentie of our daies; though we now liue, yet who can say that he shall be a liue the next day, or the next houre. No man hath a lease of his life. Now marke, as death leaues a man so shall the last iudgement find him: and therefore if death take him away vnprepared; eternall damnation followes without recouerie. If a thiefe bee brought from prison either to the barre to be arrained before the iudge, or to the place of execution, he wil bewaile his misdemeanour past, and promise all reformation of life; so be it, hee might be deliuered, though he be the most arrant theefe that euer was. In this case we are as fellons or theeues: for we are euery day going to the barre of Gods iudgement, there is no stay or standinge in the way, euen as the shippe in the sea continues on his course day or night whether the marriners be sleeping or waking: therefore let vs al prepare our selues and amend our liues betime, that in death wee may make a blessed ende. Ministers of the Gospell doe dayly cal for the performance of this durie: but where almost shal we finde the practise and obedience of it in mens liues and conuersations? Alas, alas, to lend our eares for the space of an houre to heare the wil, of God is common: but to giue heart and hand to doe the same, is rare. And the reason hereof is at hand: we are all most grieuous sinners, and euery sinner in the tearms of Scripture is a foole and a principall part of this folly is to care for the things of this world, & to neglect the kingdome of heauen, to prouide for the body and not for the soule, to cast and forecast how wee may liue in wealth and honour and ease; and not to vse the last forecast to die well. This folly our Sauiour Christ noted in the rich man that was carefull to inlarge his barnes, but had no care at all for his ende or for the saluation of his soule. Such an one was Achitophel, who (as the Scripture tearmes him) was as the verie oracle of God for counsell, being a man of great wisdom & forecast in the matters of the commonwealth, and in his owne priuate worldly affaires: and yet for all this he had not so much as cōmon sense & reason to cōsider how he might die the deathe of the righteous, and come to life euerlasting. And this folly the holy Ghost hath noted in him. For the text saith, when he saw that his counsell was despised *hee saddled his asse, and arose and went home into his citie, and put his houshold in order, and went and hanged himselfe*, And the fiue fooliish virgins contented themselues with the blasing lampes of bare profession, neuer seeking for the horne of lasting oyle of true and liuely faith, that might furnish & trimme the lampe both in life and death. But let vs in the feare of God, cast off this damnable folly, first of all seeking the kingdome

Luk. 12.

2. Sam. 17. 23

dome of God and his righteousnesse, and leading our liues in faith & obedience, that we may die accordingly.

And thus much of the first point of doctrine, namely that there is a certen way whereby a man may die well: now I come to the second. Whereas, therfore Salomon saith, that *the day of death is better then the day of birth*, wee are further taught that such as truly beleeue themselues to be the children of God, are not to feare death ouermuch. I say ouer much; because they must partly feare it, and partly not. Feare it they must for two causes: the first, because death is the destruction of humane nature in a mans own selfe and others: and in this respect Christ feared it without sin: and we must not feare it otherwise thē we feare sicknes and pouertie, and famine, with other sorrowes of bodie and minde, which God will not haue vs to despise or lightly regard, but to feele with some pain because they are corrections and punishments for sinne. And hee doth therefore lay vpon vs paines and tormēts, that they may be feared and eschewed: and that by eschewing them we might further learne to eschew the cause of them, which is sin: and by experience in feeling of paine, acknowledge that God is a iudge and enemie of sinne, and is exceeding angrie with it. The second cause of the feare of death, is the losse of the Church or Commonwealth, whē we or others are depriued of them which were indeede or might haue bin an helpe, stay, and comfort to either of them, and whose death hath procured some publike or priuate losse.

Againe we are not to feare death, but to be glad of it, and that for many causes. First of al, in it wee haue occasion to shew our subiection and obedience which we owe vnto God, when he calles vs out of this world, as Christ saide, *Father, not my will but thy will be done.* Secondly, all sinne is abolished by death, and wee then cease to offend god any more as we haue done. Thirdly, the dead bodie is brought into a better condition then euer it was in this life, for by death it is made insensible, and by that meanes it is freed from all the miseries and calamities of this life; and it ceaseth to bee either an actiue or passiue instrument of sinne, whereas in the life time it is both: Fourthly, it giues the soule passage to rest, life, and celestiall glorie in which we shall see God as he is, perfectly know him, and prayse his name for euer, keeping without intermission an eternall sabbath, therefore Paul saith, I desire to be dissolued and to be with Christ, *for that is best of all.* Fifthly, God executes his iudgements vpon the wicked, and purgeth his Church by death. Nowe in all these respects godly men haue cause not to feare and sorrow but to reioyce in their owne death, and the death of others.

Thirdly if the day of death be so excellent, yea a day of happines, then it is lawfull to desired death, and men doe not alwaies sin in wishing for death. Paul saith, *I desire to be dissolued*; and againe, *O miserable man that I am who shall deliuer me frō this bodie of death?* Yet this desire must not be simple, but restrained with certaine respects: which are these. First death must be desired so farforth as it is a meanes to free vs from the corruption of our nature: secondly as it is a meanes to bring vs to the immediate fellowship of Christ and God himselfe in heauen: thirdly death may be lawfully desired in respect of the troubles & miseries of this life, two caueats beeing obserued; the first, that this desire must not be immoderate: the second, it must be ioyned with submission and subiection to the good pleasure of God. If either of these be wanting, the desire is faultie, and therefore Iob, and Ieremie, & Ionas failed herein because they desired death beeing carried away with impatiencie.

On the contrarie also a man may desire a continuance of life. Ezechias praied and desired to liue; when hee heard the message of present death, that hee might doe seruice to God. And Paul desired to liue in regard of the Philippians, that he might further their faith, though in regard of himselfe to die was aduantage to him. Isa. 38. 1. Phil. 1. 24. 25.

Lastly, if death ioyned with reformation of life be so blessed, then the death of the vnbeleeuing and vnrepentant sinner is euerie way curst and most horrible. Reasons are these. First, it is the destruction of nature, & the wages of sinne. Secondly, in it there is no comfort of the spirit to be found, no mitigation of paine, and no good thing that may counteruaile the miseries thereof. Thirdly, that which is the most fearefull thing of all, bodily death is the beginning of eternall death, desperation, and infernall torment; without hope of deliuerance. Therefore as I began so I ende, haue care to liue well, and die well.

FINIS.

An

An addition, of things that come *to my minde afterward:*

1 THe laſt combate with the deuill in the pang of death, is oftentimes moſt dangerous of all. For thē he wil not vrge men to deſperatiō, knowing that by this means he ſhall ſtirre them vp to reſiſt; but he labours with them that they would not reſiſt him when he aſſaults them, and by this meanes he indeauours to extinquiſh hope. And this is not done in any other temptation in which faith or hope alone are impugned, whereas in this they are both impugned togither. This muſt bee thought vpon, for when the deuils temptation is, not to reſiſt his temptation: it is moſt deceitfull of all: and it is more eaſie to ouercome the enemie that compels vs to fight then him that diſwades vs from it.

2 Lib decubitu Knoxi. The temptation of *M. Iohn Knox* in the time of his death is worth the marking He lay on his death bedde ſilent for the ſpace of foure houres, verie often giuing great ſighes, ſobbes and grones, ſo as the ſtanders by well perceiued that hee was troubled with ſome grieuous temptation and when at length hee was raiſed in his bedde, they asked him howe hee did, to whome hee anſwered thus: that in his life time he had indured many cōbats & conflicts with Satan, but that now moſt mighti ly the roaring lyon had aſſaulted him: often (ſaith he) before he ſet my ſinnes before mine eies; often he vrged me to deſperation, often hee laboured to intangle me with the delights of the world, but being vanquiſhed by the ſword of the ſpirit which is the word of God, he could not preuaile. But nowe he aſſaults me another way: for the wily ſerpent would perſwade me that I ſhal merit eternall life for my fidelitie in my miniſtery. But bleſſed be god which broght to my minde ſuch ſcriptures wherby I might quench the fierie darts of the deuill, which were, *What haſt thou that thou haſt not receiued*: and, *By the grace of God, I am that I am*; and, *not I but the grace of God in me*: & thus being vanquiſhed he departed.

3 When thou art tempted of Satan and ſeeſt no way to eſcape, euen plainly cloſe vp thine eies: & anſwer nothing; but commend thy cauſe to God. This is a principal point of Chriſtian wiſedome whichwe muſt follow in the houre of death.

4 If thy fleſh tremble & feare to enter into another life, and doubt of Saluation; if thou yeeld to theſe things, thou hurteſt thy ſelfe: therefore cloſe thine eies as before, and ſay with S. Stephen, *Lord Ieſus into thy hands I commend my ſpirit*; and then certenly Chriſt will come vnto thee with all his Angels and bee the guider of thy way. *Luther.*

A DISCOVRSE OF *Conſcience:*

Wherein is ſet dovvn the na-*ture, properties, and differences thereof:* as alſo the way to *Get and keepe good Conſcience.*

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TO THE RIGHT HONOVRABLE SIR WILLIAM Piryam Knight, Lord chiefe Baron *of her Maieſties Exchequer:*

Grace and peace.

RIght Honourable it cannot be vnknowne to your ſelfe, or to any man of a daies experience that it is thought a ſmall matter to commit a ſinne, or, to lie in ſinnes againſt a mans owne conſcience. For many when they are told of their dutie in this point, replie and ſay, What tell you me of Conſcience? Conſcience was hanged long agoe. *But vnleſſe they take better heede, and preuent the danger by repentance, Hanged conſcience will reuiue and become both gibbet and hangman to them either in this life or the life to come. For Conſcience is appointed of God to declare and put in execution his iuſt iudgement againſt ſinners: and as God cannot poſſibly be ouercome of man, ſo neither can the iudgement of Conſcience being the iudgment of God, be wholly extinguiſhed. Indeede Satan for his part goes about by all meanes he can, to benumme the conſcience: but all is nothing. For as the ſicke man when he ſeemes to ſleepe and take his reſt, is inwardly full of troubles: ſo the benummed and drouſie conſcience wants not his ſecret pangs and terrours, and when it ſhal be rouſed by the iudgement of God, it waxeth cruell and fierce like a wild beaſt. Againe, when a man ſinneth againſt his conſcience, as much as in him lieth, he plungeth himſelfe into the gulfe of deſperation: for euery wound of the conſcience, though the ſmart of it be little felt, is a deadly wound: and he that goes on to ſinne againſt his conſcience ſtabbes and woundes, it often in the ſame place: and all renewed wounds (as we know) are hardly or neuer cured. Thirdly, he that lieth in ſinnes againſt his conſcience, cannot call vpon the name of God: for guiltie conſcience makes a man flie from God. And Chriſt ſaith,* God heareth not ſinners, *vnderſtanding by ſinners ſuch as goe on in their owne waies againſt conſcience: and what can be more dolefull then to be barred of the inuocation of Gods name? Laſtly, ſuch perſons after the laſt iudgement, ſhall haue not onely their bodies in torment, but the worme in the ſoule and conſcience ſhall neuer die: and what will it profit a man to gaine the whole world by doing things againſt his owne conſcience, and looſe his owne ſoule?*

Now that men on this manner careleſſe touching conſcience, may ſee their folly and the great danger thereof, and come to amendment, I haue penned this ſmall treatiſe: & according to the auncient and laudable cuſtome, as alſo according to my long intended purpoſe, I now dedicate and preſent the ſame to your Lordſhip. The reaſons which haue imboldened me to this enterpriſe (all by reſpects excluded) are theſe: Generall doctrine in points of religion is darke and obſcure, & very hardly practiſed without the light of particular examples: and therefore the doctrine of conſcience, by due right pertaines to a man of conſcience; ſuch an one as your Lordſhip is, who (others of like place not excepted) haue obtained this mercie at Gods hand to keepe faith and good conſcience. Againe, conſi-

consydering that iustice and conscience haue alwaies bin friends, I am induced to thinke that your lordship beeng publikely set a part for the execution and maintenance of ciuill iustice, will approue & accept a Treatise propounding rules and precepts of conscience. Thus therefore craving pardon for my boldnes, and hoping of your lordships good acceptance, I commend you to God and to the word of his grace. 1596. *Iune* 14.

Your L. to commaund,

William Perkins.

OF CONSCIENCE.

CHAP. I.

What conscience is.

COnscience is a part of the vnderstanding in al reasonable creatures, determining of their particular actions, either with the or against them.

I say Conscience is a part of the vnderstanding and I shew it thus: God in framing of the soule placed in it two principall faculties, *Vnderstanding* and *Will*; Vnderstanding is that facultie in the soule, whereby we vse reason: and it is the more principall part, seruing to rule and order the whole man: and therefore it is placed in the soule to be as the wagginer in the waggin. The Will is another faculty wherby we doe will or nill any thing, that is, choose or refuse it. With the will is ioyned sundry affections, as ioy, sorrow, loue, hatred, &c. wherby we imbrace or eschew that which is good or euill. Now, conscience is not placed in the affections nor will, but in the vnderstanding: because the actions thereof stands in the vse of reason. Vnderstanding again hath two parts. The first is that which stands in the viewe and contemplation of *truth* and *falshood*, and goes no further. The second is that which stands in the viewe and consideration of euery particular action, to search whether it be *good* or *badde*. The first is called the *Theoricall*, the second the *practicall vnderstanding*. And vnder this latter is cõscience to be comprehended: because his propertie is to iudge of the goodnes or badnesse of things or actions done.

[a] Vnderstãding hath no partes properly, but by an alogie in respect of diuers obiects & actions, [b] Tho. Aquin. p. 1. q. 79. art. 13. Dominic. Bannes on this place. Antonius, &c.

Againe, I say that Conscience is a part of the minde or vnderstanding, to shewe that conscience is not a bare knowledg or iudgement of the vnderstanding (as men commonly write) but a natural power, facultie or created qualitie, from whence knowledge and iudgement proceede as effects. This the Scriptures confirme, in that they ascribe sundrie workes and actions to conscience, as accusing, excusing, comforting, terrifying: which actions could not thence proceede, if conscience were no more but an action or acte of the minde. Indeede I graunt, it may bee taken for a kinde of actuall knowledge in the minde of man: but to speake properlie, this knowledge must proceede of a power in the soule, the propertie whereof is to take the principles and conclusions of the minde and applie them, and by applying either to accuse or excuse. This is the ground of all, and this I take to be conscience. If it be obiected that conscience can not be a natural power, because it may be lost: I aunswere, if conscience be lost, it is onely in respect of the vse thereof, as reason is lost in the drunken man, and not otherwise.

I adde that the proper subiects of conscience are reasonable creatures, that is, men and Angels. Hereby conscience is excluded, first of all from brute beasts: for though they haue life and sense, and in many things some shadows of reason, yet because they want true reason, they want conscience also. Secondly from God the creator, who being righteousnes it selfe, needeth not conscience to order and gouerne his actions. And whereas Peter saith, 1. Pet. 2. 19. that men must endure griefe wrongfully *for conscience of God*, his meaning is not to shewe that God hath conscience, but that men are to suffer many wrongs, because their *conscience* doe bind them, in so doing to obey Gods wil, which conscience directly respecteth;

And I say that conscience is in *all reasonable creatures*, that none might imagine that some men by nature haue conscience in them, some none at all. For as many men as there are, so many consciences there be: and euerie particular man hath his owne particular conscience.

The proper end of conscience is, to determine of things done. And by this conscience is distinguished from al other gifts of the minde, as *intelligence*, *opinion*, *science*, *faith*, *prudence*. *Intelligence* simply conceiues a thing to be or not to bee: *opinion* iudgeth a thing to be probable or contingent: *science*, iudgeth to bee certen & sure:

faith

faith is a perswasion, whereby we beleeue things that are not: *prudence* discerneth what is meete to be done, what to be left vndone; but conscience goes further yet then all these: for it determines or giues sentẽce of things done, by saying vnto vs this was done, this was not done, this may be done, this may not be done; this was well done, this was ill done.

The things that cõscience determines of, are a mans own actions: his owne actions, I say. To be certẽ what another man hath said or done; it is commonly called knowledge: but for a man to be certen what he himself hath done or said, that is cõscience Againe, conscience meddles not with generals, onely it deales in particular actions, and that not in some few but in all.

The manner of consciences determination, is to set down his iudgemẽt either with the creature or against it: I adde this clause, because conscience is of a diuine nature, and is a thing placed of God in the middest betweene him and man, as an arbitratour to giue sentẽce & to pronounce either with man or against man vnto god. For otherwhiles, it consents and speakes with God against the man in whome it is placed: otherwhiles againe it consents with him and speakes for him before the Lord. And hence comes one reason of the name of cõscience, *Scire*, to know, is of one man alone by himselfe: & *conscire* is, when two at the least knowe some one secret thing; either of them knowing it togither with the other. Therfore the name; or *conscientia*, conscience, is that thing that combines two togither, & makes thẽ partners in the knowledge of one and the same secret. Now man and man, or man and Angel cannot be combined; because they can not know the secret of any man vnlesse it be reuealed to them: it remaines therefore that this combination is onely betweene man and God. God knowes perfectly all the doings of man, though they be neuer so hid and concealed: & man by a gift giuen him of God; knowes togither with God, the same things of himselfe: and this gift is named Conscience.

CHAP. II.

Of the duties of Conscience.

1. Of the testimony of conscience.

THe proper actions or duties of conscience are twofold, to giue testimonie, or to giue iudgement. Rom. 2. 15.

Conscience giues testimonie by determining that a thing was don or it was not done, Rom. 2, 15. *Their conscience also bearing witnesse.* 2. Cor. 1. 12. *Our reioycing is the testimonie of our conscience, that in, &c.*

Here we must consider three thing: I. of what things conscience beares witnesse II: in what manner, III, how long.

For the first, conscience beares witnesse of our thoughts, of our affections, of our outward actions.

That it beares witnesse of our secret thoughts, it appeares by the solemne protestation which at sometime mẽ vse; *In my conscience I neuer thought it*: whereby they signifie that they think something or they think it not, & that their cõsciences can tel what they thinke. Neither must this seeme strange. For there be two actions of the vnderstãding, the one is simple, whichbarely conceiueth or thinketh this or that: the other is a *reflecting* or doubling of the former, whereby a man conceiues or thinkes himself what he thinks. And this actiõ properly pertaines to the conscience. The mind thinks a thought, now cõscience goes beyond the mind, & knowes what the mind thinkes, so as if a man would goe about to hide his sinfull thoughts from God, his cõscience as it were another person within him, shall discouer all. By meanes of this second action, cõscience may beare witnes euẽ of thoughts, & fiõ hence also it seemes to borrow his name, because conscience is *a science* or knowledge ioyned with another knowledge: for by it I conceiue and know what I know. Conscientia Iscientia cum alia scientia.

Againe, conscience beare witnes what the wills, & affections of men be in euery matter, Rom. 9, 1. *I say the truth in Christ, I lie not, my Cõscience bearing me witnes by the holy ghost, that I haue great heauines & cõtinuall sorrow in my heart: for I could wish my self to be separate from Christ for my brethren.*

Lastly, it witnesseth what be mens actions, Eccl. 7, 24. *Oftentimes also thine heart knoweth*, (that is, conscience witnesseth) *that thou likewise hast cursed others.*

The manner that conscience vseth in giuing testimonie, stands in 2. things. First it obserues & takes notice of al things that we doe: secondly it doth inwardly and secretly within the heart, tel vs of them al. In this respect it may fitly bee compared to a *N*otarie, or a Register that hath alwaies the penne in his hand, to note & record whatsoeuer is said or done: who also because he keepes the rolles and recordes of the court can tell what hath beene said or don many hundred yeares past.

Touching the third point. How longe conscience beares witnes, it doth it continually; not for a minute, or a day, or a

moneth, or a yeare, but for euer; when a man dies, conſcience dieth not: when the bodie is rotten in the graue, conſcience liueth and is ſafe and ſound: and when we ſhall riſe againe, conſcience ſhall come with vs to the barre of Gods iudgement, either to accuſe or excuſe vs before God, Rom. 2, 15, 16. *Their conſcience bearing witnes at the day when God ſhal iudge the ſecrets of men by Ieſus Chriſt.*

By this firſt dutie of conſcience, wee are to learne three things. The firſt, that there is a God: and we may bee led to the ſight of this euen by common reaſon. For conſcience beares witneſſe; Of what? Of thy particular doings. But againſt whome or with whom doth it giue teſtimonie? thou maieſt feele in thy heart that it doth it either with thee or againſt thee. And to whome is it a witneſſe? to men or angels? that cannot be, for they cannot heere the voice of conſcience, they cannot receiue conſciences teſtimonie, nay they cannot ſee what is in the heart of man. It remaines therefore that there is a ſpiritual ſubſtãce, moſt wiſe, moſt holy, moſt mightie, that ſees all things to whom conſcience beares record, and that is God himſelfe. Let Atheiſts barke againſt this as long as they will: they haue that in them that will conuince them of the truth of the godhead, will they nill they, either in life or death.

Secondly wee learne, that God doth watch ouer all men by a ſpeciall prouidence. The maiſter of a priſon is knowne by this to haue care ouer his priſoners; if he ſend keepers with them to watch them and to bring them home againe in time conuenient: and ſo Gods care to man is manifeſt in this, that when he created man and placed him in the world, he gaue him conſcience to be his keeper to follow him alwaies at his heeles, & to dogge him (as we ſay) & to prie into his actions, and to beare witneſſe of them all.

Thirdly hence wee may obſerue Gods goodneſſe and loue to man. If he doe any thing amiſſe, he ſets his conſcience firſt of all to tell him of it ſecretly: if then hee amend. God forgiues it: if not, then afterward conſcience muſt openly accuſe him for it at the barre of Gods iudgement before all the Saints and Angels in heauen.

The ſecond worke of conſcience is to giue iudgement of things done.

To giue iudgement is to determine, that a thing is well done or ill done. Here in conſcience is like to a Iudge that holdeth an aſſiſe; and takes notice of indites ments, and cauſeth the moſt notorious maleſactour that is to hold vp his hand at the barre of his iudgement. Nay more (as it were) a little God ſitting in the middle of mens harts, arraigning them in this life as they ſhal be arraigned for their offences at the tribunall ſeat of the euerliuing God in the day of iudgement. Wherefore the temporary iudgement that is giuen by the conſcience is nothing els but a beginning or a fore-runner of the laſt iudgement.

Hence we are admoniſhed to take ſpeciall heed that nothing paſt lie heauy vpõ vs, and that we charge not our conſcience in the time to come with any matter. For if our conſcience accuſe vs, God wil much more condemne vs, ſaith S. Iohn, 1. Ioh 3. 18. becauſe he ſeeth al our actions more clearely, and iudgeth them more ſeuerely then conſcience can. It ſhal be good therfore for all men to labour that they may ſay with Paul, 2. Cor. 4. *I knowe nothing by my ſelfe*, that they may ſtande before God without blame for euer.

Here we muſt conſider two things: firſt, the cauſe that maks conſeience giue iudgment: ſecondly the manner howe.

The cauſe is the Binder of the conſcience. The binder is the thing whatſoeuer which hath power and authoritie ouer conſcience to order it. 3. Of the binding of the conſcience.

To bind, is to vrge, cauſe, & conſtraine it in euerie action either to accuſe for ſinne or to excuſe for well doing: or to ſay, this may be done, or it may not be done.

That we may knowe what this phraſe meaneth (*to be bound in conſcience*) we muſt in mind cõſider cõſcience a part by it ſelfe from the binding power of Gods cõmandement. For then it hath libertie and is not boũd either to accuſe or excuſe: but is apt to do either of thẽ indifferently: but when the binding power is ſet once ouer the cõſcience, then in euerie action it muſt needs either accuſe or excuſe; euen as a man in a citie or town hauing his libertie, may goe vp & downe or not goe, where and when he will; but if his bodie be attached by the magiſtrate and impriſoned, then his former libertie is reſtrained, he is bound and can goe vp and downe but within the priſon, or ſome other allowed place.

The binder of conſcience, is either proper or improper. Proper is that thing, which hath abſolute and ſoueraigne power in it ſelfe to binde the conſcience. And that is the word of God, written in the booke of the old & new Teſtament. Reaſon, 1. He which is the lord of cõſcience, by

his word and lawes binds conscience: but God is the onely Lord of conscience: because he once created it, and he alone gouernes it: and none but hee knowes it: therefore his word and lawes onely bind conscience properlie. II. Hee which hath power to saue or destroy the soule for the keeping and breaking of his lawes, hath absolute power to bind the soule and conscience by the same lawes: but the first is true of God alone, Iam, 3. 12. *There is one Lawgiuer which is able to saue and destroy.* Esa. 33. 22. *The Lord is our iudge, the Lord is our lawgiuer, the Lord is our King, and hee will saue vs.* Therefore the word of God alone by an absolute & soueraigne power binds conscience. Because this point is cleare of it selfe, further proofe is needles. Hence wee are taught sundrie pointes of instruction. I. Such as are ignorant among vs must labour to get knowledge of gods word, because it bindes conscience. Neither will the plea of ignorance serue for excuse; because whether wee know Gods lawes or know them not, they still bind vs. And we are bound not only to doe them, but when we know them not, we are further bound not to be ignorant of them, but to seeke to know them. If we had no more sinnes, our ignorance were sufficient to condemne vs. II. Gods worde is to be obeyed, though wee should offend all men, yea loose all mens fauour, and suffer the greatest damage that may be, euen the losse of our liues. And the reaso is at hand; because gods word hath this prerogatiue to bridle, binde, and restraine the conscience. III. Whatsoeuer we enterprise or take in hand, we must first search whether God giue vs libertie in conscience, and warrant to doe it. For if we doe otherwise, conscience is bound presently to charge vs of sinne before God. Lastly, we do here see how dangerous the case is of all Time-seruers that will liue as they list, and be of no certaine religion till differences and dissentions therein be ended, & they haue the determination of a generall Councill; for whether these things come to passe or no, certen it is that they are boũdin cõscience to receiue and beleeue the auncient, Propheticall, and Apostolicall doctrine touching the true worship of God and the waie to life euerlasting, which is the true religion. The same is to be said of all drowsie Protestants, and luke-warme gospellers, that vse religion not with that care and conscience they ought, but onely then and so farre forth as it serues for their turnes, commonly neglecting or despising the assemblies where the worde is preached: and seldome frequenting the Lords table vnlesse it bee at Easter. Like sillie wretches they neither see nor feele the constraining power, that gods word hath in their consciences.

Gods word is either Law, or Gospell. The law is a part of gods word of things to be done, or to be left vndone. And it is threefolde: Morall, Iudiciall, Ceremoniall.

Morall lawe concernes dutie of loue partly to God and partly towardes our neighbour; it is contained in the Decalogue or ten commandements; and it is the very law of nature writtẽ in al mens hearts (for substance though not for the manner of propounding) in the creation of man: and therefore it bindes the consciences of all men at all times, euen of blinde and ignorant persons that neither knowe the most of it nor care to knowe it. Yet here must be remembred three exceptions or cautions. I. When two commandements of the morrall law are opposite in respect of vs; so as we cannot doe them both at the same time; the lesser commaundement giues place to the greater, and doth not binde or constraine for [a] that instant. Example, I. Gods commaunds one thing, and the magistrate commaundes the flat contrarie; in this case which of these two commandements is to be obeyed, [b] Honour God, or, [c] Honour the Magistrate? the answere is, that the latter must giue place to the former, and the former alone in this case must be obeyed. Act, 4, 19, *Whether it be right in the sight of God to obey you rather then God, iudge yee.* II. The fourth commandement prescribes rest on the Sabbath day: now it falles out that at the same time a whole towne is set on fire and the sixt commandement requires our helpe in sauing our neighbours life and goods. Nowe of these two commandementes which must bee obeied? for both cannot. The aunswere is, that the fourth commandement at this time is to giue place, and the sixt commandement alone bindes the conscience; so as then (if neede should require) a man might labour all the day without offence to God. Mat, 9, 13: I *will haue mercie and not sacrifice*, And the rule must not be omitted, That charity towards our neighbour is subordinate to the Loue of God, and therefore must giue

4 Of the morall law binding.

a This morall law is vnchangeable in respect of the eternall iustice which it prescribeth, yet is changeable as it is applied to some particular actions and cases, & in that respect it admits a dispensatiõ, and no otherwise.

b 1. Com.

c 3. Com.

giue place to it. For this cauſe the commandement concerning charity muſt giue place to the commandement concerning loue to god: and when the caſe ſo fals out that we muſt either offend our neighbour or God, we muſt rather offend our neighbour then God.

II. Caution, When God giues ſome particular commandement to his people, therein diſpenſing with ſome other commandement of the morall law: for that time it binds not, For euen the moral commandements muſt be conceiued with this condition, *Except God commande otherwiſe* Example. I. The ſixt commendement is, Thou ſhalt not kill: but God giues a particular commandement to Abraham; Abraham offer thy ſonne Iſaac in ſacrifice to me. And this latter commandement at that inſtant did binde Abraham: and hee is therfore commended for his obedience to it. II: And when God commaunded the children of Iſrael to compaſſe Ierico ſeuen dayes, and therefore on the Sabbath the fourth commaundement preſcribing the ſanctifying of reſt on the Sabbath, for that inſtant & in that action did not bind conſcience.

III. Caution. One and the ſame commandement in ſome things binds the conſcience more ſtraightly and in doing ſome other things leſſe, Gal. 6. 10, *Do good to al men, but eſpecially to them which are of the houſhold of faith.* Hence it ariſeth, that though all ſinnes be mortall and deſerue eternall death, yet all are not equall, but ſome more grieuous then otherr.

5. Of Iudiciall binding. Iudiciall lawes of Moſes are all ſuch as preſcribe order for the executiō of iuſtice and iudgement in the common wealth. They were ſpecially giuen by God, and directed to the *Iewes*; who for this verie cauſe were bound in conſcience to keepe them al, and if the common wealth of the *Iewes* were now ſtāding in the old eſtate, no doubt they ſhould continue ſtill to binde as before;

But touching other nations and ſpecially Chriſtian common wealths in theſe daies, the caſe is otherwiſe, Some are of opinion, that the whole iudiciall lawe is wholly aboliſhed, and ſome againe runne to the other extreame, holding that iudiciall lawes binde Chriſtians as ſtraightly as *Iewes*: but no doubt they are both wide: & the ſafeſt courſe is to keepe the meane betweene both. Therefore the iudiciall lawes of Moſes according to the ſubſtance and ſcope thereof muſt be diſtinguiſhed; in which reſpect they are of two ſorts. Some of them are lawes of particular equitie, ſome of common equitie. Lawes of particular equitie, are ſuch as preſcribe iuſtice according to the particular eſtate and condition of the *Iewes* Commonwealth, and to the circumſtances therof: time, place, perſons, things, actions. Of this kinde was the law, that the brother ſhold raiſe vp ſeede to his brother, and many ſuch like: and none of them binde vs, becauſe they were framed and tempered to a particular people,

Iuris particularis.
Iuris communis.

Iudicialls of common equitie are ſuch as are made according to the lawe or inſtinct of nature common to all men: and theſe in reſpect of their ſubſtance, bind the conſciences not onely of the Iewes but alſo of the Gentiles: for they were not giuē to the Iewes as they are Iewes, that is, a people receiued into the Couenant aboue all other nations, brought from Egypt to the land of Canaan, of whom the Meſſias according to the fleſh was to come; but they were giuen to them as they were mortall men ſubiect to the order & lawes of nature as all other nations are. Againe iudiciall lawes, ſo farre forth as they haue in them the generall or common equitie of the law of nature are morall; and therefore binding in conſcience, as the morall law.

A iudiciall may bee knowne to bee a law of common equitie, If eyther of theſe two things bee found in it. Firſt, if wiſe men not onely among the Iewes, but alſo in other nations haue by naturall reaſon and conſcience iudged the ſame to bee equall, iuſt, & neceſſarie: and withall, haue iuſtified their iudgment by enacting laws for their common wealths, the ſame in ſubſtance with ſundrie of the iudiciall laws giuen to the Iewes: and the Romane Emperours among the reſt, haue done this moſt excellently, as will appeare by conferring their lawes with the lawes of God. Secōddly a Iudiciall hath common equitie, if it ſerue directly to explane and confirme any of the ten preceptes of the Decalogue: or, if it ſerue directly to maintaine and vphold any of the three eſtates, of the family, the common wealth, the Church, And whether this be ſo or not it will appeare, if we doe but conſider the matter of the law, and the reaſons or conſiderations vpon which the Lord was mooued to giue the ſame vnto the Iews. Now

to make the point in hand more plaine, take an example or two. It is a iudicial law of God that murtherers should be put to death: now the question is, whether this law for substance be the common equitie of nature binding consciences of Christians or no? and the answer is, that without further doubting it is so. For first of al, this law hath beene by common consent of wise lawgiuers enacted in many countries and kingdomes beside the Iewes. It was the law of the Egyptians and [a] old Grecians, of Draco, of Numa, and of many of the Romane Emperours. Secondly, this law serues directly to maintain obedience to the sixth commandement: and the consideration vpon which the law was made is so weightie, that without it a commonwealth cānot stand. The murtherers bloud must be shed (saith the Lord, Num. 35, 33, 34.) *because the whole lande is defiled with blood*, & remaineth vncleansed til his blood be shed. Againe, it was a iudiciall law amonge the Iewes, that the adulterer and adultresse should die the death: now let the question be whether this law concern other nations as beeing deriued from the common law of nature: and it seemes to be so. For first wise men by the light of reason and naturall conscience haue iudged this punishment equall and iust: Iudah before this iudiciall law was giuen by Moses, appointed Tamar his daughter in law to bee burnt to death for playing the whore. Nabuchadnezar burnt Echad and Zedechias because they committed adulterie with their neighbours wiues. By Dracoes law among the Grecians this sin was death, and also by the law of the Romaines. Againe, this law serues directly to maintaine necessarie obedience to the seauenth commandement: and the considerations vpon which this law was giuen are perpetuall, and serue to vphold the common wealth. Leuit, 20, 22. *Yee* (saith the Lord) *shall keepe all my ordinances and my iudgements* (the law of adulterie being one of them) Now marke the reasons, 1. *Least the land spue you out.* 2. *For the same sinnes I haue abhorred the nations.*

[a] Eurip. in Hecub Theodos. & Arcad. l. 3. c. de Episc. audien.

Gen. 34, 28

Ier. 29, 23

Inst. si Item lex Iulian. publ. iudic.

6. Of the ceremonial law binding.

The Ceremoniall lawes is that which prescribes rites and orders in the outward worship of God.

August. epist. 19. ad Hier.

It must bee considered in three times. The first is the time before the comming and death of Christ: the second, the time of publishing the Gospel by the Apostles the third, the time after the publishing of the Gospell.

In the first, it did bind the conscience of the Iewes, and the obedience of it was the true worship of God: But it did not then binde the consciences of the Gentils: for it was the partition wall betweene them and the Iewes. And it did continue to bind the Iewes til the very death and ascension of Christ. For then the hand writing of ordinances which was against vs was nailed on the crosse & cancelled. And when Christ saith, that *the Law and the Prophetes indured till Iohn.* Luk. 16. 16, his meaning is not, that the ceremonial law ended the: but that things foretold by the Prophets, and obscurely prefigured by the ceremoniall law, began then more plainely to bee preached and made manifest.

The second time was from the ascension of Christ, till about the time of the destruction of the Temple and the Cittie: in which, ceremonies ceased to bind conscience, and remained indifferent. Hereupon Paul circumcised Timothy: the Apostles after Christs ascension, as occasiō was offered were present in the Temple, Act, 3 1. And the Councill of Ierusalem tendering the weaknes of some beleeuers, decreede that the Church for a time should abstaine from strangled and blood. And there was good reason of this, because the Church of the Iewes was not yet sufficiently cōuicted that an end was put to the ceremonial law by the death of Christ:

In the thirde time, which was after the publishing of the Gospel, ceremonies of the Iewes Church became vnlawful, and so shal continue to the worlds end.

By this appeares, what a monstrous and miserable religion the Church of Rome teacheth and maintaineth; which stands wholly in ceremonies, partly heathenish and partly Iewish.

7. Of the Gospel binding.

As for the Gospel, I take it for the part of the worde of God which promiseth righteousnes & life euerlasting to all that beleeue in Christ, and withall commaundeth this faith.

That we may the better know, how the Gospel binds conscience, two points must be considered: one touching the persons bound, the other touching the manner of binding.

Persons are of two sorts: some bee called, some be vncalled. Persons called are all such to whome god in mercie hath offered the meanes of saluation, and hath reuealed the doctrine of the gospel in some measure

meaſure more or leſſe by meanes either ordinary or extraordinarie. All ſuch I thinke are ſtraightly bound in conſcience to beleeue and obey the goſpell. For that word of God whereby men ſhall be iudged in the day of iudgement, muſt firſt of all bind their conſciences in this life, conſidering abſolution and condemnation is according to that which is don in this life: but by thy goſpel, al men that haue beene called ſhall be iudged as Paul ſaith, Rom. 2, 16. *God ſhall iudge the ſecrets of men by Ieſus Chriſt, according to my Goſpell.* And our Sauiour Chriſt ſaith, *He that beleeueth hath life euerlaſting, he which beleeueth not is alreadie condemned.* It remaines therfore, that the goſpell bindes the conſciences of ſuch men in this life. By this very point we are all put in minde not to content our ſelues with this, that we haue a liking to the goſpel, and doe beleeue it to be true (though many proteſtants in theſe our daies think it ſufficient both in life & death, if they hold that they are to be ſaued by faith alone in Chriſt without the merit of mans workes) but we muſt goe yet further, and enter into a practiſe of the doctrine of the Goſpell as well as of the precepes of the morall law, knowing that the goſpell doeth as well binde conſcience as the law, and if it be not obeyed, wil as wel condemne.

Men vncalled, are ſuch as neuer heard of Chriſt by reaſon the goſpel was neuer reuealed vnto them, nor meanes of reuelation offered. That there haue bin ſuch in former ages, I make manifeſt thus. The world ſince the creatiõ may be diſtinguiſhed into foure ages. The firſt, from the creation to the flood: the ſecond, from the flood to the giuing of the Law: the third from the giuing of the Lawe to the death of Chriſt: the fourth, from the death of Chriſt to the laſt iudgement. Nowe in the three former ages, there was a diſtinction of the world into two ſorts of men whereof one was a people of God, the other no people. In the firſt age in the families of Seth, Noe, &c. were the ſonnes of God, in all other families the ſonne of men, Gen. 6:2, In the ſecond age were the ſons of the fleſh and the ſonnes of the promiſe, Rom. 9, 7. In the third, Iewes and Gentles: the Iewes being the Church of god, all nations beſide no-church. But in the laſt age this diſtinction was taken away whẽ the Apoſtles had a commiſſiion giuẽ them that was neuer giuen before to any, namely, to goe teach not onely the Iewes but all nations. Nowe this diſtinction aroſe of this, that the Goſpel was not reuealed to the world before the cõming of Chriſt as the Scriptures witneſſe. The prophet Eſai ſaith, 52. 14. that *kings ſhall ſtop their mouthes at Chriſt, becauſe they ſhall ſee that which had not bin told them: they ſhall ſee that which they had not heard ſhall they vnderſtand.* And 55. 5. *that a nation that knewe him not ſhal runne vnto him.* Paul ſaith to the Epheſians that in the former time they were *without God, and without Chriſt, ſtrangers from the couenant.* Eph. 2:12. And to the Athenians he ſaith, *that the times* before the comming of Chriſt *were times of ignorance,* Act. 17. 30. And that it may not be thought that this ignorance was affected, paul ſaith further that God *in times paſt ſuffered the Gentiles to walke in their owne waies,* Act. 14:16. and that the *miſterie* of the Goſpel *was kept ſecret from the beginninge of the world, and is now* in the laſt age *reuealed to the whole world,* Rom. 16, 25. Some alledge that the Iewes being the church of God, had traffique with all nations; and by this meanes ſpread ſome little knowledge of the Meſſias through the whole world: I anſwer again that the conference and ſpeech of Iewiſh marchants with forrainers was no ſufficient meanes to publiſh the promiſes of ſaluation by Chriſt to the whole world: firſt becauſe the Iewes for the moſt part haue alwaies bin more readie to receiue any new and falſe religion then to teach their own: ſecondly becauſe the verie Iewes themſelues, though they were wel acquainted with the ceremonies of their religion, yet the ſubſtance therof which was Chriſt figured by externall ceremonies, they knew not: and hereupon the Phariſes when they made a Proſelyte, they made him ten times more the childe of the deuil then themſelues. Thirdly, becauſe men are ſeldome or neuer ſuffered to profeſſe or make any ſpeech of their religion in forraine countries. Againe, if it be alleadged that the doctrine is ſet down in the bookes of the old Teſtament, which men throgh the whole world might haue reade, ſearched and knowne if they would, I anſwer that the keeping of the bookes of the old Teſtament, was committed to the Iewes alone, Rom. 3, 2, and therfore they were not giuen to the whole word, as alſo the Pſalmiſt teſtifieth, *He ſheweth his word vnto Iacob, his ſtatutes and his iudgement vnto Iſrael: he hath not dealt* Pſal. 147. 8.

so with ouerlonatio, neither haue they known his iudgements.

Nowe touching such persons as haue not so much as heard of Christ, though they are apt and fit to be bound in conscience by the Gospell in as much as they are the creatures of God, yet are they not indeede actually bound till such time as the Gospell be reuealed, or at the least meanes of reuelation offered: Reasons hereof may be these: 1. Whatsoeuer doctrine or law doth bind conscience, must in some part bee knowne by nature or by grace or by both: the vnderstanding must first of al conceiue, or at the last haue meanes of conceiuing, before conscience can constraine; because it bindeth by vertue of knowne conclusions in the minde. Therefore things that are altogether vnknown and vnconceiued of the vnderstanding, doe not bind in conscience: now, the gospell is altogether vnknowne and vnconceiued of many, as I haue already proued and therefore it binds not them in conscience. II. Paul saith, Rom. 2. 12. *They which sinne without the law [written] shall be condemned without the lawe*: therefore they which sinne without the Gospel, shal be condemned without the Gospell: and such as shall be condemned without the gospel after this life, were not bound by it in this life. *Augustine* the most iudicial Diuine of all the auncient fathers vpon these wordes of Christ: *but now they haue no excuse for their sinne*, saith on this manner. *A doubt may bee mooued whether they to whome Christ hath not come, neither hath spoken vnto them, haue an excuse for their sinnes. For if they haue it not, why is it said that these* (namly the Iewes (*haue no excuse because he came and spake to them*) *and if they haue it, whether it be that their punishment may be taken away quite, or in part lessened. To these demands to my capacitie as the Lord shall enable me I answere, that they to whom Christ came not, neither hath spoken vnto them, haue an excuse not of entrie sinne but of this sinne, that they haue not beleeued in Christ.* Againe, *it remaines to inquire whether those, who before Christ came in his Church to the Gentiles, and before they heard his Gospel, haue beene or are preuented by death, may vse this excuse? Doubtlesse they may, but they shall not therefore escape damnation. For whosoeuer haue sinned without the Law, shall perish without the law.*

Ioh. 15. 30. August tract. 89. in Ioh.

As for the reasons which some of the schoolemen haue alleadged to the contrarie, they are answered all by men of the same order; and I will briefly touch the principall. First it is obiected, that the holy Ghost shall iudge *the worlde of sinne, because they haue not beleeued in Christ*, Ioh. 16. 9. I answere, that by the *world* we must not vnderstand *all* and *euerie man* since the creation, but all nations and kingdoms in the last age of the world to whom the Gospell was reuealed. Thus hath Paul expounded this word, Rom. 11. 12. *The fall of them is the riches of the world & the diminishing of them is the riches of the Gentiles*, v. 15. *The casting of them away is the reconciliation of the world.* Secondly it is obiected, that the lawe bindes all men in conscience, though the greatest parte of it be vnknowne to them. *Answ.* The lawe was once giuen to Adam and imprinted in his heart in his first creation, and in him as being the roote of all mankind, it was giuen to all mens: and as when he sinned all men sinned in him, so when he was enlightned all were enlightned in him, & consequently when his conscience was bound by lawe, all were bounde in him. And though his knowledge bee lost by mans defaulte, yet the bond remaines still on Gods part. Now is the case otherwise with the Gospell, which was neuer written in mans nature, but was giuen after the fal and is aboue nature: Here a further replie is made, that the couenant made with Adam, *The seede of the woman shall bruise the serpents head*, was also made with his seede which is all mankind, and was afterward continued with Abraham to al nations. I answere againe, that Adam was a roote of mankind onely in respect of *mans nature* with the *gifts* and *sinnes* thereof: he was no roote in respect of *grace* which is aboue nature, but Christ the secod Adam. And therefore when God gaue the promise vnto him & saith to beleeue the promise, he did not in him giue them both to all mankind; neither, if Adam had afterwarde fallen from faith in the Messias, should all mankind againe haue fallen in him. Moreouer that the promise of grace was not made to Adams seede vniuersally but *indefinitely*, it appeares: because when God did afterward renew the couenant, he restrained it to the familie of Noe and Abraham, & in Abrahams family it was restrained to Isaac, *In Isaac* (saith the lord) *shall thy seede be called*: yea in the verie tenour of the couenant there had distinction made of the seed of the woma & the seed of the

1 Tha. 2. 1 Ioh. 2. 1.

the ſerpent; which ſeed of the ſerpent is a
a 1,Ioh.3.8 a part of mankind, and it is excluded from the couenant. And whereas the Lord promiſed to Abraham that in his ſeede all the nations of the earth ſhould be bleſſed, the promiſe muſt not bee vnderſtood of all men in euery age, but of all nations in the laſt age of the world. And thus Paul hath cleared the text, Gal, 3, 8. *The Scripture foreſeeing that God would iuſtifie the Gentiles through faith* (which was done after Chriſts aſcenſion) *hee preached before the Goſpel to Abraham, In thee ſhal al nations be bleſſed.* Laſtly, it may bee obiected, that if any man be ignorant of the doctrine of ſaluation by Chriſt, it is through his owne fault; it is true indeed that all ignorance of the doctrine of ſaluatiō comes through mans fault and ſinne: but ſinne muſt bee diſtinguiſhed; it is either perſonall, or the ſinne of mans nature. Now in them that neuer heard of Chriſt, their ignorance in this poinc proceeds not of any perſonall ſinne in them, but onely from the ſinne of mans nature, that is, the firſt ſinne of Adam common to all mankinde, which ſinne is puniſhed when God leaues men wholly to themſelues. Now many things there bee in men proceeding from this ſinne, which neuertheleſſe are no ſinnes, as the manifold miſeries of this life: and ſo I take the ignorance of thinges aboue mans nature altogether vnreuealed, to be no ſinne but a puniſhment of originall ſinne.

Thus much of the perſons which are bound by the Goſpell: now let vs ſee how farre forth they are bound by it.

God in the Goſpel generally reueales two points vnto vs: the firſt, that there is perfect righteouſnes and life euerlaſting to be obtained by Chriſt: the ſecond, that the inſtrument to obtaine righteouſneſſe and life eternall is faith in Chriſt. Moreouer when this Goſpel is diſpenſed & preached vnto vs, God reueales vnto vs two points more: the firſt, that he wil make vs particularly to bee partakers of true righteouſnes and life euerlaſting by Chriſt: the ſecond, that he will haue vs without doubting to beleeue thus much of our ſelues. And for this cauſe euery man to whom the Goſpell is reuealed, is bound to beleeue his owne election, iuſtification, ſanctification, and glorification in, and by Chriſt. The reaſons and grounds of this point out of the word of God are theſe: I. 1,Ioh,3,23. *This is his Commaundement that we beleeue in the name of his ſon Ieſus Chriſt, and loue one another as he gaue vs commandement.* Now to beleeue in Chriſt, is not confuſedly to beleeue, that he is a Redeemer of mankind, but withall to beleeue that hee is my Sauiour, and that I am elected, iuſtified, ſanctified, and ſhal be glorified by him. This is granted of all men, yea of the Papiſts themſelues which otherwiſe are enemies of this doctrine. For Lumbard ſaith, *To beleeue in God is by beleeuing to loue, and as it were to go into God: by beleeuing to cleaue vnto him and as it were to be incorporate into his members.* II. Paul, Gal, 2, 16. firſt of all propounds a generall ſentence, *That a man is not iuſtified by the workes of the lawe, but by the faith of Chriſt.* Afterwards he addes a ſpeciall application, *Euen wee* (namely Iewes) *haue beleeued in Ieſus Chriſt, that we might bee iuſtified by the faith of Ieſus Chriſt*: and in v. 20. hee deſcends more ſpecially to apply the Goſpel to himſelfe, *I liue* (ſaith he) *by the faith of the ſonne of God, who hath loued mee and giuen himſelfe for me.* And in this kinde of application there is nothing peculiar to Paul, for in this very action of his hee auoucheth himſelfe to be an example vnto vs, 1, Tim, 1, 16, *For this cauſe* (ſayth he) *was I receiued to mercie, that Ieſus Chriſt ſhould ſhew firſt on me all long ſuffering* vnto the enſample of them *which ſhall in time to come beleeue in him to eternall life.* Againe, Philip, 3, 8 he ſayth, *I thinke all things but loſſe, that I might winne Chriſt, and might be found in him not hauing mine owne righteouſnes, but that which is through the faith of Chriſt, that I may know him and the vertue of his reſurrection*: and afterward he addeth v, 15: *Let vs as many as bee perfect bee thus minded.* III. Whatſoeuer we pray for according to Gods wil, we are bound to beleeue that it ſhall be giuen vnto vs, Mark, 11, 24. *Whatſoeuer ye deſire when ye praie, beleeue that ye ſhall haue it, and it ſhal bee done vnto you.* But we pray for the pardon of our ſinnes, and for life euerlaſting by Chriſt: and that according to the will of God. Therefore we are bound in conſcience to beleeue the pardon of our ſinnes and life euerlaſting. IV. If God ſhould ſpeake particularly to any man, & ſay vnto him Cornelius, or Peter, beleeue thou in Chriſt, and thou ſhalt be ſaued; this commaundement ſhould bind him particularly. Now when the Miniſter lawfully called in the name and ſtead of God publiſheth the Goſpel to the cōgregatiō, that

Lumb. lib. 3 d ſt, 23.

is as much as if God himselfe had spoken to them particularly, calling each of them by their names and promising vnto them life euerlasting in Christ. 2, Cor, 5, 20. *We as embassadours for Christ, as though God did beseech you through vs, pray you in Christs stead, that ye be reconciled to God.*

It may bee and is obiected, that if euery man be bound in conscience to beleeue his owne election and saluation by Christ, then some men are bound to beleeue that which is false, because some there be euen in the middest of the Church, which in the counsell of God were neuer chosen to saluation. I answer, that this reason were good; if men were bound absolutely to beleeue their saluatiō without further respect or condition: but the bond is conditionall, according to the tenour of the couenant of grace: for we are bound to beleeue in Christ, if wee would come to life euerlasting, or if we would be in the fauour of God, or if wee would be good disciples and members of Christ. I answere againe, that whatsoeuer a man is bound to beleeue, is true; yet not alwayes in the euent, but true in the intention of God that bindeth. Now the commandement of beleeuing and applying the Gospell is by God giuen to all within the Church; but not in the same manner to all. It is giuen to the Elect, that by beleeuing they might indeed be saued; God inabling them to doe that which he commands. To the rest, whom God in iustice will refuse, the same commandement is giuen not for the same cause, but to another ende, that they might see how they could not beleeue, and by this meanes be bereft of all excuse in the day of iudgment. God doth not alwayes giue Commandements simply that they might be done, but sometimes for other respects, that they might be meanes of triall, as the commandement giuen to Abraham of killing Isaac: againe that they might serue to keepe men at the least in outward obedience in this life, and stopp their mouthes before the tribunall seat of God.

In that we are bound in conscience on this maner to beleeue the promises of the Gospel, with an applicatiō of the benefits thereof to our selues, sundry necessary and profitable points of instruction may be learned. The first that the Popish Doctours abolish a great part of the Gospel, when they teach that men are bound to beleeue the Gospel onely by a Catholike faith, which they make to be nothing else but a gift of God, or illumination of the mind, whereby assent is giuen to the word of God that it is true; and more specially that Iesus is Christ, that is, an all-sufficient Sauiour of mankind. All which the damned spirits believe: whereas the Gospel for the comfort and saluation of mens soules, hath a further reach, namely to enioyne men to beleeue that the promise of saluation is not only true in it selfe, but also true in the very person of the beleeuer, as appeares euidently by the Sacraments which are as it were a visible Gospell, in which Christ with all his benefits is offered and applied to the particular persons of men: to this end, no doubt, that they might beleeue the accomplishment of the promise in themselues.

Secondly, wee learne that it is not presumption for any man to beleeue the remission of his owne sinnes: for to do the will of God to which we are bound, is not to presume: now it is the will of God to which he hath bound vs in conscience, to beleeue the remission of our owne sinnes: and therefore rather not to doe it, is presumptuous disobedience.

Thirdly, we are here to marke and to remember with care, the foundatiō of the vnfallible certentie of mans saluation. For if man be bound in conscience first to giue assent to the Gospell, and secondly to apply it to himselfe by true faith, then without doubt a man by faith may be certenly perswaded of his owne election and saluation in this life without any extraordinarie reuelation: Gods commandements beeing in this and the like cases possible. For comandements are either Legall or Euangelicall: Legall shew vs our disease, but giue vs no remedie: and the perfect doing of them according to the intent of the Lawgiuer, by reason of mans weakenes and through mans default, is impossible in this world. As for Euangelicall commandementes, they haue this priuiledge, that they may and can bee performed according to the intent of the Lawgiuer in this life: because with the commandement is joyned the inward operation of the spirit in the elect, to enable them to effect the duue commanded; and the will of GOD is not to require absolute prefection at our hands in the Gospel as in the Law, but rather to qualifie the rigor of the law by the satisfaction of a Mediatour in our stead; and of vs (wee being in Christ) to

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accept the vpright will and indeauour for the deede; as the wil to repent, and the wil to beleeue, for repentance and true faith indeed. Now thē, if things required in the Goſpel, be both ordinary & poſſible; then for a man to haue an vnfallible certainetie of his own ſaluation, is both ordinary and poſſible. But more of this point afterward.

Laſtly all ſuch perſons as are troubled with doubtings, diſtruſtings, vnbeleefe, deſpaire of Gods mercy, are to learne and conſider that God by his word binds thē in conſcience to beleeue the pardon of their owne ſins be they neuer ſo grieuous or many, & to beleeue their own election to ſaluation whereof they doubt. Men that are but ciuill haue care to auoide robbing and killing, becauſe God giues commandements againſt ſtealing and killing: why then ſhould not we much more ſtriue againſt our manifold doubtings & diſtruſtings of Gods loue in Chriſt, hauing a commandement of God that cals vpon vs and binds to doe ſo?

Thus we ſee how Gods word bindes conſcience: now conſcience beeing thus bound, again binds the man in whom it is.

The bond of conſcience is called *guiltineſſe*. Guiltines is nothing elſe but a work of the conſcience, binding euery ſinner to the puniſhment of euerlaſting death, before God for this or that ſinne.

Thus much of the proper binder of the conſcience: nowe followes the improper.

The improper binder is that which hath no power at all or vertue in it ſelfe to binde conſcience: but doth it onely by the authoritie and vertue of Gods Worde, or ſome part thereof. It is threefold, Humane lawes, an oath, a promiſe.

1. Of humane lawes binding.

Touching humane lawes, the ſpeciall point to be conſidered is, In what maner they binde. That this may in part be cleared, *I* will ſtand a while to examine and confute the opinion, that the very pillars of the popiſh church at this day maintain; namely, that *Ciuill and Eccleſiaſticall iuriſdiction haue a* coactiue power in the conſcience, *and that the lawes made thereby doe as* truly *and* properly *binde* (as they ſpeake) *to mortall and venial ſinne, as Gods lawe it ſelfe.* The arguments which they commōly vſe are theſe.

Argum. 1. Deut. *17. That man that will doe preſumptuouſly, and not obey the* a *authoritie of the Prieſt, or Iudge, ſhall dye: and thou ſhalt take away euill from Iſrael.* Heere (ſay they) the precepts of the high Prieſt are *imperia*, not admonitions or exhortatiōs & they bind in conſcience; otherwiſe the tranſgreſſours therof ſhould not haue bin puniſhed ſo ſeuerely. *Anſ.* The intent of this lawe (as a very child may perceiue) is to eſtabliſh the authoritie and right of the higheſt appeales for al matters of controuerſie in the *Synedrium* or great Court at Ieruſalem. Therfore the words alleadged doe not giue vnto the Prieſt a ſoueraigne power of making lawes, but a power of giuing iudgement of controuerſies, and that according to lawes alreadie made by God himſelfe: from which iudgement there might bee no appeale. Nowe this power of determining doth not conſtrain conſcience, but the outward man to maintaine order and peace. For what reaſon is there, that that ſentence, which might be either a gainſaying of Gods lawe, or a miſtaking of it, ſhould bind the cōſcience, to a ſinne. Againe not euery one that refuſed to ſubiect themſelues to the ſentēce of this court, were ſtraight way guilty of ſinne, (for this did Ieremie the Prophet, & Chriſt our Sauiour, when the Iewes condemned them for wicked perſons) but he that preſumptuouſly deſpiſed the ſentēce and by conſequent the authoritie it ſelfe, which was the ordinance of God, was guiltie. Laſtly, the ſeueritie of the puniſhment, which is temporall death, doth not argue any power in the Iudge of binding conſcience: this they might haue learned of their owne *Doctor Gerſon*, who holdeth that they that binde anie man to mortall ſinne muſt bee able to puniſh him with anſwerable puniſhment, which is eternall death.

b Princely commandements.

Iere. 26, 11 15

Lib. de vita Spirit. ſect. 4

Arg. 2. Math. 16. *Whatſoeuer ye ſhall bind in earth, ſhall be bound in heauen.* Heere (ſay they) to bind, is to make lawes conſtraining conſcience according to Matth. 23. 4. *They binde heauie burdens, & lay them on mens ſhoulders.* *Anſ.* The ſouereigne power of binding and looſing, is not belonging to any creature, but is proper to Chriſt, who hath the keies of Heauen and hel; he openeth & no mā ſhutteth, he ſhutteth & no man openeth, Reu. 3. 5. As for the power of the Church, it is nothing but a miniſtery or ſeruice whereby men publiſh and pronounce that Chriſt bindeth or looſeth. Againe, this binding ſtandes not in the power of making lawes, but in remitting and retaining of mens ſinnes

a impera.

sinnes, as the words going before declare, v. 18. *If thy brother sinne against thee, &c.* & Christ sheweth his owne meaning when he saith, *Whose sins ye remit they are remitted, and whose sinnes ye retaine they are retained*, Ioh, 20, 23. hauing before in the person of Peter promised them this honour, in this forme of words, Mat, 16. *I will giue vnto thee the keyes of the kingdome of heauen, whatsoeuer thou shalt binde vpon earth, shall be bound in heauen.* This which I say is approoued by consent of auntient Diuines. August. Psal. 101. serm. 2. *Remission of sins* (saith he) *is loosing*: therfore by the lawe of contraries, binding is to hold sinne vnpardoned. Hilar. vpon Math. cap. 18 *Whome they binde on earth, that is* (saith he) *leaue vntyed of the knottes of their sinnes*, Lib. 4. dist. 18 c. 4. Lumbard the popish master of sentences, *The Lord* (saith hee) *hath giuen to Priestes power of binding and loosing, that is, of making manifest that men are bound or loosed.* Againe both Origen, [a] Augustine and [b] Theophilact attribute the power of binding to all Christians, and therefore they for their partes, neuer dreamed that the power of binding should be an authority to make lawes. Lastly, the place Math. 23. 4. ouerturnes the argument, for there the Scribes and Pharisies are condemned, because they layd vpon mens shoulders the burdens of their traditions, as meanes of Gods worship & things binding conscience.

a on, Mat. 18
b vpon Iohn.

Argum. 3. Act. 15. *It seemes good vnto vs and the holy ghost, to lay no more burden on you then these necessary things, that ye abstain from things offered to idols, and blood, & that which is strangled, and fornication.* Here (say they) the Apostles by the instinct of the Holy Ghost make a new lawe not for this or that respect, but simply to bind the cōsciēces of the Gentiles, that they might be exercised in obedience. And this is prooued because the Apostles call this lawe a *burden*, and call the things prescribed *necessarie*, and S. Luke tearmes them, the *Cōmandements of the Apostles*: and Chrysostome cals the Epistle sent to the Church, *Imperium*, that is, a lordly charge. To this they adde, the testimonie of Tertullian, Origen, Augustine. *Ans.* Though all bee graunted that the lawe is a burden imposed, a precept of the Apostles, a charge; againe, that things required therein are necessarie: yet will it not follow by good cōsequent, that the lawe simply binds conscience; because it was giuen with a reseruatiō of Christian liberte, so as out of the case of scandall, that is, if no offence were giuen to the weake Iewes it might freely be omitted. And that wil appeare by these reasons. First of all Peter saith, that it is a tēpting of God, to impose vpon the Gentiles the yoke of Iewish ceremonies: hee therfore must needs be contrarie to himselfe, if he intend to bind mens cōsciences to abstinence from strangled blood, and things offered to Idols. A reply is made, that this abstinēce is prescribed not by the auntient law of Moses, but by a newe Ecclesiasticall or apostolicall authoritie. I answer againe, that a Mosaicall ceremonie is stil the same thing, though it be stablished by a new authoritie. And wheras Christ by his death put an end to the ceremonis all lawe, it is absurd to think that the Apostles by their authoritie reuiued some part of it againe, and bound mens consciences thereto. Secondly the Church of God in al places suffered this commandement to cease, which the faithfull seruants of God would neuer haue done, if they had beene perswaded that this lawe had bound conscience simply. It is answered, that this law ceased not bicause the giuing of offence vnto the Iewes ceased, but because it ceased *vniuersally*: yea but it could not haue ceased, vniuerlally if it had boūd conscience, specially considering is was propounded to the Church without any mention or limitatien of time. Thirdly Paul was present in this counsel: & knew the intent of the law very well, and therefore no doubt hee did not in any of his Epistles gaine say the same. This beeing granted, it cannot be, that this law should bind conscience out of the case of offence, For he techeth the Corinthiās that things offered to idols may be eaten, so be it the weake brother be not offended. Here it is answered, that when Paul writ this first Epistle to the Corinthians this commandement of the Apostles touching thinges strangled and blood was not come vnto them. Well, to graunt all this, which cannot be prooued let it bee answered, why Paul did not nowe deliuer it, and why he deliuereth a doctrine contrarie to that which he had decreed at Ierusalem, which was that the Gentiles should absolutelye abstaine from thinges offered to idoles. As for the testimonie of the fathers they are abused. Indeede Turtullian saith plainlie, that Christians in his daies abstained from eating of blood, & he perswades

1. Cor. 8. 9

Apol. c. 9. & de pudicitia Contra. Celsū. 8

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men to continue in ſo doing, becauſe he is of opinion (beeing indeede farre deceiued) that this verie lawe of the Apoſtles muſt laſt to the ende of the world; which cõceit if the papiſts hold not, what meane they to build vpon him. Origen ſaith, that this lawe was verie neceſſarie in his dayes; and no maruell: For by Idolithytes he vnderſtandes not things that haue beene offered to idols, and are afterward brought to priuat houſes or to the market as other
1 commõ meats; but he vnderſtandes things
2 that remaine conſecrated to idols, and are no where elſe vſed but in their temples, which wee graunt with him muſt for euer be auoided as meanes and inſtruments of Idolatrie. Whereas the lawe of the Apoſtles ſpeakes onely of the firſt kinde; As for things ſtrangled and blood, he takes them to be the deuils foode; and for this cauſe he approoues abſtinence from them. And whereas Auguſtine ſaith, that it is a good thing to abſtaine from things offered to
Epiſt. 154 ad Publicolam. Idols, though it be in neceſſitie; hee muſt be vnderſtood of the firſt kinde of Idolithytes which are yet remaining in the idol-temples ſtil cõſecrated vnto them, & not of the ſecond; of which the Apoſtles lawe (as I haue ſaid) muſt bee vnderſtood.

Argum. 4, Ioh. 21. Chriſt ſaith to Peter: *Feede my ſheepe*: that is, (as the word importeth) feed and rule my sheep. *Anſ.* This feeding and ruling ſtands not in the making new lawes, but in teaching and gouerning the Church of God according to the doctrine which they had receiued from Chriſt. And this action of feeding is aſcribed to all Chriſtians, Reuel. 3, 27. Who cannot thereuppon challenge a power of making lawes to the cõſcience?

Argum. 5, Ioh. 20. *As my Father ſent me ſo I ſend you*: But Chriſt was ſent of his father not only with power of preaching and miniſtring the Sacramentes, but alſo with authoritie of commanding & giuing iudgement. *Anſw.* If this kinde of reaſoning may ſtand, all the Apoſtles ſhall bee made redeemers: for they were all ſent as Chriſt was, and hee was ſent not onely to preach the redemption of mankind, but alſo to effect and worke the ſame. If this bee abſurd, then it is a flat abuſing of Scripture to gather from this ſaying of Chriſt, that the Apoſtles had power of binding conſcience becauſe he had ſo. It is true indeed that there is a ſimilitude or analogie between the calling of Chriſt & his Apoſtles, but it wholy ſtandes in theſe points. Chriſt was ordained to his office before al worlds, and ſo were the Apoſtles: Chriſt was called of his father immediatly and ſo were they of Chriſt: Chriſt was ſent to the whole world, and ſo were they: Chriſt receiued all power in heauen and earth as being neceſſarie for a mediatour; & they receiued an extraordinarie authoritie from him with ſuch a plentifull meaſure of the ſpirit as was neceſſarie for the Apoſtolicall function. Laſtly Chriſt was ſent euen as he was man to be a teacher of the Iewes: and therefore he is called the miniſter of circumciſiõ Ro. 15, 8, & ſo the Apoſtles are ſent by him to teach the gentiles. Thus farre is the compariſon to bee inlarged, and no further. And that no man might imagine that ſome part of this reſemblance ſtandes in a power of binding conſcience, Chriſt hath put a ſpeciall exception, when he ſaith: Go teach al nations, teaching them to obſerue all things *that I haue commanded you*, and not commandements of your owne.

Argum. 6, Rom. 13, *Whoſoeuer reſiſteth the power, reſiſteth the ordinance of God*: and *they that reſiſt ſhal receiue to themſelues iudgment*: and, *yee muſt bee ſubiect not onelie for wrath, but alſo for conſcience ſake*. *Anſwer*, Magiſtracie indeede is an ordinance of God to which wee owe ſubiection, but how farre ſubiection is due there is the queſtion. For bodie and goods and outward converſation, I graunt al; but a ſubiection of cõſcience to mens laws, I deny. And betweene theſe two ther is a great difference: to be ſubiect to authoritie, *in conſcience*, and to be ſubiect to it *for conſcience*, as will be manifeſt if we doe but conſider the phraſe of the Apoſtle, the meaning whereof is that we muſt performe obedience not only for anger, that is, for the auoiding of puniſhment, but alſo for the auoiding of ſinne, and ſo by conſequent for auoiding a breach in conſcience. Now this breach is not properly made becauſe mans law is neglected, but becauſe Gods law is broken which ordaineth magiſtracie, and withall bindes mens conſciences to obey their lawfull commandementes. And the damnation that is due vnto men for reſiſting the ordinance of God, comes not by the ſingle breach of magiſtrates cõmandement, but by a tranſgreſſiõ of the law of god which appointeth magiſtrates & their authoritie. To this anſwer Papiſts

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sinnes, as the words going before declare, v. 18. *If thy brother sinne against thee, &c.* & Christ sheweth his owne meaning when he saith, *Whose sins ye remit they are remitted, and whose sinnes ye retaine they are retained*, Ioh, 20, 23. hauing before in the person of Peter promised them this honour, in this forme of words, Mat, 16. *I will giue vnto thee the keyes of the kingdome of heauen, whatsoeuer thou shalt binde vpon earth, shall be bound in heauen.* This which I say is approoued by consent of auntient Diuines. August. Psal. 101. serm. 2. *Remission of sins* (saith he) *is loosing*: therefore by the lawe of contraries, binding is to hold sinne vnpardoned. Hilar. vpon Math. cap. 18 *Whome they binde on earth, that is* (saith he) *leaue vntyed of the knottes of their sinnes,* Lumbard the popish master of sentences, *The Lord* (saith hee) *hath giuen to Priestes power of binding and loosing, that is, of making manifest that men are bound or loosed.* Againe both Origen, [a] Augustine and [b] Theophilact attribute the power of binding to all Christians, and therefore they for their partes, neuer dreamed that the power of binding should be an authority to make lawes. Lastly, the place Math, 23. 4. ouerturnes the argument, for there the Scribes and Pharisies are condemned, because they layd vpon mens shoulders the burdens of their traditions, as meanes of Gods worship & things binding conscience.

Lib, 4, dist, 18 c. 4.

a on, Mat, 18
b vpon Iohn,

Argum. 3. Act. 15. *It seemes good vnto vs and the holy ghost, to lay no more burden on you then these necessary things, that ye abstain from things offered to idols, and blood, & that which is strangled, and fornication.* Here (say they) the Apostles by the instinct of the Holy Ghost make a new lawe not for this or that respect, but simply to bind the cōsciēces of the Gentiles, that they might be exercised in obedience. And this is prooued because the Apostles call this lawe a *burden*, and call the things prescribed *necessarie*, and S. Luke tearmes them, the *Cōmandements of the Apostles*: and Chrysostome cals the Epistle sent to the Church, *Imperium*, that is, a lordly charge. To this they adde, the testimonie of Tertullian, Origen, Augustine. *Ans.* Though all bee graunted that the lawe is a burden imposed, a precept of the Apostles, a charge; againe, that things required therein are necessarie: yet will it not follow by good cōsequent, that the lawe simply binds conscience, because it was giuen with a reseruatiō of Christian libertie, so as out of the case of scandall, that is, if no offence were giuen to the weake Iewes it might freely be omitted. And that wil appeare by these reasons. First of all Peter saith, that it is a tēpting of God, to impose vpon the Gentiles the yoke of Iewish ceremonies: hee therfore must needs be contrarie to himselfe, if he intend to bind mens cōsciences to abstinence from strangled, blood, and things offered to Idols. A reply is made, that this abstinēce is prescribed not by the auntient law of Moses, but by a newe Ecclesiasticall or apostolicall authoritie. I answer againe, that a Mosaicall ceremonie is stil the same thing, though it be stablish ed by a new authoritie. And wheras Christ by his death put an end to the ceremonis all lawe, it is absurd to think that the Apostles by their authoritie reuiued some part of it againe, and bound mens consciences thereto. Secondly the Church of God in al places suffered this commandement to cease, which the faithfull seruants of God would neuer haue done, if they had beene perswaded that this lawe had bound conscience simply. It is answered, that this law ceased not bicause the giuing of offence vnto the Iewes ceased, but because it ceased *vniuersally*: yea but it could not haue ceased, vniuersally if it had boūd conscience, specially considering is was propounded to the Church without any mention or limitatiō of time. Thirdly Paul was present in this counsel: & knew the intent of the law very well, and therefore no doubt hee did not in any of his Epistles gaine say the same. This beeing granted, it cannot be, that this law should bind conscience out of the case of offence, For he teacheth the Corinthiās that things offered to idols may be eaten, so be it the weake brother be not offended. Here it is answered, that when Paul writ this first Epistle to the Corinthians this commandement of the Apostles touching thinges strangled and blood was not come vnto them. Well, to graunt all this, which cannot be prooued let it bee answered, why Paul did not nowe deliuer it, and why he deliuereth a doctrine contrarie to that which he had decreed at Ierusalem, which was that the Gentiles should absolutelye abstaine from thinges offered to idoles. As for the testimonie of the fathers they are abused. Indeede Turtullian saith plainlie, that Christians in his daies abstained from eating of blood, & he perswades

1, Cor, 8, 9

A pol, c, 9 b de pudicitia Contra, Celsū. 8

men

men to continue in ſo doing, becauſe he is of opinion (being indeede farre deceiued) that this verie lawe of the Apoſtles muſt laſt to the ende of the world; which cõceit if the papiſts hold not, what meane they to build vpon him. Origen ſaith, that this lawe was verie neceſſarie in his dayes: and no maruell. For by Idolithytes he vnderſtandes, not things that haue beene offered to idols, and are afterward brought to priuat houſes or to the market as other
1 commõ meats: but he vnderſtandes things
2 that remaine conſecrated to idols, and are no where elſe vſed but in their temples, which wee grant with him muſt for euer be auoided as meanes and inſtruments of Idolatrie. Whereas the law of the Apoſtles ſpeakes onely of the firſt kinde; As for things ſtrangled and blood, he takes them to be the deuils foode: and for this cauſe he approoues abſtinence from them. And whereas Auguſtine ſaith, that it is a good thing to abſtaine from things offered to Idols, though it be in neceſſitie; hee muſt be vnderſtood of the firſt kinde of Idolithytes which are yet remaining in the idol-temples ſtil cõſecrated vnto them, & not of the ſecond; of which the Apoſtles law (as I haue ſaid) muſt bee vnderſtood.

Epiſt. 154 ad Publicolam.

Argum. 4, Ioh. 21. Chriſt ſaith to Peter; *Feede my ſheepe*: that is, (as the word importeth) feed and rule my ſheep. *Anſ.* This feeding and ruling ſtands not in the making new lawes, but in teaching and gouerning the Church of God according to the doctrine which they had receiued from Chriſt. And this action of feeding is aſcribed to all Chriſtians, Reuel. 3, 27. Who cannot thereuppon challenge a power of making lawes to the cõſcience?

Argum. 5, Ioh. 20. *As my Father ſent me ſo I ſend you*: But Chriſt was ſent of his father not only with power of preaching and miniſtring the Sacramentes, but alſo with authoritie of commanding & giuing iudgement. *Anſw.* If this kinde of reaſoning may ſtand, all the Apoſtles ſhall bee made redeemers: for they were all ſent as Chriſt was, and hee was ſent not onely to preach the redemption of mankind, but alſo to effect and worke the ſame. If this bee abſurd, then it is a flat abuſing of Scripture to gather from this ſaying of Chriſt, that the Apoſtles had power of binding conſcience becauſe he had ſo. It is true indeed that there is a ſimilitude or analogie betweene the calling of Chriſt & his Apoſtles, but it wholy ſtandes in theſe points. Chriſt was ordained to his office before al worlds, and ſo were the Apoſtles: Chriſt was called of his father immediatly and ſo were they of Chriſt: Chriſt was ſent to the whole world, and ſo were they: Chriſt receiued all power in heauen and earth as being neceſſarie for a mediatour; & they receiued an extraordinarie authoritie from him with ſuch a plentifull meaſure of the ſpirit as was neceſſarie for the Apoſtolicall function. Laſtly Chriſt was ſent euen as he was man to be a teacher of the Iewes: and therefore he is called the miniſter of circumciſiõ, Ro. 15, 8, & ſo the Apoſtles are ſent by him to teach the gentiles. Thus farre is the compariſon to bee inlarged, and no further. And that no man might imagine that ſome part of this reſemblance ſtandes in a power of binding conſcience, Chriſt hath put a ſpeciall exception, when he ſaith; Go teach al natiõs, teaching them to obſerue all things *that I haue commanded you*, and not commandements of your owne.

Argum. 6, Rom. 13, *Whoſoeuer reſiſteth the power, reſiſteth the ordinance of God*: and *they that reſiſt ſhal receiue to themſelues iudgment*: and, *yee muſt bee ſubiect not onelie for wrath, but alſo for conſcience ſake*. *Anſwer*, Magiſtracie indeede is an ordinance of God to which wee owe ſubiection, but how farre ſubiection is due there is the queſtion. For bodie and goods and outward converſation, I graunt al: but a ſubiection of cõſcience to mens laws, I deny. And betweene theſe two ther is a great difference: to be ſubiect to authoritie, *in conſcience*; and to be ſubiect to it *for conſcience*, as will be manifeſt if we doe but conſider the phraſe of the Apoſtle, the meaning whereof is that we muſt performe obedience not only for anger, that is, for the auoiding of puniſhment, but alſo for the auoiding of ſinne, and ſo by conſequent for auoiding a breach in conſcience. Now this breach is not properly made becauſe mans law is neglected, but becauſe Gods law is broken which ordaineth magiſtracie, and withall bindes mens conſciences to obey their lawfull commandementes. And the damnation that is due vnto men for reſiſting the ordinance of God, comes not by the ſingle breach of magiſtrates cõmandemẽt, but by a tranſgreſſiõ of the law of god which appointeth magiſtrates & their authoritie. To this anſwer Papiſts

replie

replie nothing that is of moment. Therefore I proceede.

Argum. 7. 1 Cor. 4. *What will you that I come vnto you with a rodde, or in the spirit of meekenesse?* Now this rod is a iudicial power of punishing of sinners. *Ans.* For the regiment and protection of Gods Church; their be two rods mentioned in Scripture the rodde of Christ, and the Apostlicall rodde. The rod of Christ is termed a *rod of yron*, or *the rod of his mouth*; and it signifies that absolute and soueraigne power which Christ hath ouer his creatures, whereby hee is able to conuert and saue them, or to forsake and destroy them. And it is a peculiar priuiledge of this rodde, to smite and wound the conscience. The Apostolicall rodde was a certaine extraordinarie power whereby God inabled to plague and punish rebellious offendours with grieuous iudgementes, not in their soules but in their bodies alone. With this rodde Paul smote Elimas blind, and Peter smote Ananias and Saphira with bodily death. And it may be that Paul by his power did giue vp the incestuous man, when he was excommunicate, to be vexed in his bodie and tormented by the deuill: but that by this rod the Apostles could smite conscience, it cannot be prooued.

Argum. 8, 1. Tim. 3. *Paul made a lawe that none hauing two wiues should bee ordained a Bishop:* Now this lawe is positiue and Ecclesiasticall and bindes conscience. *An.* Paul is not the maker of this law, but god himselfe, who ordained that in marriage not three but two alone should bee one flesh: and that they which serue at the altar of the Lord, should be holy. And to grant that this lawe were a new lawe beside the written word of God, yet doeth it not follow that Paul was the maker of it; because he vsed not to deliuer any doctrine to the Churches but which hee receiued of the Lord.

Argum. 9, Luke, 10. *Hee which heareth you, heareth me.* *Ans.* These words properly concerne the Apostles, and doe not in like manner belong to the Pastors and teachers of the Church. And the ende of these words is not to confirme any Apostolicall authoritie in making lawes to the conscience: but to signifie the priuiledge which he had vouchsafed them aboue all others, that he would so farre forth assist them with his spirit, that they should not erre or bee deceiued in teaching & publishing the doctrine of saluation, though otherwise they were sinful men according to Math. 10, *It is not you that speake, but the spirit of my father which speaketh in you.* And the promise to be led into all trueth, was directed vnto them.

Argum. 10. 1 Cor. 11, *I praise you that you keepe my commandements.* *Answ.* Paul deliuered nothing of his own concerning the substance of the doctrine of saluation and the worship of God, but that which hee receiued from Christ. The precepts here ment are nothing els but rules of decency and comely order in the congregation: and though they were to bee obeyed, yet Pauls meaning was not to bind any mans conscience therewith. For of greater matter, hee saith, *I bid I speake for your commoditie, and not to intangle you in a snare.* 1, Cor, 7, 35.

Argum, 11, Councels of auncient fathers when they command or forbid any thing, doe it with threatning of a curse to the offenders. *Answ:* The Church in former time vsed to annexe vnto her Canons the curse *anathema*, because things decreed by them were indeede, or at the least thought to be the wil and word of God: and they had respect to the saying of Paul if any teach otherwise though hee bee an Angel from heauen, let him bee accursed. Therefore councels in this action were no more but instrumentes of God to accurse those, whome hee first had accursed;

Argum, 12, an act indifferent if it bee commanded, is made necessarie: and the keeping of it is the practise of vertue, therefore euery law bindes conscience to a sin. *Answ:* An act in it selfe indifferent beeing commanded by mans lawe, it is not made simply necessarie, for that is as much as gods law doth or can do, but only in some part, that is, so farre forth as the said act or action tendes to maintaine & preserue the good ende for which the law is made. And though the action be in this regard necessarie: yet doth it still remaine indifferent, as it is considered in it selfe out of the end of the lawe: so as if peace, the common good, & comly order may be maintained & al offence auoided by any other means, the act may be done or not done without sinne before God. For whereas God himselfe hath giuen libertie and freedome in the vse of things indifferent, the law of man doth not take away the same, but only moderate and order the ouer common vse of it for the common good.

Argum,

Argum. 13. The faſt of lent ſtandes by a law and commandement of men; and this lawe binds conſcience ſimply: for the auntient fathers haue called it a Tradition Apoſtolicall, and make the keeping of it to be neceſſarie, and the not keeping of it a ſinne, and puniſh the offendours with excommunication. *Anſ.* It is plaine to him that will not be obſtinate, that lent faſt was not commaunded in the primitiue Church, but was freely at mens pleaſures, and in ſeuerall Churches diuerſly both in regard of ſpace of time, as alſo in reſpect of diuerſitie of meats. *Ireneus* in his epiſtle to Victor cited by Euſebius ſaith, *Some haue thought that they muſt faſt one day, ſome two dayes, ſome more, ſome 40. houres, daie and night, which diuerſitie of faſting commendeth the vnitie of faith.* Spiridion a good man did eate fleſh in lent, and cauſed his gueſt to do the ſame, and this he did vpon iudgment, becauſe hee was perſwaded out of Gods word, that to the cleane all things were cleane. And Euſebius records, that Montanus the hereticke was the firſt that preſcribed ſolemne and ſet laws of faſting And whereas this faſt is called Apoſtolicall traditió, it is no great mater, for it was the maner of the auntient Church in former times to tearme rites & orders Eccleſiaſticall not ſet down in Scriptures Apoſtolicall orders, that by this meanes they might cómend them to the people: as Ierome teſtifieth, *Euery prouince* (ſaith hee) *may thinke the conſtitutions of the Anceſtors to be Apoſtolicall laws.* And whereas it is ſaid to be a ſinne not to faſt in lent (as Auguſtine ſpeaketh, it is not by reaſon of any commandement binding conſcience, for Auguſtine ayth plainely, that neyther Chriſt nor his Apoſtles appointed any ſet time of faſting: and Chryſoſtome, that, Chriſt neuer commanded vs to follow his faſt; but the true reaſon hereof is borrowed from the end. For the primitiue Church vſed not the popiſh faſt, which is to eate whitemeate alone, but an abſtinency from all meates vſed ſpecially to mortifie the fleſh, & to prepare men before hand to a worthy receiuing of the Euchariſt. And in regard of this good end was the offence. And whereas it is ſaid that ancient fathers taught a neceſſitie of keeping this faſt, euē Hierom whom they alleadge to this purpoſe ſaith the contrarie. For confuting the errour of Montanus who had his ſet time of faſt to be kept of neceſſitie, he ſaith, *wee faſt in Lent according to the Apoſtles tradition as in a time meete for vs: and wee doe it not, as though it were not lawfull for vs to faſt in the reſt of the yeare except Pentecoſt: but it is one thing to doe a thing of neceſſitie, and another to offer a gift of free will.* Laſtly excommunication was for open contempt of this order taken vppe in the Church, which was, that men ſhould faſt before Eaſter for their further humiliation and preparation to the ſacrament. So the 29. canon of the Councill of Gangres muſt be vnderſtood. As for the Canons of the Apoſtles (ſo falſely called) and the eight Council of Tolledo, I much reſpect not what they ſay in this caſe.

Arg. 14. Gods authoritie binds conſcience; Magiſtrates authoritie is Gods authoritie: therefore Magiſtrates authoritie bindes conſcience properly. *Anſ.* Gods authoritie may be taken two wayes; firſt for that ſouereigne and abſolute power which he vſeth ouer all his creatures: ſecondly for that finite and limited power which he hath ordained that men ſhould exerciſe ouer men. If the *minor*, namely that Magiſtrats authority is Gods authority, be taken in the firſt ſenſe, it is falſe: for the ſoueraigne power of God is incommunicable. If it be taken in the ſecōd ſenſe the *propoſition* is falſe. For there be ſundrie authorities ordained of God, as the authoritie of the father ouer a child, of the maſter ouer the ſeruant, the authoritie of the Maſter ouer his ſcholler, which do binde in conſcience as the authoritie of Gods lawes doth.

By theſe arguments which I haue now anſwered, and by manie other beeing but lightly skanned, it wil appeare that neceſſary obedience is to be performed both to ciuill and Eccleſiaſticall iuriſdiction; but that they haue a conſtraining power to bind conſcience & that properly as Gods laws do, it is not yet proued, neither cā be; as I wil make manifeſt by other argumēts

Argum. 1. Hee that makes a lawe binding conſcienee to mortall ſinne, hath power, if not to ſaue, yet to deſtroy: becauſe by ſinne; which followes vpon the tranſgreſſion of his law, comes death and damnation. But God is the onely Lawegiuer that hath this priuiledge; which is, after hee hath giuen his lawe, vpon the breaking or keeping therof, to ſaue or deſtroy, *Iam. 4, 12. There is one Lawginer that can ſaue or deſtroy.* Therefore God alone makes laws binding conſcience properly, and no creature can do the like. Anſwer is made

Hier. ad Marcel. de error. Mon.

Euſe. l. 5. c. 26 Sozom. l. 7. c. 19.

Hier. Epiſt. 118. ad Luc.

Serm. de Temp. 62. Epiſt. 86.

Chryſ. on Matt. hom. 47.

made that S. Iames ſpeakes of the principall Lawgiuer, that by his owne proper authoritie makes lawes; and doth in ſuch manner ſaue and deſtroy, that he need not feare to be deſtroyed of any: and that he ſpeakes not of ſecondarie lawgiuers that are deputies of god, and make lawes in his name I ſay againe that this anſwer ſtandes not with the text. For S. Iames ſpeakes ſimply without diſtinction, limitation, or exception: and the effect of his reaſon is this. No man at all muſt ſlaunder his brother, becauſe no man muſt be iudge of the lawe: and no man can be iudge of the law, becauſe no man can be a law-giuer to ſaue or deſtroy. Now then where be thoſe perſons that ſhall make lawes to the ſoules of men, and bind them vnto puniſhment of mortall ſinne; cõſidering that God alone is the ſauing and deſtroying law-giuer.

Argum; 2. Hee that can make lawes as truly binding conſcience as Gods laws, can alſo preſcribe rules of Gods worſhip, becauſe to bind the conſcience is nothing els but to cauſe it to excuſe for things that are well done, and therefore truly pleaſe God; and to accuſe for ſinne whereby god is diſhonoured, but no man can preſcribe rules of Gods worſhip, and humane laws as they are humane lawes appoint not the ſeruice of God, Eſa. 29, 13. *Their feare towards mee was taught by the precept of men.* Matth, 15, 6. *They worſhip mee in vaine teaching doctrines which are the cõmandements of men.* Papiſts here make anſwer, that by lawes of men we muſt vnderſtande ſuch lawes as be vnlawfull or vnprofitable being made without the authoritie of god, or inſtinct of his ſpirit, It is true indeed that theſe commandements of men were vnlawfull: but the cauſe muſt be conſidered, they were vnlawful not becauſe they commanded that which was vnlawfull and againſt the will of God, but becauſe things in themſelues lawefull were commanded as parts of Gods worſhip. To waſh the outward part of the cuppe or platter, and to waſh handes before meate, are things in reſpect of ciuill vſe very lawfull, and yet are theſe blamed by Chriſt, and no other reaſon can bee rendred but this, that they were preſcribed not as things indifferent or ciuil, but as matters pertaining to gods worſhip. It is not againſt Gods worde in ſome politicke regards to make diſtinction of meates, and drinkes, and times; yet Paul cals theſe things *doctrines of deuils*, becauſe they were commaunded as things wherein God ſhould be worſhipped.

Argum. 3. God hath now in the new Teſtament giuen a libertie to the conſcience, whereby it is freed from all lawes of his own whatſoeuer, excepting ſuch laws and doctrines as are neceſſary to ſaluation Col. 2. 10, *If yee bee dead with Chriſt, yee are free from the elements of the world.* Gal. 5. 1. *Stande yee in the libertie wherewith Chriſt hath freed you; and bee not againe intangled with the yoke of bondage.* Now, if humane lawes made after the grant of this libertie binde conſcience of theſeſelues, then muſt they either take away the foreſaid libertie or diminiſh the ſame; but that they cãnot doe: but that which is granted by an higher authoritie, namely god himſelfe, can not be reuoked or repealed by the inferiour authoritie of any man. It is anſwered, that this freedome is onely from the bondage of ſinne, from the curſe of the morall lawe, from the ceremoniall and iudiciall lawes of Moſes, and not from the lawes of our ſuperiours. And I anſwere againe, that it is abſurd to thinke that God giues libertie in conſcience from any of his owne lawes, and yet will haue our conſciences ſtill to remaine in ſubiection, to the lawes of ſinneful men.

Argum. 4, Whoſoeuer bindes conſcience, commandes conſcience. For the bõd is made by a commandement vrging conſcience to doe his dutie, which is to accuſe or excuſe for euill or well doing. Nowe Gods lawes commaund conſcience in as much as they are ſpirituall, commanding bodie and ſpirit, with al the thoughts, wil, affections, deſires, and faculties, and requiring obedience of them all according to their kind. As for the lawes of men, they want power to command conſcience. Indeede if it were poſſible for our gouernours by laws to commā l mens thoughts and affections, then alſo might they command conſcience: but the firſt is not poſſible, for their lawes can reach no further then the outward man, that is, to bodie & goods, with the ſpeeches and deeds there of: and the end of them al, is not to maintaine ſpirituall peace of conſcience, which is betweene man and god, but onely that externall and ciuill peace which is betweene man and man. And it were not meete that men ſhould command conſcience, which cannot ſee conſcience & iudg of all her actions, which appeare not outwardly, & whereof there be no witneſſes, but God and the conſcience of the doer.

Laſtly,

Laſtly, men are not fitte commanders of conſcience, becauſe they are no Lords of it, but God himſelfe alone.

Argum. 5. Men in making lawes are ſubiect to ignorance and errour: and therfore when they haue made a lawe (as neere as poſſibly they can) agreeable to the equitie of Gods lawe, yet can they not aſſiure themſelues and others that they haue failed in no point or circumſtance. Therefore it is againſt reaſon that humane lawes being ſubiect to defects, faults, errours, and manifold imperfections, ſhould truly bind conſcience, as Gods lawes doe, which are the rule of righteouſneſſe. All gouernours in the world (by reaſon that to their olde lawes, they are cõſtrained to put reſtrictiõs, amplifications, and modifications, of al kinds with new readings and interpretations) vpon their daily experience ſee and acknowledge this to bee true which I ſay, ſauing the Biſhop of Rome (ſo falſly tearmed) which perſwades himſelfe to haue when he is in his conſiſtorie, ſuch an infallible aſſiſtance of the ſpirit, that he cannot poſſibly erre in iudgement.

Argum. 6. If mens lawes by inward vertue binde conſcience properly as Gods lawes, then our dutie is to learne, ſtudie, & remember them as well as Gods lawes; yea miniſters muſt bee diligent to preach them, as they are diligent in preaching the doctrine of the Goſpel: becauſe euery one of them bindes to mortall ſin, as the Papiſts teach. But that they ſhould be taught and learned as Gods lawes, it is moſt abſurd in the iudgement of all men, Papiſts themſelues not excepted.

Argum. 7. Inferiour authoritie cannot bind the ſuperiour: now the courts of men and their authoritie are vnder conſcience. For God in the hart of euery man hath erected a tribunall ſeate, and in his ſtead hee hath placed neither Saint not Angell, nor any other creature whatſoeuer, but conſcience it ſelfe, who therefore is the higheſt Iudge that is or can bee vnder God; by whoſe direction alſo courts are kept, and lawes are made.

Thus much of the Popiſh opinion: by which it appeares that one of the principall notes of Antichriſt agrees fitlie to the Pope of Rome. Paul. 2. Theſſ. 2. makes it a ſpeciall propertie of Antichriſt to exalt himſelfe againſt or aboue all that is called God, or worſhipped. Now what doth the Pope elſe, when hee takes vpon him authoritie to make ſuch lawes as ſhall binde the conſcience, as properly and truely as Gods lawes? and what doeth he els when he aſcribes to himſelfe power to free mens conſciences from the bond of ſuch lawes of God, as are vnchangeable; as may appeare in a Canon of the councill of Trent: the wordes are theſe, *If any ſhall ſay, that* Seſſ. 24. can. 3 *thoſe degrees of conſanguinitie that be expreſſed in Leuiticus, doe onely hinder matrimonie to be made, and breake it being made, and that the Church cannot diſpenſe with ſome of them, or appoint that more degrees may hinder or breake marriage, let him bee accurſed.* O ſacrilegious impietie! conſidering the lawes of affinitie & conſanguinitie, Leu. 18. are not ceremoniall, or iudiciall lawes peculiar to the Iews, but the very lawes of nature. What is that canon elſe, but a publike proclamation to the world, that the Pope & Church of Rome doe ſit as lords, or rather idols in the hearts and conſciences of men. This will yet more fully appeare to any man, if we read popiſh books of *practicall* or *Caſe-diuinity*, in which the common manner is, to binde conſcience where God looſeth it, and to looſe where he binds: but a declaration of this requires long time.

Now I come (as neere as poſſibly I can) to ſet downe the true manner, how mens lawes by the common iudgement of Diuines may bee ſaid to bind conſcience. That this point may be cleared, two things muſt be handled. By what meanes they binde, and how far forth.

Touching the meanes, I ſet down this rule. *Wholeſome lawes of men, made of things indifferent, ſo far forth binde conſcience by vertue of the generall commandement of God, which ordaineth the Magiſtrates authoritie: that whoſoeuer ſhall wittingly and willingly, with a diſſoyall minde, either breake or omit ſuch lawes, is guiltie of ſinne before God.*

By *wholeſome lawes*, I vnderſtand ſuch poſitiue conſtitutions, as are not againſt the law of God, and withall tend to maintaine the peaceable eſtate and common good of men.

Furthermore I adde this clauſe, *made of things indifferent*, to note the peculiar matter whereof humane lawes properly intreat: namely, ſuch things as are neither expreſſely commanded or forbidden by God.

Now ſuch kind of lawes haue no vertue or power in themſelues to conſtraine conſcience, but they binde onely by vertue of an higher commandement. *Let euery*

soule be subiect to the higher powers, Rom. 13.1, or, *Honour father and mother*, Exod. 20. which commandements binde vs in conscience to performe obedience to the good lawes of men. As S. Peter saith, *Submit your selues to euery humane ordinance for the Lord*. 1. Pet. 2. 13. that is, *for conscience of God*, as he saith afterward, v. 19. whereby he signifieth two things: first that GOD hath ordained the authoritie of gouernours, secondly that he hath appointed in his word, and thereby bound men in conscience to obey their gouernours lawfull commandements.

If the case fall out otherwise, as commonly it doth, that humane lawes be not enacted of things indifferēt, but of things that be good in themselues, that is commanded by god; then are they not *humane* properly but *diuine* lawes. Mens lawes intreating of thinges that are *morally good*, & the parts of *Gods worship*, are the same with Gods lawes: and therefore binde conscience, not because they were enacted by men, but because they were first made by God; men being no more but instruments and ministers in his name to reuiue, renewe, and to put in execution such precepts and lawes as prescribe the worship of God, standing in the practise of true religion & vertue. Of this kind are all positiue lawes touching articles of faith, and the duties of the morall law. And the man that breaks such lawes sinnes two wayes, first because hee breakes that which is in conscience the law of God: secondly because in disobeying his laweful Magistrate he disobeyes the generall commandement of God, touching magistracie.

But if it shal fal out that mens lawes be made of things that are euil and forbidden by God, then is there no bond of conscience at all; but contrariwise men are boūd in conscience not to obey. Act. 4. 19. And hereupon the three children are commended for not obeying Nabuchadnezzar, when hee gaue a particular commandement vnto them to fall down and worship the golden image. Dan. 3.

Moreouer, in that mans law bindes not but by the authoritie of Gods lawe, hence it followes, that Gods law alone hath this priuiledge, that the breach of it should be a sinne. S. Iohn saith, 1. epist. 3. *Sinne is the anomie, or, transgression of the law*, vnderstāding Gods lawe. When Dauid by adulterie and murder had offended many men, and that many waies, he saith, Psal. 51. *Against thee, against thee haue I sinned*. And Augustine defined sinne to be some thing said, done, or desired against the lawe of God. Some man may say, if this be so, belike then we may breake mens lawes without sinne. I answer, that men in breaking humane lawes, both may and doe sinne; but yet not simply, because they breake them, but because in breaking them, they doe also breake the law of God. The breach of a lawe must bee considered two waies. First as it is a trespasse, hinderāce, iniurie, damage; & in this respect it is committed against mens lawes: secondly the breach of a lawe must be considered as it is sinne, and it is onely against Gods lawe, which appoints obedience to the Magistrate.

The second point, namely, How farre forth mens lawes bind conscience, I explane on this manner. It is all that the laws of God doe or can doe, to binde conscience simply and absolutely. Therefore humane lawes binde not simply of themselues, but so far forth as they are agreeable to Gods word, serue for the common good, stand with good orders, and hinder not the libertie of conscience. The necessitie of the lawe ariseth of the necessitie of the good end thereof. And as the ende is good and profitable more or lesse, so is the law it selfe necessarie more or lesse. Mens lawes are like their testimonies, which neither prooue nor disprooue of themselues, but borrowe all the strength which they haue to constraine, frō the truth, wisdome, and fidelity of them that beare witnes.

Hence it followeth that a man may doe any thing *beside humane lawes* and constitutions without breach of conscience. For if we shall omit the doing of any lawe, I. without hinderance of the end and particular considerations, for which the lawe was made: II. without offence gluing, as much as in vs lieth: III. without contempt of him that made the lawe, wee are not to be accused of sinne. Example. In time of warre, the magistrate of the citie commands that no man shall open the gates: the end is that the cittie & euery member thereof may be in safetie. Nowe it falls out that certaine cittizens, being vpon occasion without the cittie, are pursued by the enemie and in danger of their liues. Hereupon some man without any more adoe openeth the gate to reskue thē. The question is, whether he hath sinned or no. And the truth is, he hath not; because he did not

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hinder the ende of the law, but rather further it, and that without ſcandall to men, or contempt to the Magiſtrate.

And this ſtandes euen by the equitie of Gods word, God made a lawe, that the prieſts only ſhould eat of the ſhew bread: now Dauid beeing no prieſt, did vppon vrgent occaſion eate of it without ſinn. If this be true in Gods lawe, then it may alſo be true in the lawes of men, that they may in ſome caſes be omitted without ſinne againſt God.

Neither muſt this ſeeme ſtrange. For as there is a keeping of a law, and a breaking of the ſame; ſo there is a middle or meane action between them both, which is, to doe a thing *a beſide the lawe*, and that without ſinne.

aFacere aliquid præter legem, non contra eam.

To proceed further, mens lawes be either Ciuill or Eccleſiaſticall. Ciuill lawes are for their ſubſtance determinations of neceſſarie and profitable circumſtances, tending to vphold & maintaine the commandements of the ſecond table. More ſpecially they preſcribe what is to be done and what is to be left vndone, touching actions both ciuil and criminall, touching offices and bargaines of all ſorts, &c. yea they conclud, inioyne, and command not onely ſuch affaires as bee of ſmall importance, but alſo things and actions of great waight tending, to maintaine common peace, ciuill ſocietie, and the very ſtate of the common-wealth. Now ſuch lawes bind ſo farre forth, that albeit they be omitted without any apparant ſcandall or contempt, yet the breach of them is a ſinn before God. Take this example. A ſubiect in this land vpon pouertie, or vpon a couetous minde, againſt the good lawe of the land, coynes money, which afterward by a ſleight of his witte, is cunningly conueyed abroad into the hands of men, and is not eſpied. Here is no euident offence giuen to any man, nor open contempt ſhewed to the lawgiuer: and yet in this action he hath ſinned, in that cloſely otherwiſe then he ought to haue done, he hath hindered the good of the common-wealth, and robbed the ſouereigne Prince of her right.

Eccleſiaſticall lawes are certaine neceſſary and profitable determinatione of circumſtances of the commandements of the firſt table. I ſay here *circumſtances*, becauſe all doctrines pertaining to the foundation and good eſtate of the church, as alſo the whole worſhip of God, are ſet downe and commanded in the written word of God and cannot be preſcribed & concluded otherwiſe by al the Churches in the world. As for the Creedes and Confeſſions of particular Churches, they are in ſubſtance Gods Word, and they bind not in conſcience by any power the Church hath, but becauſe they are the Word of God.

The lawes then which the Church in proper ſpeech is ſaide to make, are decrees concerning outward order & comlineſſe in the adminiſtration of the word and Sacraments, in the meetings of the congregation, &c. And ſuch lawes made according to the generall rules of Gods word, (which requires that all things bee done to edification, in comlines, for the auoyding of offence) are neceſſarie to bee obſerued, and the Word of God binds all men to them ſo farre forth as the keeping of them maintaines decent order, and preuents open offence. Yet if a lawe concerning ſome external right or thing indifferent, be at ſometime or vpon ſome occaſion, omitted; no offence giuen, nor contempt ſhewed to Eccleſiaſticall authoritie there is no breach made in the conſcience and that appeares by the example before handeled. The Apoſtles guided by the holy Ghoſt, made a decree for the auoiding of offence, neceſſary to be obſerued, namely that the Gentiles ſhould abſtaine from ſtrangled and blood & idolithites, and yet Paul out of the caſe of ſcandall & contempt, permits the Corinthians to do otherwiſe, 1. Cor. 8. & 9. which he would not haue done, If to doe otherwiſe out of the caſe of ſcandall and contempt, had been ſinne.

Againe, lawes are either mixt or meerely penall. Mixt are ſuch lawes as are of waightie matters, and are propounded in commanding or forbidding termes: and they according to the good intention of the Lawgiuer, binde men firſt of all to obedience, for the neceſſary good of humane ſocieties, and ſecondly to a puniſhment, if they obey not, that a ſupply may be made of the hinderance of the commō good. In the breach of this kind of lawes, though a man be neuer ſo willing to ſuffer the puniſhment, yet that wil not diſcharg his cōſcience before God, whē he offends If a man coyn mony with this mind to be willing to dy when he is cōuicted, yet that wil not free him frō a ſin in the action, becauſe Gods law bindes vs not only to ſub-

iection in bearing of punishment, but also to obedience of his bare commandement, it being lawful, though he shold set down no punishment.

A lawe *meerely penall* is that, which beeing made of matters of lesse importance, and not vttered precisely in commanding tearmes, doth only declare and shew what is to be done, or conditionally require this or that with respect to the punishment, on this manner. *If* any person doe this or that, then he shall forfeit thus or thus. This kind of lawe bindes especially to the punishment, and that is the very intent of the lawgiuer, and he that is readie in omitting the law to pay the fine or punishment, is not to be charged with sinne before god: the penaltie being answerable to the losse that comes by the neglect of the law. Here a question may be demanded: whether a man that hath taken his oath to keepe all the lawes or orders of any towne or corporation, and yet afterward omits the doing of some of them; bee periured or no. The answer may be this, that the lawes of euerie societie and corporation must bee distinguished. Some are verie waightie (as I haue said) beeing of the verie foundation & state of a bodie: so as it cannot well stād without them; and whosoeuer wittingly and willingly breaks any of these (they beeing good and lawfull,) cannot bee freed from periurie. Againe, there bee lawes of lesser importance, that tend only to maintaine decent order and comelinesse in the societies of men; & they are of that nature that the estate of the corporation or town may stand without them: and whosoeuer vpon occasion omits the doing of any of these, is not therefore periured, so be it he carrie a loyal mind and be content to pay the fine or penaltie. For such kind of orders and constitutions require first of all obedience, and if that be omitted, they require a mulct or fine: which, if it bee willingly paied, the law is satisfied.

Thus we see how farre forth mens lawes bind conscience. The vse of this point is this: first. Hence we learne that the immunitie of the Popish cleargie, whereby they take themselues exempted from ciuil courts & from ciuil authoritie in criminall causes, hath no warrant: because Gods commandements bind euerie man whatsoeuer, to bee subiect to the magistrate, Rom. 13, 1, *Let euerie soule be subiect to the higher powers.* II. Hence we see also what, notorious rebells those are, that beeing borne subiects of this land, yet choose rather to die then to acknowledge (as they are bounde in conscience) the Queenes Maiestie to bee supreame gouernour vnder God in all causes and ouer all persons III. Lastly wee are taught hereby to bee willing to giue subiection, obedience, reuerence, & all other duties to Magistrates, whether they bee superiour or inferiour: yea with chearefulnesse to pay taxes and subsidies, and all such lawfull charges as are appointed by them. *Giue to Cæsar that which is Cesars, and to God that which is Gods. Giue to all men their duties: tribute to whome tribute: custome to whome custome*, Rom. 13, 7.

Now followes the Oath, which is either assertorie, or promissorie. Assertorie, by which a man auoucheth that a thing was done or not done: Promissorie, by which a man promiseth to doe a thing or not to doe it. Of both these I meane to speake but specially of the second. And here two points must be considered, the first by what meanes an oath bindeth, the second when it bindeth. 9 Of the oath binding.

An oath bindeth by vertue of such particular cōmandements, as require keeping of oathes lawfully taken. Num. 30. 3 *Whosoeuer sweareth an oath to binde his soule by a bond, hee shall not breake his worde, but shall doe according to all that proceedeth out of his mouth.*

This beeing so a question may bee made, whether the oather of Infidels binde conscience, and by what vertue, considering they neither know the Scriptures nor the true God, *Answ.* They [a] doe bind in conscience, For example: Iacob and Laban make a couenant cōfirmed by oath, Iacob sweares by the true God, Laban by the gods of Nachor, that is, by his idols, Now Iacob, though he approoue not the forme of this oath, yet hee accepts it for a ciuill bond of the couenant: and no doubt, though Laban beleeued not Gods word reuealed to the Patriarkes, yet hee was boūd in cōscience to keep his oath euē by the law of nature: & though he knew not the true God, yet he reputed the false god of Nachor to be the true god. Gen, 31, 53. [a] Thus saith Augustine, ep. 154. ad Publicolam & Lumbard. sent. l. 3. dist 93

Againe if a lawfull oath by vertue of Gods commandements bind conscience, then it must needes bee that the Romane Church hath long erred, in that she teacheth and maintaineth that gouernours, as namely the pope & other inferiour Bishops haue power to giue relaxations and dispen- Thom. 2, 2. q. 89

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diſpenſations, not onely for oathes vnlawfull (frō which the word of God doth ſufficiently free vs, though they ſhould neuer giue abſolution) but from a true and lawfull oath made wittingly and willingly without error or deceite, of a thing honeſt and poſsible; as when the Pope frees the ſubiects of this land, as occaſion is offered from their ſworne allegiance & loyaltie to which they are bound, not onely by the law of nature, but alſo by a ſolemne and particular oath to the Supremacie, which none euer deemed vnlawfull but ſuch as carrie traitours hearts. Nowe this erronious diuinitie would eaſily bee reuoked, if men did but conſider the nature of an oath, one part whereof is Inuocation, in which wee pray vnto GOD, firſt that hee would become a witneſſe vnto vs that wee ſpeake the trueth and purpoſe not to deceiue: ſecondly if wee faile and breake our promiſe, that hee would take reuenge vpon vs: and in both theſe petitions we bind our ſelues immediately to GOD himſelfe: and God againe who is the ordainer of the oath, accepts this bond and knittes it by his commaundement, till it bee accompliſhed. Hence it followes, that no creature can haue power to vntie the bonde of an oath, that is truely and lawfully an oath, vnleſſe we wil exalt the creatures aboue God himſelfe. And the Iewiſh teachers gaue better counſell when they commaunded the people to *performe their oathes to the Lord*, for the preuenting of periurie, and our Sauiour Christ in that gaineſaies them not. Math 5.33

Next let vs conſider the time when an oath bindeth or bindeth not.

An oath bindeth then, when it is made of things certaine and poſsible, in truth, iuſtice, iudgement, for the glorie of God and the good of our neighbour.

Queſt. I. Whether doeth an oath binde conſcience if by the keeping of it there followe loſſes and hinderances? *Anſ.* If it bee of a thing that is lawefull, and the damages bee priuate to him that ſweareth, then doeth it binde conſcience. For example: A man makes a purchaſe of land at the ſea ſide: his bargaine is confirmed onely by oath: and it falles out that before he do enter poſſeſsion, the ſea breakes in and drownes a part of that purchaſe. Nowe hee is in conſcience to ſtand to his bargaine, becauſe the thing is lawefull, and the damage is priuate, and great reuerence muſt bee had of the name of God, which hath been vſed in the bargaine making. Dauid makes it the propertie of a good man, *to ſweare to his owne hinderance, and not to change*, Pſal. 15. 4.

Queſt. II. Whether the oath which a man hath taken, being induced thereto by fraude and guile, doth binde conſcience. *Anſ.* If it be ſtill of a thing lawefull, and bring nothing but priuate loſſes, it is to bee kept. When the Gibeonites had by a fraud brought Ioſua to make a league with them, and to binde it with an oath; hee and the Princes of the people anſwere them thus: *Wee haue ſworne vnto them by the Lorde God of Iſrael, now therefore we may not touch them*, Ioſ. 9. 19. And 300. yeeres after, when Saul ſlewe certaine of the Gibeonites againſt this oath, the plague was vpon the people of Iſrael three yeares, and was not ſtayed till certaine perſons of Saules familie for a recompence were put to death. 2. Samuel. 21. 7.

Queſt. III. VVhether an oath made by feare or compulſion bind in conſcience. For example: a thiefe diſappointed of the bootie which he looked for, bindes the true man by ſolemne oath vppon paine of preſent death to fetch and deliuer vnto him ſome portion of money, as 100. or 200. crownes for the redeeming of his life. Wel, the oath is taken, and the queſtion is; whether it bind him or not to performe his promiſe. An anſwer may be this: ſome [a] Proteſtant diuines thinke it doeth binde: ſome againe thinke [b] no: but I take it the ſafeſt courſe to holde the meane betweene both, on this manner. The oath ſeemes to binde, and is to be performed: neither is it againſt the good of the common-wealth (for then it were vnlawfull) but it is rather a furtherance in that a member thereof is preſerued: and the loſſes which followe are onely priuate to the man, rather to be endured then loſſe of life. Yet that a remedie may be had of this priuate iniurie, and that a publike miſchiefe may bee preuented, the partie is to reueale the matter to the Magiſtrate, whoſe office it is to puniſh robbers and to order all things according to equity for the common good. But if the caſe fall out, that the man through exceeding feare doe further ſweare to keep ſilence, I ſee not howe his oath may bee kept, except hee be ſure that nothing will enſue thereof, but a priuate damage to himſelfe. For otherwiſe perpetuall ſilence ſeemes to be a ſecret conſenting to the robber, and an occaſion that others fall into the like danger and hazard of their liues.

[a] Pet. Mart. claſſ. 2. loc. 13. n. 21. Mela. & in 8th. quæſt. de iuram.
[b] Calu. vpon Pſal. 15.

Againe, in fixe cases an oath bindes nothing at all. I. If it bee made of a thing that is flat against the word of God. For all the power of binding which it hath is by the word of God: and therefore when it is against Gods will, it hath no power to cõstraine. And it is an old receiued rule, that an oath must not bee a bond of iniquitie. Hereupon Dauid when hee made a rash oath to kill Nabal and all his household, reioyced when he had occasion offered by Abigail to breake the same. 1. Sam. 25. 32. And though he sware to Shemi, that he would saue his life. 2. Sam. 19. 23. yet afterward vpon better consideration (as it may seeme) hee commanded his sonne Salomon to put him to death, as one that had long agoe deserued the same. 1. King. 2. 9. And Herod was farre deceiued, that thought he was bound by his oath to giue to the damsell Iohn Baptists head in a platter, Math. 14. 7. II. If it bee against the good and wholesome lawes of any kingdome or countrey, whereof a man is a member, it binds not at all: because one the contrarie Gods commaundement bindes vs to keepe the good lawes of men. III. If it be made by such persons as want sufficient reason and discretion, as young children, fooles, mad men. For the conscience cannot indeede be bound where the vnderstanding cannot discerne what is done. IV. If it be made of such as haue no power to binde themselues, it binds not: because it is made against the law of nature, which is, that he which is not in his owne power cannot binde himselfe. hence it followes, that Papists erre grossely when they teach, that a childe may enter into any rule or order of religion, yea bind himselfe therto by oath, and the oath to bee good, flat against his parents consents. Num. 30. 4. *If a woman vow vnto the Lord, and binde her selfe by a bond, beeing in her fathers house in time of her youth, &c.* v. 6: *If her father disallowe her the same day that hee heareth all her vowes and bonds, they shall not be of value:* And an auncient Councill decreed that *all children that vppon pretence of Gods worship should depart from their parents, and not doe them due reuerence should be accursed.* Secondly, they erre in that they teach that the promise made priuately by a childe in way of mariage, without and against consent of wise and carefull parents, bindes them: whereas indeede if this promise were further bound by an oath, it could not stand: because children vnder gouernment and tuition of parents, cannot giue themselues. V. It bindes not if it be made of a thing that is out of a mans power, as if a man sweare to his friend to giue him another mans goods. VI. If at the first it were lawfull, and afterward by some meanes become either impossible or vnlawfull, it binds not conscience. For when it becomes impossible, then we must safely thinke that God from heauen frees a man from his oath. And when it begins to be vnlawfull, then it ceaseth to binde, because the binding vertue is onely in and from the word of God. For example: A king bindes himselfe by oath to a forraine Christian Prince to finde him men and money to defend his people against all enemies. This oath is lawfull. Wel, afterward the Prince becomes a professed enemie to him, his religion, and people: and then the kings oath becomes vnlawfull and bindes him not? because the word forbiddes there should be any league of amitie with GODS enemies: though there may be leagues of concord with them. Seeing a lawefull oath must binde conscience, though a man be deceiued and great losses followe, it shewes in how great reuerence we shoule haue Gods name, and with what care and consideration take an oath. And by this we must be aduertised to take heede of customable swearing in our common talke, whether our oathes be great or small. We must thinke of an oath as a part of Gods worship: nay, the H. Ghost often puts it for the whole worship of God. Esa. 19. 18. *In that day shall fiue cities in the lande of Egypt speake the language of Canaan, and shall sweare by the Lord of Hosts*, that is, acknowledge and worship him. Ier. 12. 16. *If they will learne the waies of my people, to sweare by my name, The Lord liueth, then shall they be built in the midest of my people.* This serues to shew vnto vs, that such as giue themselues to swearing, want religion and good conscience: and that those families in which there is rifenes of oathes, abandon all care of religion, & banish God out of their houses. And indeede it is a very hard thing for the common swearer to auoyd common periurie. If wee see a man hold vp his hand at the barre of an earthly iudge, we pittie him and are sorry for him: Oh then why doe we not pittie blasphemers and common swearers? For with God they are no better then rebels, that holde vp their handes at the bar of his iudgement seat as guiltie malefactours. Exod. 20. 7. Augustine saith well,

Qui sui iuris non est obligare alchon potest

Bellar. l. 2. de Mon cap 36.

Conc. Gang. cap 16.

Ser 30. de verbis Apost.

well; *They that worship stocks and stones, come to sweare falsely by stones, and doest thou not feare God that is present, God that liueth, God that knoweth, God that taketh vengeance of contemners? but of bad matters when thou art beleeued, thou sweareste: when none requires it, thou sweareste: and when men cannot abide it, thou sweareste.*

Thus much of an Oath: now followes a promise, which is either to God, or man: the first is called a vowe, the second a single promise.

§ 10. Of a vow binding.

A vowe is taken three waies. First, generally for a promise of morall obedience: and this vowe is first made in Baptisme, and continued in the Lords supper, as also in the spirituall exercises of inuocation and repentance. It is called of Peter, 1. Epist. 3. 21. the *stipulation which a good conscience makes to God.*

This kind of vowe bindes all and euery member of the Church of God. And the not keeping of it is the common sinne of the world: for most men make not conscience to performe that which they haue promised to God in Baptisme: and therefore their Baptisme is become vnto them the *sacrifice of fooles*, Eccl. 4. 17. But considering we are bound in conscience by this vowe, let vs hereafter indeauour to be as good as our word: and that shall be, when we beginne to die to our sinnes, and rise to newnesse of life: There is no man almost but will seeme to haue care to keepe touch with men; what a shame is it then for vs not to keepe couenant with God!

Againe, a vowe is taken for a promise of ceremoniall obedience, whereof reade Num. 6. and 30. and Leuit. 27. This vow is peculiar to the old testament, and did not bind all men, but onely such as had peculiar occasion to vowe, and thereupon bound themselues: as the Nazarites, and others.

Thirdly, a vowe is taken for the performance of some outward and bodily exercises taken vp of mans owne accord, as being things in a mans owne liberty, without any commaundement of God: as the keeping of set times of fast, of praying or reading, the performance of set taskes, almesgiuing, abstinence from certaine meates & drinkes, in the vse whereof through our owne weaknes, wee feare any occasion of sinne. And this kind of vow is more peculiar to the new testament.

In the making of it, that it may be warranted, foure things must be obserued: I. It must be agreeable to the word of God. II. It must not be against a mans generall, or particular calling. III. It must be in a mans power, and not against Christian liberty. IV. It must be so made and be so obserued without any opinion of merit or worship of God to this ende alone, that it may be a meanes to exercise and cherish repentance and inuocation, temperance, patience, and to shew forth thankfulnes to God.

A vowe thus made binds conscience by vertue of Gods commandement, Eccl. 5. 3. *When thou hast vowed a vowe to God deferre not to pay it.*

And the vowe once made continues to bind so long as the thing is in force which was the occasion of the vowe. For example: A man desirous to practise sobriety and temperancie, findes that drinking of wine is hurtfull vnto him: hereupon hee vowes to God to drink no wine: now this vowe once made, bindes him till the estate of his body alter, and he feeles no inconuenience in wine: but then it ceaseth to binde any longer.

Quest. Whether Papists are bound in conscience to keepe the vowes of single life, and voluntarie pouertie which they make, or no? *Anst.* No. The reasons hereof are these: I. such vowes are flat against Gods commaundement: *But if they cannot abstaine, let them marrie: for it is better to marrie then to burne*, 1. Corinth. 7. 9. *This we warned you of, that if there were any that would not worke, they should not eate.* 2. Thes. 3. 10. II. They are not in the power of him that voweth: as for example, to promise perpetuall chastitie in single life. III. They abolish Christian libertie in the vse of the creatures and ordinances of God, as riches, and marriage, meate, drinke, apparrell: making that necessarie which GOD left to our liberty. IV. They are made to this ende that men may thereby merit life eternall and worship God: whereas Paul saith, 1. Tim. 4. 8. *Bodily exercise profiteth little, but godlines is profitable for al things.* Therefore they are better broken then kept.

§ 11. Of a single promise binding.

As for a single promise, it also bindes a man according as he wil to whom the promise is made; though he be an[a] heretick or an infidell. As for the purpose of the minde, it bindes not, but may vpon conuenient cause be altered.

[a] Aug. ep. 205

Yet wee must remember that there are some cases, in which a promise made binds not.

not I, If it bee against Gods word. One saith well, *Inuenill promises cut off thy faith. It is a wicked promise that cannot bee performed without an offence.* II. If he which makes it want reason or sufficient discretion. III. If he make the promise who cannot binde himselfe: as a childe vnder the gouernment of his parents. IV. If a man be induced to make his promise by fraud, and guile. V. If the promise beeing at the first lawfull become afterward either impossible or vnlawfull.

Ifid lib. 4. 57. nonim.

And though men bee bound in conscience to keepe their promises: yet this hinders not but that there is and may bee a good and lawefull vse of Indenture and obligations. For the bond of conscience is betweene man and God: but the bond of an obligation passeth onely beetweene man and man. When Abraham bought a purchase of Ephron the Hittite, he payed his money, and made it sure before witnes. Gen. 23.17.

Here wee must consider the generall sinne of this age: which is to speake deceitfully euerie one to his neighbour. It is an hard thing to find a man that will stand to his word and lawfull promise. It is a rule of *Machiauel* that a man may practise many things against his faith, against charity, and humanitie, and religion: and that it is not necessarie to haue these vertues, but to counterfait and dissemble them. But let all such as feare God, make conscience of their word, becausse they are bound so to doe: and hereby they shall resemble their heauenly father who is true in all his promises; and they shall also bring forth a notable fruit of the spirit. Gal. 5.22.

Hitherto I haue spoken of the cause that maketh conscience to giue iudgement. Nowe followeth the manner of iudgement.

§. 12. How conscience giues iudgement.

Conscience giues iudgement in or by a kinde of reasoning or disputing called a *practicall syllogisme.* Rom. 2. 15. *Their reasonings, accusing or excusing each other.*

Mind tells what is law.

In the making of this reason conscience hath two assistants: minde, and memorie. The minde is the storehouse and keeper of al manner of rules and principles. It may bee compared to a booke of law, in which are set down the penall statutes of the land. The dutie of it is to preferre and present to the conscience rules of diuine law whereby it is to giue iudgement.

memory giues euidence.

Memorie serues to bring to minde the particular actions which a man hath done or not done, that conscience may determine of them.

Now conscience assisted by these twain, proceedes in iudgement by a kinde of argumentation: an example whereof we may take from the conscience of a murtherer, thus:

Euerie murtherer is cursed, saith the mind:
Thou art a murtherer, saith conscience assisted by memorie:
ergo, *Thou art cursed*, saith conscience, & so giueth her sentence.

To proceede: Conscience giues iudgement either of thinges past or thinges to come.

§ 13. How many waies conscience giues iudgement.

Of thinges past two waies, either by accusing and condemning, or by excusing and absoluing. Rom. 2.15.

To *accuse* is an action of conscience giuing iudgement that this or that thing was euill done: and that still by reasoning on this manner:

Euery murther is sinne:
This thy action is murther:
ergo, *This thy action is a sinne.*

To *condemne* is another action of the conscience ioyned with the former, whereby it giueth iudgement that a man by this or that sinne hath deserued death, on this manner:

Euerie murtherer deserueth a double death:
Thou art a murtherer:
ergo, *Thou hast deserued a double death.*

These two actions are very forcible and terrible: for they are the *compunctions* and prickings that bee in the heart, Act. 2.37. they are the stripes as it were, of an yron rod, wherewith the heart of a man smiteth it selfe, 2. Sam. 24. 10. And by reason of them, conscience is compared to a worme that neuer dieth, but alwaies lies gnawing and grabbling, and pulling at the heart of man, Mark. 9. 24. and causeth more paine and anguish, then any disease in the world can doe.

The time when conscience performes these actions, is not before the sinne or in the act of sinning, but especially after the sinne is done and past. Reasons. I. Before a man sinneth, the deuill doth extenuate the fault and make sinne to bee no sinne. II. Corrupt affections doe for a time so blinde and ouercast iudgement, that it doth not see or at the least consider what is good or bad, till afterward.

Neither doth conscience accuse and condemne onely for the time present, but also long

long after a thing is done. The conſcience of Ioſephs brethren accuſed them 22. years after they had ſould him into Egypt Gen. 42, 21.

The effect of the accuſing and condemning conſcience, is to ſtirre vp ſundrie paſſions and motions in the heart, but ſpecially theſe fiue.

The firſt is *ſhame*, which is an affection of the heart, wherby a man is grieued and diſpleaſed with himſelf, that he hath done any euill; and this ſhame ſheweth it ſelfe by the riſing of the blood from the hart to the face.

Yet we muſt here remember that euen ſuch as haue the pardon of their ſinnes, & are not guiltie, may bee aſhamed and bluſh, Rom. 6, 21. *What fruite had yee in thoſe thinges, whereat now yee bluſh, or, bee aſhamed.* Yet for all this, euen thoſe which are moſt guiltie, may bee without all ſhame, Ier, 6, 15 *Were they aſhamed when they had committed abomination? nay, nay, they were not aſhamed, neither could they haue any ſhame*: becauſe they are growne to ſome great height in ſin. Eph, 4, 18.

The ſecond paſſion is *ſadnes* & ſorrow: cõmonly thought to be nothing elſe but *melancholie*: but betweene them twaine, there is great difference. Sorrowe, that comes by melancholy, ariſeth only of that humor annoying the bodie: but this other ſorrow ariſeth of a mans ſinnes, for which his conſcience accuſeth him. Melancholie may bee cured by phyſicke: this ſorrowe cannot be cured by any thing but by the blood of Chriſt.

The thirde is *feare*. in cauſing whereof conſcience is verie forcible. If a man had al the delights and pleaſures that heart can with, they cannot doe him any good if conſcience be guiltie. *Belſhazzar* whenhe was in the middeſt of al his delightes, and ſaw the hand writing vppon the wall; *his countenance changed, his thoughts troubled him, his ioynts looſed, and his knees ſmote together*, Dan, 5, 9. Yea the guiltie conſcience will make a man afraid, if he ſee but a worme peepe out of the grõund: or a ſillie creature goe croſſe his way; or if hee ſee but his owne ſhadow on a ſuddaine; or if he doe but forecaſt an euil with himſelfe Prou. 28, 1, *The wicked flyeth when no man purſueth him.*

Terrours of conſcience, which are more vehement, cauſe other paſſiõs in the body, as exceeding heat, like that which is in the fitte of an ague, the riſing of the entrals towards the mouth; and ſouning; as experience hath often ſhewed. And the writer of the booke of wiſdome ſaith truely, cap. 17, 10. *It is a feareful thing when malice is condemned by her own teſtimony, and a conſcience that is touched, doth euer forecaſt cruell things. For feare is nothing elſe, but the betraying of the ſuccours, that reaſon offereth, &c. they that did indure the* a *night that was intollerable, &c. ſometimes were troubled with monſtrous viſions, and ſometimes they ſwouned, as though their owne ſoules ſhould betray them: for a ſudden feare not looked for, came vpon them.*

a The darknes of Egypt.

The fourth is *deſperation*, whereby a man through the vehement and conſtant accuſation of his conſcience comes to bee out of al hope of the pardon of his ſinnes. This made Saul, Achitophel, and Iudas, to hang themſelues; this makes many in theſe dales to doe the like; as appeareth by the declarations of ſuch as haue been preuented, when they were about to hang or drõwne themſelues, or to cut their owne throates.

The laſt is a *perturbation* or diſquietneſſe of the whole man: wherby al the powers and faculties of the whole man are forth of order. Eſa. 57. 20. *The wicked is like the raging of the ſea that can not reſt, whoſe waters caſt vp mire and durt.*

Thus much of the two firſt actions of conſcience, which are to accuſe and condemne: the ſecond followeth to excuſe & abſolue.

The excuſe, is an action of the conſciẽce giuing iudgement that the thing is well done.

To abſolue; is an action of the conſcience giuing iudgement that a man is free and cleare from fault and ſo from puniſhment.

From theſe two actions ariſe ſome ſpeciall affections: 1. *boldnes* and *confidence*. Prou. 28. 1. *The righteous are bold as a lyon.* 11. *Ioy* and *reioycing*, 2, Cor, 1. 12, *Our reioycing is the teſtimonie of my conſcience, that in all ſimplicitie and godly purenes I haue had my converſation in the world.* Hence it is ſaide, that a good conſcience is a continuall feaſt.

Hitherto I haue ſpoken how conſcience giues iudgment of things done and paſt: now followeth hir iudgement of things to be done.

Conſcience giues iudgement of things to come, by foretelling, & (as it were) ſaying inwardly in the heart, that the thing

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may bee well done. Of this kind of iudgement euerie man may haue experience in himselfe, when hee is about to enterprise any businesse either good or bad.

By this we may see the goodnes of God to all men. If a man beeing to make an vnknowne iourney, should finde one that would goe with him and shewe him the way, and all the turnings thereof, he could not but take it for a point of curtesie. Well, we are pilgrims in this world, our life is our iourney: God also hath appointed our conscience to be our companion and guide, to shewvs what course we may take and what we may not.

And here it may bee noted, that in all things to be done, conscience is of great force and beares a great stroke. For *this is the beginning of a good worke, that the conscience first of all giue her iudgement truly, that the thing may bee done, and is acceptable to God.* Rom. 14. 23. *Whatsoeuer is not of faith*, that is, whatsoeuer is not don of a setled perswasion in iudgement and conscience out of Gods word, howsoeuer men iudge of it, *is sinne.* Againe; God regardes not the outward pompe of the action or the doer, but obedience and especially the obedience of the heart: therfore vnlesse the conscience first of all approue the thing to be good and agreeable to Gods wil, it can be nothing els but a sinne. And he that shal doe a thing, because it is good in his owne eyes, not knowing that God doth allow of it preferres himselfe before God, and disobeyes as the seruant that in his masters house will not doe his maisters will but his owne will.

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From this former rule ariseth three other: the first, *whatsoeuer is done with a doubting conscience is a sinne.* For example: some beleeuers in the Primitiue Church held, that stil after the ascension of Christ there remained a difference betweene meate and meate, and therefore it was a scruple to them to eate of sundrie kind of meates: now put the case, that by example they are drawne on to eate swines flesh; or some other thing which they thinke is forbidden; this done there is no question but they haue sinned, as Paul prooueth: Rom. 14. 14, *I knowe and am perswaded through the Lord Iesus, that there is nothing vncleane of it self: but vnto him that* iudgeth *any thing vncleane, it is vncleane*: and, v. 23 *He that doubteth, is condemned, if he eate, because he eateth not of faith.*

The second, *whatsoeuer thing is done in, or with an erronious conscience, it is a sinne.* For example: in the primitiue Church diuers of the gentiles held this errour, that fornication wes a thing indifferent, and therefore conscience tolde them that they might doe it; and yet neuertheless fornication in them was a sinne, because conscience erred in her iudgement & euill remaines euill, though conscience say the contrarie a thousand times.

Erronious cõscience bindeth so far forth, that if a man iudge a thing to be euill, though falsly and yet afterward doe it, he hath sinned and dishonoured god as much as in him lieth.

The third, *what is done against conscience though it erre and be deceiued, it is sinne in the doer.* Example. An Anabaptist holding it vtterly vnlawfull to sweare, is brought before a maiestrate; and vrged either through feare or some like cause, takes an oath and that against his owne conscience: now the question is, whether hee hath sinned or no? *Anſ.* He hath indeed sinned; not so much because he hath taken on oath, for that is the ordinance of God; but because he hath taken an oath in a bad manner, that is against his cõscience and therefore not in faith.

Thus it is manifest that conscience beares a great stroke in all things that are to be said or done. And here by wee are aduertised of many things. First, if a thing done without good direction of conscience be a sin, then much more that which is done without good direction of Gods word, is a flat sin: for without direction of gods word, conscience can giue no good direction. And if god will hold that for a sinne which is done without direction of his word; then no doubt gods word ministers sufficient direction for all action, whatsoeuer: so as if a man bee but to receiue a morsell of bread into his mouth, it can so farre forth direct him, that in doing of it, he shal be able to please god. If this were not true, mans case were most miserable: For then wee should sinne in manifolde actions, and that without remedie. And here by the Word, I meane nothing but the Scriptures of the olde and new testament, which coutaine in themselues sufficient direction for all actions. As for the lawe of nature, thought it affoarde indeede some direction; yet it is corrupt, imperfect, vncerten: & whatsoeuer is right and good therein, is contained in the written worde of God. And as for the best vnwritten traditiõs, let all the Papists in the world answere if they can, how I may in conscience be perswaded that they are the word of god. If they say that the auncient fathers of the Primitiue Church auouch

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in their writings that they are Apoſtolicall traditions; I anſwer againe, howe ſhall I know and be certen in conſcience that the fathers ſubiect to errour, in ſaying ſo, haue not erred.

Againe wee learne hence, that a good intention is not ſufficient to make a good work, vnles withal conſcience giue iudgement that God doth approoue the action. This ſhewes the ignorance of our people that when as, in their dealings they runn vpon a good meaning, then alwaies they thinke they doe well and pleaſe God.

Thirdly, hence it appeares that all things deuiſed by man for the worſhip of God, are flat ſinnes; becauſe conſcience cannot ſay of them that they pleaſe God. Eſa. 29. 13. Mark. 7. 7.

Laſtly we learne here that ignorance of Gods wil and word, is a dangerous thing, and makes the life of man to abound, yea to flowe with a ſea of offences againſt God. Men commonly thinke that if they keepe themſelues from periurie, blaſphemie, murther, theft, whoredome, all is well with them: but the truth is, that ſo long as they liue in ignorance, they want right and true direction of conſcien ce out of Gods word, and therefore their beſt actions are ſinnes, euen their eating and drinking, their ſleeping and waking, their buying and ſelling, their ſpeech and ſilence, yea their praying and ſeruing of God. For they doe theſe actions either of cuſtome, or example, or neceſſity, as beaſts doe, and not of faith: becauſe they know not Gods wil touching things to be done or left vndone. The conſideration of this point ſhould make euerie man moſt carefull to ſeeke for knowledge of Gods word and daily to increaſe in it, that he may in all his affaires haue Gods lawes to be the men of his counſell, Pſal. 119. 24. that he may giue heed to them as to the light ſhining in a darke place, 2. Pet. 1. 19. that hee may ſay with Peter, when Chriſt commanded him to launch foorth into the deepe, and to caſt forth his nette: *Lord wee haue beene all night, and haue catched nothing: yet* in thy word *will I lette downe my nette.* Luk. 5. 5.

CHAP. III.

Of the kindes of conſcience: and of conſcience regenerate.

COnſcience is either good or badde. Good conſcience is that which rightly according to Gods word, excuſeth and comforteth. For the excellency, goodnes and dignitie of conſcience, ſtands not in accuſing, but in excuſing. And by doing any ſinne whatſoeuer to giue any occaſion to the conſcience to accuſe and condemne, is to wounde it and to offend it. Thus Paul ſayth that the Corinthians wounded the conſciences of their weake brethren, when they vſed their libertie as an occaſion of offence to them, 1. Cor. 8. 9. 12. Againe he calleth a good cõſcience, a conſcience without offence, that is, which hath no ſtoppe or impediment to hinder it from excuſing. Act. 24. 19.

Good conſcience, is either good by creation or regeneration.

Good by creation was the conſcience of Adam, which in the eſtate of innocencie did onely excuſe and could not accuſe him for any thing: though it may be, an aptnes to accuſe was not wanting, if afterward an occaſion ſhould be offered. And hence we haue further direction to conſider what a good conſcience is namely ſuch an one as by the order ſet downe in the creation, excuſeth onely without accuſing. Yea to accuſe is a * defect in true conſcience, following after the firſt ceation. For naturally there is no agreement and harmonie betweene the parts and the whole: but if the conſcience ſhould naturally accuſe there ſhould be a diſſent & diſagreement and diuiſion betweene the cõſcience and the man himſelfe.

* In reſpect of the excellent eſtate in which man was created.

Regenerate conſcience is that which beeing corrupt by nature, is renewed and purged by faith in the blood of Chriſt. For to the regenerating of the cõſciẽce, there is required a conuerſion or change; becauſe by nature all mens conſciences ſince the fall are euill, and none are good but by grace. The inſtrument ſeruing to make this change is faith. Act. 15. 19. *Faith purifieth the hart.* The meritorious cauſe is the blood of Chriſt. Hebr. 9, 14. *How much more ſhall the blood of Chriſt, &c. purge your conſcience from dead workes to ſerue the liuing God.*

The propertie of regenerate conſcience is twofold: Chriſtian libertie, & Certentie of ſaluatiõ. Becauſe both theſe haue their place, and not in the outward man, but in the ſpirit and conſcience.

Chriſtian libertie, is a ſpirituall and holy freedome purchaſed by Chriſt. 1 Of Chriſtian libertie.

I ſay, it is *ſpirituall*, firſt to put a difference betweene it and ciuill libertie, which ſtands in outward and bodilie freedomes

domes and priuiledges: secondly, to confute the Iewes, that looke for earthly liberty by Christ: and the Anabaptists, who imagine a freedome, from all authoritie of Magistrates in the kingdome of Christ.

Againe, I say it is an holy freedome, to confute the Libertines, who thinke that by the death of Christ they haue libertie to liue as they list.

Lastly, I say it is *purchased by Christ*, to shew the authoritie therof. Gal. 5.1. *Stand fast in the liberty wherewith Christ hath made you free.* And to confute the Papists, whose doctrine in effect is thus much, that this libertie is procured indeede by Christ, but is continued partly by Christ, & partly by the man himselfe.

Christian libertie hath three partes.

The first is freedome from the iustification of the morall law. For hee that is a member of Christ, is not bound in conscience to bring the perfect righteousnes of the law in his owne person for his iustification before God. Gal. 5.1. with v. 3

Hence it followeth, that he that is a Christian, is likewise freed from the curse and condemnation of the law Rom. 8.1. *There is no condemnation to them that are in Christ.* Gal. 3.13. *Christ hath redeemed vs from the curse of the law, when he was made a curse for vs.*

By this first part of Christian libertie, it appeares that there cannot be any iustification of a sinner by workes of grace before God. For he that will be iustified but by one worke, *is debter to the whole law*, Gal. 5.3. but no man that is a member of Christ is debter to the whole law; for his liberty is to be free in that point: therefore no man is iustified so much as by one worke of his owne.

The second part, is freedome from the rigour of the law, which exacteth perfect obedience and condemneth all imperfection. Rom. 6.14. *Sinne hath no more dominion ouer you: for ye are not vnder the lawe, but vnder grace.* 1. Ioh. 5.3. *This is the loue of God, that we keepe his commandements: and his commandements are not grieuous.*

Hence it followeth, that God will accept of our imperfect obedience, if it bee sincere: yea he accepts, the will, desire, and indeauour to obey for obedience it selfe. Malach. 3.17. *And I will spare them as a man spareth his owne sonne that serueth him.*

The third part is, that the conscience is freed from the bond of the ceremoniall law. Gal. 3.25. *But after that faith is come we are no more vnder a schoolemaster.* Eph. 2.15. *And hath broken the stoppe of the partition wall, in abrogating through his flesh, the law of commandements which standeth in ordinances.* Colos. 2.14. *And hath put out the hand-writing of ordinances which was against vs.* v. 16. *Let no man therefore condemne you in meate and drinke, or in respect of any holy day, or of the new moone, &c.*

Hence it followeth, that all Christians may freely without scruple of conscience, vse all things indifferent, so it be the manner of vsing them be good.

And first, when I say that all may vse them, I vnderstand a twofold vse; naturall, and spirituall.

The naturall vse, is either to releeue our necessities, or for honest delight. Thus the Psalmist saith, that God giues not onely bread to strengthen the heart of man, but also wine to make glad the heart, and oyle to make the face to shine, Psal. 104.15. and God hath put into his creatures infinite varieties of colours, sauours, tasts, & forms, to this ende that men might take delight in them. Hence it followes, that *Recreation* is lawfull, and a part of Christian libertie, if it be well vsed. By *recreation*, I vnderstand exercises and sports seruing to refresh either the bodie or the minde: and that they may be well vsed, two rules especially must be remembred. The first, that *lawfull recreation* stands onely in the vse of things indifferent. For if the thinges bee commanded by God, there is no sporting in them; or if they be forbidden, there is no vsing of them at all. Vpon this ground, sundrie kinds of recreation are to be neglected. As I. the dauncing commonly vsed in these dayes, in which men and women, young men and maides, all mixed together, daunce to the sound of the instrument or voice in time and measure, with many wanton gestures, & that in solemne meetings after great feasts. This exercise cannot be numbred among things indifferent: for experience sheweth, that it hath beene vsually either a fruit or a follower of great wickednes, as idolatrie, fornication, drunkennesse: hereupon, one well compared it to a * circle, whose center was the diuell. Againe, if we must giue an account of euerie idle word, then also of euerie idle gesture and pace: and what account can be giuen of these paces backward and forward, of caprings, iumps, gambols, turnings, with many other frisks of lightnes and vanitie, more beseeming goates and apes,

* Tripudium est circulus cuius centrum Diabolus.

apes, of whome they are commonly vſed, then men. Whereas Salomon eſteemed laughter as madneſſe, he would (no doubt) haue condemned our common laſtiuious dauncing much more for madneſſe, laughter beeing but the leaſt part of it. II. Dicing, which is preciſely the caſting of a lotte, not to be vſed at our pleaſures, but in matters of weight and importance. And of this kinde are all games, the ground whereof are not the ſleight of mans witte, but lotte alone. III. Plaies and enterludes, that ſtand in the repreſentation of the vices and miſdemeanour of the world. For if it be not lawfull to name vices, vnleſſe it bee in the way of diſlike, Eph. 5. 3. much leſſe is it warrantable to geſture and repreſent vice in the way of recreation and delight. The ſecond rule is, that recreation muſt be ſparing, moderate, and lawfull vſe of things indifferēt, according to the rules
b following.

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The ſpirituall vſe is when wee take occaſion by the creatures to meditate and ſpeake of heauenly thinges: as, vpon the ſight of the vine and the branches thereof, to conſider the miſticall coniunction betweene Chriſt and his Church: by the ſight of the rainebow to thinke of the promiſe of God of not drowning the worlde by waters: and by any thing that befalls, to take occaſion to conſider in it the wiſdome, goodnes, iuſtice, mercy, prouidence of God &c.

I adde further, that things indifferent; as bondage, outward libertie, riches, pouerty, ſingle eſtate, mariage, meate, drinke, apparell, buildings, may be vſed *freely*, becauſe they are neither commanded by God nor forbidden: and in themſelues conſidered, they may be vſed or not vſed without breach of conſcience.

The right manner of vſing them, is to ſanctifie them by the word and praier, 1. Tim. 4. 3. 4. and not onely ſome of them, but the vſe of them all. Meate, drinke, and marriage are thus to bee ſanctified, as the place before noted declareth. Paule ſanctified his iourney on this manner, Act. 21. 5. And the Iewes were commanded to dedicate their houſes at the firſt entrance, Deut. 20. 5. By this dedication wee may well vnderſtand not onely the letting of the houſe, or the prouiding of a tenant, but alſo the ſanctifying of it by inuocation of Gods name, that by his bleſſing the place with the roomes therof might ſerue for their benefit and comfort. And on this maner to bleſſe our dwelling places when we firſt enter into them, is the beſt way that can be to preſerue them from the caſualties of fire within, and lightening from heauen, and from the annoyance and moleſtation of euill ſpirits, and other iudgements of God.

Things indifferent are ſanctified by Gods word, becauſe it ſhewes what things we may vſe, and what things we may not: and if we may vſe them, in what manner it is to be done. And to this purpoſe the Scripture affoards foure rules.

The firſt, that all things muſt be done to Gods glorie, 1. Cor. 10. 31. *Whether ye eate or drinke, or whatſoeuer ye doe, doe all to the glory of God.* And that this may bee performed, thinges indifferent muſt bee vſed as ſignes and tables, in which we may ſhew forth the graces and vertues that God hath wrought in the heart. For example: we muſt ſo make our apparell both for matter and faſhion, and ſo weare it, that it may in ſome ſort ſet forth to the beholder our modeſtie, ſobrietie, frugalitie, humilitie, &c. that hereby he may be occaſioned to ſay, behold a graue, ſober, modeſt perſon: and ſo of the reſt. And the common ſinne of this time is, that meate, drinke, apparell, buildings are vſed as banners diſplaied to ſet forth to the worlde, mans riot, exceſſe and pride of heart.

The ſecond. Wee muſt ſuffer our ſelues lawfully to be limitted & reſtrained in the ouermuch or ouercommon vſe of thinges indifferent. I ſay the ouercommon vſe, becauſe it is not Gods will vtterly and abſolutely to barre vs of the vſe of ſuch things. Now the reſtrainers of our vſe, are two; the firſt is the law of charitie. For as charitie giues place to pietie, ſo Chriſtian libertie in the vſe of outward thinges, giues place to charitie. And the law of charitie is, that we ſhold not vſe things indifferent to the hurt or offence of our brother. 1. Cor. 8. 13.

Queſt. Whether may a man vſe his libertie before ſuch as are weake, and not yet perſwaded for their liberty. *Anſ.* Some are weake of ſimple ignorance, or becauſe they haue been deceiued by the abuſe of long cuſtome: and yet are willing to be reformed. And before ſuch wee muſt abſtaine, leaſt by example we draw them to ſinne by giuing occaſion to them of doing that whereof they doubt. Againe ſome are weake vpon affected ignorance or of malice, and in the preſence of ſuch wee neede

not abstaine. Vpon this ground Paul who circumcised Timothie would not circumcise Titus.

The second restrainer, is the wholsome lawes of men, whether Ciuill or Ecclesiasticall. For howsoeuer things indifferent, after the law is once made of them, remain still indifferent in themselues: yet obedience to the law is necessarie, and that for conscience sake. Act. 15:28.

The third. We must vse things indifferent so far forth as they shall further vs in godlines. For we ought to doe all things not onlie to the edification of others, but also of our owne selues. And therefore it is a flat abuse of Christian libertie, for men so to pamper their bodies with meate & drinke, that thereby they disable themselues to heare gods word, to pray, to giue good counsell, to doe the ordinary works of their callings.

The fourth. Things indifferent must bee vsed within compasse of our callings, that is, according to our abilitie, degree, state, and condition of life. And it is a common abuse of the libertie in our daies, that the meane man will be in meate, drinke, apparrell, building as the gentleman; the gentleman as the knight; the knight as the Lord or Earle.

Now then things indifferent are sanctified to vs by the word, when our cōsciences are resolued out of the word that we may vse them, so it bee in the manner before named, and according to the rules here set downe.

They are sanctified by praier, when we craue at Gods hāds the right vse of them; and hauing obtayned the same, giue him thanks therefore. Coloss. 3.17. *Whatsoeuer ye doe in word or deede, doe all in the name of our Lord Iesus giuing thankes to God the father by him.*

Thus much of Christian libertie, by which we are admonished of sundrie duties: I. to labour to become good members of Christ, of what estate or condition so euer we be. The liberty of the city of Rome made not onely Romanes borne but euen the men of other countries seek to be citizens thereof. Act. 22,28. The priuiledges of the Iewes in Persia made many become Iewes. Hest. 8.17. O then, much more should the spirituall libertie of conscience purchased by the blood of Christ, mooue vs to seeke for the kingdome of heauen, & that wee might become good members thereof. II. Againe by this wee are taught to study, learne and loue the Scriptures, in which our liberties are recorded. We make account of our charters whereby we hold our earthly libertis, yea we gladly read thē and acquaint our selues with them: what a shame then will it bee for vs, to make no more account of the word of God that is the law of spiritual libertie. Iam. 2,16. III. Lastly wee are aduertised most hartilie to obey & serue God according to his word, for that is the ende of their libertie: the seruant doth all his busines more cheerefully, in the hope and expectation he hath of libertie. Againe our libertie most of all appeares in our seruice and obedience; because the seruice of God is perfect freedome: as on the contrarie in the disobedience of Gods commandements, stands our spirituall bondage.

§ 2. Of certentie of saluation.

The second propertie of conscience is an infallible certentie of the pardon of sinne and life euerlasting. That this point may be cleared, I will handle the question betweene vs and Papists touching the certentie of saluation. And that I may proceede in order, wee must distinguish the kinds of certentie First of all, Certaintie is either Vnfallible or Coniecturall. Vnfallible, wherein a man is neuer disappointed. Coniecturall, which is not so euident, because it is grounded onelie vppon likelihoodes. The second all Papists graunt, but the first they deny in the matter of saluation. Againe, certentie is either of faith, or experimentall, which Papists call *morall*. Certainty of faith, is wherby any thing is certenly beleeued: and it is either generall or speciall. General certaintie, is to beleeue assuredly that the worde of God is truth it selfe, and this both wee and Papists allow. Speciall certentie is by faith to aplie the promise of saluation to our selues, and to beleeue without doubt, that remission of sinnes by Christ and life euerlasting belong vnto vs. This kind of certentie wee hold and maintaine, and Papists with one consent denie it; acknowledging no assurance but by hope. *Morall* certentie is that which proceeds from sanctification and good workes, as signes and tokens of true faith. This wee both allow, yet with some difference. For they esteeme all certentie that comes by workes to bee vncerten and often to deceiue: but we doe otherwise, if the works be done in vpright nes of heart.

The question then is, whether a man in this life maye ordinarily without reuelation,

tion, be vnfallibly certen of his owne saluation, first of all and principally by faith, and then secondly by such workes as are vnseparable cõpanions of faith. Wee hold this for a cleare and euident principle of the word of God, and contrariwise the Papists denie it wholly. I will therefore proove the truth by some few arguments, and then answer the common obiections.

Arg.1. That which the spirit of God doth first of all testifie in the heart & conscience of any man, and then afterward fully confirme, is to bee beleeued of the same man as vnfallibly certen: but the spirit of God first of all doth testifie to some men, namely true beleeuers, that they are the sonnes of God: & afterward confirmes the same vnto them. Therefore men are vnfallibly to beleeue their own adoption. Now that the spirit of God doth giue this testimonie to the conscience of man, the Scripture is more then plaine. Roma. 8, 15. *Ye haue receiued the spirit of adoption whereby we crie, Abba, father. The same Spirit beareth witnesse with our spirit, that we are the sonnes of God.* Answer is made, that this testimonie of the spirit is giuen only by an experiment or feeling of an inward delight or peace, which breedes in vs not an infallible but a coniecturall certentie. And I answer againe that this exposition is flat against the next. For the Spirit of adoption is said here not to make vs to thinke or speake, but to crie *Abba, father*: and crying to God as to a father argues courage, confidence, and boldnes. Againe the same spirit of adoption is opposed to the *spirit of bondage* causing *feare*: & therfore it must needes be a Spirit giuing assurance of libertie, and by that meanes driuing away distrustfull feares. And the ende, no doubt why the holy Ghost comes into the heart as a witnes of adoption is, that the truth in this case hidden and therefore doubtfull, might be cleared and made manifest. If god himself hath appointed that a doubtfull truth among men, shall bee confirmed and put out of doubt by the mouth of two or three witnesses, it is absurd to think that the testimonie of God himselfe knowing all things and taking vppon him to bee a witnesse, should bee coniecturall. Saint Bernard had learned better diuinitie, when he said. *Who is iust, but he that being loued of God, returnes loue to him againe? which is not done but by the spirit of God* a reuealing by faith *vnto man the eternall purpose of God concerning his salnation in time to come: which reuelation vndoubtedly is nothing else but an infusion of spirituall grace: by which, whilest the deedes of the flesh are mortified, the man is prepared to the kingdome of GOD, receiuing withall that whereby hee may presume that he is loued and loue againe.*

Bernard ep. 107.

I Marke it well.

Furthermore that the Spirit of God doth not onely perswade men of their adoption but also confirme the same vnto them, it is most manifest. Eph. 4. 30. *Grieue not the Spirit whereby ye are sealed vp to the day of redemption*. and 1. v. 13. *After ye beleeued, ye were sealed with the spirit of promise which is the earnest of our inheritance.* 2. Cor. 1 21. *It is God that hath sealed vs & giuen vs the earnest of his spirit in our hearts.* Here the wordes of *sealing* and *earnest*, are to be considered. For thinges that passe too and fro among men, though they be in question, yet when the seale is put too, they are made out of doubt: and therefore when God by his spirit is said to seale the promise in the heart of euery particular beleeuer, it signifieth that hee giues vnto them euident assurance that the promise of life belongs vnto them. And the giuing of earnest is an vnfallible token vnto him that receiueth it, and the bargaine is ratified, and that he shal receiue the things agreed vpon. And it were a great dishonour vnto God, to thinke that the earnest of his owne Spirit giuen vnto vs, should be an euidence of eternall life, not vnfallible but coniecturall.

Arg.2. The faith of the Elect or sauing faith it is a *certen* perswasion & a *particular* perswasion of remission of sinne and life euerlasting. Touching the first of these twaine, namely that faith is a certen perswasion, yea that certentie is of the nature of faith it appeares by expresse testimonie of Scripture. Matth. 14. 31. *O thou of little faith, why hast thou doubted?* and 21. v. 21. *If ye haue faith, and doubted not.* Iam. 1. 6. *Let him aske in faith, and wauer not: for hee that waureth is like a waue of the sea, tost of wind, and carried away.* Romans. 4. 20. *Neither did he doubt of the promise of God through vnbeleefe, but was strengthened in faith.* I will not stand lõger on this point which is not denied of any.

Touching the second part of my reasõ, that faith is a particular perswasion applying things beleeued: I prooue it thus. The propertie of faith is to receiue the promise, Gal. 3. 14. and the thing promised which is Christ with his spirit. Iohn. 1. 12. Nowe Christ is receiued by a particular

application, as will appeare if wee doe but marke the ende and vse of the ministery of the word & of the Sacraments. For when God giues any blessing to man, it is to be receiued by man as God giueth it. Nowe God giues Christ or at the least offereth him not generally to mankind, but to the seuerall and particular members of the Church. In the Lords Supper, as in euery sacrament, there is a relation or analogie betweene the outward signes & the things signified. The action of the minister giuing the bread and wine to the handes of particular communicants, representeth Gods action in giuing Christ with his benefits to the same particular communicants. Againe the action of receiuing the bread and wine particularly, representeth an other spirituall action of the beleeuing heart which applieth Christ vnto it selfe for the pardon of sinne and life euerlasting. Papists yeeld not this: yet if they refuse to maintaine this analogie, they ouerturne the sacrament and dissent from antiquitie. Augustine saith *The bodie of Christ is ascended into heauen: some may answer and say, How shall I hold him beeing absent? how shall I reach vp mine hand to heauen that I may lay hold of him sitting there? Send vp thy faith, and thou hast laid hold of him.* And what is more common then an other saying of his: *What meanest thou to prepare thy bellie and teeth, Beleeue and thou hast eaten.* Againe Eph. 3. 12 Paul saith, *By Christ wee haue boldnes and entrance with confidence by faith in him.* In which wordes are set downe two notable effects and fruits of faith: boldnes, and confidence. Boldnes is, when a poore sinner dare come into the presence of God, not being terrified with the threatnings of the law, nor with the consideration of his owne vnworthinesse, nor with the manifold assaults of the diuell: and it is more then certentie of Gods fauour. Nowe whereas Papists answer that this libertie or boldnes in comming vnto God, proceedes of a generall faith, they are farre wide. It is not possible that a generall perswasion of the goodnes and truth of God, and of his mercie in Christ, should breed confidence and bouldnes in the heart of a guiltie sinner and no example can bee brought thereof. This general faith cõcerning the articles of our beleefe, was no doubt in Caine, Saul, Achitophell, Iudas, yea in the diuell himselfe: and yet they despaired and some of them made awaye themselues: and the diuill for all this faith trembleth before God. Wherefore that faith which is the roote of these excellent vertues of boldnes and confidence, must needes be a speciall faith, that is, a large and plentifull perswasion of the pardon of a mans owne sinnes and of life euerlasting. Againe Heb. 11. 1. faith is called *hypostasis*, that is, a substance or subsistence of things hoped for: where faith in the matter of our saluation and other like things, is made to goe beyond hope: for hope waites for thinges to come till they haue a beeing in the person hoping, but faith in present giues a subsisting or beeing vnto them. This can not bee that generall faith (of Papists teamed Catholicke) for it comes short of the hope, but it must needs be a speciall faith that makes vs vndoubtedly beleeue our owne election, adoption, iustification, and saluation by Christ. And to this purpose haue some of the fathers said excellent wel, Augustin saith, *I demaund of thee, O sinner, doest thou beleeue Christ or no? thou saiest, I beleeue.* Aug. de verb. dom. serm. 7. *What beleeuest thou? that he can freely forgiue thee all thy sinnes. Then hast that which thou hast beleeued.* Ambrose saith, *This is a thing ordained of God, that he which beleeueth in Christ should be saued without any works, by faith alone freely receiuing remission of sinnes.* And with Ambrose I ioyne the testimonie of Hesichius vppon Leuiticus, who saith *God pitying mankind when he saw it disabled for the fulfilling of the workes of the law, willed that a man should be saued by grace without the workes of the law. And grace proceeding of mercie is apprehended by faith alone without workes.* Whereas in the two last testimonies, faith is opposed generally to all workes, and is withall said to apprehend and receiue, yea alone to apprehend and receiue grace and remission of sinnes, they can not be vnderstood of a generall but of a speciall applying faith. Bernard hath these words. *If thou beleeuest that thy sinnes can not be blotted out but by him against whome thou hast sinned, thou dost well; but goe yet further, and beleeue that hee pardoneth thy sins. This is the testimony which the holie Ghost giueth in our harts, saying, Thy sins are forgiuen thee. For so the Apostle thinketh that a man is iustified freely by faith.* Papists beeing much choked with this place make answer that *S. Bernard* doth not say that we must beleeue the pardõ of our sins absolutely without respect of works, but that he requires the cõditiõ of our cõuersation and

Augustin. tract. 50. in Ioh.

Ambros. 1. Cor. 1.

Hesich. in Levit.

Bernard serm. 1. de Annun. Mar.

and repentance, as ſignes whereby this perſwaſion is wrought. I anſwer againe that hee auoucheth plainely the generall faith whereby the pointes of religion are beleeued, to bee but a beginning or rudiment of faith, and therefore not ſufficient vnleſſe wee goe further and applie the grace of God to our ſelues by faith ſimply without reſpect of any condition performed on mans part. Indeede I graunt that the truth of conuerſion and other workes are by him mentioned afterward, but that was for this ende to ſhew how any man may haue a ſenſible & euident experience by workes as fruits of the pardon of his owne ſinnes and life euerlaſting, which he beleeueth.

*Arg.*3. S. Iohn penned his firſt epiſtle that hee might ſhew vnto the Church of God a way how they might ordinarilie & fully be aſſured of the loue of God and of eternall life: and therefore hee affoardeth vs many pregnant teſtimonies for this purpoſe. 1. Ioh. 2. 3. *And by this* wee know *that we haue known him, if we keepe his commandements*. and v. 5. *He which keepeth his word, in him is the loue of God truly accompliſhed: by this* we know *that we are in him.* chap. 3, 10. *By this* are manifeſt *the children of God and the children of the diuell.* and ver. 19. *by this* we know *that we are of the truth, and before him wee ſhall make our hearts confident.* chap. 4. 13. *By this* we know *that wee dwell in him and he in vs, becauſe he hath giuen vs of his Spirit*. chap. 5. 2. *By this* we know *that wee loue the ſonnes of God, when we loue God and keepe his commandements*. ver. 13. *I haue written theſe thinges vnto you which beleeue in the name of the Sonne of God, that* ye may know *that you haue life eternal.* To theſe teſtimonies, firſt of all anſwer is made, that none of them dooe neceſſarily implie a certentie of diuine faith; becauſe we are ſaid to knowe the thinges which we learne by coniectures. Behold a ſilly and poore ſhift. Saint Iohn ſaith, ch. 1. 4. *Theſe thinges we write vnto you that your ioy may be full.* Now it is but an vncerten ioy that riſeth by coniecturall knowlege. Againe this knowledge brings forth *confidence and boldnes euen before God.* c. 3. v. 19. 21. & therefore it cannot but include an infallible certentie. And to put it out of queſtion that the knowledge here mentioned is the knowledge of diuine faith, or as infallible as it is or can bee, it is added, chap. 4. 16. *And we haue knowne and beleeued the loue which God hath towards vs.* Secondly it is anſwered, that al theſe ſpeeches are generall and not concerning particular men: but it is falſe: for when Saint Iohn ſaith (*we know*) he ſpeakes of himſelfe and includes the reſt of the Church in the ſame condition with himſelfe. Now hee himſelfe was fully aſſured of his owne ſaluation For Chriſt a little before his departure out of the world, did comfort all his diſciples partly by renewing the promiſe of life euerlaſting and of the preſence of his ſpirit vnto them; & partly by praying vnto the Father for their finall preſeruation: ſo as they could bee fully reſolued of their happie eſtate both in this life and in the life to come.

*Arg.*4. Abrahams faith was a full perſwaſion whereby hee applied the promiſe vnto himſelfe. Rom. 4. 21. And this faith of his is an example propounded vnto vs according to which wee are to beleeue: and therefore he is called the *father of the faithfull* v. 16. and Paul hauing ſet downe the nature and effects of this faith, ſaith, *It was written not onely for him but alſo for vs which beleeue.* v. 22. It it obiected that Abrahams faith was not of ſaluation, but it concerned his iſſue in his old age, as Paul ſaith. Rom. 4. 18. *Abraham aboue hope beleeued that hee ſhould bee the father of many nations: according to that which was ſpoken, So ſhall thy ſeede be.* *Anſ.* Wee muſt diſtinguiſh the obiect of faith, which is either *principall* or *leſſe principall*. Principall, is alwaies Chriſt with his benefits: leſſe principall, are other leſſe and particular benefits obtained by Chriſt. As of Abrahams faith the obiect leſſe principall was a carnall ſeede or iſſue: and the principall obiect moſt of all reſpected as the foundation of all other bleſſings, was the bleſſed ſeede Chriſt Ieſus. Galat. 3. 16. *To Abraham and his ſeede were the promiſes made. He ſaith not, And to the ſeedes, as of many: but, & to thy ſeede, as of one, which is Chriſt.* & v. 29 *If yee be Chriſts then Abrahams ſeede.* Thus it is plaine that iſſue was neither promiſed nor deſired but with reſpect to Chriſt, who could not haue deſcēded of Abrahā, if he had beene wholly without ſeede.

Hauing thus alleaged ſome arguments for the truth, I come now to conſider the obiections of the Papiſts. *Obiect.* I. Iob beeing a righteous man wanted certentie of grace in himſelf, Iob. 9. 20. *If I would iuſtifie my ſelfe, mine owne mouth ſhal condemne me: if I would be perfect, he ſhall iudge me wicked: though I were perfect, yet my ſoule*

shall not know it. Again, v. 25. I, *am afraid of all my works, knowing that thou wilt not iudge me innocent.* *Ans.* Bildad in the former chapter extolled the iustice of God: and Iob in this chapter giues assēt thereto, saying. v. 2. *I know verely it is so*: and he likewise spends the whole chapter in magnifying the iustice of God: and hauing propounded this ende of his speech, hee doth not speake of himselfe and his owne estate simply, as it is cōsidered in it selfe: but as hee esteemed himselfe beeing compared with God especially then when he entreth into a straight examination of his creature. And so must the speech be vnderstood, *If I were perfect, my soule should not know it*, that is I will not acknowledge or stand vpon any righteousnesse of mine owne, when God shall enter into iudgement with me. And thus much the very elect angels beeing in possession of heauen, and therefore hauing more then assurance thereof, cannot but say, when they are compared with God. Againe, the words according to the originall, are commonly of all and so may well bee translated thus, *Am I perfect?* I *know not my soule*, I *abhorre my life*: that is, if I thinke my selfe perfect, I haue no respect of mine owne soule: or thus, I am perfect in respect of you and I know not my soule, and I abhorre my life, namely in respect of mine owne vprightnesse. And the other place is thus to bee translated I *feare all my sorrowes*, and not all my works: for this is flat against the Hebrew text, and Popish translatours themselues follow it not.

b Thus Hierome vnderstands the chapter.

Obiect. 2. Eccles. 9. *Man knowes not whether he be worthie of loue or hatred. For all things are kept vncerten till the time to come.* *Answ.* First I say, the translation is not right: the wordes are thus in the Hebrew and the Seuentie. *No man knoweth loue or hatred, all things are before them.* As for these wordes (*all things are kept vncerten till the time to come*) are thrust into the text by head and shoulders: and Hierome hath them not. Secondly I answer that the holy Ghost doth not denie simply the knowledge of Gods loue or hatred, as though there could be no certen assurance of it in this life. If we vnderstand the wordes thus then the argument of the holy Ghost must be framed on this manner: If loue or hatred were to be knowne, then it must be known by the outward blessinges of God: but it cannot be knowne by the outward blessings of God, for all things come alike to all: therefore loue and hatred cannot be knowne. The proposition is false. For loue may be knowne other waies then by outward benefits: and therefore the reason is not meete to be ascribed to the spirit of truth. Wherefore the true and proper sense of the words, is, that loue or hatred cannot bee iudged or discerned by outward blessings of God. Saint Bernard speakes of this text on this manner, that no mans knowes loue or hatred, namely by him: yet that God giues most certen testimonies thereof to men vppon earth. And *serm. 5. de Dedic.* his words are these: *Who knowes if he bee worthie loue or hatred? who knowes the mind of the Lord? Here both faith and truth must needes helpe vs, that, that which is hidden in the heart of the father, may be reuealed vnto vs by the spirit: and his spirit giuing testimonie perswades our spirit, that we are the sonnes of God: and this perswasion is caused by his calling, and iustifying vs freely by faith.* And S. Hierome (though commonly abused to the contrarie) saith no more but that men cannot know loue or hatred by the present afflictions which they suffer, because they know not whether they suffer thē for trial or punnishmēt

Bern. serm de octav. paschæ.

Hierome on this place.

Obiect. 3. 1. Cor. 4. I *iudge not my selfe, I know nothing by my selfe.* Here Paul as not beeing priuie to his owne estate, refuseth to giue any iudgement of his righteousnes *Ans.* It is manifest by the words of this epistle, that certain in Corinth, boldly more then wisely, censured the Apostles ministerie and withall disgraced it in respect of the ministerie of other teachers. Therefore Paul in this chapter goes about to make an Apologie for it, speaking nothing of his owne person and the estate thereof before God, but onely of his ministerie and the excellency thereof. And this is the iudgement of Theodoret, Aquinas, and Lira vpon this text. And when hee saith, *I iudge not my selfe*, his meaning is I take not vpon me to iudge of what value and price my ministerie is before God in respect of the ministerie of this or that man: but I leaue all to God. Here then Paul refuseth onely to giue iudgement of the excellencie of his owne ministerie, and in other causes hee refuseth not to iudge himselfe, as when hee saide, I *haue fought a good fight, I haue kept the faith, henceforth is laid vp for me the crowne of righteousnesse which the Lord the righteous iudge shall giue me.* 2. Tim. 4. 8. And Chrysostome on this place saith, that Paul refused to iudge himselfe

not

not ſimply, but onely for this ende, that he might reſtraine others, & teach them modeſty. And where Paul ſaith, *I know nothing by my ſelfe*, the ſpeech is not generall, but muſt be vnderſtood of negligences and offences in the compaſſe of his miniſterie. For hee was priuie to himſelfe that in ſimplicitie and godly pureneſſe, hee had his conuerſation in the world, 2. Cor. 1. 12. & he knewe this by himſelfe, that nothing ſhould ſeuer him from the loue of God in Chriſt. Rom. 8. 38.

Obiect. 4. That wee may be iuſtified there is ſomewhat required in vs, namely faith and repentance: and where theſe are wanting, a man cannot be iuſtified. Nowe no man can be certaine by the certainetie of faith that he repents of his ſinnes with all his heart, & that he hath ſuch a faith, as Gods requires at our handes, conſidering there is no teſtimonie in the word, of our faith and repentance in particular. Therefore no man can be certaine by certaintie of faith, that his ſinnes are pardoned. *Anſ.* It is not neceſſarie that any man ſhould be certaine by faith, of his faith and repentance; becauſe faith is onely of ſuch things as are preſent, whereas faith and repentance are truely preſent in all that truelie beleeue and repent, it ſhall be ſufficient if a man may any way bee vnfallibly certaine that he hath them. And though ſome men falſely perſwade themſelues that they beleeue, yet hee that hath true faith indeede knowes that he hath true faith; euen as certainely as he that vnderſtands, that hee vnderſtands. Paul ſaith to the Corinthians *proue your ſelues whether yee bee in the faith or no. 2. 13. 5.* hereby giuing them to vnderſtand that all which beleeue, haue the ſpirit of diſcerning to knowe certainely that they doe beleeue. Againe, hee ſaith of himſelfe. 2. Tim. 1. 12. I *knowe whome* I *haue beleeued.* And S. Iohn ſaith, 1. epiſt. 3. 24. *By this we knowe that hee dwels in vs by the ſpirit which he hath giuen vs*; making no queſtion of it, but that he which hath the ſpirit knowes that he hath the ſame. And teſtimonies of men are not wanting in this caſe. *Auguſt* (a) *Euery one ſeeth faith to be in his owne heart, if he beleeue, if not, he ſeeth it to be wāting.* Againe, b A *beleeuer ſeeth his own faith, by which he anſweareth that he beleeueth without doubt*: & c *he which loueth his brother, more knoweth the loue whereby hee loueth, then his brother whome he loueth.* Againe whereas it is ſaid that hauing faith, yet we knowe not whether it be ſufficient or not I anſwer that faith beeing without hypocriſie, is ſufficient to ſaluation though it be vnperfect. God more reſpects the truth of our faith then the perfection ther-of. And as the hand of the child or of the palſie man though it bee feeble, is able to reach out it ſelfe and receiue an almes of a Prince, ſo the faith that is but weake, is able to apprehend and receiue Chriſt with all his benefits.

Obiect. 5. Pro. 28. *Bleſſed is the man that feareth alwaies.* Phil. 2. *Worke your ſaluation with feare and trembling.* *Anſw.* There is threefold feare, one of *nature*, the ſecond of *grace*, the third of *diſtruſt*. Feare of nature is that whereby the nature of man is troubled with any thing that is hurtful vnto it, and therefore auoideth it. Feare of grace is that excellent gift which is called the *beginning of wiſedome*, and it is a certain awe or reuerence vnto God, in whoſe preſence we doe whatſoeuer we do. Feare of diſtruſt is when men tremble at the iudgments of God for their ſinnes, becauſe they haue no hope of mercie. Of theſe three, the firſt was good by creation, and therefore it was in our Sauiour Chriſt, but ſince the fall it is defectiue. The third is a vice called ſlauiſh feare. And the ſecond is that which is commanded in theſe & the like places of ſcripture; the intent whereof is to make vs circumſpect and fearefull, leaſt we ſhould offend God by any ſinne, our owne weakneſſe conſidered, and the imminent iudgements of God. And this kind of feare, as al the firſt, may ſtand with certainty of faith. Rom. 11. *Thou ſtandeſt by faith, be not high minded but feare.* Pſ. 2. *ſerue the Lord in feare, and reioyce* & *trembling.*

Obiect. 6. Where there is no word, there is no faith. For faith and the word of God be relatiues. But there is no word of God that ſaith to particular men; Cornelius, or Peter, or Iohn, thy ſinnes are pardoned, excepting a fewe perſons, as Marie Magdalen, and the palſie man, &c. Therefore there is no particular faith. *Anſ.* Though there be no word ſet downe in ſcripture touching the ſaluation of this or that particular man, yet there is ſet downe that which is equiualent to a particular word, and as much in effect. For the promiſe of remiſſion of ſinnes and life euerlaſting, is giuen with a commandement that euerie man (a) apply the promiſe to himſelfe, as I haue before prooued: & this is altogether as much as if euerie mans particular name had beene put in the promiſe. I adde fur-

a Aug. lib. de Trin. 13 c. 1.
b Epiſt. 112
c Lib. 8. de Trin. c. 8.

a Read Bernard. ſerm. de Annunt.

further that the promiſes of the Goſpell muſt be conſidered two waies, firſt as they are generally ſet downe in Scripture without application to any perſon: ſecondly as they are taught and publiſhed in the miniſterie of the word, the ende whereof is to apply them to the perſons of men, partly by preaching and partly by adminiſtring the Sacraments of Baptiſme and the Lords Supper, which are ſeales of righteouſnes of faith. Nowe the promiſe applyed and (as I may ſay) particularized to the members of the Church, is by the vertue of Gods ordinãce as much, as if God himſelfe had giuen the promiſe particularly, and annexed mens names vnto it. It is further anſwered that the promiſe of remiſſion of ſinne, is preached not ſimply but vpon condition of mens faith & repentance, which indeed cannot be certainly known. I anſwer againe, (as I haue alreadie prooued) that he which truely beleeueth and repenteth, knoweth that he doth certainely beleeue and repent.

Obiect.7. To beleeue the pardon of a mans owne ſinnes, is none of the articles of faith, propounded in any Creed either of the Apoſtles or the Nicene fathers, or Athanaſius, or any other creed. *Anſ.* This faith is contained vnder theſe wordes: I *beleeue remiſſion of ſinnes*: and I prooue it thus. Theſe wordes are an article of Chriſtian faith, and therefore they muſt in ſenſe containe more then the diuell doeth or can beleeue; now the deuill beleeueth thus much, that God giues remiſſion of ſinnes to his Church. Chriſtian men therfore muſt goe one ſteppe further, and beleeue particularly the remiſſion of their own ſinnes. Otherwiſe if the Papiſts will haue the Catholike faith to beleeue no more in this point, then the damned ſpirits beleeue, let them take it to themſelues. But they reply further, that if there were any ſuch article of faith, then ſome perſons muſt beleeue, that they are iuſt, though they willingly commit mortal ſinn, which is an euident falſhood. *Anſw.* He that beleeues the pardon of his owne ſinnes by true faith, hath the ſpirit of God in him, and a conſtant purpoſe not to ſinne againſt God; and therefore if he ſinne, it is againſt his purpoſe, and without any full conſent of will: and it is not he that doth it, but the ſinne that dwelleth in him. But if it ſo fall out, that the child of God be ouertaken with any actuall ſinne, then his caſe ſtandeth thus: Hee hath by his fall wounded his conſcience, weakened his faith, bereaued himſelf of Gods fauour, as much as in him lieth; made himſelfe guiltie of a ſinne and worthie of damnation: and Gods for his part accordingly turnes the wonted ſignes of his fauor, into ſignes of anger and diſpleaſure: and though it be pardoned in the purpoſe of God, yet is it not actually pardoned, till the partie repent. Things ſtanding thus, wee teach not that men muſt beleeue the pardon of their ſinnes while they liue and lie in them; for that were flatly to teach falſhood for truth but our doctrine is, that ſuch perſons muſt firſt of all humble themſelues, and ſay with the prodigall child, that they haue ſinned againſt God, & are not worthy to bee called his children any more: and againe renue their decaied faith and repentance, that they may beleeue (as before) their perfect reconciliation with God.

Obiect.8. In reſpect of God, who is trueth it ſelfe, we are to beleeue the promiſe in particular: yet if wee reſpect our own vnworthineſſe & in diſpoſition, we are to feare and in ſome part to doubt. For the promiſe of remiſſion of ſinnes, is not abſolute, but depends vppon the condition of our workes. Therefore our certaintie is onely coniecturall. *Anſw.* I anſwer, firſt that in reſpect of our owne vnworthineſſe, we are not to doubt of our ſaluation, but to be out of all doubt, yea to deſpaire before the iud gemẽt ſeat of God. For they which are of the workes of the lawe, are vnder the curſe, Gal.3.10. and Paul ſaith of his owne workes of grace, *In this I am not iuſtified.* 1.Corin.4.4. And Dauid beeing out of all doubt of his owne deſerued damnation, in regard of his owne vnworthineſſe, ſaith freely, *Enter not into iudgement with thy ſeruant, O Lord, for no fleſh ſhall be iuſtified in thy ſight.* Againe the conſideration of any worthineſſe in our ſelues doth not hinder a reſolution cõcerning Gods mercie in Chriſt. For true faith makes an entrance vnto God *with boldnes.* (I ſay with boldneſſe) euen for thoſe perſons that are vnworthy in thẽſelues. Eph. 4,12. And Abraham (whoſe faith is to be followed of vs) did not vpon the conſideration of his olde decaied bodie, reſt himſelfe with bare hope vpon a likelihood of the accompliſhment of Gods promiſe, but he *beleeued vnder hope euẽ againſt hope.* Romans 4,18. Laſtly I anſwere that the ground of the former obiection is erronious, namely that the promiſe of ſaluatiõ de-

dependes on the condition of our works: becauſe the ſcripture ſaith, it is made and accompliſhed on mans part freely. I grant indeede that to the promiſe there is annexed a condition of faith: yet faith muſt not here be conſidered as a worke, but as an inſtrument apprehending Chriſt with his benefits: and withall, repentance with the fruits thereof, are on our part required; yet no otherwiſe, but as they are neceſſary cõſequents of faith, & the ſignes & documents thereof.

Obiect. 9. No man knowes all his ſinnes: no man therefore can certenly know that all his ſinnes are pardoned, and that hee is accepted of God. *Anſ.* The ground of this argument is falſe: namely that a man cannot be aſſured of the pardon of his ſinnes, if ſome of them bee vnknowne. And to make this manifeſt, I will lay down a more certen ground, which ſhall be this. As the caſe is in Repentance, ſo it is alſo in faith: but there may be true & ſufficient repentance of vnknowne ſinnes. God indeed requires a particular repentance for particular knowne ſinnes; but if they bee hidden and vnknown, hee accepts a generall repentance. An example whereof wee haue in Dauid, *Who knows*, ſaith hee, *the errours of this life? then purge me from my ſecret ſinnes*. If it were not as I haue ſaid, neither Dauid nor any man elſe could be ſaued. For when Dauid repented greatly of his murder and adulterie, yet we finde not that hee repented particularly of his polygamie: which in all likelihoode, through the ſwinge and cuſtomes of thoſe times, was not then reputed to be any ſinne; ſpecially in the perſon of a king: and yet becauſe (as wee know) hee is certenly ſaued this very ſinne is pardoned. Therefore when God pardons the knowne ſinnes of men whereof they doe in particular repent, hee doth withal pardon the reſt that are vnknowne. And by this it appeares, that the ignorance of ſome hidden ſinnes, after a man with diligence hath ſearched himſelf, cannot preiudice an vnfallible aſſurance of the pardon of them all and of his own ſaluation.

Obiect. 10. We pray for the pardon of our owne ſinnes, and therefore we are vncertaine of pardon: the man which knowes that he hath pardon needs not pray for it. I anſwer firſt, whē we are taught by Chriſt to pray for the forgiueneſſe of our debts, wee are put in minde not to ſeeke the pardon of all our ſinnes, whether paſt or preſent; but ſpecially of our preſent and daily offences, whereby wee make our ſelues day by day guiltie, till ſuch time as we humble our ſelues and repent of them. Secondly by this petition wee are taught to aske the increaſe of our aſſurance; becauſe though GOD beſtow endleſſe mercie on vs, yet we are skant in receiuing of it: our heartes being like a narrow-necked veſſell, which beeing caſt euen into the Ocean ſea, receiueth in water onely droppe by droppe.

Obiect. 11. No man can beleeue his owne ſaluation, as he beleeues the articles of faith: therefore no man can beleeue the pardon of his ſinns and his ſaluation by an infallible certentie. I anſwer, firſt that euery one that lookes for ſaluatiõ by Chriſt is bound in conſcience as certenly to beleeue his owne ſaluation and adoption by Chriſt, as he beleeues the articles of faith. Becauſe to the promiſe of life there is annexed a commandement to beleeue and applie it. Secondly this faith whereby wee are to beleeue our owne ſaluation, if wee reſpect the true & proper nature thereof is as certen as that faith whereby wee beleeue the articles of faith. Thirdly, as there be diuers ages in the life of man, ſo there bee diuers degrees and meaſures of true faith. There is firſt of all a beginning or rudiment of faith, like the *ſmoking flaxe & bruiſed reede*, which Chriſt will neither quench nor bruiſe. Againe there is *weake faith*, which beleeueth the promiſe truely, but yet it is perplexed with many doubtings. Laſtly, there is *ſtrong faith*, which hath ouercome all doubtings, and is not onely for nature certen (as the former is,) but alſo a large and plentifull perſwaſion of Gods mercie in Chriſt. Examples of this wee haue in Abraham, Dauid, the Martyrs and ſuch like worthie men. Now by the ſecond faith, men do as *certenly* beleeue their adoption as the articles, but not ſo *firmely* and fully. But by the laſt, remiſſion of ſinnes is not onely as certenly but alſo as fully beleeued as any article of faith.

Obiect. 12. Auncient fathers the lights of Gods Church, haue alwaies condemned this vnfallible and ſpeciall certentie of faith, which the Proteſtants hold and maintaine. *Anſw.* Though we builde not the doctrine of our religiõ vpon the iudgments of men yet we refuſe not in this and other points to bee tried by the fathers, whoſe writing well vnderſtood, make more

more for vs, then for the Popish religion. And their testimonies cõmonly alleadged to confute the certentie of speciall faith, are much abused. I. Many of them serue to proove that a man can not iudge and discerne of euery particular motion and grace of his heart, of the increase of these graces: and the contrarie disease, of speciall vices and wants: many thereof are hidden from the vnderstanding. Theoderet in his comment. 1. Cor. 4. I *will not* (saith he) *free my selfe from sinne, but wait the sentence of God: for it often falls out that men sinne of ignorance, and thinke that to be equall and iust which the God of all sees to be otherwise.* Auguſt. de verbis dei, sermo. 23. *Peradventure thou findes nothing in thy conscience: but he findes something that seeth better.* And vpon Psal. 41. I *know that the iustice of my God shall abide, but whether mine shall or no; I know not: for the saying of the Apostle terrifieth me, He which thinkes hee stands, latte him take heede least he fall.* Here he speakes of his inward righteousnes, and that, as it is considered in it selfe without the assistance of God. For hee addes afterward, *Therefore because there is no stabilitie in me for my selfe, hereupon my soule is troubled for my selfe.* Chrysostom homil. 87. on Iohn. *I am grieued, least paradventure supposing my selfe to loue, doe not loue as before: when I seemed constant and courragious vnto my selfe, I was found but a dastard.* These and a thousand like testimonies prooue nothing. For though a man cannot fully discerne his haert either in respect of euery one of his owne sinnes, or in respect of euery grace; yet this hinders not but that he may haue an vnfallible certentie of his saluation, and also a sufficiẽt gift to discern his own faith and repentance. II. Other places must bee vnderstood of proud presumption, and of a kind of securitie, in which men dreame of ease and libertie without trouble or temptation. Auguſt. de corrept. and grat. cap. 13. *Who of all the companie of the faithfull, as long as he liues in this mortall condition can presume, that he is of the number of the predestinate?* And, de bona perseuer. cap. 22. *No man can be seoure touching eternall life, till this life be ended.* Bernard epist. 107. *Hauing now receiued the knowledge of himselfe in part, he may reioyce in hope, but not in securitie as yet.* Hieron. Dan. 4. *Let no man boldly promise to another the pardon of sinnes.* III. Some places anouch that a man cannot be sure of perseuerance to the end without falls & decaies in grace: all which we graunt. Auguſt. de ciuit. Dei. lib. 11. cap. 12. *Although the Saints be certaine of the reward of their perseuerance, yet they are found to be vncertaine of the perseuerance it selfe: for what man can know that he shall perseuere in the practise and increase of righteousnes vnto the ende, except he be assured of it by some reuelation?* IV. Some places must bee vnderstood of experimentall certentie, when the euent is accomplished. Hieron. booke 2. against Pelagians. *Call no man blessed before his ende, for as long as we liue here wee are in the fight, and as long as we are in the fight we haue no certaine victory.* V. Some places speake of the vncertaintie of other mens saluation, which we graunt. The authour of the booke de vocat. Gent. 1. classe. saith, *We can pronounce of no man before his ende that he shall be in the glorie of the elect.* Auguſt. lib. de perseuer. cap. 13. *Men are not with any certain assseratiõ to anouch that others belong to his calling.* VI. Some speake of that certaintie which comes by reuelation without the word. Greg. lib. 6. epist. 22. to Gregoria. *Whereas you adde in your epistles that you will be earnest vvith mee till I vvrite, that it hath beene made knowne vnto mee that your sinnes are forgiuen: you haue required a hard and vnprofitable thing. Hard, because I am vnworthy to whome a reuelation should be made. Vnprofitable, because you must not bee made sure touching your sinnes vnlesse it bee in the last daie of your life, for then you should not be able to bewaile the same sinnes.* VII. Some places denie vnto man that certẽtie which is proper to God, which is, to discerne in himselfe all thinges to come plainely, as they shall come to passe without helpe of testimonie and outward signes. Bernard. serm. 1. de Septuages. *vvho can say, I am of the Elect? I am of the predestinate to life: certenly we haue none as yet, but the affiance of our hope comforteth vs.* Conferre these wordes with those that follow. *For this cause certaine signes and manifest tokens of saluation were giuen, that it may bee a thing out of doubt that hee is in the number of the elect in whome these signes are.*

a Marke it well.

Thus I haue in some part made manifest, that an vnfallible certentie of pardon of sinne and life euerlasting is the property of euerie renued conscience. Now therefore I will proceede further to consider how this certentie is caused and imprinted in the conscience. The principall agent & beginner thereof, is the holye Ghost, inlightned

lightning the mind and conſcience with ſpirituall and diuine light: and the inſtrument in this action, is the miniſterie of the Goſpel wherby the word of life is applied in the name of God to the perſon of euery hearer. And this certaintie is by little & little conceiued in a forme of reaſoning or practicall ſylogiſme framed in the minde by the holie Ghoſt, on this manner:

Euerie one that beleeues is the child of god.
But I do beleeue:
Therefore I am the child of God.

The propoſition is made by the miniſter of the word in the publike congregation: and is nothing elſe but the promiſe of eternall life applied to the particular hearers. The ſecond part or the aſſumption is the voice of conſcience regenerate or the voice of Gods ſpirit in the ſame Now Papiſts write and auouch that the aſſumption is falſe: but the reaſons which they vſe to prooue the ſame, are of ſmall moment. Firſt they alleage, that many are deceiued in their perſwaſions, thinking they haue that which they haue not: I anſwere againe that many dooe falſely preſume of Gods mercie, and imagine they haue that faith which they haue not: and in all ſuch the aſſumption is falſe: yet in all them that are choſen to ſaluation and truly called, it is vnfallibly true. For ſuch as haue receiued the gift of true faith, haue alſo another gift of diſcerning whereby they ſee and know their own faith. It is further obiected that Ieremie ſaith. 17.9. *The heart is deceitfull and wicked aboue all things, who can knowe it?* But the intent of this place is onely to ſhewe, that no man can ſearch his heart to the very bottom, to ſee all and euerie want, infirmitie, and wicked inclination that is therein. For originall ſinne wherewith the heart of man is tainted, is a proneneſſe or diſpoſition to all the ſinnes that are or may be. And though men cannot diſcerne all their ſinnes, yet many of them are certainly knowne: why maye not then many of the graces of God be certainelie known, eſpecially thoſe which bee of the principall, as faith, ſanctification, repentance. Againe it is alleaged, that Peter beleeued that hee was able to lay downe his life for Chriſts ſake, and yet indeede was not the euent declared, for when the time came hee denied Chriſt. *Anſw.* Peter at that time was but weake in faith, and he was much carried away with a confidence of his owne ſtrength, which made him ſpeake thoſe wordes of preſumption: and though hee failed in this one particular action, yet failed he not in the principall, that is in the perſwaſion of the pardon of his owne ſins and of life euerlaſting. In a word, it is certaine that many perſwade themſelues of Gods mercie, and yet are deceiued: neuertheleſſe all ſuch as doe truly beleeue are not deceiued. The holy Ghoſt maketh them to ſee that in themſelues which by nature they cannot diſcern, that Paul ſignified, when he ſaid, I ſpeake the truth, I lie not, my conſcience bearing mee witneſſe *by the holie Ghoſt*. Rom. 9.1.

Againe the ſame teſtimonie is giuen otherwiſe thus:

Euerie child of God hath the pardon of his ſinnes, ſaith Gods word:
But I am Gods child and therefore haue the pardon of my ſinnes, ſaith the renued conſcience, by the direction of gods ſpirit, Rom. 8.16, Gal. 4.6.

After that this teſtimonye is once begunne, it is confirmed by the ſame means, as alſo by praier and the Sacraments. But it may be demaunded, howe a bodily element, as bread, wine, water, ſhould be able to confirme a perſwaſion of our adoption that is in the conſcience. *Anſ.* The element in the ſacrament is an outward ſeale or inſtrument to confirme faith, not as a medicine reſtores and confirmes health, whether we thinke on it or not, whether wee ſleepe or wake, and that by his owne inherent vertue: but by reaſoning in a ſylloglſme made by the good conſcience: that *medium* thereof beeing the outward ſigne in the Sacrament. By meanes of which ſyllogiſme the holie Ghoſt mooues and ſtirs the minde, yea cheriſheth and increaſeth faith on this manner: A reaſon.

He which vſeth the elements aright ſhall receiue the promiſes:
But I doe, or haue vſed the elements aright.
Therefore I ſhall receiue the promiſes.

Whereas preſumption and the illuſion of Satan vſe as well to tell a man that he is the child of God, as the true teſtimonie of regenerate conſcience, the way to put difference betweene them in this. I. Preſumption is naturall and from the verie wombe, but this teſtimonie of conſcience is ſupernaturall. II. Preſumption is in them that make no account of the ordinarie meanes of ſaluation. This teſtimonie comes by the reuerent & careful hearing of gods word. III. Preſumption is in them that vſe not to call on the name of God: but this teſtimonie

monie of conſcience is ioyned with the ſpirit of adoption which is the ſpirit of praier. IV. Preſumption is ioyned with looſeneſſe of life, this teſtimonie brings with it alwaies an happie change and alteration. For he which hath a good conſcience hath alſo care to keepe good conſcience in all thinges. V. Preſumption is peremptorie without doubting: whereas the teſtimonie of conſcience is mingled with manifold doubtings, Mark. 9. 24. Luk. 17 5. yea otherwhiles ouercharged with thē, Pſal. 77. 7. 8. VI. Preſumption will giue a man the ſlippe in the time of ſickeneſſe, & in the houre of death; and the teſtimonie of good conſcience ſtickes by him to the ende and euen makes him ſay, *Lord remember now howe I haue walked before thee in trueth, and haue done that which is acceptable in thy ſight.* Iſa. 38, 2.

§. 3. Of the duties of regenerate conſcience.

The duties of conſcience regenerate are two; in ſpeciall manner to giue teſtimony, and to excuſe.

The ſpeciall thing of which conſcience giues teſtimony is that we are the children of God predeſtinate to life euerlaſting. And that appears by theſe reaſons. I. Rom. 8. 16. The ſpirit of God witneſſeth togither *with our ſpirit* that wee are the ſonnes of God. Now the ſpirit of man here mentioned is the mind or conſcience renewed and ſanctified. To this purpoſe ſaith Iohn, *He that beleeueth hath a witneſſe in himſelfe*, 1. Ioh. 5. 10. II. That which Gods ſpirit doth teſtifie to the conſcience, the conſcience can againe teſtifie to vs: but Gods ſpirit doth teſtifie to the conſcience of a man regenerate that he is the child of god, 1. Cor. 1. 12. Therefore the conſcience alſo doth the ſame. III. Hee that is iuſtified hath peace of conſcience. Rom. 5. 1. Nowe there can be no peace in conſcience till cō-ſcience tell the man which is iuſtified that he is indeed iuſtified. IV. That which the conſcience may know certenly, it may teſtifie; but conſcience may know certainlie without reuelation, the mans election, and adoption as I haue before prooued: therefore it is able to giue teſtimony of theſe.

Againe the regenerate conſcience giueth teſtimonie of a certaine kind of righteouſneſſe, beeing an vnſeperable companion thereof; and for this cauſe, it is called of ſome *the righteouſneſſe of a good conſcience*. Now the righteouſneſſe is nothing elſe, but an vnfained, earneſt, and conſtant purpoſe with indeauour anſwereable thereto not to ſin in any thing, but in al thinges whatſoeuer to pleaſe God and do his will. Heb. 13. 18. *Pray for vs, for we are aſſured that we haue good conſcience* in all things *deſiring to liue honeſtly*. 2. Cor. 1. 12. *Our reioycing is this the teſtimony of our conſcience, that in ſimplicity and godly pureneſſe, and not in fleſhly wiſdome we haue had our conuerſation in this world.* 1. Cor. 4. 4. I *know nothing by my ſelfe*. Eſa. 38. 2. *Lord remember nowe how I haue walked before thee with an vpright heart, and haue done that which is acceptable in thy ſight.*

I adde this clauſe, *in all things*, becauſe that obedience which is the ſigne or fruite of good conſcience, of which alſo it giues teſtimony, is general, ſhewing it ſelfe in all and euerie commandement of God. Philoſophers haue ſaid that iuſtice is vniuerſall, becauſe hee which hath it hath all vertues. But it is more trulie ſaid of this Chriſtian righteouſneſſe or *new obedience*, that it is vniuerſall, and that he which can perform true obedience in one commandement cā doe the ſame in all. Act. 23. 1. Men & brethren I haue *in all good conſcience* ſerued God till this day. Pſal. 119. 6. *Then ſhall I not be confounded when I ſhall haue reſpect to all thy commandements.* Act. 24. 16. *In the meane ſeaſon I endeauour my ſelfe, or, take paines to haue a conſcience without offence towards God, and towards men.*

This ſhewes that there is a great number of men profeſſing the Goſpell that want good conſcience. For though they ſhewe themſelues very forward and willing to obey God in many things, yet in ſome one thing or other, they vſe to follow the ſwing of their owne wills. Many are diligent to frequent the place of Gods worſhip, to heare the word preached with liking, to receiue the Sacraments at times appointed, and to approoue of any good thing: all this is very commendable; yet theſe men often, when they depart home from the cōgregation, ſay in effect on this manner; Religion ſtaie thou heare at the Church doore till the next Sabbath. For if we looke into their priuate cōuerſations, the gouerment of their families, or their dealings in their particular callings, wee ſhall with griefe ſee much diſorder and little conſcience. It is a common practiſe with ſicke men when they make their wils on their death beds, in the very firſt place to commend their bodies to the graue, & their ſoules to god that gaue them in hope of a better reſurrection: and all this is well done; but afterward they bequeath their goods

goods gotten by fraud, oppreſsion, and forged cauillation to their owne friendes and children, without making any recompence or ſatisfaction. But, alas, this ſhould not be ſo: for obedience that goes with good conſcience muſt be performed to all Gods commandements without exception: and if it be done but to ſome alone, it is but counterfeit obedience: and hee that is guiltie in one is guiltie in all.

As a regenerate conſcience giues teſtimonie of our newe obedience; ſo it doeth alſo by certaine ſweete motions ſtirre men forwarde to performe the ſame Pſal. 16. 7. *My reines* (that is, the mind & conſcience inlightned by the ſpirit of God) *teach mee in the night ſeaſon.* Eſai. 30. 22. *And thine eares ſhall heare a worde behinde thee, ſaynge, This is the waie walke ye in it, when thou turneſt to the right hand and when thou turneſt to the left.* Now this word is not onely the voice of Paſtours and teachers in the open miniſterie, but alſo the voice of a renewed conſcience inwardly by many ſecret cogitations ſtubbing them that are about to ſinne. A Chriſtian man is not onely a Prieſt and a prophet, but alſo a ſpirituall king, euen in this life: and the Lorde in mercie hath vouchſafed him this honour, that his conſcience renewed within him ſhall bee his ſolliciter to put him in minde of all his affaires and duties which he is to performe to God: yea it is the controller to ſee all thinges kept in order in the heart, which is the temple and habitation of the holy Ghoſt.

The ſeconde office of conſcience regenerate is to *excuſe*, that is, to cleare and defend a man euen before God againſt all his enemies both bodily and ghoſtly. Pſal. 7. 8. *Iudge thou mee, O Lord, according to my righteouſneſſe, and according to mine innocencie in me.* Againe, 26. 1. 2. *Iudge me, O Lord, for I haue walked in mine innocencie, &c. Proue me, O Lord, and trie me: examine my reynes and my heart.* That the conſcience can doe this, it ſpecially appeares in the conflict & combate made by it againſt the deuill, on this manner.

The deuill beginnes and diſputes thus. Thou, O wretched man, art a moſt grieuous ſinner: therefore thou art but a damned wretch. The conſcience anſwereth & ſaith, I know that Chriſt hath made a ſatisfaction for my ſinnes, and freed mee from damnation. The deuil replyeth againe thus; Though Chriſt hath freed thee from death by his death; yet thou art quite barred from Heauen, becauſe thou neuer diddeſt fulfill the lawe. The conſcience anſwereth, I knowe that Chriſt is my righteouſneſſe and hath fulfilled the lawe for mee. Thirdly, the deuill replies and ſaith, Chriſts benefits belong not to thee, thou art but an hypocrite and wanteſt faith. Nowe when a man is driuen to this ſtraight, it is neither wit, nor learning, nor fauour, nor honour, that can repulſe this temptation; but onely the poore conſcience directed and ſanctified by the ſpirit of God which boldly and conſtantly anſwereth, *I knowe that I beleeue.*

And though it bee the office of the conſcience after it is renued principally to excuſe, yet doth it alſo in part accuſe. When Dauid had numbred the people *his heart ſmote him.* 2. Sam. 24. 10. Iob ſaith in his affliction that *God did write bitter thinges againſt him, and made him poſſeſſe the ſinnes of his youth.* Iob. 13. 26. The reaſon hereof is, becauſe the whole man and the verie conſcience is onely in part regenerate, and therefore in ſome part remaines ſtill corrupt.

Neither muſt it ſeeme ſtrange that one & the ſame conſcience ſhould both accuſe and excuſe, becauſe it doth it not in one and the ſame reſpect. It excuſeth, in that it aſſureth a man that his perſon ſtands righteous before God, and that hee hath an indeauour in the generall courſe of his life to pleaſe God: it accuſeth him for his particular ſlippes, and for the wants that be in his good actions.

If any ſhall demaund why GOD doth not perfectly regenerate the conſcience & cauſe it onely to excuſe, the anſwere is this. God doth it for the preuenting of great miſchiefes. When the Iſraelites came into the land of Canaan, the Cananites were not at the firſt wholly diſplaced. Why? Moſes rendreth the reaſon; leaſt wilde beaſts come and inhabit ſome partes of the land that were diſpeopled, and more annoy them then the Cananites. In like manner God renues the conſcience, but ſo as it ſhal ſhl accuſe when occaſion ſerueth; for the preuenting of many daungerous ſinnes which like wild beaſts would make hauocke of the ſoule. Exod. 23. 29

Thus much of good conſcience: nowe followes euill conſcience: and that is ſo called partly becauſe it is defiled and corrupted by originall ſinne, and partly becauſe it is euill, that is, troubleſome and painefull in our ſenſe and feeling: as al ſor- 4. Of euill conſcience.

rowes, calamities, and miſeries are, which for this verie cauſe alſo are called *euils*. And though conſcience bee thus tearmed euill, yet hath it ſome reſpects of generall goodneſſe, in as much as it is an inſtrument of the execution of diuine iuſtice: becauſe it ſerues to accuſe them before God, which are iuſtly to be accuſed.

It hath ſpreade it ſelfe ouer mankinde as generally as originall ſinne: and therefore it is to bee found in all men that come of Adam by ordinarie generation. The propertie of it is, with all the power it hath, to accuſe and condemne; and therby to make a man afraid of the preſence of God, and to cauſe him to flie from God as from an enemie. This the Lord ſignified when he ſaid to Adam, *Adam where art thou?* When Peter ſaw ſome little glimbering of the power and Maieſtie of GOD in the great draught of fiſh, hee felle on his knees and ſaid to Chriſt, *Lord, goe from mee for I am a ſinnefull man.* Luk.5.8.

Euill conſcience is either *dead* or *ſtirring*. Dead cõſcience is that, which though it can doe nothing but accuſe, yet commonly it lies quiet, accuſing little or nothing at all. Dead conſcience.

The cauſes why conſcience lyeth dead in all men, either more or leſſe, are many. I. Defect of reaſon or vnderſtanding in craſed braines. II. Violence and ſtrength of affections, which as a cloud doe ouercaſt the minde, and as a gulfe of water ſwallow vp the iudgement and reaſon: and thereby hinder the conſcience from accuſing; for when reaſon cannot doe his part, then conſcience doth nothing. For example: ſome one in his rage behaues himſelfe like a madde man, and willingly commits any miſchiefe without any controlment of conſcience: but when choller is downe, he beginnes to bee aſhamed and troubled in himſelfe, not alwaies by grace, but euen by the force of his naturall conſcience, which when affection is calmed begins to ſtirre, as appeareth in the example of Cain. III. Ignorance of Gods will and errours in iudgement cauſe the conſcience to be quiet, when it ought to accuſe. This wee finde by experience in the deaths of obſtinate heretikes, which ſuffer for their damnable opinions without checke of conſcience.

Deade conſcience hath two degrees. The firſt is the ſlumbering or the benummed conſcience; the ſeconde is the ſeared conſcience.

The *benummed* conſcience is that which doeth not accuſe a man for any ſinne, vnleſſe it be grieuous or capitall; and not alwaies for that, but only in the time of ſome grieuous ſickeneſſe or calamitie. Ioſephs brethren were not much troubled in conſcience for their villanie in ſelling their brother, till afterward when they were afflicted with famine and diſtreſſed in Egypt. Gen.42.2. This is the conſcience that commonly raignes in the hearts of drouſie Proteſtants, of all carnall and lukewarme goſpellers, and of ſuch as are commonly tearmed ciuill honeſt men, whoſe apparant integritie will not free them from guiltie conſciences. Conſcien benum

Such a conſcience is to be taken heede of, of vs as being moſt daungerous. It is like a wild beaſt, which ſo long as he lies a ſleepe ſeemes verie tame and gentle, and hurts no man: but when hee is rouſed, he then awakes and flies into a mans face, and offers to pull out his throat. And ſo it is the maner of a dead conſcience, to lie ſtill and quiet euen through the courſe of a mans life: and hereuppon a man would thinke (as moſt doe) that it were a good conſcience indeed: but when ſickeneſſe or death approcheth, it beeing awaked by the hand of God, beginnes to ſtand vp on his legs, and ſhewes his fierce eies, and offers to rend out euen the verie throat of the ſoule. And heathen Poets knowing this right well, haue compared euill conſcience to Furies purſuing men with fire-brandes.

The *ſeared conſcience* is that which doth not accuſe for any ſinne; no not for great ſinnes. It is compared by Paul. 1. Tim.4.2 to the part of a mans bodie which is not onely bereft of ſenſe, life, and motion by the gangrene, but alſo is burnt with a ſearing yron: and therefore muſt needes bee vtterly paſt all feeling. Seared conſcience.

This kind of conſcience is not in all men, but in ſuch perſons as are become obſtinate heretickes and notorious malefactours. And it is not in them by nature, but by an increaſe of the corruption of nature; and that by certaine ſteppes and degrees. For naturally euerie man hath in him blindneſſe of minde, and obſtinacie or frowardnes of heart, yet ſo, as with the blindneſſe and ignorance of minde, are ioyned ſome remnantes of the light of nature, ſhewing vs what is good and euill. Now the heart of man being exceedingly obſtinate & peruerſe, carrieth him to commit ſinnes euen againſt the light of nature and

common

common conſcience: by practiſe of ſuch ſinnes the light of nature is extinguiſhed: and then commeth the *reprobate minde*, which iudgeth euill good, and good euill: after this followes the *ſeared conſcience*, in which there is no feeling or remorſe: and after this comes an *exceeding greedines to* all manner of ſinne. Epheſ. 4. 18. Rom. 1. 28.

Here it may be demanded, how mens conſciences ſhall accuſe them in the day of iudgement, if they be thus benummed and ſeared in this life. *Anſ.* It is ſaid, Rev. 20. 12. that at the laſt iudgement all ſhall be brought before Chriſt, and that the bookes then ſhall be opened: among theſe bookes no doubt, conſcience is one. Wherefore though a dead conſcience in this life be as a cloſed or ſealed booke (becauſe it doth either little or nothing accuſe,) yet after this life, it ſhall be as a booke laid open: becauſe God ſhall inlighten it, and ſo ſtirre it vp by his mightie power, that it ſhall be able to reueale & diſcouer all the ſinns that a man euer commited.

Stirring conſcience, is that which doth ſenſibly either accuſe or excuſe. And it hath foure differences.

The firſt which accuſeth a man for doing euill. This muſt needs be an euill cõſcience. Becauſe to accuſe is not a propertie that belonges to it by creation, but a defect that followeth after the fall. And if the conſcience which truly accuſeth a man for his ſins, were a good cõſcience, then the worſt man that is, might haue a good cõſcience; which cannot be.

When the accuſation of the conſcience is more forcible and violent, it is called a *wounded* or *troubled conſcience*: which though of it ſelfe it be not good nor any grace of God; yet by the goodneſſe of God it ſerueth often to be an occaſion or preparation to grace; as a needle, that drawes the thread into the cloath, is ſome meanes whereby the cloath is ſewed togither.

The ſecond, is that which accuſeth for doing well. And it is to be found in them that are giuen to idolatrie and ſuperſtition. As in the Church of Rome: in which, becauſe mens conſciences are inſnared and intangled with humane traditions, many are troubled for doing that which is good in it ſelfe, or at the leaſt a thing indifferent. As for example: let a prieſt omit to ſay maſſe and to ſay his canonicall houres, his cõſcience will accuſe him therfore: though the omitting of the cononical houres & of the idolatrious maſſe, be indeede by Gods word no ſinne.

The third, is the conſcience which excuſeth for doing that which is euill. This alſo is to be found in them that are giuen to idolatrie and ſuperſtition. And there is a particular example hereof. Ioh. 19. 2. *Yea the time ſhall come that whoſoeuer killeth you, will thinke that he doth God good ſervice.* Such is the conſcience of Popiſh traytours in theſe daies, that are neuer touched at all, though they intend and enterpriſe horrible villanies, and be put to death therefore.

The fourth is that which excuſeth for well doing at ſome times, and in ſome particular actions of carnall men. When Abimelech had taken Sarai from Abraham, God ſaid vnto him in a dreame, *I know that thou diddeſt this with an vpright minde*, Gen. 20. 6. This may be tearmed [a] good coſcience, but is indeede otherwiſe. For though it doe truly excuſe in one particular action, yet becauſe the man in whome it is, may be vnregenerate and as yet out of Chriſt, & becauſe it doth accuſe in many other matters: therefore it is no good cõſcience. If all the vertues of natural men are indeede but certaine [b] beautifull ſinnes, and their righteouſnes but a carnall righteouſnes; then the conſcience alſo of a carnall man, though it excuſe him for well doing, is but a carnall conſcience.

[a] Moraliter bona ſed in ſon re-natis mala.

[b] Splẽdida peccata.

CHAP. IIII.

Mans dutie touching conſcience.

MAns dutie concerning conſciene is two-fold. The firſt is, if he want good conſciẽce aboue all things to labour to obtaine it: for it is not giuen by nature to anie man, but comes by grace.

[1] Mans firſt dutie to get good conſcience.

For the obtaining of good conſcience, three things muſt be procured; a preparation to good conſcience, the appliyng of the remedie, the reformation of conſcience.

In the preparation, foure things are required. The firſt is, the knowledge of the law, and the particular commandements thereof, whereby wee are taught what is good, what is badde; what may be done, and what may not be done.

The men of our daies, that they may haue the right knowledge of the lawe, muſt lay aſide manie erronious and fooliſh opinions, which they hold flat againſt the true meaning of the law of god: otherwiſe

wiſe they can neuer be able to diſcerne betweene ſinne and no ſinne. Their ſpeciall and common opinions are theſe: I. That they can loue God with all their hearts, and their neighbours as themſelues; that they feare God aboue all, and truſt in him alone; and that they euer did ſo. II. That to rehearſe the Lords praier, the beleefe, and tenne commandements, (without vnderſtanding of the wordes, and without affection) is the true and whole worſhip of God. III. That a man may ſeeke to wizzards and ſoothſaiers without offence, becauſe God hath prouided a ſalue for euery ſore. IV. That to ſweare by good things and in the way of truth, is not a ſinne. V. That a man going about his ordinarie affaires at home or abroad on the Sabbath day, may as well ſerue God as they which heare all the ſermons in the world. VI. That religion and the practiſe thereof, is nothing but an affected preciſenes: that couetouſnes the roote of euill, is nothing but wordlines: that pride is nothing but a care of honeſtie and cleanlines: that ſingle fornication is nothing but the tricke of youth: that ſwearing and blaſpheming argue the courageous minde of a braue gentleman. VII. That a man may doe with his owne what he will, and make as much of it as he can; Hence ariſe all the frauds and bad practiſes in traffick betweene man and man.

The ſecond thing required, is the *knowledge* of the iudiciall ſentence of the lawe, which reſolutely pronounceth that a curſe is due to man for euery ſinne, Galat. 3. 10. Very fewe are reſolued of the truth of this point, and very fewe doe vnfainedly beleeue it, becauſe mens mindes are poſſeſſed with a contrarie opinion, that though they ſinne againſt God, yet they ſhall eſcape death and damnation. Dauid ſaith, *The wicked man* (that is, euery man naturally) *bleſſeth himſelfe*, Pſal. 10. 3. and *he maketh a league with hell and death*. Eſay 28. 15. This appeareth alſo by experience. Let the miniſters of the Goſpell reproue ſinne, and denounce Gods iudgements againſt it, according to the rule of Gods word, yet men will not feare: ſtones will almoſt as ſoone moue in the walls, and the pillers of our Churches, as the flintie heartes of men. And the reaſon hereof is, becauſe their mindes are foreſtalled with this abſurd conceit, that they are not in danger of the wrath of god, though they offend. And the opinion of our common people is hereunto anſwerable, who thinke that if they haue a good meaning, and doe no man any hurt, God will haue the excuſed both in this life & in the day of iudgement.

The third, is a *iuſt* and *ſerious examinatiõ* of the cõſciẽce by the law, that we may ſee what is our eſtate before God. And this is a dutie vpon which the Prophets ſtand very much. Lam. 3. 40. *Man ſuffereth for his ſinne: let vs ſearch and trie our hearts, and turne againe to the Lord.* Zeph. 2. 1. *Fanne your ſelues, fanne you, O nation, not worthie to be beloued.* In making examination we muſt ſpecially take notice of that which doth now lie or may hereafter lie vpon the conſcience. And after due examination hath beene made, a man comes to a knowledge of his ſinnes in particular, and of his wretched and miſerable eſtate. When one enters into his houſe at midnight, he findes or ſees nothing out of order: but let him come in the day time when the ſunne ſhineth, and he ſhall then eſpie many faults in the houſe, and the very motes that flie vp and downe: ſo let a man ſearch his heart in the ignorance and blindneſſe of his minde, he wil ſtraightway thinke al is well: but let him once begin to ſearch himſelfe with the light and lanterne of the law, and he ſhall finde many foule corners in his heart, & heapes of ſinnes in his life.

The fourth, is a *ſorrow* in reſpect of the puniſhment of ſinne, ariſing of the three former actions. And though this ſorrow be no grace, for it befals as well the wicked as the godly: yet may it be an occaſion of grace, becauſe by the apprehenſion of Gods anger, we come to the apprehenſion of his mercie. And it is better that conſcience ſhould grieue and wound vs and doe his worſt againſt vs in this life, while remedie may be had, then after this life, when remedie is paſt.

Thus much of preparation: nowe followes the remedie, and the application of it. The remedie is nothing elſe but the blood or merits of Chriſt, who ſpecially in conſcience felt the wrath of God, as when he ſaid, *My ſoule is heauie vnto death:* and his agonie was not ſo much paine and torment in bodie, as the apprehenſion of the feare and anger of God in conſcience: and when the holy Ghoſt ſaith, *That he offered vnto God praiers with ſtrong cries and was heard from feare*, he directly notes the diſtreſſe and anguiſh of his moſt holy conſcience for our ſinnes. And as the blood

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of Chriſt is an all-ſufficient remedie, ſo is it alſo the alone remedie of all ſores and woundes of conſcience. For nothing can ſtanch or ſtay the terrours of conſcience, but the blood of the immaculate lambe of God: nothing can ſatisfie the iudgement of the conſcience, much leſſe the moſt ſeuere iudgement of God, but the onely ſatisfaction of Chriſt. In the application of the remedie, two things are required: the Goſpell preached, and faith; the Goſpel is the hand of God, that offereth grace to vs; and faith is our hand whereby wee receiue it.

That wee indeede by faith may receiue Chriſt with all his benefits, wee muſt put in practiſe 2. leſſons. The firſt is, vnfainedly to humble our ſelues before god for all our wants, breaches, and woundes in conſcience: which, beeing vnto vs a Paradiſe of God, by our default wee haue made as it were a little hell within vs. This humiliation is the beginning of all grace and religion: pride and good conſcience can neuer goe together. And ſuch as haue knowledge in religion and many other good giftes without humiliation, are but vnbrideled, vnmortified, and vnreformed perſons. This humiliation containes in it two duties, the firſt is confeſſion of our ſinnes, eſpecially of thoſe that lie vpon our conſciences: wherewith muſt be ioyned the accuſing and condemning of our ſelues: for wee put conſcience out of office, and diſpatch that labour before our God in this life, which conſcience would performe to our eternall damnation after this life. The ſecond dutie is Deprecation, which is a kind of praier made with grones and deſires of heart, in which wee intreat for nothing but for pardon of our ſinnes, & that for Chriſts ſake, till ſuch time as the conſcience be pacified.

To this humiliation ſtanding on theſe two parts, excellent promiſes of grace and life euerlaſting are made. Prou. 28.13. *Hee that hideth his ſinnes, ſhall not proſper: but hee that confeſſeth and forſaketh them ſhall finde mercie.* 1. Ioh. 1. 6. *If wee acknowledge our ſinnes, hee is faithfull and iuſt to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe.* Luke. 1. 35. *Hee hath filled the hungrie with good things, and ſent the rich emptie away.* VVhich are alſo verified by experience in ſundrie examples. 2. Sam. 12. 13. *Dauid ſaide to Nathan, I haue ſinned againſt the Lord. And Nathan ſaide to Dauid, The Lord alſo hath put away thy ſinne.* 2. Chro. 33. 13. *When Manaſſes was in tribulation, hee praied to the Lord his God, and humbled himſelfe greatlie before the God of his fathers; and praied vnto him: and God heard his praier.* Luke. 23. 43. *And the thiefe ſaide to Ieſus, Lorde remember mee when thou commeſt to thy kingdome. Then Ieſus ſaide vnto him. Verilie I ſaie vnto thee, to day ſhalt thou bee with mee in paradiſe.* By theſe and many other places it appeares, that when a man doeth truely humble himſelfe before God, hee is at that inſtant reconciled to God, and hath the pardon of his ſinnes in heauen: & ſhal afterward haue the aſſurance thereof in his owne conſcience.

The ſecond leſſon is, when wee are touched in conſcience for our ſinnes, not to yeilde to naturall doubtings and diſtruſt; but to reſiſt the ſame, and to indeauour by Gods grace to reſolue our ſelues that the promiſes of ſaluation by Chriſt, belong to vs particularly: becauſe to doe thus much, is the very commandement of God.

Good conſcience a fruite of faith.

The third thing is, the reformation of conſcience; which is, when it doth ceaſe to accuſe and terrifie, and begins to excuſe & teſtifie vnto vs by the holy Ghoſt; that we are the children of God and haue the pardon of our ſinnes. And this it will doe after that men haue ſeriouſly humbled themſelues, and praied earneſtly and conſtantly with ſighes and grones of ſpirit for reconciliation with God in Chriſt. For then the Lord will ſende downe his ſpirit into the conſcience by a ſweete and heauenly teſtimonie to aſſure vs that wee are at peace with God.

Thus wee ſee howe good conſcience is gotten: & becauſe it is ſo pretious a iewel, I wiſh all perſons, that as yet neuer laboured to get good conſcience, now to begin. Reaſons to induce men thereto may bee theſe: I. You ſeeke day and night from yeare to yeare for honours, riches, and pleaſures, which ye muſt leaue behinde you: much more therefore ought you to ſeeke for renewed and reformed conſciences, conſidering that conſcience will bee with you in this life, in death, at the laſt iudgement, and for euer. II. He that wants a conſcience purged in the blood of Chriſt, can neuer haue any true and laſting comfort in this life. Suppoſe a man arraied in eloath of tiſhue, ſet in a chaire of eſtate, before him a table furniſhed with all daintie prouiſion: his ſeruants, Monarches, and Princes; his riches the chiefeſt treaſures & kingdomes in the world: but withall ſup-

poſe one ſtanding by, with a naked ſword to cut his throat, or a wild beaſt readie euer and anon to pull him in peeces: nowe, what can wee ſay of this mans eſtate, but that all his happineſſe is nothing but woe and miſerie? And ſuch is the eſtate of all men that abounding with riches, honours, and pleaſures, carrie about them an euill conſcience, which is as a ſword to ſlay the ſoule, or as a rauenous beaſt ready to ſucke the bloud of the ſoule, and to rende it in peeces. III. He which wants good conſcience can doe nothing but ſinne: his very eating and drinking, his ſleeping and waking, and all he doeth, turnes to ſinne: the conſcience muſt firſt be good, before the action can be good; if the root be corrupt, the fruits are anſwerable. IV. An euill conſcience is the greateſt enemie a man can haue, becauſe it doeth execute all the parts of iudgement againſt him. It is the Lords ſergeant. God neede not ſend out proceſſe by any of his creatures for man: the conſcience within man will arreſt him, and bring him before God. It is the Iayler to keepe man in priſon in bolts and irons, that hee may be forth comming at the day of iudgement. It is the witneſſe to accuſe him, the iudge to condemne him, the hangman to execute him, and the flaſhings of the fire of hell to torment him. Againe, it makes a man to be an enemie to God: becauſe it accuſeth him to God, and makes him flie from God, as Adam did when he had ſinned. Alſo hee makes a man to be his owne enemie, in that it doeth cauſe to lay violent handes vppon himſelfe, and beecome his owne hangman, or his owne cutthroat. And on the contrarie, a good conſcience is a mans beſt friend: when all men intreat him hardly, it will ſpeake him faire and comfort him: it is a continual feaſt, and a Paradiſe vppon earth. V. The ſcripture ſheweth that they which neuer ſeeke good conſcience, haue terrible endes. For either they die blockes, as Nabal did; or they die deſperate, as Caine, Saul, Achitophel, Iudas. VI. We muſt conſider often the terrible day of iudgement, in which euery man muſt receiue according to his doings. And that wee may then be abſolued, the beſt way is to ſeeke for a good conſcience: for if our conſcience be euill, and condemne vs in this life, GOD will much more condemne vs. And whereas wee muſt paſſe through three iudgements; the iudgement of men, the iudgement of our conſcience, and the laſt iudgement of God; wee ſhall neuer be ſtrengthened againſt them, and cleared in them all; but by the ſeeking of a good conſcience.

After that a man hath got good conſcience, his ſecond dutie is to keepe it. And as in the gouerning the ſhip on the ſea, the pilote holding the helme in his hand, hath alwaies an eie to the compaſſe; ſo wee likewiſe, in the ordering of our liues and conuerſations, muſt alwaies haue a ſpeciall regard to conſcience. 3 3. Mans ſecond dutie to keepe good conſcience.

That wee may keepe good conſcience, we muſt doe two things; auoide the impediment thereof, and vſe conuenient preſeruations.

Impediments of good conſcience, are either in vs or forth of vs. In vs, our owne ſinnes and corruptions. When mens bodies lie dead in the earth, there breede certaine wormes in them, vvhereby they are conſumed. For of the fleſh come the worms which conſume the fleſh: but vnleſſe wee take great heed, out of the ſinnes and corruptions of our hearts, there will breede a worme a thouſand fold more terrible, euen the *worme of conſcience* that neuer dieth; which will in a lingring manner waſte the conſcience, the ſoule, and the whole man; becauſe hee ſhall be alwaies dying and neuer dead. Theſe ſinnes are ſpecially three; Ignorance, vnmortified affection, worldly luſts.

Touching the firſt, namely ignorance, it is a great and vſuall impediment of good conſcience. For when the minde erreth or miſconceiueth, it doeth miſleade the conſcience, and deceiue the whole man. The way to auoide this impediment is, to doe our indeauour that wee may daily increaſe in the knowledge of the word of God, that it may dwell in vs plentifully: to this end we muſt pray with Dauid, that he would open our eyes, that wee might vnderſtand the wonders of his lawe: and withall we muſt daily ſearch the ſcriptures for vnderſtanding, as men vſe to ſearch the mines of the earth for golde ore, Prou. 2. 4. Laſtly we muſt labour for ſpiritual wiſedome, that we might haue the right vſe of Gods word in euery particular action: that beeing by it directed, we may diſcerne what we may with good conſcience doe or leaue vndone.

The ſecond impediment, is vnſtaied and vnmortified affections: which, if they haue their ſwing, as wilde horſes ouerturne the chariot with men and all, ſo they ouerturne and ouercarrie the iudgement and

and conſcience of man: and therefore when they beare rule, good conſcience takes no place. Now to preuent the daunger that comes here by, this courſe muſt be followed. When we would haue a ſword or a knife not to hurt our ſelues or others, we turne the edge of it. And ſo, that we may preuent our affections from hurting & annoying the conſcience, we muſt turne the courſe of them, by directing them from our neighbours to our ſelues and our owne ſinnes, or by inclining them to God and Chriſt. For example: choller and anger directs it ſelfe vpon euerie occaſion againſt our neighbour, and thereby greatly indamageth the conſcience. Now, the courſe of it is turned, when we begin to be diſpleaſed and to be angrie with our ſelues for our owne ſinnes. Our loue ſet vpon the worlde is hurtfull to the conſcience, but when we once begin to ſet our loue on God in Chriſt, and to loue the blood of Chriſt aboue all the world, then contrariwiſe it is a furtherance of good conſcience.

The third impediment, is worldly luſts, that is, the loue and exceeding deſire of riches, honours, pleaſures. Euerie man is as Adam, his good conſcience is his paradiſe; the forbidden fruite, is the ſtrong deſire of theſe earthly things; the ſerpent is the olde enemie the deuil: who if he may be ſuffered to intangle vs with the loue of the word, will ſtraight way put vs out of our Paradiſe and barre vs from all good conſcience. The remedie is to learne the leſſon of Paul, Phil. 4. 12. which is, in euerie eſtate in which God ſhall place vs to be content eſteeming euermore the preſent condition the beſt for vs all. Now that this leſſon may be learned, we muſt further labour to be reſolued of Gods ſpeciall prouidence towards vs in euerie caſe and condition of life: and when we haue ſo well profited in the ſchoole of Chriſt, that we can ſee and acknowledge Gods prouidence and goodneſſe, as well in ſickeneſſe and health, in pouertie as in wealth, in hunger as in fulneſſe, in life as in death, we ſhall be very well content, whatſoeuer any way befals vnto vs.

The preſeruatiues of good conſcience are two, the firſt is to preſerue and cheriſh that ſauing faith whereby we are perſwaded of our reconciliation with God in Chriſt, for this is the roote of good conſcience, as hath beene ſhewed. Nowe this faith is cheriſhed and confirmed by the daiely exerciſe of inuocation and repentance: which be, to humble our ſelues, to bewaile and confeſſe our ſinnes to God, to condemne our ſelues for them, to pray for pardon & ſtrength againſt ſinne, to praiſe God and giue him thankes for his daily benefits. And by the vnfained and ſerious practiſe of theſe duties, repentance and faith are daiely renewed and confirmed. The ſecond preſeruatiue is the maintaining of the righteouſneſſe *of a good conſcience*: which righteouſneſſe (as I haue ſaid) is nothing els but a conſtant indeauour & deſire to obey the wil of God in all things. That this righteouſnes may be kept to the end, we muſt practiſe three rules. The firſt is, that we are to carrie in our hearts [a] a purpoſe neuer to ſinne againſt God in any thing: for where a purpoſe is of committing any ſin wittingly aud willingly, there is neither good faith nor good conſcience. The ſecond is to walke with God as Enoch did, Gen. 5, 24. which is, to order the whole courſe of our liues as in the preſence of God, deſiring to approoue all our doings euer vnto him. Now this perſwaſion that whereſoeuer we are, we do ſtand in the preſence of God, is a notable meanes to maintaine ſinceritie. Gen. 17. 1. *I am God all-ſufficient, walke before mee and bee perfect.* And the want of this is the occaſion of many offences: as Abraham ſaid; *becauſe I thought ſurely the feare of God is not in this place, they will ſlaye me for my wiues ſake*, Gen. 20. 11. The third rule is careſully to walke in our particular callinges, doing the duties thereof to the glorie of God, to the good of the common-wealth, and the edification of the Church: auoiding therein fraud, couetouſneſſe, and ambition, which cauſe men oftentimes to ſet their conſciences on the tenters, and make them ſtretch like cheuerill.

[a] Conſc. bona non ſtat cum proposito peccandi.

Thus we ſee how good conſeience may be preſerued. Reaſons to induce hereunto are many. I. Gods ſtraight commaundement. 1. Tim. 1. 19. *Keepe faith and good cõſcience.* And Prou. 4. 23. *Keepe thine heart with all diligence.* II. The good conſcience is the moſt tender part of the ſoule, like to the apple of the eye; which being perced by the leaſt pinne that may be, is not only blemiſhed, but alſo loeſeth his ſight. Therfore as God doeth to the eie, ſo muſt wee deale with the conſcience. God giues to the eie certaine lids of fleſh, to defend and couer it from outwarde iniuries: and ſo muſt wee vſe meanes to auoid whatſoeuer may offend or annoy conſcience. III.

Manifolde

Manifold benefites redound vnto vs in keeping good conſcience. Firſt ſo long as we haue care to keepe it, we keepe and inioy all other gifts of Gods ſpirit. Good cõſcience and the reſt of Gods graces are as a paire of turtle doues, when the one feedes, the other feedeth; when the one likes not, the other likes not; when the one dies, the other dies: ſo where good conſcience is maintained, there are many other excellent gifts of God flouriſhing: and where conſcience decaies, they alſo decay. Againe, good conſcience giues alacritie vnto vs, & boldneſſe in calling on GODS name. 1 Iohn. 3.21. *If our heart condemne vs not, we haue boldneſſe towardes God*. Thirdly, it makes vs patient in afflictions, and comforts vs greatly: & when by reaſon of the grieuouſneſſe of our affliction, we are conſtrained to kneele on both knees and take vp our croſſe, regenerate conſcience as a ſweete companion, or like a good Simon, laies to his ſhoulder and helpes to beare one end of it. Laſtly, when none can comfort vs, it will be an amiable comforter, and a friend ſpeaking ſweetly vnto vs, in the verie agonie and pang of death. IV. Not to preſerue the conſcience without ſpot, is the way to deſperation. It is the pollicie of the deuill to vſe meanes to caſt the conſcience into the ſleepe of ſecuritie, that he may the more eaſily bring man to his owne deſtruction. For as diſeaſes, if they be long neglected become incurable, ſo the conſcience much and often wounded, admits little or no comfort. Neither will it alwaies boote a man after many yeares to ſay at the laſt caſt, Lord be mercifull to me, I haue ſinned. Though ſome be receiued to mercy in the time of death, yet farre more periſh in deſperation, that liue in their ſinnes wittingly and willinglie againſt their own cõſcience. Pharao, Saul, and Iudas cried all *peccaui*, I haue ſinned againſt God: yet Pharao is hardned more and more and periſheth: Saul goeth on in his ſinne and deſpaireth: Iudas made away himſelfe. And no maruell, for the multitude of ſins oppreſſe the conſcience, and make the heart to ouerflow with ſuch a meaſure of griefe that it can faſten no affiance in the mercie of God. Laſtly they that ſhall neglect to keepe good conſcience, procure many hurts, and dangers, & iudgements of God to themſelues. When a ſhip is on the ſea, if it be not well gouerned, or if there be a breach made into it; it drawes water and ſincks: and ſo both men and wares and all in likelihood are caſt away. Nowe we are all as paſſengers; the world is an huge ſea through which wee muſt paſſe: our ſhip is the conſcience of euerie man, 1. Tim. 1. 19. and 3.12. the wares are our religion and ſaluation and all other gifts of God. Therefore it ſtands vs in hand to be alwaies at the helme, and to carrie our ſhip with as euen a courſe as poſſiblie we can, to the intended port of hapines which is the ſaluatiõ of our ſoules. But if ſo be it we grow careleſſe and make breaches in the ſhip of conſcience, by ſuffering it to daſh vpon the rockes of ſinne, it is a thouſand to one, that wee in the end ſhall caſt away our ſelues and all we haue. And in the mean ſeaſon, as conſcience decaies, ſo proportionally al graces & goodneſſe goe from vs: Gods cõmaundements begin to be vile vnto vs; the knowledge thereof, as alſo faith, hope, & the inuocatiõ of Gods name, decay. Experience ſheweth that men of excellent gifts by vſing badde conſcience, loſe them all.

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FINIS.

A Reformed Catholike:

OR,

A DECLARATION SHEWing how neere we may come to the present *Church of Rome in ſundrie points of Religion: and wherein we muſt* for euer depart from them:

with an

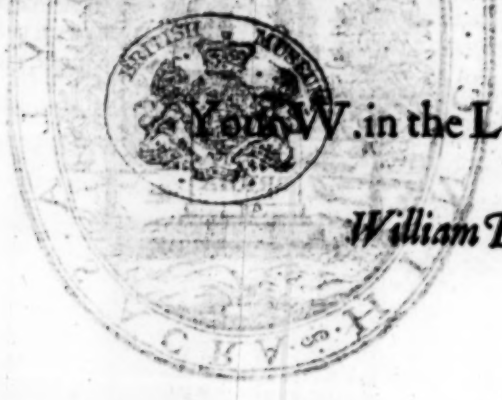
Aduertiſment to all fauourers of the Romane *Religion, ſhewing how the ſaid religion is* againſt the Catholike principles and grounds *of the Catechiſme.*

Printed by IOHN LEGAT, Printer to the Vniuerſitie of CAMBRIDGE. 1605.

TO THE RIGHT WORSHIPfull, Sir William Bowes Knight, &c.

Grace and peace.

RIght Worshipfull, it is a notable policie of the Deuill, which he hath put into the heads of sundrie men in this age, to thinke that our Religion and the Religion of the present Church of Rome are all one for substance: and that they may be reunited as (in their opinion) they were before. Writings to this effect are spread abroad in the French tongue, and respected of English Protestants more then is meete, or ought to be. For, let men in shew of moderation, pretend the peace and good estate of the Catholike Church as long as they will; this Vnion of the two Religions can neuer be made, more then the vnion of light and darknes. And this shall appeare, if we doe but a little consider, how they of the Romane Church haue rased the foūdation. For though in words they honour Christ, yet in deede they turne him to a Pseudo-Christ and an Idol of their owne braine. They call him our Lord, but with this condition, that the Seruant of Seruants of this Lord may change and adde to his commaundements: hauing so great a power, that he may open and shut heauen to whom he will; and bind the very conscience with his owne lawes, and consequently be partaker of the spirituall kingdome of Christ. Againe, they call him a Sauiour, but in Vo: in that he giues this grace vnto vs, that by our merits, we may partake in the merits of the Saints. And they acknowledge that he died and suffered for vs, but with this caueat, that the Fault beeing pardoned, we must satisfie for the temporall punishment either in this world or in Purgatorie. In a word, they make him our Mediatour of Intercession vnto God: but withall his Mother must be the Queene of Heauen, and by the right of a Mother command him there. Thus, in word they crie *Osanna*, but in deede they crucifie Christ. Therefore we haue good cause to blesse the name of God, that hath freed vs from the yoke of this Romane bondage, and hath brought vs to the true light and libertie of the Gospel. And it should be a great height of vnthankfulnesse in vs, not to stand out against the present Church of Rome, but to yeeld our selues to plottes of reconciliation. To this effect and purpose I haue penned this little Treatise, which I present to your Worship, desiring it might be some token of a thankfull mind, for vndeserued loue. And I craue withall, not onely your Worshipfull (which is more common) but also your learned protection; beeing well assured, that by skill and arte you are able to iustifie whatsoeuer I haue truly taught. Thus wishing to you and yours the continuance and the increase of faith and good conscience, I take my leaue. *Cambridge, Iune* 28. 1597.



Yours W. in the Lord,

William Perkins.

THE AVTHOR TO

the Christian Reader.

BY a Reformed Catholike, *I vnderstand anie one that holds the same necessarie heads of religion with the Romane Church: yet so, as he parts off and reiects all errours in doctrine whereby the said religion is corrupted. How this may be done, I haue begun to make some little declaration in this small Treatise: the intent whereof is to shew how neere wee may come to the present Church of Rome in sundrie points of religion: and wherein we must for euer dissent.*

My purpose in penning this small discourse is threefold. The first is, to confute all such Politikes as bolde and maintaine, that our religion, and that of the Romane Church differ not in substance, and consequentlie that they may be reconciled: yet my meaning is not here to condemne anie Pacification that tendes to perswade the Romane Church to our religion. The second is, that the Papists which thinke so basely of our religion, may be wonne to a better liking of it: when they shall see how neere we come vnto them in sundrie points. The third: that the common Protestant might in some part see and conceiue the point of difference betweene vs and the Church of Rome: and know in what manner and how farre forth, we condemne the opinions of the said Church,

I craue pardon for the order which I vse, in handling the seuerall points. For I haue set them downe one by one, as they came to minde, not respecting the lawes of method. If any Papist shall say that I haue not alleadged their opinions aright, I answere, that their bookes be at hand, and I can iustifie what I haue said.

Thus crauing thine acceptation for this my paines, and wishing vnto thee the increase of knowledge and loue of pure and sound religion, I take my leaue and make an end.

The places of doctrine handled, are

1 Of Free-will
2 Of Originall ſinne.
3 Aſſurance of ſaluation.
4 Iuſtification of a ſinner.
5 Of merits.
6 Satisfactions for ſinne.
7 Of Traditions.
8 Of Vowes.
9 Of Images.
10 Of reall preſence.
11 The ſacrifice of the Maſſe.
12 Of Faſting.
13 The ſtate of perfection.
14 Worſhipping of Saints departed.
15 Interceſſion of Saints.
16 Implicite faith.
17 Of Purgatorie.
18 Of the ſupremacie.
1 Of the efficacie of the Sacraments.
20 Of Faith.
21 Of Repentance.
22 The ſinnes of the Romane Church.

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Reuelat. 18. 4.

And I heard another voice from heauen say, Goe out of her my people, that ye be not partakers of her sinnes, and receiue not of her plagues.

IN the former chapter S. Iohn sets down a description of the whore of Babylon, and that at large as he saw her in a vision described vnto him. In the sixteenth v. of the same chapter, he foretels her destruction: and in the three first verses of this 18. chapter, he goeth on to propound the saide destruction yet more directly and plainely: with all alleaging arguments to prooue the same, in all the verses following. Now in this fourth verse is set down a caueat seruing to forewarne all the people of God, that they may escape the iudgment which shall befall the whore: and the words containe two parts: a commandement, and a reason. The commandement, *Come out of her my people*, that is, from Babylon. The reason, taken from the euent, *least yee be partakers, &c.* Touching the commandement, first I will search the right meaning of it, and then set downe the vse thereof and doctrine flowing thence. In histories therefore are three Babylons mentioned: one is, Babylon of Assyria standing on the riuer Euphrates, where was the confusion of Languages, and where the Iewes were in captiuitie: which Babylon is in Scripture reproached for Idolatrie and other iniquities. The second Babylon is in Egypt standing on the riuer Nilus, and it is now called Cayr: of that mention is made. 1. Pet 5. 13. (as some thinke) though indeede it is as likely and more commonly thought, that there is meant Babylon of Assyria. The third Babylon is mysticall, whereof Babylon of Assyria was a type and figure; and that is Rome, which is without question here to be vnderstood. And the whore of Babylon, as by all circumstances may be gathered, is the state or regiment of a people that are the inhabitants of Rome and appertaine thereto. This may be prooued by the interpretation of the holy Ghost: for in the last verse of the 17. chapter the woman that is the whore of Babylon is said to be a *citie which raigneth ouer the kings of the earth*: now in the daies when S. Iohn penned this booke of Reuelation, there was no cittie in the world that ruled ouer the kings of the earth but Rome; it then being the seat where the Emperour put in execution his Imperiall authoritie. Againe in the seuenth verse shee is said *to sit on a beast hauing seuen heades and ten hornes*: which seuen heads be *seuen hills*, v. 9. whereon the woman sitteth, and also they be *seuen kings*. Therefore by the whore of Babylon is meant a cittie standing on seuen hills. Now it is well known, not onely to learned men in the Church of God, but euen to the heathen themselues, that Rome alon is the citie built on seuen distinct hills called *Celius*, *Auentinus*, *Exquilinus*, *Tarpeius*, or *Capitolinus*, *Viminalis*, *Palatinus*, *Quirinalis*. Papists to helpe themselues, doe alleadge that old Rome stood on seuen hills, but now is remooued further to *Campus Martius*. I answer, that howsoeuer the greatest part of the citie in regard of habitation be not now on seuen hils, yet in regard of regiment and practise of religion it is: for euen to this day vpon these hills are seated certaine Churches and Monasteries and other like places where the Papal authoritie is put in execution: aud thus Rome being put for a state and regiment: euen at this day, it stands vpon seuen hills. And though it be come to passe that the harlot in regard of her latter daies euen changed her seat, yet in respect of her yonger times in which she was bred and borne, she sate vpon the seuen hills. Others, because they feare the wounding of their owne heads, labour to frame these wordes to an other meaning, and say, that by the whore is meant the company of all wicked men in the world whatsoeuer, the deuill beeing the head thereof. But this exposition is flat against the text for in the second verse of the 17. chapter, shee is opposed to the

kings of the earth with whome ſhe is ſaide to commit fornication: and in the laſt verſe ſhe is called a cittie ſtanding on ſeuen hilles and raigning ouer the kings of the earth (as I haue ſaid,) and therefore muſt needes be a ſtate of men in ſome particular place. And the Papiſts themſelues perceiuing that this ſhift will not ſerue their turne, make two Romes, heatheniſh Rome, and that wherof the pope is head, now (ſay they) the whore ſpoken of is heatheniſh Rome, which was ruled by cruel tyrants, as Nero, Domitian, and the reſt: and that Rome whereof nowe the Pope is head, is not here ment. Behold a vaine and fooliſh diſtinction: for Eccleſiaſticall Rome in reſpect of ſtate, princely dominion, and crueltie in perſecuting the Saintes of God, is all one with the heatheniſh Empire: the See of the Biſhop beeing turned into the Emperours court, as all hiſtories doe manifeſt. But let the diſtinction be as they ſuppoſe, yet by their leaues, hereby the whore muſt be vnderſtood not only heatheniſh Rome, but euen the Papall or Eccleſiaſticall Rome: for v. 3. of this chapter the holy ghoſt ſaith plainly, that ſhe *hath made all nations drunke with the wine of the wrath of her fornication*: yea it is added, *that ſhee hath committed fornication with the kinges of the earth*, whereby is ſignified that ſhee hath endeauoured to intangle all the nations of the earth in her ſpirituall idolatrie, and to bring the kings of the earth to her religion. Which thing can not be vnderſtood of the heatheniſh Rome, for that left all the kings of the earth to their owne religion and idolatrie: neither did they labour to bring forraine Kings to worſhip their Gods, Again chap. 17. v. 16. it is ſaid, *that the ten hornes which be ten kings, ſhall hate the whore and make her deſolate and naked*, which muſt not bee vnderſtood of heatheniſh Rome, but of Popiſh Rome: for whereas in former times all the Kings of the earth did ſubmit themſelues to the whore, nowe they haue begun to withdraw themſelues, and make her deſolate: as the king of Bohemia, Denmarke, Germany, England, Scotland, and other parts: therefore this diſtinction is alſo friuolous. They further alleadge that the whore of Babylon is drunke with the blood of the Saints and Martyrs, chap. 17. 6. ſhedde not in Rome, but in Ieruſalem, where *the Lord was crucified*: and the two Prophetes beeing ſlaine *lie there in the ſtreetes*. Reuelat. 11. 8, But this place is not meant of Hieruſalem, as Hierome hath fully taught, but it may well be vnderſtoode of Rome: Chriſt was crucified there, either becauſe the authoritie, whereby he was crucified was from the Romane Empire, or els becauſe Chriſt in his members was and is there daiely crucified, though locally in his owne perſon hee was crucified at Ieruſalem. And thus, notwithſtanding all which hath beene ſaide, wee muſt here by the whore vnderſtand the ſtate and Empire of Rome, not ſo much vnder the heathen Emperours as vnder the head thereof the Pope: which expoſition, beſides the authoritie of the text, hath the fauour and defence of auncient and learned men. Bernard ſaith, *They are the miniſters of Chriſt, but they ſerue Antichriſt*. Againe, *The* beaſt *ſpoken of in the Apocalyps to which a mouth is giuen to ſpeake blaſphemies, and to make warre with the Saints of God, is nowe gotten into* Peters chaire, *as a Lyon prepared to his pray*. It will be ſaide, that Bernard ſpeakes theſe latter words of one that came to the Popedome by intruſion or vſurpation. It is true indeede: but wherefore was hee an vſurper? Hee rendreth a reaſon thereof in the ſame place: becauſe the Antipope called *Innocentius* was choſen by the Kings of Almaine, France, England, Scotland, Spaine, Hieruſalem, with conſent of the whole Cleargie and people in theſe nations, and the other was not. And thus Bernard hath giuen his verdict, that not onely this vſurper, but all the Popes for this many yeares are the beaſts of the Apocalyps. becauſe now they are onely choſen by the colledge of Cardinals. To this agreeth the decree of Pope Nicolas the ſecond, ann. 1059. that the Pope ſhall afterward be created by the ſuffrages of the Cardinall Biſhops of Rome, with the conſent of the reſt of the cleargie and people, and the Emperour himſelfe: and all Popes *are excommunicate and accurſed as Antichriſts*, that enter otherwiſe, as all now doe. Ioachimus Abbas ſaith, *Antichriſt was longe ſince borne in Rome, and ſhall be yet aduanced higher in the* Apoſtolicke See. Petrarch ſaith, *Once Rome, now Babylon*. And Ireneus lib. 5. cap. laſt, ſaid before all theſe, *that Antichriſt ſhould be Lateinus*, a Romane.

Epiſt. Ad Euſto. mil. Ian. 2 ad Marcel.

Ser. in Cæn 33 Epiſt. 32.

Cap. vnic. diſt. 63.

Reform. Iuelle. 2. Theſ. 2.

Againe, this commaundement muſt not ſo much be vnderſtoode of a bodily departure in reſpect of cohabitation and preſence, as of a ſpirituall ſeparation in reſpect of faith and religion. And the meaning of the holy Ghoſt is, that men muſt depart.

depart from the Romish Church, but gaue iudgement, and determined in the case of their faith and the worship of God in Rome. Thus then we see that the word is ioyned to a commandement from God, as it vrgeth his Church and people to make a seperation from Babylon. Whence I obserue, *That all those that will be saued, must depart and seperate themselues from the faith and religion of the present Church of Rome.* And whereas they are charged with schisme that seperate on this maner, the truth is they are not schismatickes that doe so, because they haue the commandement of God for their warrant: & that parte is the schismaticke, in whome the cause of this separation lieth: and thus the Church of Rome, namely the cup of abomination in the whores hand, which is, their heresies and schismaticall religion.

Now touching the duty of seperation I meane to speake at large, not standing so much to proue the same, because it is euident by the text, as to shew the manner & measure of making that seperation: and therein I will handle two things. First how far forth we may ioyne with them in the matter of religion: & secondly how farforth and wherein we must stifly stand and depart from them. And for this cause I purpose to make choise of certaine points of religion, and to speake of them in good order that I can, shewing in each of them our consent and difference; and the rather, because some harpe much vpon this string, that a Vnion may be made of our two religions, and that we differ not in substance but in points of circumstance.

The first point wherewith I meane to beginne shall bee the point of Freewill, though it be not the principall.

I. *Our consent.*

Freewill both by them and vs is taken for a mixt power in the minde and will of man; whereby discerning what is good & what is euill, hee doth accordingly choose or refuse the same.

I. *Conclus.* Man must be considered in a foure-fold estate, as he was created, as he was corrupted, as he is renewed, as he shall be glorified. In the first estate we ascribe to mans will libertie of nature in which he could will or nill either good or euill: in the third, libertie of grace: in the last libertie of glorie. All the doubt is of the second estate; and yet therein also we agree, as the conclusions following will declare.

II. *Conclus.* The matters whereabout mans will is occupied are principally three, to wit, naturall, ciuill, and spirituall. Naturall actions are such as are common to men with brutish creatures, to eate, drinke, sleepe, heare, see, smell, taste, and to moue from place to place: in all which we ioyne with the Papists, and hold that man hath freewill, and euen since the fall of Adam by naturall power of the mind doth freely performe any of these actions or the like.

III. *Conclus.* Humane actions are such as are common to all men good and bad, as to speake and vse reason, the practise of all mechanicall and liberall artes, and the outward performance of ciuill and Ecclesiasticall duties, as to come to the Church, to speake and preach the word, to reach out the hand to receiue the Sacrament, and to lend the eare to listen outwardly to that which is taught. And hither wee may referre the outward actions of ciuill vertues, as namely iustice, temperance, gentlenes, and liberalitie. And in these also we ioyne with the Church of Rome and say (as experience teacheth) that men haue a naturall freedome of will, to put them or not to put them in execution. Paul saith, Rom. 2. 14. *The gentils that haue not the law, doe the things of the law by nature*: that is, by naturall strength and life of himselfe, that before his conuersion touching the right vse of the law, *he was vnblameable*, Phil. 3. 6. And for this externall obedience, naturall men receiue rewards in temporall things, Matth. 6. 5. Ezech. 29. 19. And yet herein some causes must be remembred: 1. That in humane actions man will is weake and feeble, and his vnderstanding dimme and darke: and thereupon he often failes in them. And in all such actions with *Augustine* I vnderstand the will of man to bee onely wounded or halfe dead. 2. That the will of man is vnder the will of God and therefore to bee ordered by it; as Ieremie saith, chap. 10. 23. *O Lord I know that the way of man is not in himselfe; neither is it in man to walke or direct his steps.*

IV. *Conclus.* The third kind of actions are spirituall more neerely concerning the heart or conscience, and these be twofold: they either concerne the kingdome of darkenesse, or else the kingdome of God. Those that concerne the kingdome of darknes are sinnes properly: and in these we likewise ioyne with the Papists & teach that in sinfull or euill actions man hath freedome of wil. Some peraduenture will say,

that we sinne necessarily, because hee that sinneth cannot but sinne: and that freewill and necessitie cannot stand together. Indeed the necessitie of compulsion or coaction, and freewill cannot agree; but there is an other kinde of necessitie which may stand with freedome of will: for some things may bee done necessarily and also freely. A man that is in close prison, must needs there abide and cannot possibly get forth and walke where he will; yet can hee moove himselfe freely and walke within the prison: so likewise though mans will be chained naturally by the bondes of sin, and therefore cannot but sin: and thereupon sinneth necessarily, yet doth it also sinne freely.

V. Conclus. The second kind of spirituall actions or things, concerne the kingdome of god: as repentance, faith, the conuersion of a sinner, new obedience, and such like; in which we likewise in part ioyne with the Church of Rome & say that in the first conuersion of a sinner, mans freewill concurres with Gods grace, as a fellow or coworker in some sort. For in the conuersion of a sinner three things are required: the word, Gods spirit, and mans will: for mans will is not passiue in all and euery respect, but hath an action in the first conuersion and change of the soule. When any man is conuerted, this worke of God is not done by compulsion, but he is conuerted willingly: and at the verie time whe he is conuerted, by Gods grace he willes his conuersion. To this ende said Augustine, *Serm. 15. de verb. Apost. He which made thee without thee, will not saue thee without thee.* Againe, *That is certen, that our will is required in this, that wee may doe any good thing well: but wee haue it not from our owne power but God worker to will in us.* For looke at what time God giues grace, at the same time hee giueth a will to desire and will the same grace: as for example, when GOD workes faith, at the same time he workes also vpon the will causing it to desire faith and willingly to receiue the gift of beleeuing. God makes of the vnwilling will a willing will: because no man can receiue grace vtterly against his will, considering will constrained is no will. But here wee must remember, that howsoeuer in respect of time the working of grace by Gods spirit, and the willing of it in man goe together: yet in regarde of order, grace is first wrought, and mans will must first of all be acted and moued by grace, and then it also heeth, willeth, and mooueth it selfe. And this is the last point of consent betweene vs and the Romane Church touching freewill: neither may we proceede further with them.

De grat. & lib. arbitr. 1.

Posse velle, & actu velle recipere.

II. *The diffent or difference.*

The point of difference standeth in the cause of the freedoe of mas will in spirituall matters, which concerne the kingdome of God. The Papists say, mans will concurreth and worketh with Gods graces in the first conuersion of a sinner *by it selfe*, and by it owne naturall power: and is onely helped by the holy Ghost. Wee say, that mans will worketh with grace in the first conuersion, yet not of it selfe, but by grace. Or thus: They say will hath a naturall cooperation: wee deme it, and say it hath cooperation onely by grace, beeing in it self not actiue but passiue, willing well only as it is mooued by grace, whereby it must first be acted & moued, before it can act od will. And that wee may the better conceiue the difference, I will vse this comparison: The Church of Rome sets forth the estate of a sinner by the condition of a prisoner, and so doe we: marke then the difference. It supposeth the said prisoner to lie bound hand and foote with chaines and fetters, and withall to bee sicke and weake, yet not wholly dead but liuing in part: it supposeth also that being in this case, he stirreth not himselfe for any helpe, and yet hath abilitie and power to stirre. Hereupon if the keeper come and take away his bolts and fetters, and hold him by the hand, and helpe him vp, hee can and will of himselfe stand and walke and goe out of prison: euen so (say they) is a sinner bound hand and foote with the chaine of his sins: and yet hee is not dead but sicke, like to the wounded man in the way betweene Ierico & Ierusalem. And therefore doth he not will and affect that which is good: but if the holy Ghost come and doe but vntie his bands, and reach him his hand of grace, then can hee stand of himselfe, and will his owne saluation, or any thing els that is good. We in like manner graunt, that a prisoner fitly resembeth a naturall man, but yet such a prisoner must hebbe, as is not only sicke and weake, but euen starke dead, which cannot stir though the keeper vntie his bolts and chaines, nor

nor heare though hee ſound a trumpet in his eare: and if the ſaid keeper would haue him to mooue and ſtirre, he muſt giue him not onely his hand to helpe him, but euen ſoule and life alſo: and ſuch a one is euery man by nature: not onely chained and fettered in his ſinnes, but ſtarke dead therein: as one that lyeth rotten in the graue, not hauing any abilitie or power to mooue or ſtirre: and therefore he cannot ſo much as deſire or doe any thing thas is truelie good of himſelfe, But God muſt firſt come and put a new ſoule into him, euen the ſpirit of grace to quicken and reuiue him: and then being thus reuiued, the will beginneth to will good things at the verie ſame time, when God by his ſpirit firſt infuſeth grace. And this is the true difference betweene vs and the Church of Rome in this point of freewill.

III. *Our reaſons.*

Now for the confirmation of the doctrine we hold, namely, that a man willeth not his owne conuerſion of himſelfe by nature either in whole or in part, but by grace wholy and alone: theſe reaſons may be vſed. The firſt is taken from the nature and meaſure of mans corruption, which may be diſtinguiſhed into two parts. The firſt is the want of that original righteouſneſſe, which was in man by creation: the ſecond, is a proneneſſe and inclination to that which is euill, and to nothing that is truely good. This appeareth, Gen. 8. 21. *The frame of mans heart* (ſaith the Lord) *is euill from his childehood*: that is, the diſpoſition of the vnderſtanding, will, affections, with all that the heart of man deuiſeth, formeth or imagineth, is wholly euill And Paul ſaith, Rom. 8. 7. *The wiſdome of the fleſh is* enmitie *againſt God*: which words are very ſignificant: for the worde tranſlated *wiſdome*, ſignifieth that the beſt thoughts, the beſt deſires, affections and indeauors that be in any natural man, euē thoſe that come moſt neare to true holines, are not only contrary to God, but euen enmitie it ſelfe. And hence I gather, that the very heart it ſelfe, that is, the will and minde from whence theſe deſires and thoughts doe come, are alſo enmitie vnto God. For ſuch as the action is, ſuch is the facultie whence it proceedeth: ſuch as the fruite is, ſuch is the tree: ſuch as the braunches are, ſuch are the rootes: By both theſe places it is euident, that in man there is not onely a want, abſence, or depriuation of originall righteouſnes, but a pronenes alſo by nature vnto that which is euil: which pronenes includes in it an inclination not to ſome fewe, but to all and euerie ſinne, the verie ſin againſt the Holy Ghoſt not excepted. Hence therefore, I reaſon thus:

If euery man by nature doth both want originall iuſtice, and be alſo prone vnto all euill, then wanteth he natural freewill to will that which is truely good:

But euery man by nature wants original iuſtice, and is alſo prone vnto all euill.

Ergo. *Euerie man naturally wants freewill, to will that which is good.*

Reaſon. II. 1. Cor. 2. 14. *The naturall man* perceiueth *not the things of the ſpirit of God: for they are fooliſhneſſe vnto him, neither can know them becauſe they are ſpiritually diſcerned.* In theſe wordes Saint Paul ſets down theſe points: I. that a naturall man doth not ſo much as thinke of the thinges reuealed in the Goſpel. II. that a man hearing, & in mind conceiuing them, cannot giue conſent vnto them, and by naturall iudgement approoue of them: but contrariwiſe thinketh them to bee fooliſhnes. III. that no man can giue aſſent to the things of God vnleſſe he be enlightened by the ſpirit of God. And hence I reaſon thus:

If a man by nature doth not know and perceiue the thinges of God, and when hee ſhall knowe them, cannot by nature giue aſſent vnto them: then hath he no power to will them:

But the firſt is euidently true. Ergo.

For firſt the minde muſt approue and giue aſſent, before the will can chooſe or will: and when the mind hath not power to conceiue or giue aſſent, there the will hath no power to will.

Reaſon. III. Thirdly the holy Ghoſt auoucheth, Ephe. 2. 1. Coloſſ. 2. 13. that all men by *nature are dead in ſinnes and treſpaſſes*: not as the Papiſts ſay, weake, ſicke, or halfe dead. Hence I gather, that man wanteth naturall power not to will ſimplie, but freely & frankly to wil that which is truly good. A dead man in his graue can not ſtir the leaſt finger, becauſe hee wants the very power of life, ſenſe, and motion: no more can he that is dead in ſinne, will the leaſt good: nay, if he could either will or doe any good, he could not be dead in ſinne. And as a dead man in the graue, cannot riſe but by the power of God; no more can he that is dead in ſinne riſe, but by the power of Gods grace alone, with-

out of any power of his owne.

Reason IV. Fourthly, in the conuersion and saluation of a sinner, the Scripture ascribeth all to God, and nothing to mans free will. Ioh. 3.3. *Except a man be borne againe hee cannot see the kingdome of God*, Eph. 2,10, *Wee are his workemanship created in Christ Iesus to good workes.* And. 4. v. 24, *the newe man is created to the Image of God.* Now to be borne againe, is a worke of no lesse importance then our first creation: and therefore wholly to be ascribed to God as our creation is. Indeede Paul, Philip. 2.12.13. biddeth the Philippians *worke out their saluation with feare and trembling*: not meaning to ascribe vnto them a power of doing good by themselues: And therefore in the next verse he addeth, *It is God that worketh both the will and the deede*: directly excluding all naturall free-will in things spirituall: and yet withall hee acknowledgeth that mans will hath a worke in doing that which is good, not by nature but by grace. Because when God giues man power to will good things, then hee can will them; and when hee giueth him a power to doe good, then he can doe good, and he doth it. For though there be not in mans conuersion a naturall cooperation of his will with Gods spirit, yet is there a supernaturall cooperation by grace, enabling man when he is to be conuerted, to will his conuersion: according to which Saint Paul saith. 1. Cor. 15.10. *I haue laboured in the faith.* but least any man should imagine, that this was done by any naturall power, therefore he addeth, *yet not* I that is, not by any thing in mee, *but Gods grace in me*, enabling my will to doe the good I doe.

Reason V. The iudgment of the auncient Church. August. *The will of the regenerate is kindled onely by the Holy Ghost: that they may therefore bee able because they will thus: and they will thus, because* GOD works in them to will. And, *We haue* lost our free-will *to loue* God *by the greatnesse of our sinne.* Serm. 2: on the wordes of the Apostles. *Man when he was created, receiued great strenght in his free-will: but by sinninge he* lost it. Fulgentius, *God giueth grace freely to the vnworthie whereby the wicked man being iustified is enlightened* with the gift of good will, *and with a* facultie of doing good: *that by mercie preuenting him, hee may* begin to will well, *and by mercie comming after, hee may doe the good he will.* Bernard saith, *It is wholly* the grace of God *that wee are created, healed, saued.* Concil. Arausic. 2. cap. 6. *To beleeue and to will is* giuen *from aboue by* infusion, *and inspiration of the holy Ghost.* More testimonies and reasons might be alleadged to proue this conclusion, but these shall suffice: now let vs see what reasons are alledged to the contrarie.

III. *Obiections of the Papists.*

Obiect. I. First they alledge that man by nature may doe that which is good, and therefore will that which is good: for none can doe that which he neither willeth nor thinketh to doe, but first we must will and then doe. Now (say they) men can do good by nature, as giue almes, speake the trueth, doe iustice, and practise other duties of ciuill vertue: and therefore wil that which is good. I *answere*, that a naturall man may do good workes for the substance of the outward work: but not in regard of the goodnes of the manner: these are two diuerse things. A man without supernatural grace may giue almes, doe iustice, speake the truth, &c. which bee good things considered in themselues; as God hath commanded them; but he cannot doe them well. To thinke good thinges and to doe good things are naturall workes: but to thinke good things in a good manner, and to doe them wel, so as God may accept the action done, are works of grace. And therfore the good thing done by a natural man is sin in respect of the doer: because it failes both for his right beginning, which is a pure heart, good conscience, & faith vnfained; as also for his end which is the glorie of God.

Obiect. II. God hath commanded all men to beleeue and repent: therefore they haue naturall free-will: by vertue wherof (being helped by the spirit of God) they can beleeue and repent. *A.* The reason is not good: for by such commandements God sheweth not what men are able to doe, but what they should doe, and what they cannot doe. Again, the reason is not well framed, it ought rather to be thus: Because God giues men commandement to repent and beleeue: therefore they haue power to repent and beleeue, either by nature or by grace, and then we hold with them. For when God in the Gospell commaundeth men to repent and to beleeue, at the same time by his grace hee enableth them both to will or desire to beleeue and repent, as also actually to repent and beleeue.

Obiect. III. If man haue no free-will to sinne

ſinne or not to ſinne, then no man is to be punished for his ſinnes: becauſe he ſinneth by a neceſſity not to be auoided. *Anſ.* The reaſon is not good: for though man cannot but ſinne, yet is the fault in himſelfe, and therefore hee is to bee puniſhed; as a bankrupt is not therefore freed from his debts, becauſe he is not able to pay them: but the bils againſt him ſtand in force, becauſe the debt comes through his owne default.

The ſecond point: of Originall ſinne.

The next point to bee handled, is concerning Originall ſinne after baptiſme that is, how farre forth it remaineth after baptiſme. A point to be well conſidered, becauſe hereupon depend many points of popetie.

I. Our Conſent.

1. Concluſ. They ſay, naturall corruption after baptiſme is aboliſhed, and ſo ſay we: but let vs ſee how farre it is aboliſhed. In originall ſinne are three thinges; I. the puniſhment, which is the firſt and ſecond death. II. Guiltineſſe, which is the binding vp of the creature vnto puniſhment. III. the fault or the offending of God, vnder which I comprehend our Guiltineſſe in Adams firſt offence, as alſo the corruption of the heart: which is a naturall inclination and proneneſſe to any thing that is euill or againſt the lawe of God. For the firſt wee ſay, that after baptiſme in the regenerate, the puniſhment of Originall ſinne is taken away: *There is no condemnation* (ſaith the Apoſtle) *to them that be in Ieſus Chriſt*. Rom. 8.1. For the ſecond, that is, guiltineſſe, wee further condeſcend and ſay: that is alſo taken away in them that are borne anew: for conſidering there is no condemnation to them, there is nothing to binde them to puniſhment. Yet this caueat muſt bee remembred, namely that the guiltineſſe is remooued from the perſon regenerate, not from the ſinne in the perſon: but of this more afterward. Thirdly, the guilt in Adams firſt offence is pardoned. And touching the corruption of the heart, I auouch two thinges: I. That the very power or ſtrength whereby it raigneth in man, is taken away in the regenerate. II. That this corruption is aboliſhed (as alſo the fault of euery actuall ſinne paſt) ſo farre forth as it is the fault and ſinne of the man in whom it is. Indeede it remaines till death, and it is ſinne conſidered in it ſelfe, ſo long as it remaines, but it is not imputed vnto the perſon: and in that reſpect is as though it were not: it being pardoned.

II. *The diſſent or difference.*

Thus farre we conſent with the church of Rome: now the difference betweene vs ſtandes not in the aboliſhment, but in the manner, and the meaſure of the aboliſhment of this ſinne.

Papiſts teach, that Originall ſinne is ſo farre forth taken away after baptiſme, that it ceaſeth to bee a ſinne properly: and is nothing elſe but a want, defect, and weakeneſſe, making the heart fitte and readie to conceiue ſinne: much like tinder, which though it be not fire of it ſelfe, yet is it very apt and fitte to conceiue fire. And they of the Church of Rome denie it to bee ſinne properly, that they might vpholde ſome groſſe opinions of theirs, namely, that a man in this life may fulfill the law of God: and doe good workes void of ſinne: that he may ſtand righteous at the bar of Gods iudgement by them.

But we teach otherwiſe, that though originall ſin be taken away in the regenerate, and that in ſundry reſpects: yet doth it remaine in them after baptiſme, not onely as a want and weakeneſſe, but as a ſinne, and that properly: as may by theſe reaſons be prooued.

Reaſon I. Rom. 7.17. Paul ſaith, directly: *It is no more I that doe it, but ſinne that dwelleth in me*: that is, originall ſinne. The Papiſts anſwer againe, that it is ſo called *improperly*: becauſe it commeth of ſinne, and alſo is an occaſion of ſinne to bee done. But by the circumſtances of the Text, it is ſinne properly: for in the words following, S. Paul ſaith, that this ſin dwelling in him, made him to doe the euil which he hated. And v. 24. he crieth out, *O wretched man that I am, who ſhall deliuer mee from this body of death?* whence I reaſon thus:

That which once was ſinne properly, and ſtill remaining in man maketh him to ſinne, and intangleth him in the puniſhment of ſinne, and makes him miſerable: that is ſin properly.

But originall ſinne doeth all theſe. Ergo.

Reaſon. II. Infants baptized and regenerate, die the bodily death before they come to the yeares of diſcretion: therfore originall ſinne in them is ſinne properly: or elſe they ſhould not die, hauing no cauſe of death in them: *for death is the wages of ſinne*, as the Apoſtle ſaith. Roma. 6.23. and Roman. 5.12. *Death entred into the world*

world by sinne. As for actuall sinne they haue none, if they die presently after they are borne before they come to any vse either of reason or affection.

Reason III. That which lusteth against the spirit, and by lusting tempteth, and in tempting intiseth and draweth the heart to sinne, is for nature sinne it selfe: but concupiscence in the regenerate lusteth against the spirit, Galath. 5. 17. and tempteth as I haue saide, Iam. 1. 14. *God tempteth no man, but euery man is tempted when hee is drawne away by his owne concupiscence, and is intised: then when lust conceiueth, it bringeth foorth sinne.* And therefore it is sinne properly: such as the fruite is, such is the tree[a] Auguſt. *Concupiscence against which the spirit lusteth* is sinne, *because in it there is disobedience against the rule of the minde: and it is the punishment of sinne, because it befalls man for the merits of his disobedience: and it is the cause of sinne.*

[a] Aug. contra Iul. l. 5. c. 3.

Reason IV. The iudgement of the auncient Church Auguſt. Epist. 29. *Charitie in some is more, in some lesse, in some none: the highest degree of all, which cannot bee increased, is in none, as long as man liues vpon earth. And as long as it may be increased*, that which is lesse then it should be, is in fault: *by which fault it is, that there is no iust man vpon earth that doth good and sinneth not; by which fault none liuing shall bee iustified in the sight of God. For which fault, if wee say wee haue no sinne, there is no truth in vs: for which also, though we profit neuer so much, it is necessary for vs to say, forgiue vs our debts, though all our wordes, deedes, and thoughts bee already forgiuen in baptisme.* Indeede Auguſt. in sundry places seemes to denie concupiscence to bee sinne after baptisme: but his meaninings is, that concupiscence in the regenerate is not the sinne of the person in whom it is. For thus he expounds himselfe, [a] *This is not to haue sinne, not to be guilty of sinne.* And [b] *the law of sinne in baptisme is remitted and not* ended. And, [c] *Let not sinne raigne: he saith not, let not sinne be, but let it not raigne. For as long as thou liuest, of necessitie sinne will be in thy members: at the least looke it raigne not in thee, &c.*

[a] ad Valer. l. 1. cap. 24.
[b] Lib. 2. cont Iul.
[c] Tract. 24. in Ioh.

Obiections of Papists.

The arguments which the Church of Rome alleadgeth to the contrarie, are these *Obiect.* I. In baptisme men receiue perfect and absolute pardon of sinne: and sinne beeing pardoned is taken quite away: and therefore originall sinne after baptisme ceaseth to bee sinne. *Answ.* Sinne is abolished two waies: first in regard[d] of imputation to the person: secondly in regard of[e] existing and beeing. For this cause, God vouchsafeth to man two blessings in baptisme, Remission of sinne, and Mortification of the same. Remission or pardon aboliſheth sinne wholly in respect of any imputation thereof vnto man, but not simply in regard of the beeing thereof. Mortification therefore goeth further, and aboliſheth in all the powers of bodie and soule, the very concupiscence or corruption it selfe in respect of the being thereof. And because mortification is not accomplished till death, therefore originall corruption remaineth till death, though not imputed.

[d] Quoad imputationem
[e] Quoad existentiam.

Obiect. II. Euery sinne is voluntarie: but originall sin in no man after baptisme is voluntarie: and therefore no sinne. *Answ.* The proposition is a politick rule pertaining to the courts of men, and must bee vnderstoode of such actions as are done of one man to another: and it doth not belong to the Court of conscience, which God holdeth and keepeth in mens hearts, in which euery want of conformitie to the lawe is made a sinne. Secondly I answer, that originall sinne was voluntarie in our first parent Adam: for hee sinned, and brought this misery vppon vs willingly: though in vs it bee otherwise vppon iust cause. Actuall sinne was first in him, and then originall corruption: but in vs originall corruption is first, and then actuall sinne.

Obiect. III. Where the forme of any thing is taken away, there the thing it selfe ceaseth also: but after baptisme in the regenerate, the forme of originall sinne, that is, *the guilt* is quite remooued: and therefore sin ceaseth to be sinne. *Answ.* The guilt or obligation to punishment, is not the forme of originall corruption, but (as wee say in schooles) an accident or necessary cõpanion thereof. The true forme of originall sinne, is a defect and depriuation of that which the lawe requireth at our hands in our minde, will, affections, and in all the powers both of soule and body. But they vrge this reason further saying: where the guilt and punishment is taken away, there is no fault remaining: but after baptisme the guilt and punishment is remooued: and therefore, though originall corruption remaine, it is not as a fault to make vs guiltie before God, but onely as a weakenes. *Answ.* Guilt is remooued, and not remooued. It

is remooued from the perſon regenerate, which ſtands not guilty for any ſinne originall or actuall; but Guilt is not remooued from the ſinne it ſelfe; or as ſome anſwer, there be two kindes of guilt, actuall and potentiall. The actuall guilt is, whereby ſinne maketh man ſtand guiltie before God; and that is remooued in the regenerate. But the potentiall guilt, which is an aptneſſe in ſinne, to make a man ſtande guilty if hee ſinne, that is not remooued; and therefore ſtill ſinne remaineth ſinne. To this or like effect ſaith Auguſtine, *Wee ſay that the guilt of concupiſcence, not whereby* it is Guiltie (*for that is not a perſon*) *but that whereby it made man guilty from the beginning, is pardoned, and that the thing it* ſelfe is euill *ſo as the regenerate deſire to bee healed of this plague.*

Obiect. III. Laſtly, for our diſgrace they alleage that we in our doctrine teach that originall ſinne after baptiſme is onely clipped or pared, like the haire of a mans head, whoſe rootes ſtill remaine in the fleſh, growing and increaſing after they are cut, as before. *Anſ.* Our doctrine is abuſed; for in the paring of any thing; as in cutting of the haire, or in lopping a tree, the roote remaines vntouched, and therevpō multiplieth as before. But in the mortification of originall ſinne after baptiſme, we hold no ſuch paring: but teach, that in the very firſt inſtant of the conuerſion of a ſinner, ſinne receiueth his deadly wound in the roote, neuer afterward to be recouered.

The third point: Certentie of ſaluation.

I. Our Conſent.

I. Concl. We hold and beleeue that a man in this life, may be certain of ſaluation; and the ſame thing doth the Church of Rome teach and holde.

II. *Concl.* Wee holde and beleeue that a man is to put a certaine affiance in Gods mercie in Chriſt for the ſaluation of his ſoule; and the ſame thing by common cōſent holdeth the foreſaid church: this point maketh not the difference betweene vs.

III. *Concl.* We hold that with aſſurance of ſaluation in our hearts is ioyned doubting; and there is no man ſo aſſured of his ſaluation, but hee at ſometime doubteth thereof, eſpecially in the time of temptation; and in this the Papiſts agree with vs, and we with them.

IV. Concl. They goe further and ſay, that a man may be certen of the ſaluation of men, or of the Church by Catholike faith: and ſo ſay we.

V. Concl. Yea they holde that a man by faith may be aſſured of his owne ſaluation through extraordinarie reuelation, as Abraham and others were, and ſo doe we.

VI. They teach that wee are to be certaine of our ſaluation by ſpeciall faith in regard of God that promiſeth: though in regard of our ſelues and our indiſpoſition we can not; and in the former point they conſent with vs. Bellar. l. 3. p. 1 329. ch.

II. *The diſſent or difference.*

The very maine point of difference lies in the manner of aſſurance.

I. *Concl.* We hold that a mā may be certen of his ſaluation in his owne conſcience euen in this life and that by an ordinary and ſpeciall faith. They hold that a man is certain of his ſaluatiō only by hope: both of vs hold a certainty, we by faith they by hope.

II. *Concl.* Further, wee hold and avouch that our certentie by true faith is vnfallible: they ſay, their certentie is onely probable.

III. *Concluſ.* And further though both of vs ſay, that we haue confidence in Gods mercy in Chriſt for our ſaluation: yet wee doe it with ſome difference. For our confidence commeth from certaine and ordinary faith: theirs from hope, miniſtring (as they ſay) but a coniecturall certenty.

Thus much of the difference: nowe let vs ſee the reaſons too and fro.

III. *Obiections of Papiſts.*

Obiect. I. Where there is no word there is no faith for theſe two are relatiues: but there is no word of God, ſaying, Cornelius beleeue thou, Peter beleeue thou, and thou ſhalt be ſaued, And therefore there is no ſuch ordinarie faith to beleeue a mans owne particular ſaluation. *Anſ.* The propoſition is falſe, vnleſſe it be ſupplied with a clauſe on this manner: *Where there is no word of promiſe, nor any thing that doth conuertuale a particular promiſe, there is no faith.* But (ſay they) there is no ſuch particular word. It is true, God doth not ſpeake to men particularly, Beleeue thou, and thou ſhalt be ſaued. But yet doth he that which is anſwerable hereunto, in that hee giueth a generall promiſe, with a commaundement to applie the ſame: and hath ordained the holy miniſterie of the word to applie the ſame to the perſons of the hearers in his owne name: and that is as much as if the Lorde himſelfe ſhould ſpeake

ſpeake to men particularly. To ſpeake more plainly: in the Scripture the promiſes of ſaluation bee indefinitely propounded: it ſaith not any where, if Iohn will beleeue, he ſhall be ſaued, or if Peter will beleeue he ſhall be ſaued; but whoſoeuer beleeueth ſhall be ſaued. Nowe then comes the miniſter of the word, who ſtanding in the roome of God, & in the ſtead of Chriſt himſelfe, takes the indefinite promiſes of the Goſpell, and laies them to the hearts of euery particular man: and this in effect is as much as if Chriſt himſelfe ſhould ſay, Cornelius beleeue thou, and thou ſhalt be ſaued: Peter beleeue thou, and thou ſhalt be ſaued. It is anſwered, that this applying of the Goſpell is vppon condition of mens faith and repentance, and that men are deceiued touching their owne faith and repentance: and therefore faile in applying the word vnto themſelues. *Anſ.* Indeede this manner of applying is falſe in all hypocrites, heretickes, and vnrepentant perſons: for they apply vpon carnal preſumption, and not by faith. Neuertheleſſe it is true in all the elect hauing the ſpirit of grace, and praier: for when God in the miniſterie of the worde beeing his owne ordinance, ſaith, *Seeke ye my face*: the heart of Gods children truely anſwereth, *O Lord, I will ſeeke thy face*, Pſal. 17. 8. And when God ſhall ſay, *Thou art my people*, they ſhall ſay againe, *The Lord is my God*, Zach. 13. 6. And it is a truth of God, that he which beleeueth knoweth that he beleeueth: and he that truelie repenteth knoweth that hee repenteth: vnleſſe it bee in the beginning of our conuerſion, and in the time of diſtreſſe & temptation. Otherwiſe what thankfulneſſe can there be for grace receiued?

Obiect. 11. It is no article of the Creed, that a man muſt beleeue his owne ſaluation: and therefore no man is bound thereto, *Anſwer.* By this argument it appeares plainely, that the very pillars of the church of Rome doe not vnderſtand the Creede: for in that which is commonly called the Apoſtles Creed, euery article implieth in it this particular faith. And in the firſt article, *I beleeue in God*, are three things contained: the firſt, to beleeue that there is a God, the ſecond to beleeue the ſame God to bee my God, the third to put my confidence in him for my ſaluation: and ſo much containe the other articles, which are concerning God. When Thomas ſaide, Ioh. 20. 28. *My God*, Chriſt anſwered, *Thou haſt beleeued Thomas*. Where we ſee that to beleeue in God, is to beleeue God to bee our God. And Pſal. 78. 22. to beleeue in God and to put truſt in him are all one, *They beleeued not in God, and truſted not in his helpe.* And the articles concerning *Remiſſion of ſinnes* and *Life euerlaſting*, doe include, and we in them acknowledge our ſpeciall faith concerning our owne ſaluation. For to beleeue this or that, is to beleeue there is ſuch a thing, and that the ſame thing belongs to mee: as when Dauid ſaide, I ſhould haue fainted *except I had beleeued to ſee the goodnes of the Lord in the land of the liuing*. Pſa. 27. 13. It is anſwered, that in thoſe articles wee onely profeſſe our ſelues to beleeue remiſſion of ſinnes, and life euerlaſting to bee vouchſafed to the people and Church of God. *Anſw.* This indeede is the expoſition of many, but it ſtandes not with common reaſon. For if that bee all the faith that is there confeſſed, the deuill hath as good a faith as wee. Hee knoweth and beleeueth that there is a God: and that this God imparteth remiſſion of ſinnes and life euerlaſting to his Church. And to the ende that wee being Gods children, may in faith goe beyond all the deuils in hell, wee muſt further beleeue, that remiſſion of ſinnes and life euerlaſting belong vnto vs: and vnleſſe we doe particularly apply the ſaid articles vnto our ſelues, we ſhall little or nothing differ from the deuil, in making confeſſion of faith.

Obiect. III. We are taught to pray for the pardon of our ſinnes day by day, Mat. 6. 12. and all this were needeleſſe, if wee could be aſſured of pardon in this life. *Anſ.* The fourth petition muſt be vnderſtoode not ſo much of our olde debts or ſinnes, as of our preſent and newe ſinnes: for as we goe on from day to day, ſo wee adde ſinne to ſinne: and for the pardon of them muſt we humble our ſelues and pray. I anſwere againe, that wee pray for the pardon of our ſinnes; not becauſe wee haue no aſſurance thereof, but becauſe our aſſurance is weake and ſmall: we grow on from grace to grace in Chriſt, as children doe to mans eſtate by little and little. The heart of euery beleeuer is like a veſſell with a narrowe necke, which beeing caſt into the ſea is not filled at the firſt: but by reaſon of the ſtraight paſſage, receiueth water drop by droppe. God giueth vnto vs in Chriſt euen a ſea of mercie, but the ſame on our parts is apprehended and receiued only by little and little, as faith groweth from age to age: and this is the cauſe why men hauing aſſu-

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rance pray for more.

Our reaſons to the contrarie.

Reaſon I. The firſt reaſon may be taken from the nature of faith, on this manner. True faith is both an vnfallible aſſurance and a particular aſſurance of the remiſſion of ſinnes and of life euerlaſting. And therefore by this faith, a man may be certenly and particularly aſſured of the remiſsion of ſinnes and life euerlaſting. That this reaſon may be of force, two things muſt be proued: firſt that true faith is a certaine aſſurance of Gods mercy to that partie in whom it is. Secondly that faith is a particular aſſurance thereof. For the firſt, that faith is a certaine aſſurance, Chriſt ſaith to Peter, Math. 14. 31. *O thou of little faith wherefore diddeſt thou doubt?* Where he maketh an oppoſition betweene faith and doubting: thereby giuing vs directly to vnderſtand, that to be certaine, and to giue aſſurance, is of the nature of faith. Rom. 4. 20. 22. Paul ſaith of Abraham, that hee did not *doubt of the promiſe of God through vnbeleefe: but was ſtrengthened in faith, and gaue glorie to God, being fully aſſured*, that hee which had promiſed was able to doe it: where I obſerue firſt, that doubting is made a fruit of vnbeleefe: and therfore vnfallible certentie and aſſurance, being contrary to doubting muſt needes proceede from true faith: conſidering that contrary effects come of contrary cauſes: and contrary cauſes produce contrary effects. Secondly, I note that the ſtrength of Abrahams faith, did ſtand in *fulneſſe of aſſurance*: for the text ſaith, he was ſtrengthened in the faith, being fully aſſured: and againe, Heb. 11. 1. true ſauing faith is ſaide to be the ground and ſubſiſtance of things hoped for: and the euidence or demonſtration of thinges that are not ſeene: but faith can be no ground or euidence of thinges, vnleſſe it be for nature certentie it ſelfe; and thus the firſt point is manifeſt. The ſecond, that ſauing faith is a particular aſſurance, is proued by this, that the propertie of faith is to apprehend and apply the promiſe, and the thing promiſed, Chriſt with his benefits. Ioh. 1. 12. *As many*, ſaith S. Iohn, *as receiued him, to them he gaue power to be the ſonnes of God, namely to them that beleeue in his name*. In theſe wordes to beleeue in Chriſt, & to receiue Chriſt, are put for one and the ſame thing. Now to receiue Chriſt, is to apprehend and apply him with all his benefits vnto our ſelues, as hee is offered in the promiſes of the Goſpell. For in the ſixt chapter following, firſt of all hee ſets forth himſelfe not onely as a Redeemer generally, but alſo as the bread of life and the water of life: ſecondly, he ſets forth his beſt hearers as eaters of his bodie and drinkers of his blood; and thirdly hee intendes to prooue this concluſion, that to eate his bodie and to drinke his bloode, and to beleeue in him, are all one. Nowe then if Chriſt be as food, and if to eate and drinke the bodie and blood of Chriſt bee to beleeue in him, then muſt there be a proportion betweene eating and beleeuing. Looke then as there can bee no eating without taking or receiuing of meate, ſo no beleeuing in Chriſt without a ſpirituall receiuing and apprehending of him. And as the body hath his hand, mouth, and ſtomacke whereby it taketh, receiueth, and digeſteth meate for the nouriſhment of euery part: ſo likewiſe in the ſoule there is a faith, which is both hand, mouth, and ſtomack to apprehend, receiue, and applie Chriſt and all his merits for the nouriſhment of the ſoule. And Paul ſaith yet more plainly, *that through faith we receiue the promiſe of the ſpirit*. Gal. 3. 14.

Now as the propertie of apprehending and applying of Chriſt belongeth to faith, ſo it agreeth not to hope, loue, confidence, or any other gift or grace of God. But firſt by faith we muſt apprehend Chriſt & applie him to our ſelues before wee can haue any hope or confidence in him. And this applying ſeemes not to be done by any affection of the will, but by a ſupernaturall act of the mind, which is to acknowledge, ſet downe, and beleeue that remiſſion of ſinnes, and life euerlaſting by the merit of Chriſt, belong to vs particularly. To this which I haue ſaide agreeth Auguſtine. Tract. 25. on Iohn. *Why prepareſt thou teeth and belly?* beleeue and thou haſt eaten: and Tract. 50. *How ſhall I reach my hand into heauen that I may hold him ſitting there? Send vp thy faith and thou laieſt hold on him.* And Barnard ſaith, homil. in Cant. 16. *Where hee is thou canſt not come nowe*——: *yet go to follow him and ſeeke him*——; *beleeue and thou haſt found him*: for to beleeue is to finde. Chryſoſt. on Mark. homil. 10. *Let vs beleeue and we ſee Ieſus preſent before vs*. Ambroſe on Luk. lib. 6. c. 8. *By faith Chriſt is touched, by faith Chriſt is ſeene*. Tertull. de reſur. car. *He muſt be chewed by vnderſtanding, and be digeſted by faith.*

Reaſon II. Whatſoeuer the holy Ghoſt teſtifieth vnto vs, that wee may, yea that wee muſt certainly by faith beleeue: but the

the holy Ghoſt doeth particularly teſtifie vnto vs our adoption, the remiſſion of our ſinnes, and the ſaluation of our ſoules: and therefore wee may and muſt particularly and certainely by faith beleeue the ſame. The firſt part of the reaſon is true, & cannot be denied of any. The ſecond part is prooued thus: S. Paul ſaith, Rom. 8.15. *We haue not receiued the ſpirit of bondage to feare: but the ſpirit of adoption, whereby wee crie Abba, father*: adding further, that *the ſame ſpirit beareth witneſſe with our ſpirits, that we are the children of God*. Where the Apoſtle maketh two witneſſes of our adoption: the ſpirit of God, and our ſpirits, that is, the cõſcience ſanctified by the holy Ghoſt. The Papiſts to elude this reaſon, alleadge that the ſpirit of God doeth indeede witneſſe of our adoption, by ſome comfortable feelings of Gods loue & fauour, being ſuch as are weake and oftentimes deceitfull. But by their leaues, the teſtimonie of the ſpirit is more then a bare ſenſe or feeling of Gods grace: for it is called the *pledge* and *earneſt* of Gods ſpirit in our hearts, 2. Cor. 1.22. and therefore it is fit to take away al occaſion of doubting of our ſaluation: as in a bargaine the earneſt is giuen between the parties to put all out of queſtion. *Bernard* ſaith, that the teſtimonie of the ſpirit is a moſt ſure teſtimonie. *Epiſt.* 107.

Reaſon. III. That which we muſt pray for by gods commandement, that we muſt beleeue: but euery man is to pray for the pardon of his owne ſinnes, and for life euerlaſting; of this there is no queſtion: therefore he is bound to beleeue the ſame. The propoſition is moſt of all doubtfull: but it is prooued thus. In euery petition there muſt be two things: a deſire of the things we aske, & a particular faith whereby we beleeue, that the thing we aske ſhall be giuen vnto vs. So Chriſt ſaith, *Whatſoeuer ye deſire when you pray, beleeue that you ſhal haue it, and it ſhall be giuen vnto you*. Mar. 11,24 And S. Iohn further noteth out of this particular faith, calling it our *aſſurance that God will giue vnto vs, whatſoeuer wee aske according to his will*. 1. Ioh. 5.14 And hence it is, that in euery petition there muſt be two grounds: a commandement to warrant vs in making a petition, and a promiſe to aſſure vs of the accompliſhment therof. And vpõ both theſe followes neceſſarily an application of the things which we aske to our ſelues.

Reaſon. IV. Whatſoeuer God commaundeth in the Goſpell, that a man muſt and can performe: but God in the Goſpel commandeth vs to beleeue the pardon of our owne ſinnes, and life euerlaſting: and therefore we muſt beleeue thus much, and may be aſſured thereof. This propoſition is plaine by the diſtinction of the cõmaundements of the lawe, and of the Goſpell. The commaundements of the lawe ſhewe vs what we muſt doe, but miniſter no power to performe the thing to be done: but the doctrine and commandements of the Goſpell doe otherwiſe: and therefore they are called *ſpirit* and *life*: God with the cõ- Ioh. 6,63
maundement giuing grace that the thing preſcribed may bee done. Nowe this is a commandement of the Goſpell, to beleeue remiſſion of ſinnes: for it was the ſubſtãce of Chriſts miniſterie, *repent and beleeue the Goſpell*. And that is not generally to beleeue that Chriſt is a Sauiour, and that the promiſes made in him are true (for ſo the deuils beleeue with trembling) but it is particularly to beleeue that Chriſt is my Sauiour, and that the promiſes of ſaluation in Chriſt belong in ſpeciall to me, as S. Iohn ſaith: *This is his commaundement, that we beleeue in the name of Ieſus Chriſt*: nowe to beleeue in Chriſt is to put confidence in him: which none can doe, vnleſſe hee be firſt aſſured of his loue and fauour. And therefore in as much, as we are inioyned to put our confidence in Chriſt, wee are alſo ioyned to beleeue our reconciliation with him, which ſtandeth in the remiſſion of our ſinnes, and our acceptation to life euerlaſting.

Reaſon V. Whereas the Papiſts teach, that a man may be aſſured of his ſaluation by hope: euen hence it followes, that hee may be vnfallibly aſſured thereof. For the property of true and liuely hope *is neuer to make a man aſhamed*. Rom. 5.5. And true hope followeth faith & preſuppoſeth certaintie of faith; neither can any man truly hope for his ſaluation vnleſſe by faith hee be certainely aſſured thereof in ſome meaſure.

The Popiſh doctors make exception to theſe reaſons on this manner. Firſt they ſay, it cannot be prooued that a man is as certaine of his ſaluation by faith, as he is of the articles of the Creede, *I anſwere*. Firſt they prooue thus much, that wee ought to be as certain of the one as of the other. For looke, what commaundement we haue to beleeue the articles of our faith: the like we haue inioyning vs to beleeue the pardon of our owne ſinnes, as I haue prooued. Secondly,

condly, theſe arguments proue it to bee the nature or eſſentiall propertie of faith, as certainely to aſſure man of his ſaluation, as it doth aſſure him of the articles which hee beleeueth. And howſoeuer commonly men doe not beleeue their ſaluation as vnfallible, as they doe their articles of faith: yet ſome ſpeciall men doe, hauing Gods word applyed by the ſpirit as a ſure ground of their faith, whereby they beleeue their owne ſaluation, as they haue it for a ground of the articles of their faith. Thus certainely was Abraham aſſured of his owne ſaluation: as alſo the Prophets and Apoſtles, and the martyrs of God in all ages: whereupon without doubting they haue beene content to lay down their liues for the name of Chriſt: in whome they were aſſured to receiue eternall happineſſe. And there is no queſtion, but there bee many now, that by long and often experience of Gods mercie, and by the inward certificate of the holy ghoſt, haue attained to full aſſurance of their ſaluation.

II. Exception. Howſoeuer a man may be aſſured of his preſent eſtate, yet no man is certaine of his perſeuerance vnto the ende. *Anſ.* It is otherwiſe: for in the ſixt petition, *Leade vs not into temptation*, wee pray that God would not ſuffer vs to bee wholly ouercome of the deuill in any tẽptation: and to this petition wee haue a promiſe anſwerable, 1, Cor, 10. *That God with temptation will giue an iſſue*: and therefore howſoeuer the deuill may buffet, moleſt, and wound the ſeruants of God, yet ſhall he neuer bee able to ouercome them. Againe, hee that is once a member of Chriſt, can neuer be wholly cut off. And if any by ſinne were wholly ſeuered from Chriſt for a time, in his recouerie hee is to be baptized the ſecond time: for baptiſme is the ſacrament of initiation or ingrafting into Chriſt. By this reaſon we ſhould as often be baptized as we fall into any ſin, which is abſud. Againe S. Iohn ſaith, 1, Iohn. 2. 19, *They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs.* Where hee taketh it for granted, that ſuch as bee once in Chriſt ſhall neuer wholly be ſeuered or fall from him. Though our communion with Chriſt may bee leſſened, yet the vnion and the bond of coniunction is neuer diſſolued.

III. Exception. They ſay, we are indeede to beleeue our ſaluation on Gods part: but we muſt needs doubt in regard of our ſelues: becauſe the promiſes of remiſſion of ſinnes are giuen vpon condition of mans faith and repentance. Now we cannot (ſay they) be aſſured that we haue true faith and repentãce, becauſe we may lie in ſecret ſinnes; and ſo want that indeede, which we ſuppoſe our ſelues to haue, *Anſ.* I ſay againe, he that doth truely repent and beleeue, doeth by Gods grace knowe that hee doth repent and beleeue: for elſe Paul would neuer haue ſaide: *Proue your ſelues whither you bee in the faith or not*: and the ſame Apoſtle faith. 2. Cor. 12: *Wee haue not receiued the ſpirit of the world; but the ſpirit which is of God, that wee might* know *the things which are giuen of God*: which things are not onely life euerlaſting, but iuſtification, ſanctification, and ſuch like. And as for ſecret ſinnes, they cannot make our repentance voide: for hee that truely repenteth of his knowne ſinnes, repenteth alſo of ſuch as be vnknowne, and receiueth the pardon of them all. God requireth not an expreſſe or ſpeciall repentance of vnknowne ſinnes: but accepts it as ſufficient, if wee repent of them generally: as Dauid ſaith, Pſal. 19. *Who knowes the errours of this life? forgiue me my ſecret ſinnes.* And whereas they adde that faith and repentance muſt be ſufficient: I anſwere, that the ſufficiencie of our faith and repentance, ſtandes in the truth and not in the meaſure or perfection thereof; and the trueth of both, where they are, is certenly diſcerned.

Reaſon. IV. The iudgement of the auncient (*a*) Church: Auguſt. *Of an euill ſeruant thou art made a good: therefore* preſume *not of thine owne dooing, but of the grace of Chriſt: it is not arrogancie* but faith; *to acknowledge what thou haſt receiued, is not pride but deuotion.* And, *Let no man aske another man, but returne to his owne heart: if he finde charity there, he* hath ſecuritie *for his paſſage from life to death.* Hilar. on Math. 5. *The kingdome of Heauen which our Lord profeſſed to be in himſelfe, his will is that it muſt bee hoped for* without any doubtfulneſſe of vncertaine will. *Otherwiſe there is no iuſtification by faith, if faith it ſelfe bee made doubtfull.* Bernard in his Epiſt. 107. *Who is the iuſt man but hee that being loued of God, loues him againe: which comes not to paſſe but by the* ſpirit reuealing by Faith *the eternall* purpoſe of God *of his* ſaluation *to come. Which reuelation is nothing elſe but infuſion of ſpirituall grace: by which, when the deedes of the fleſh are mortified the man*

(*a*) De verbis Dei ſerm. 28. Tract. 5. in epi. Ioh.

is prepared to the kingdome of heauen——. *Together receiuing in one spirit that whereby he* may presume *that he is loued and also loue againe*——.

To conclude, the Papists haue no great cause to dissent from vs in this point. For they teach and professe, that they doe by a speciall faith beleeue their owne saluation certenly and vnfallibly in respect of God, that promiseth. Now the thing which hindreth them is their owne disposition and vnworthinesse (as they say) which keepes them from being certen otherwise then in a likely hope. But this hinderance is easily remooued, if men will iudge indifferently. For first of all in regarde of our selues and our disposition we cannot bee certen at all, but must despaire of saluation euen to the verie death. We cannot be sufficiently disposed so long as we liue in this world, but must alwaies say with Iacob, I *am lesse then all thy mercies*, Gen. 32. and with Dauid, *Enter not into iudgement with thy seruant, O Lord; for none liuing shall bee iustified in thy sight*: and with the Centurion, *Lord, I am not worthy that thou shouldest come vnder my roofe*: Math, 8, Secondly, God in making promise of saluation respects not mens worthinesse, For he chose vs to life euerlasting when we were not: he redeemed vs from death beeing enemies; and intitles vs to the promise of saluation, *If we acknowledge our selues to be sinners*, mat. 9, *if we labour and trauell vnder the burden of them*. Matth. 11. *If we hunger and thirst after grace*. Ioh. 7. 37. And these things we may certenly and sensibly perceiue in our selues, and when wee finde them in vs, though our vnworthinesse be exceeding great, it should not hinder our assurance. For God makes manifest his power in our weakenes, 2. Cor. 12, and he wil not breake the bruised reed, nor quench the smoaking flaxe, Isa. 42. Thirdly if a man loue God for his mercies sake, and haue a true hope of saluation by Christ, hee is in Chtist and hath fellowship with him: and he that is in Christ, hath all his vnworthinesse & wants laid on Christ, and they are couered and pardoned in his death; and in respect of our selues thus considered *As wee are in Christ*, wee haue no cause to wauer, but to be certen of our saluation, and that in regard of our selues.

The fourth point: touching the iustification of a sinner.

That we may see how farre wee are to agree with them and where to differ, first I will set downe the doctrine on both parts, and secondly the maine differences wherein we are to stand against them, euen to death.

Our doctrine touching the iustification of a sinner, I propound in foure rules.

Rule. I. That iustification is an action of God, whereby he absolueth a sinner, & accepteth him to life euerlasting for the righteousnes and merit of Christ.

Rule. II. That iustification standes in two things: first in the remission of sinnes by the merit of Christ his death: secondly, the imputation of Christ his righteousnes; which is another action of God whereby he accounteth and esteemeth that righteousnes which is in Christ, as the righteousnes of that sinner which beleeueth in him. By Christ his righteousnesse we are to vnderstād two things, first his sufferings specially in his death & passion, secondly his obedience in fulfilling the law: both which goe togither: for Christ in suffering obeied, and obeying suffered. And the very shedding of his bloode to which our saluation is ascribed, must not onely be considered as it is passiue; that is, a suffering, but also as it is actiue; that is, an obedience, in which he shewed his exceeding loue both to his father and vs, and thus fulfilled the law for vs. This point if some had well thought on, they would not haue placed all iustification in remission of sinnes as they doe.

Rule III. That iustification is frō Gods meere mercie & grace, procured onely by the merit of Christ.

Rule, IV. That man is iustified by faith alone: becanse faith is that alone instrument created in the hart by the holy ghost whereby a sinner layeth hold of Christ his righteousnesse, and applieth the same vnto himselfe. There is neither hope, nor loue, nor any other grace of God within man, that can do this but faith alone.

The doctrine of the Romane Church touching the iustification of a sinner is on this manner.

I. They hold that before iustification there goes a preparation therunto which is an action wrought partely by the Holie ghost, and partly by the power of naturall freewill, wherby a man disposeth himselfe to his owne future iustification.

In the preparation they consider of the ground of iustification, and things proceeding from it. The ground is faith, which they

they define to bee a generall knowledge, whereby wee vnderſtand and beleeue that the doctrine of the worde of God is true. Thinges proceeding from this faith, are theſe; a ſight of our ſinnes; a feare of hell, hope of ſaluation, loue of God; repentance and ſuch like, all which, when men haue attained, they are then fully diſpoſed, (as they ſay,) to their iuſtification.

This preparation being made, then comes iuſtification it ſelfe: which is an action of God, whereby he maketh a man righteous. It hath two parts: the firſt, and the ſecond. The firſt is when a ſinner of an euill man is made a good man. And to effect this. two thinges are required: firſt the pardon of ſinne, which is one part of the firſt iuſtification: ſecondly the infuſion of inward righteouſneſſe, whereby the heart is purged & ſanctified, & this habite of righteouſnes ſtands ſpecially in hope & charitie.

After the firſt iuſtification, followeth the ſecond; which is, when a man of a good or iuſt man is made better and more iuſt: and this, ſay they, may proceede from workes of grace: becauſe he which is righteous by the firſt iuſtification, can bringe forth good workes: by the merit whereof he is able to make himſelfe more iuſt and righteous: & yet they graunt that the firſt iuſtification commeth only of Gods mercie by the merit of Chriſt.

I. *Our conſent and difference.*

Now let vs come to the points of difference betweene vs and them touching iuſtification.

The firſt maine difference is the matter thereof, which ſhall bee ſeene by the aunſwere both of Proteſtant and Papiſt to this one queſtion *What is the very thing, that cauſeth a man to ſtand righteous before God, and to be accepted to life euerlaſting*; we aunſwer. Nothing but the righteouſneſſe of Chriſt. which conſiſteth partly in his ſufferings. and partly in his actiue obedience in fulfilling the rigour of the law. And here let vs conſider, howe neere the Papiſts come to this anſwer, and wherein they diſſent.

Conſent. I. They graunt that in iuſtification ſinne is pardoned by the merits of Chriſt, and that none can bee iuſtified without remiſſion of ſinnes, and that is well.

II. They graunt, that the righteouſnes, wnerby a man is made righteous before God, commeth from Chriſt, and from Chriſt alone.

III. The moſt learned among them ſay, that Chriſt his ſatisfaction, and the merit of his death is imputed to euery ſinner that doth beleeue, for his ſatisfaction before God: and hitherto we agree. Bellarm. de iuſtif. lib. 2 cap. 7.

The verie point of difference is this: we hold that the ſatisfaction made by Chriſt in his death, and obedience to the lawe is imputed to vs and becomes our righteouſneſſe. They ſay, it is our ſatisfaction; and not our righteouſneſſe, whereby wee ſtand righteous before God: becauſe it is inherent in the perſon of Chriſt as a ſubiect. Now the anſwer of the Papiſt to the former queſtion is on this manner: The thing (ſaith he) that maketh vs righteous before God, and cauſeth vs to be accepted to life euerlaſting, is remiſſion of ſins, & the habite of inward righteouſnes; or charitie with the fruits therof. We condiſcend and graunt that the habite of righteouſneſſe, which we cal ſanctification, is an excellent gift of God, and hath his reward of God; & is the matter of our iuſtification before man; becauſe it ſerueth to declare vs to be reconciled to God, and to be iuſtified; yet we denie it to be the thing, which maketh vs of ſinners to become righteous or iuſt before God.

And this is the firſt point of our diſagreement in the matter of iuſtification: which muſt be marked: becauſe if there were no more points of difference between vs, this one alone were ſufficient to keepe vs from vniting of our religions: for hereby the Church of Rome doth raſe the very foundation.

Now let vs ſee by what reaſons we iuſtifie our doctrine: and ſecondly anſwere the contrarie obiections.

Our reaſons.

Reaſon. I. That verie thing which muſt bee our righteouſnes before God, muſt ſatisfie the iuſtice of the law, which ſaith, *doe theſe things and thou ſhalt liue*. Nowe there is nothing can ſatisfie the iuſtice of the law but the righteouſnes or obedience of Chriſt for vs. If any alleadge ciuill iuſtice, it is nothing: for Chriſt ſaith. *Except your righteouſneſſe exceede the righteouſneſſe of the Scribes and Phariſes, yee cannot enter into the kingdome of Heauen*. What? ſhall wee ſay that workes doe make vs iuſt? that cannot be: for all mens workes are defectiue in reſpect of the iuſtice of the law. Shal we ſay our ſanctification, whereby we are renewed to the image of God in righteouſ-

neſſe and true holineſſe? that alſo is imperfect and cannot ſatisfie Gods iuſtice required in the lawe: as Iſai hath ſaid of himſelfe and the people, *All our righteouſneſſe is as a menſtruous cloath*. To haue a cleare conſcience before God is a principall part of inward righteouſnes: and of it Paul in his owne perſon ſaith thus. *I am priuy to nothing by my ſelfe, yet am I not iuſtified thereby.* 2. Cor 4.4. Therefore nothing can procure vnto vs an abſolution and repentance to life euerlaſting, but Chriſts imputed righteouſnes. And this will appeare, if we doe conſider, how we muſt come one day before Gods iudgement ſeat, there to bee iudged in th: rigour of iuſtice: for then wee muſt bring ſome thing that may counteruaile the iuſtice of God; not hauing onely acceptation in mercie, but alſo approbation in iuſtice: God being not onely mercifull, but alſo a iuſt iudge.

II, Reaſon, 2: Cor, 5.21. *He which knewe no ſinne, was made ſinne for vs, that wee might be made the righteouſnes of God which is in him.* Whence I reaſon thus: as Chriſt was made ſinne for vs, ſo are we made the righteouſneſſe of God in him: but Chriſt was made ſinne, or, ſinner by imputation of our ſinnes, hee beeing in himſelfe moſt holy: therefore a ſinner is made righteous before God, in that Chriſtes righteouſneſſe is imputed and applied vnto him. Now if any ſhall ſay, that man is iuſtified by righteouſneſſe infuſed: then by like reaſon. I ſay Chriſt was made ſin for vs by infuſion of ſinne, which to ſay, is blaſphemie. And the expoſition of this place by Saint Hierome is not to bee deſpiſed. *Chriſt* (ſaith he) *being offered for our ſinnes tooke the name of ſinne, that wee might bee made the righteouſneſſe of GOD in him, Not ours nor in vs.* If this righteouſneſſe of God be neither ours nor in vs, then it can be no inherent righteouſneſſe, but muſt needes be righteouſneſſe imputed. And Chryſoſtome on this place ſaith, *It is called Gods righteouſneſſe, becauſe it is not of Workes and becauſe it muſt be* without all ſtaine or *want*; and this cannot be inherent righteouſneſſe. Anſelme ſaith, *Hee is made ſinne as we are made iuſtice: not ours but Gods: not in vs but in him: as he is made ſinne not his owne but ours: not in himſelfe, but in vs.*

Reaſon. III. Rom. 5.19. *As by one mans diſobedience many were made ſinners: ſo by the obedience of one, ſhall many bee made righteous:* marke, heere is a compariſon betweene the firſt and the ſecond Adam. And here I reaſon thus. As by the diſobedience of the firſt Adam men were made ſinners: ſo by the obedience of the ſecond Adam, are we made righteous. Now we are not onely made ſinners by propagation of natural corruption, but by imputation. For Adams firſt ſinne was the eating of the forbidden fruit: which verie act is no perſonal offece, but is imputed to all his poſteritie, *in whome we haue all ſinned*. The (a) Fathers call this verie ſinne Adams hand writing, making vs debters vnto God. And therefore in like manner the obedience of Chriſt is made the righteouſneſſe of euerie beleeuer, not by infuſion but by imputation.

(a) Iren. li. 5. c. 17. Chryſoſt. homil. 20 Neoph.

IV. Reaſon. A ſatisfaction made for the want of that iuſtice or obediēce which the lawe requires at our handes, is accepted of God as the iuſtice it ſelf. But Chriſts obedience is a ſatisfaction made for the want of that iuſtice or obedience which the law requires, as the Papiſts themſelues auouch. Therefore this ſatisfaction is our iuſtice. And me thinks, the Papiſts vpon this conſideration haue little cauſe to diſſent from vs. For if they make Chriſts obedience their ſatisfaction, why ſhould they not fully cloſe handes with vs, and make it their iuſtice alſo.

V. Reaſon. The conſent of the auncient Church. Bernard ſaith, epiſt. 190. The iuſtice of another *is aſſigned vnto man, who wanted his owne: man was indebted and man made paiment.* The ſatisfaction *of one is imputed to all. And, why may not iuſtice bee from another, as well as guiltineſſe is from another?* And in Cant. ſerm. 25. *It ſufficeth me for all righteouſneſſe, to haue him alone mercifull to me, againſt whome I haue ſinned.* And. *Not to ſinne is Gods iuſtice,* mans iuſtice *is the* mercifulneſſe of God. And ſerm. 61, *Shall I ſing mine owne righteouſneſſe? Lorde I will remember thy righteouſneſſe alone: for* it is mine alſo: *in that euen thou art made vnto me righteouſneſſe of God. What, ſhall I feare leaſt that one bee not ſufficient for vs both? it is not a ſhort cloke that cannot couer two: it will couer both thee and me largely, being both a large and eternall iuſtice.* Auguſt. on Pſal. 22. *Hee prayeth for our faults, and hath made our faults his faults, that he might make his* iuſtice our iuſtice.

Obiections of Papiſts.

Obiections of the Papiſts prooving inherent righteouſneſſe to be in the matter of our iuſtice before God, are theſe. I. *Obiect.* It is abſurd, that one man ſhould be made righteous by the righteouſnes

nes of an other: for it is as much as if one man were made wiſe by the wiſdome of an other. *Anſw.* It is true, that no man can be made righteous by the perſonall righteouſnes of another, becauſe it pertaines only to one man. And becauſe the wiſedome that is in one man, is his altogether wholly, it cannot be the wiſdome of an other: no more then the health and life of one bodie, can be the health of another. But it is otherwiſe with the righteouſneſſe of Chriſt: it is his indeede, becauſe it is inherent in him as a ſubiect: it is not his alone, but his and ours together by the tenour of the couenāt of grace. Chriſt as he is a Mediatour is giuen to euerie beleeuer as really and truly, as land is giuen from man to man: and with him are giuen all thinges that concerne ſaluation: they being made ours by Gods free gift; among which, is Chriſt his righteouſnes. By it therefore, as being a thing of our owne, wee may bee iuſtified before God, and accepted to life euerlaſting.

II. *Obiect:* If a ſinner bee iuſtified by Chriſt his righteouſnes, then euery beleeuer ſhall be as righteous as Chriſt: & that cannot be. *Anſw.* The propoſition is falſe: for Chriſt his righteouſneſſe is not applied to vs according as it is in Chriſt: neither according to the ſame meaſure: nor the ſame manner. For his obedience in fulfilling the lawe, is aboue Adams righteouſnes, yea aboue the righteouſnes of all Angels. For they were all but creatures, and their obedience is the obedience or righteouſnes of God: ſo tearmed Rom. 1. 17. 18. 2, Cor. 5. 21. not onely becauſe God accepted of it, but becauſe it was in that perſon, which is verie God. When Chriſt obeied, God obeyed: and when hee ſuffered, God ſuffered; not becauſe the godhead ſuffered or performed any obedience, but becauſe the perſon which according to one nature is God, performed obedience and ſuffered. And by this meanes his righteouſnes is of infinite value, price, merit, and efficacie. Hence alſo it commeth to paſſe, that this obedience of Chriſt ſerueth not only for the iuſtifying of ſome one perſon (as (*a*) Adams did) but of all and euerie one of the Elect: yea it is ſufficient to iuſtifie many thouſand worldes. Now to come to the point, this righteouſneſſe that is in Chriſt, in his largeneſſe and meaſure: is pertaining to vs in a more narrow ſkantling: becauſe it is only receiued by faith (*b*) ſo farre forth, as it ſerueth to iuſtifie any particular beleeuer. But they vrge the reaſon further, ſaying: If Chriſt his righteouſnes be the righteouſnes of euerie beleeuer, then euerie man ſhould be a Sauiour: which is abſurd. *Anſ.* I anſwere as before and yet more plainly thus: Chriſt his righteouſnes is imputed to the perſon of this or that man, not as it is the price of redemption for all mankind, but as it is the price of redemption for one particular man: as for example, Chriſt his righteouſneſſe is imputed to Peter, not as it is the price of redemption for all, but as it is the price of redemption for Peter. And therefore Chriſt his righteouſneſſe is not applyed to any one ſinner in that largenes and meaſure, in which it is in the perſon of Chriſt: but onely ſo farre forth as it ſerueth to ſatisfie the law for the ſaid ſinner, and to make his perſon accepted of God as righteous, and no further.

III. *Obiect.* If wee bee made righteous by Chriſt his righteouſnes truely, then Chriſt is a ſinner truely by our ſinnes; but Chriſt is not indeede a ſinner by our ſinnes *Anſ:* Wee may with reuerence to his Maieſtie in good manner ſay, that Chriſt was a ſinner and that truly: not by any infuſion of ſinne into his moſt holy perſon, but becauſe our ſinnes were laide on him; thus ſaith the holy Ghoſt, hee which knew no ſinne *was made ſinne for vs*, and hee was counted with ſinners. Iſa. 53. 12. yet ſo, as euen then in himſelfe he was without blot, yea more holy then all men and Angels. On this manner ſaid Chryſoſtome, 2, Cor. 3, *God permitted Chriſt to be condemned as a ſinner.* Againe, *He made the iuſt one to bee a* ſinner: *that he might make ſinners iuſt.* A

IV. *Obiect.* If man bee made righteous by imputation, then God iudgeth ſinners to be righteous: but God iudgeth no ſinner to bee righteous, for it is abomination to the Lord. *Anſ.* When God iuſtifieth a ſinner by Chriſt his righteouſneſſe, at the ſame time he ceaſeth in regard of guiltines to be a ſinner: and to whome God imputeth righteouſnes, them hee ſatisfieth at the very ſame inſtant by his holy Spirit: giuing alſo vnto originall corruption his deadly wouud.

V. *Obiect.* That which Adam neuer loſt, was neuer giuen by Chriſt: but hee neuer loſt imputed righteouſnes: therefore it was neuer giuen vnto him. *Anſwer.* The propoſition is not true: for ſauing faith, that was neuer loſt by Adam, is giuen

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to vs in Christ: and Adam neuer had this priuiledge; that after the first grace should follow the (a) second: and therfore being left to himselfe: he fell from God: and yet this mercie is vouchsafed to all beleeuers, that after the first conuersion God will still confirme them with new grace: and by this meanes, they perseuere vnto the ende. And whereas they say, that Adam had not imputed righteousnesse. I answer, that he had the same for substance, though not for the manner of applying by imputation.

(a) we haue & posse & velle, he had no more but posse si vellet, & he wanted velle quod posset. August de corrept & grat. cap. 11.

VI. *Obiect.* Iustification is eternall; but the imputation of Christ his righteousnesse is not eternall, for it ceaseth in the ende of this life: therefore it is not that which iustifieth a sinner. *Answ.* The imputation of Christs righteousnesse is euerlasting: for he that is esteemed righteous in this life by Christ his righteousnesse, is accepted as righteous for euer: & the remission of sins granted in this life, is for euer continued. And though sanctification bee perfect in the world to come, yet shall it not iustifie: for we must conceiue it no otherwise after this life, but as a fruit springing from the imputed righteousnesse of Christ, without which it could not be. And a good childe will not cast away the first garment, because his father giues him a second. And what if inward righteousnesse bee perfect in the ende of this life, shall wee therefore make it the matter of our iustification? God forbid. For the righteousnesse whereby sinners are iustified, must be had in the time of this life, before the pangs of death.

II. *Difference about the manner of iustification.*

All, both Papists and Protestants agree, that a sinner is iustified by faith. This agreement is onely in word, and the difference betweene vs is great indeede. And it may be reduced, to these three heads. First the papist saying that a man is iustified by faith: vnderstandeth a general or a Catholike faith, whereby a man beleeueth the articles of religion to be true. But we hold that the faith whit hiustifieth, is a particular faith wherby we applie to our selues the promises of righteousnesse and life euerlasting by Christ. And that our opinion is the trueth; I haue prooued before: but I will adde a reason or twaine.

I. Reason. The faith whereby we liue, is that faith whereby we are iustified: but the faith whereby wee liue spiritually, is a particular faith whereby wee apply Christ vnto our selues, as Paul saith, Gal. 2. 20. *I liue*, that is, spiritually, *by the faith of the son of God*, which faith he sheweth to be a particular faith in Christ, in the very wordes following, *who hath* loued mee *and giuen himselfe* for me particularly: & in this maner of beleeuing Paul was and is an example to all that are to be saued. 1. Tim. 1. 16. and Phil. 3. 15.

II. Reason. That which we are to aske of God in prayer, we must beleeue it shall be giuen vs, as we aske it; but in prayer we are to aske the pardon of our owne sins, & the merit of Christs righteousnesse for our selues; therefore we must beleeue the same particularly. The proposition is a rule of Gods word, requiring that in euery petition we bring a particular faith, whereby we beleeue, that the thing lawfully asked, shal be giuen accordingly, Math. 11. 24. The *minor* is also euident, neither can it be denied: for we are taught by Christ himselfe to pray on this manner, *Forgiue vs our debts*: and to it we say, *Amen*, that is, that our petitions shall without doubt bee graunted vnto vs. Aug, serm. de Temp. 182.

And here note, that the church of Rome in the doctrine of iustification by faith cuts off the principall part and propertie therof. For in iustifying faith two thinges are required; first knowledge reuealed in the word touching the meanes of saluation: secondly an applying of things known vnto our selues, which some call affiance. Nowe the first they acknowledge, but the second which is the very substance and principall part thereof they denie.

III. Reason. The iudgement of the auncient Church, August. I *demand now, doest thou beleeue in Christ, O sinner? Thou sayest, I beleeue. What beleeuest thou? that all thy sinnes may freely bee pardoned in him.* Thou hast that which thou beleeuest, Bernard. *The Apostle thinketh that a man is iustified freely by faith. If thou beleeuest that thy sinnes cannot be remitted but by him alone against whome they were committed: but goe further and beleeue this too, that by him* thy sinnes are forgiuen thee. *This is the testimony which the holy Ghost giueth in the heart: saying, thy sinnes are forgiuen thee.* Cyprian *God promiseth thee immortality, when thou goest out of this world, and doest* thou doubt? *This is indeede not to know God, and this is for a member of the Church in the house of faith not to haue faith. If wee beleeue in Christ, let vs beleeue his wordes and promises*

promiſes, and wee ſhall neuer die. and ſhall come to Chriſt with ioyfull ſecuritie *with him to raigne for euer.*

The II. difference touching faith in the act of iuſtification, is this. The Papiſt ſaith, wee are iuſtified by faith, becauſe it diſpoſeth a ſinner to his iuſtification after this manner: By faith, (ſaith hee) the minde of man is inlightened in the knowledge of the Law & the goſpell: knowledge ſtirres vp a feare of hell with a conſideration of the promiſe of happineſſe, as alſo the loue and feare of God, and hope of life eternall. Nowe when the heart is thus prepared, God infuſeth the habite of charitie and other vertues, whereby a ſinner is iuſtified before God. We ſay otherwiſe, that faith iuſtifieth becauſe it is a ſupernaturall Inſtrument created by God in the heart of man at his conuerſion, whereby he apprehendeth and receiueth Chriſts righteouſnes for his iuſtification.

In this their doctrine is a twofold errour: I. that they make faith which iuſtifieth, to goe before iuſtification it ſelfe, both for order of nature, as alſo for time: whereas by the word of God, at the very inſtant, when any man beleeueth firſt, he is then iuſtified and ſanctified. For he that beleeueth, eateth and drinketh the bodie and blood of Chriſt, and is alreadie paſſed from death to life. Ioh. 6. 54. The ſecond is, that faith beeing nothing els with them but an illumination of the minde, ſtirreth vp the will: which beeing mooued and helped, cauſeth in the heart many ſpirituall motions: and thereby diſpoſeth man to his future iuſtification. But this indeede is as much as if we ſhould ſay, that dead men onely helped, can prepare themſelues to their future reſurrection. For wee are all by nature dead in ſinne, and therefore muſt not onely bee inlightened in minde, but alſo renewed in will, becauſe we can ſo much as will and deſire that which is good Now we (as I haue ſaid) teach otherwiſe: that faith iuſtifieth as it is an inſtrument to apprehend and applie Chriſt with his obedience; which is the matter of our iuſtification. This is the truth, I proone it thus. In the couenant of grace two things muſt be conſidered: the ſubſtance thereof, and the condition. The ſubſtance of the couenant is, that *righteouſneſſe and life euerlaſting is giuen to Gods Church and people by Chriſt.* The condition is, that we for our parts, are by faith to receiue the foreſaide benefits: and this condition is by grace as well as the ſubſtance. Now then, that we may attaine to ſaluation by Chriſt, hee muſt bee giuen vnto vs really, as he is propounded in the tenour of the foreſaide couenant. And for the giuing of Chriſt, God hath appointed ſpeciall ordinances, as the preaching of the word; and the adminiſtration of the Sacraments. The word preached is the power of God to ſaluation to euerie one that beleeues: and the ende of the ſacraments is to communicate Chriſt with all his benefites to them that come to bee partakers thereof: as is moſt plainely to be ſeene in the ſupper of the Lord, in which the giuing of bread and wine to the ſeuerall communicants, is a pledge and ſigne of Gods particular giuing of Chriſts bodie and bloode with all his merites, vnto them. And this giuing on Gods part cannot be effectuall without receiuing on our parts: and therefore faith muſt needes be an inſtrument or hand to receiue that which God giueth, that we may find comfort by this giuing.

The III. Difference concerning faith is this: the Papiſt ſaith, that a man is iuſtified by faith; yet not by faith alone, but alſo by other vertues, as hope, loue, the feare of God, &c. The reaſons which are brought to maintaine their opinion are of no moment.

I. Reaſon. Luk. 7. 47. *Many ſinnes are forgiuen her,* (d) becauſe *ſhee loued much.* Whence they gather that the woman here ſpoken of, was iuſtified and had the pardon of ſins by loue. *Anſ.* In this text, loue is not made an impulſiue cauſe to mooue God to pardon her ſinnes, but onely a ſigne to ſhewe and manifeſt that God had alreadie pardoned them. Like to this is the place of Iohn, who ſaith, 1. Iohn. 3. 14. *Wee are tranſlated from death to life,* becauſe we *loue the brethren*: where loue is no cauſe of the change, but a ſigne and conſequent thereof.

(d) Particula non cauſalis, ſed illatiua vel rationalis.

III. Reaſon. Gal. 5. 6. *Neither circumciſion, nor vncircumciſion auaileth any thing, but faith that worketh by loue.* Hence they gather that faith doth iuſtifie together with loue. *Anſ.* The propertie of true faith is, to apprehend and receiue ſomething vnto it ſelfe: and loue, that goes alwaies with faith, as a fruite and vnſeparable companion thereof, is of another nature: For it doth not receiue in, but as it were giue out it ſelfe in all the duties of the firſt and ſecond table towards God and man: and thus thing faith by it ſelfe cannot doe; and therefore

for Paul ſaith, that faith worketh by loue. The hand hath a propertie to reach out it ſelfe, to lay holde of any thing, and to receiue a gift: but the hand hath no propertie to cut a peece of wood of it ſelfe, without ſaw or knife, or ſome like inſtrument: and yet by helpe of them, it can either diuide or cut. Euen ſo it is the nature of faith, to goe out of it ſelfe and to receiue Chriſt into the heart: as for the duties of the firſt and ſecond table, faith cannot of it ſelfe bring them forth; no more then the hand can deuide or cut: yet ioyne loue to faith, and then can it practiſe duties commanded concerning God and man. And this I take to be the meaning of this text which ſpeaketh not of iuſtification by faith, but onely of the practiſe of common duties, which faith putteth in execution by the helpe of loue.

III. Reaſon. Faith is neuer alone, therefore it doth not iuſtifie alone. *Anſw.* The reaſon is naught, and they might as well diſpute thus. The eie is neuer alone from the head, and therefore it ſeeth not alone: which is abſurd. And though in regard of ſubſtance the eie is neuer alone, yet in regard of ſeeing it is alone: and ſo though faith ſubſiſt not without loue and hope & other graces of God, yet in regard of the act of iuſtification it is alone without them all.

IV. Reaſon. If faith alone doe iuſtifie, then we are ſaued by faith alone: but we are not ſaued by faith alone; and therefore not iuſtified by faith alone. *Anſw.* The propoſition is falſe: for more things are requiſite to the maine end, then to the ſubordinate meanes. And the aſſumption is falſe: for we are ſaued by faith alone, if we ſpeake of faith as it is an inſtrument apprehending Chriſt for our ſaluation.

V. Reaſon. We are ſaued by hope: therfore not by faith alone. *Anſw.* We are ſaued by hope, not becauſe it is any cauſe of ſaluation. Pauls meaning is only this: that we haue not ſaluation as yet in poſſeſſion, but wait patiently for it, in time to come to bee poſſeſſed of vs, exſpecting the time of our full deliuerance: that is all, that can iuſtly be gathered hence.

Nowe the doctrine which wee teach on the contrary is, *That a ſinner is iuſtified before God by faith*: *yea*, by faith alone. The meaning is that nothing within man, and nothing that man can doe, either by nature or by grace, concurreth to the act of iuſtification before God, as any cauſe thereof either efficient, materiall, formall, or finall, but faith alone: all other gifts and graces, as hope, loue, the feare of God, are neceſſarie to ſaluation, as ſignes therof, & conſequents of faith. Nothing in any man concurs as anie cauſe to this worke but faith alone. And faith it ſelfe is no principall but onely an inſtrumentall cauſe whereby we receiue, apprehend, and apply Chriſt and his righteouſnes for our iuſtification.

Reaſon I. Ioh. 3. 14. 15. *As Moſes lift vp the ſerpent in the wilderneſſe, ſo muſt the ſonne of man bee lift vp: that whoſoeuer beleeueth in him ſhall not periſh but haue euerlaſting life.* In theſe wordes Chriſt makes a compariſon on this manner: when any one of the Iſraelites were ſtung to death by fierie ſerpents, his cure was not by any phyſicke ſurgerie, but onely by the caſting of his eies vp to the brazen ſerpent: which Moſes had erected by Gods commandement: euen ſo in the cure of our ſoules, when we are ſtung to death by ſinne, there is nothing required within vs for our recouerie, but onely that wee caſt vp and fixe the eye of our faith on Chriſt and his righteouſnes.

Reaſon II. The *excluſiue formes* of ſpeech vſed in ſcripture proue thus much: *wee are iuſtified freely, not of the law, not by the law, without the lawe, without workes, not of workes, not according to works, not of vs, not by the workes of the law but by faith.* Galat. 2. 16. *All boaſting excluded, onely beleeue.* Luk. 8. 50. Theſe diſtinctions, whereby workes and the lawe are excluded in the worke of iuſtification, doe include thus much, that faith alone doth iuſtifie.

Reaſon III. Very reaſon may teach thus much: for no gift in man is apt and fit as a ſpirituall hand to receiue and apply Chriſt and his righteouſnes vnto a ſinner, but faith. Indeede loue, hope, the feare of God, & repentance, haue their ſeueral vſes in men, but none ſerue for this end to apprehend Chriſt & his merits; none of them all haue this receiuing property: and therfore there is nothing in man, that iuſtifieth as a cauſe but faith alone.

Reaſon IV. The iudgement of the auncient Church. Ambr. on Rom. 4. *They are bleſſed to whome* vvithout anie labour or worke done, *iniquities are remitted and ſinne couered*: no workes or repentance *required of them, but* onely that they beleeue. And cap. 3. *Neither working any thing, nor requiting the like, are they iuſtified by* faith alone *through the gift of God.* And 1. Cor.

1. *This*

1. *This is appointed of God that whoſoeuer beleeueth in Chriſt, ſhall bee ſaued without any worke* by faith alone, *freely receiuing remiſſion of ſinnes.* [b] Auguſtine, *There is one propitiation for all ſinnes, to beleeue in Chriſt.* Heſyc. on Leuit. lib. 1. c. 2. *Grace which is of mercie is* apprehended by faith alone, *and not of workes.* Bernard, [c] *Whoſoeuer is pricked for his ſinnes and thirſteth after righteouſnes, let him beleeue in thee, who iuſtifieſt the ſinner, and being iuſtified by* faith alone, *hee ſhall haue peace with God.* Chryſoſtom on Gal. 3. *They ſaid, he which reſteth on faith alone, is accurſed: but Paul ſheweth, that he is bleſſed which reſteth* on faith alone. Baſil. de Humil. *Let man acknowledge himſelfe to want true iuſtice, and that hee is iuſtified* onely by faith in Chriſt. Origen on c. 3. Rom. *Wee thinke that a man is iuſtified by faith without the workes of the law: and he ſaith iuſtification by faith alone ſufficeth, ſo as a man onely beleeuing may bee iuſtified.* And, *therefore it lieth vpon vs ——, to ſearch who was iuſtified by faith without workes. And for an example, I thinke vppon the theefe, who being crucified with Chriſt, cried vnto him, Lord remember me when thou commeſt into thy kingdome: and there is* no other good worke *of his mentioned in the Goſpell: but for this alone faith, Ieſus ſaith vnto him, This night thou ſhalt be with me in Paradiſe.*

[b] De verb. dom. ſerm. 40.

[c] Super Cant. ſerm. 22.

III. *Difference.*

The third difference about iuſtification is concerning this point, namely how farforth good works are required thereto.

The doctrine of the Church of Rome is, that there bee two kindes of iuſtification: the firſt and the ſecond, as I haue ſaid. The firſt is, when one of an euill man is made a good man: and in this, works are wholly excluded, it beeing wholly of grace. The ſecond is, when a man of a iuſt man is made more iuſt. And this they will haue to proceede from workes of grace: for (ſay they) as a man when he is once borne can by eating and drinking make himſelfe a bigger man, though he could not at the firſt make himſelfe a man: euen ſo, a ſinner hauing his firſt iuſtification, may afterward by grace make himſelfe more iuſt. Therefore they holde theſe two thinges: I. that good works are meritorious cauſes of the ſecond iuſtification, which they terme Actuall. II. that good workes are meanes to increaſe the firſt iuſtification, which they call Habituall.

Now let vs ſee how farre forth wee muſt ioyne with them in this point. Our conſent therefore ſtandes in three concluſions.

I. That good workes done by them that are iuſtified doe pleaſe God, and are approoued of him, and therefore haue a reward.

II. Good works are neceſſarie to ſaluation two waies: firſt, not as cauſes thereof, either conuerſant, adiuuant, or procreant; but onely as conſequents of faith; in that they are inſeparable companions and fruits of that faith, which is indeede neceſſary to ſaluation. Secondly they are as neceſſary as markes in a way, and as the way it ſelfe directing vs vnto eternall life.

III. We hold & beleeue, that the righteous man, is in ſome ſort iuſtified by works: for ſo the holy Ghoſt ſpeaketh plainely and truly, Iam. 2. 21. *That Abraham was iuſtified by works.*

Thus farre we ioyne with them: and the very difference is this. They ſay, we are iuſtified by workes, as by cauſes thereof: we ſay, that wee are iuſtified by workes as by ſignes and fruites of our iuſtification before God, and no otherwiſe: and in this ſenſe muſt the place of Saint Iames bee vnderſtoode, that Abraham was iuſtified, that is, declared and made manifeſt to bee iuſt indeede by his obedience, and that euen before God. Now that our doctrine is the truth, it will appeare by reaſons on both parts.

Our reaſons.

I. Rom. 3. 28. *Wee conclude that a man is iuſtified by faith without the workes of the law.* Some anſwere, that ceremoniall workes be excluded here; ſome, that morall works; ſome, workes going before faith. But let them deuiſe what they can for themſelues, the truth is, that Paul excludeth all workes whatſoeuer, as by the very text will appeare. For v. 24. hee ſaith, *Wee are iuſtified* freely *by his grace*: that is, by the meere gift of God: giuing vs to vnderſtand, that a ſinner in his iuſtification is meerely paſſiue, that is, doing nothing on his part, whereby God ſhould accept him to life euerlaſting. And v. 27. he ſaith, iuſtification by faith *excludeth all boaſting*: and therefore all kinde of workes are thereby excluded; and ſpecially ſuch as are moſt of all the matter of boaſting, that is, good workes. For if a ſinner, after that hee is iuſtified by the merit of Chriſt, were iuſtified more by his owne works, then might he haue ſome matter of boaſting in himſelf. And that we may not doubt of Pauls meaning, conſider and read Eph. 2. 8. 9. *By grace* (ſaith he) *yee*

are

are ſaued through faith: and that not of your ſelues, it is the gift of God: not of workes leaſt any man ſhould boaſt himſelfe. Here Paul excludes all and euery worke, and directly workes of grace themſelues, as appeares by the reaſon following; *For wee are his workemanſhippe* created *in Chriſt Ieſus* vnto good workes: which God hath ordained *that we ſhould walke in them.* Nowe let the Papiſts tell mee, what bee the workes which God hath prepared for men to walke in, and to which they are regenerate, vnleſſe they be the moſt excellent workes of grace, and let them marke howe Paule excludes them wholy from the worke of iuſtification and ſaluation.

II. Gala. 5. 3. *If yee be circumciſed, ye are bound to the whole law, and ye are abolished from Chriſt.* Heere Paul diſputeth againſt ſuch men as would bee ſaued partly by Chriſt, and partly by the workes of the lawe; hence I reaſon thus. If any man will be iuſtified by workes, he is bound to fulfill the whole law, according to the rigour thereof: that is Pauls ground. I now aſſume; no man can fulfill the Lawe according to the rigour thereof: for the liues and workes of moſt righteous men are imperfect, and ſtained with ſinne: and therefore they are taught euery day to ſay on this manner: *forgiue vs our debts.* Againe our knowledge is imperfect, and therefore our faith, repentance, and ſanctification is anſwerable. And laſtly the regenerate man is partly fleſh and partly ſpirit: and therefore his beſt workes are partly from the fleſh, and in part onely ſpirituall. Thus then for any man to be bound to the rigour of the whole law, is as much as if hee were bound to his owne damnation.

III. Election to ſaluation is of grace without works; therfore the iuſtification of a ſinner is of grace alone without workes. For it is a certaine rule, that the cauſe of a cauſe is the cauſe of a thing cauſed. Nowe grace without workes is the cauſe of election, which election is the cauſe of our iuſtification: and therefore grace without works is the cauſe of iuſtification.

IV. A man muſt firſt bee fully iuſtified before hee can doe a good worke: for the perſon muſt firſt pleaſe GOD before his works can pleaſe him. But the perſon of a ſinner cannot pleaſe GOD till hee be perfectly iuſtified: and therefore till hee be iuſtified, hee cannot doe ſo much as one good worke. And thus good workes cannot be any meritorious cauſe of iuſtification, after which they are, both for time, and order of nature. In a word, whereas they make two diſtinct iuſtifications: wee acknowledge that there be degrees of ſanctification, yet ſo as iuſtification is onely one, ſtanding in remiſſion of ſins, and Gods acceptation of vs to life euerlaſting by Chriſt: and thus iuſtification hath no degrees but is perfect at the very firſt.

Obiections of Papiſts.

Pſal. 7. 8. *Iudge me according to my righteouſnes.* Hence they reaſon thus, if Dauid be iudged according to his righteouſnes then may he be iuſtified thereby: but Dauid deſires to bee iudged according to his righteouſnes: and therfore he was iuſtified thereby. *Anſ.* There bee two kindes of righteouſnes, one of the perſon, the other of the cauſe or action. The righteouſneſſe of a mans perſon, is whereby it is accepted into the fauour of God into life eternall. The righteouſnes of the action or cauſe is, when the action or cauſe is iudged of God to bee good and iuſt. Now Dauid in this Pſalme, ſpeaketh onely of the righteouſnes of the action, or innocencie of his cauſe, in that he was falſely charged to haue ſought the kingdome. In like manner it is ſaid of Phineas, Pſalm. 106. 31. that his fact in killing Zimri and Cosbi, *was imputed to him for righteouſnes*: not becauſe it was a ſatisfaction to the law, the rigour whereof could not be fulfilled in that one worke: but becauſe God accepted of it as a iuſt worke, and as a token of his righteouſneſſe and zeale for Gods glory.

II. *Obiect.* The ſcripture ſaith in ſundry places, that men are bleſſed which do good works. Pſalm. 119. 1. *Bleſſed is the man that is vpright in heart, and walketh in the lawe of the Lord. Anſ.* The man is bleſſed that indeauoureth to keepe Gods commaundements. Yet is he not bleſſed ſimply, becauſe he doeth ſo; but becauſe he is in Chriſt, by whom he doth ſo: and his obedience to the law of God is a ſigne thereof.

III. *Obiect.* When man confeſſeth his ſinnes and humbleth himſelfe by prayer and faſting, Gods wrath is pacified and ſtaied: therfore prayer and faſting are cauſes of iuſtification before God. *Anſw.* Indeede men, that truely humble themſelues by prayer and faſting, doe appeaſe the wrath of God: yet not properly by theſe actions, but by their faith expreſſed and teſtified in them, whereby they apprehend that which appeaſeth Gods wrath, euen the merits of Chriſt in whom the Father

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pleased: and for whose sake alone he is wel pleased with vs.

IV. *Obiect.* Sundry persons in Scripture are commended for perfection: as Noe, and Abraham, Zacharie, and Elizabeth: and Christ biddeth vs all be perfect, and where there is any perfectiō of works, there also workes may iustifie. *Answere.* There be two kindes of perfection: perfection in part, and perfection in degrees. Perfection in part is, when being regenerate, and hauing the seedes of all necessarie vertues, we indeauour accordingly to obey God, not in some fewe, but in all and euery part of the lawe: as Iosias turned vnto God according to all the law of Moses. Perfection in degrees is, when a man keepeth euery commandement of God, & that according to the rigour thereof, in the very highest degree. Nowe then whereas we are commaunded to be perfected, and haue examples of the same perfection in scripture: both commandements and examples must bee vnderstoode of perfection in part, and not of perfection in degrees, which cannot bee attained vnto in this life; though wee for our parts must daily striue to come as neere it as possibly we can.

V. *Obiect.* 2. Cor. 4. 17. *Our momentany afflictions worke vnto vs a greater measure of glory*: now if afflictions work our saluation, then works also do the same. *Anſ.* Afflictions worke saluation not as causes procuring it, but as meanes directing vs thereto. And thus also must we esteem of works, in matter of our saluation, as of a certaine way, or a mark therein, directing vs to glory, not causing & procuring it: as Bernard saith, they are *via Regni, non causa regnandi.* *The way to the kingdome, not the cause of reigning there.*

Ib. de gratia lib. arbit

VI. *Obiect.* VVee are iustified by the same thing whereby wee are iudged: but we are iudged by our good workes: therefore iustified also. *Answ.* The proposition is false: for iudgement is an act of God, declaring a man to bee iust that is alreadie iust: and iustification is another distinct act of God, whereby he maketh him to be iust, that is by nature vniust. And therefore in equity the last iudgement is to proceede by workes: because they are the fittest meanes to make triall of euery mans cause, and serue fitly to declare whom God hath iustified in this life.

VII. *Obiect.* Wicked men are condemned for euill workes: and therefore righteous men are iustified by good workes. *Answ.* The reason holdeth not: for there is great difference betweene euill and good works. An euill worke is perfectly euil, and so deserueth damnation: but there is no good worke of any man that is perfectly good: and therefore cannot iustifie.

VIII. *Obiect.* To beleeue in Christ is a worke and by it wee are iustified: and if one worke doe iustifie; why may wee not be iustified by all the workes of the lawe? *Answ.* Faith must be considered two waies: first, as a worke, quality, or vertue: secondly as an instrument, or hand reaching out it selfe to receiue Christs merit. And wee are iustified by faith, not as it is a worke, vertue, or quality: but as it is an instrument to receiue and apply that thing whereby wee are iustified. And therefore it is a figuratiue speech to say, *We are iustified by faith.* Faith considered by it selfe maketh no man righteous: neither doth the action of faith, which is to apprehend, iustifie: but the obiect of faith, which is Christs obedience apprehended.

These are the principall reasons commonly vsed: which as we see, are of no moment. To conclude therefore, wee holde, that workes concurre to iustification, and that we are iustified thereby as by signes & effects, not as causes: for both the beginning, middle, and accomplishment of our iustification is onely in Christ: and heerevpon Iohn saith, *If any man* (being already iustified) *sinne, wee haue an aduocate with the father Iesus Christ, and he is the propitiation for our sinnes.* And to make our good workes meanes or causes of our iustification, is to make euery man a Sauiour to himselfe.

The V. point: Of merits.

By *merit*, we vnderstand any thing or any worke, whereby Gods fauor and life euerlasting is procured: and that for the dignity and excellencie of the work or thing done: or, a good worke done, binding him that receiueth it to repay the like.

Our consent.

Touching merits wee consent in two conclusions with them. The first conclusion, that merits are so farre forth necessary, that without them there can bee no saluation.

The second, that Christ our Mediatour and Redeemer, is the root and fountaine of all merit.

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The diſſent or difference.

The Popiſh Church placeth merits within man, making two ſorts thereof: the merit of the perſon, and the merit of the worke. The merit of the perſon, is a dignitie in the perſon, whereby it is worthie of life euerlaſting. And this (as they ſay) is to be found in Infants dying after baptiſme, who though they want good workes, yet are they not void of this kinde of merit, for which they receiue the kingdome of heauen. The merit of the worke, is a dignitie or excellencie in the worke, whereby it is made fitte and inabled to deſerue life euerlaſting for the doer. And workes (as they teach) are meritorious two waies: firſt, by couenant, becauſe God hath made a promiſe of reward vnto them; ſecondly, by their owne dignitie: for Chriſt hath merited that our works might merit. And this is the ſubſtance of their doctrine. From it we diſſent in theſe points.

I. Wee renounce all perſonall merits, that is, all merits within the perſon of any meere man. II. And we renounce all merit of workes, that is, all merit of any worke done by any meere man whatſoeuer. And the true merit whereby we looke to attaine the fauour of God, and life euerlaſting, is to bee found in the perſon of Chriſt alone: who is the ſtorehouſe of all our merits: whoſe prerogatiue it is, to be the perſon alone in whom God is well pleaſed. Gods fauour is of infinite dignitie, and no creature is able to doe a worke that may counteruaile the fauour of God, ſaue Chriſt alone: who by reaſon of the dignitie of his perſon, beeing not a meere man, but God-man, or Man-god, he can doe ſuch workes as are of endleſſe dignitie, euery way anſwerable to the fauour of God: and therefore ſufficient to merit the ſame for vs. And though a merit or meritorious worke agree onely to the perſon of Chriſt, yet is it made ours by imputation. For as his righteouſnes is made ours, ſo are his merits depending thereon: but his righteouſnes is made ours by imputation, as I haue ſhewed. Hence ariſeth another point, namely that as Chriſts righteouſneſſe is made ours really by imputation to make vs righteous: ſo wee by the merit of his righteouſnes imputed to vs doe merit and deſerue life euerlaſting. And this is our doctrine. In a word, the Papiſt maintaineth the merits of his owne workes: but wee renounce them all, and reſt onely on the merit of Chriſt. And that our doctrine is truth, and their falſhood, I will make manifeſt by ſundry reaſons; and then anſwere their arguments to the contrary.

Our reaſons

The firſt ſhall bee taken from the properties and conditions that muſt bee in a worke meritorious, and they are foure. I. A man muſt doe it of himſelfe, and by himſelfe: for if it be done by another, the merit dooth not properly belong to the doer. II. A man muſt doe it of his owne free will and pleaſure, not of due debt: for when we doe that which wee are bound to doe, wee doe no more but our dutie. III. The worke muſt bee done to the profit of another, who thereupon muſt bee bound to repay the like. IV. The reward and the worke muſt bee in proportion equall for if the reward bee more then the worke, it is not a reward of deſert, but a gift of good will. Hence followes a notable concluſion: *That Chriſts manhood conſidered a part from his Godhead, cannot merit at Gods hand: though it bee more excellent euery way then all both men and Angels.* For beeing thus conſidered, it doth nothing of it ſelfe, but by grace receiued from the godhead: though it alſo be without meaſure. Secondlie Chriſts manhood is a creature, and in that regard bound to doe whatſoeuer it doth. Thirdly, Chriſt as man cannot giue any thing to God, but that which he receiued from God: therefore cannot the manhood properly by it ſelfe merit, but onely as it is perſonally vnited vnto the godhead of the Sonne. And if this be ſo, then much leſſe can any meere man, or any Angel merit: yea it is a madnes to thinke, that either our actions or perſons ſhould bee capable of any merit whereby we might attaine to life eternall.

Reaſon II. Exod. 20. 8. And *ſhew mercie* vpon thouſands in them that loue mee, and keepe my commandements. Hence I reaſon thus: where reward is giuen vpon mercie, there is no merit: but reward is giuen of mercy to them that fulfill the law: therefore no merit. What can we any way deſerue, when our full recompence muſt be of mercy? And this appeares further by Adam: if he had ſtood to this day, hee could not by his continuall & perfect obedience, haue procured a further increaſe of fauour at Gods hand, but ſhould onely haue continued that happy eſtate in which hee was firſt created.

Reaſon III. Scripture directlie condemneth merit of workes. Rom. 6. 23. *The wages*

wages of ſinne is death: but the gift of God *is eternall life through Ieſus Chriſt our Lorde.* The proportion of the argument required that S. Paul ſhould haue ſaide: The reward of good works is eternall life, if life euerlaſting could be deſerued, which cannot; becauſe it is a free gift. Againe, Tit. 3. 5. *We are ſaued not by workes of righteouſneſſe which we haue done, but according to his mercie he ſaued vs.* And Eph. 2. 8. 10. *By grace you are ſaued through faith, and that not of your ſelues, it is the gift of God: not of workes which GOD hath prepared that wee ſhoulde walke in them.* If any workes be crowned, it is certen that the ſufferings of Martyrs ſhal be rewarded: now of them Paul ſaith, Rom. 8. 18. *The ſufferings of this life are* not worthie *of the glorie to come.* VVhere then is the value and dignitie of other workes? To this purpoſe Ambroſe ſaith, *The iuſt man though hee bee tormented in the braſen bull is ſtill iuſt, becauſe he iuſtifieth God, and ſaith* he ſuffereth *leſſe then his ſinnes deſerue.*

Reaſon. IV. Whoſoeuer will merit, muſt fulfill the whole law: but none can keepe the whole law: *For if we ſay, we haue no ſinne, we deceiue our ſelues,* 1. Ioh. 1. And he that ſinnes againſt one commandement is guiltie of the whole law. And what can he merit that is guiltie of the breach of the whole law?

Reaſon V. VVe are taught to pray on this maner, *Giue vs this daie our daylie bread:* wherein we acknowledge euery morſel of bread to be the meere gift of God without deſert: and therefore muſt we much more acknowledge life eternal to be euery way the gift of God. It muſt needes therefore be a Satanicall inſolency for any man to imagine, that hee can by his workes merit eternall life, who cannot merit bread.

Reaſon VI. Conſent of the auncient Church. (c) Bernard, *Thoſe which we call our merits, are the waie to the kingdome, and not* the cauſe of raigning. Auguſt. Manuel chapter. 22. *All my hope is in the death of my Lord. His death was my merit: my* merit is the paſſion of the Lord. *I ſhall not bee void of merits ſo long as Gods mercies are not wanting.* Baſil on Pſal. 114. *Eternall reſt is reſerued for them, which haue ſtriuen lawfully in this life: not* for the merits *of their doings, but vpon the grace of the moſt bountifull God, in which they truſted.* Auguſt on Pſal. 120 *Hee crowneth thee, becauſe he crowneth his owne gifts, not by merits.* And Pſalm 142. *Lorde thou wilt quicken me in thy iuſtice, not in mine not becauſe I deſerued it, but becauſe thou haſte compaſſion.*

(c) De interpellatione Danid. 4 vel Pſa. 72

Obiections of Papiſts.

Obiect. I. In ſundrie places of Scripture, promiſe of reward is made to them that beleeue and doe good workes: therefore our works do merit: for a reward and merit be relatiues. *An:* Reward is twofold: of debt, and of mercie. Life euerlaſting is not a reward of debt but of mercie, giuen of the good wil of god, without any thing done of man. Secondly, the kingdome of heauen is properly an inheritance giuen of a father to a child, & therfore it is called a reward not properly, but by a figure or by reſemblance. For as a workeman hauing ended his labour, receiueth his wages; ſo after men haue lead their liues and finiſhed their courſe in keeping faith and good conſcience, as dutifull children, God giueth them eternall life. And hereupon it is tearmed a reward. Thirdly, if I ſhould graunt that life euerlaſting is a deſerued reward, it is not for our workes, but for Chriſts merit imputed to vs, cauſing vs thereby to merit: and thus the relation ſtands directly betweene the Reward and Chriſts Merit applied vto vs.

Obiect. II. Chriſt by his death merited that our workes ſhould merit life euerlaſting. *An.* That is falſe: all we find in ſcripture is, that Chriſt by his merit procured pardon of ſinne, imputation of righteouſnes, and life euerlaſting: and it is no where ſaide in the word of God, that Chriſt did merit, that our workes ſhould merit: it is a dotage of their owne deuiſing. Hee died not for our good workes to make them able to ſatisfie GODS anger; but for our ſinnes that they might be pardoned. Thus much ſaith the Scripture, and no more. And in that Chriſt did ſufficiently merit life eternall for vs, by his owne death; it is a ſufficient proofe that he neuer intended to giue vs power of meriting the ſame: vnles wee ſuppoſe that at ſome time he giues more then is needefull. Againe Chriſt in the office of mediation as hee is a King, Prieſt, and Prophet, admitteth no deputie or fellow: for he is a moſt perfect Mediatour, doing all things by himſelfe, without the helpe of any. And the miniſters that diſpence the word are not his deputies, but reaſonable and voluntarie inſtruments, which he vſeth. But if men by workes can merite increaſe of grace and happines for themſelues, then hath Chriſt partners in the worke of redemption: men doing that

by him which he doth of himselfe, in procuring their saluation. Nay, if this might stand that Christ did merit that our works should merit, thē Christ should merit that our stained righteousnesse beeing for this cause not capable of merit, should neuertheless merit. I call it stained; because we are partly flesh and partly spirit: & therefore in our selues deseruing the curse of the lawe, though wee be regenerate. Againe for one good worke we doe, we haue many euill, the offence whereof defaceth the merite of our best deedes and makes them to light in the ballance of the law.

Obiect. III. Our workes merit by bargaine or couenant, because god hath promised to reward them, *Anſ.* The word of God sets downe two couenāts: one legal, the other euangelicall. In the legall couenant life euerlasting is promised to works, for that is the condition of the law; do these thinges and thou shalt liue. But on this manner can no man merite life euerlasting, because none is able to doe all that the law requires; whether wee respect the manner, or the measure of obedience. In the euangelicall couenant, the promises that are made are not made to any worke or vertue in man, but to the worker: not for any merit of his own person or worke, but for the person & merit of Christ. For example, it is a promise of the Gospell, *Bee faithfull vnto death, and I will giue thee the crowne of life.* Reuelat. 2. 10. Here the promise is not made to the vertue of fidelitie, but to the faithfull person; whose fidelitie is but a token that hee is in Christ: for the merit of whose obedience GOD promiseth the crowne of life: and therefore Christ saith further, *I come quickly and will giue to euerie man according to his workes*: marke, hee saith not to the worke, or for the worke; but to the worker according to his workes. And thus the bond of al other promises of the Gospell, in which God willingly binds himselfe to rewarde our workes, doth not directly concerne vs, but hath respect to the person, and obedience of Christ, for whose sake alone God binds himselfe as debter vnto vs, and giues the recompence or rewarde, according to the measure of our faith testified by our works. And therefore it cannot bee truly gathered, that workes doe merit by any promise or couenant, passed on Gods part to man. Some may say, if workes merit not why are they mentioned in the promise? I answer, not because they merit, but because they are tokens, that the doer of thē works, is in Christ, for whose merit the promise shall be acomplished.

Obiect. IV. Good workes are perfect and without fault for they are the works of the Holy Ghost, who cannot sinne: therefore they merit. *Anſ.* If workes did proceede onely and immediately from the holy Ghost, there could not bee any fault in thē: but our workes come from the holy ghost in and by the will & vnderstanding of man: and by this means they are tainted with sinne; as water in the fountaine is both cleare and sweete, yet the streames thereof passing through the filthie channell are defiled thereby. Againe they reason thus: That which we are bound to do hath no fault in it: but wee are bound to doe good workes: therefore they are perfect. *Anſ.* The proposition must bee expounded: that which we are bound to doe, in it selfe, according to the intention of the commander hath no fault: or, that which we are boūd to do according as we are bound to do it, hath no fault, yet in regard of the intētiō of the doer, or in regard of our manner of doing, it may be faultie.

Obiect. V. Christ saith, Reuel, 3, 4. that the faithfull in the Church of Sardis *shall walke with him in white, for they are worthie*: therefore beleeuers merit. *Anſw.* Euerie beleeuer is worthie to walke with Christ; yet not worthie in himselfe, but in Christ, to whome he is vnited, and made bone of his bone, and flesh of his flesh. And by reason of this coniunction it is, that men are saide to be worthie, because they are inriched with Chists merits & righteousnes.

Obiect. VI. 2. Tim. 4. 8. Euerlasting life is tearmed *a crowne*, & *a crowne of righteousnes to be giuen of a iust iudge*: therfore man for his part by his workes deserues the same. *Anſ.* Euerlasting life is called a crowne onely in resemblāce: for as he which runneth a race, must continue and runne to the ende, & then be crowned; euē so must we continue and walke in good workes vnto the end, and then receiue eternall life And it is called a crowne of righteousnes, not because it belongs to any man by due and desert; but because God hath bound himselfe by a promise to giue it, in performing whereof he is tearmed iust: and by vertue of this promise it is obtained, & no otherwise. These are the principall obiections, by which we may iudge what the rest are. And thus we see what is the truth,

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namely that merit is necessarie to saluation: yet neither merit of any mans worke, or person, but the merit of Christ imputed to vs, whereby we being in him doe procure and deserue the fauour of God and life eternall.

The sixt point, of satisfaction.

Our consent.

Conclus. I. First wee acknowledge and hold Ciuill or Politike satisfaction, that is, a recompence for iniuries, and damages offered any way to our neighbours. This Zacheus practised, when at his conuersion hee restored foure-fold things gotten by forged cauilation. Againe by ciuill satisfaction I vnderstand, the imposition of fines, mulcts, and penalties vppon offenders, and the inflicting of death vpon malefactours. For all these are satisfactions to the law, and societies of men when they are wronged. All these we mantaine as necessarie, for neither Church nor commonwealth can be without them: considering they are notable meanes to vphold ciuill peace and otherwhiles they are fruites of true faith, as the satisfaction of Zacheus was.

Conclus: II. We acknowledge canonicall or Ecclesiasticall satisfaction: and that is when any hauing giuen offence to the Church of God or any part thereof, doe make an open and publike testimonie of their repentance. Miriam for murmuring against Moses, was striken with leprosie, and afterward by his praier shee was clensed, and yet for all that shee must goe seuen daies out of the tent and congregation, that she might make a kind of satisfactiō to the people for her trespasse. And in the olde testament, sackcloth and ashes were signes of their satisfaction.

Conclus. III: We hold that no man can be saued, vnlesse he make a perfect satisfaction to the iustice of God for all his sinnes: because God is infinite in iustice, and therfore will euer exact an euerlasting punishment, or satisfaction for the same.

The diffent or difference,

The points of our difference an dissent are these. The Church of Rome teacheth and beleeueth, that Christ by his death hath made a satisfaction for all the sinnes of men; and for the eternall punishment of them all: yet so, as they themselues must satisfie the iustice of God for the temporal punishment of their offences, either on earth or in purgatorie. Wee teach and beleeue that Christ by his death and passion hath made a perfect and al-sufficient satisfaction to the iustice of God for all the sinnes of men, and for the whole punishment thereof both eternall and temporall. Thus we differ, and herein wee for our parts must for euer stand at difference with them: so as if there were no more points of variance but this one, it should be sufficiet to keepe vs alwaies from vniting our religions, and cause vs to obey the voyce of Christ, *Come out of her my people.* For as in the former points, so in this also, the Papists erre, not in circumstance, but in the verie foundation and life of religion.

Our reasons.

I. A satisfaction that is made imperfect either directly or by consequent, is indeed no satisfaction at all. But the Papists make Christs satisfaction imperfect, in that they doe adde a supply by humane satisfactiōs; and thus much a learned scholeman, Biel in plaine words confessed; *Although* (saith he) *the passion of Christ bee the principall merit, for which grace is conferred, the opening of the kingdome and glory*; yet is it neuer the alone and totall meritorious cause: *It is manifest, because alwaies with the merit of Christ, there concurreth some worke, as, the merit of congruity or dignity of him that receiueth grace or glory, if he be of yeares and haue the vse of reason: or of some other for him, if hee want reason.* For, that which admits a supplie by an other, is imperfect in it selfe. Therefore humane satisfactions cannot stand. Learned Papists make answere, that Christs satisfaction and mans may stand well together. For (say they) Christs satisfaction is sufficient in it selfe to answere the iustice of God for all sinnes & punishment: but it is not sufficient to this or that man till it be applyed: and it must be applyed by our satisfactiō made to god for the temporall punishment of our sins. But I say againe, that mans satisfaction can be no meanes to apply the satisfaction of Christ, and I proue it thus. The meanes of applying Gods blessings and graces vnto man are twofold; some respect God himselfe, and some respect man. Those which respect God, are such whereby God on his part doth offer and conuey his mercies in Christ vnto man: of this sort are the preaching of the word, Baptisme, and the Lords supper: and these are as it

were the hand of God wherby hee reacheth downe and giueth vnto vs Christ with all his benefits. The other means of applying on mans part, are those whereby the said benefits are receiued. Of this sort there is only one namely faith, whereby we beleeue that Christ with all his benefits belongs vnto vs, and this is the hand of man whereby he receiueth Christ as he is offered, or exhibited by God in the worde and Sacramēts. As for other means beside these in Scripture we find none. Foolish therefore is the answer of the Papists, that make mens satisfactions meanes to applie the satisfaction of Christ vnto vs: for by humane satisfactions, Christ is neither offered on Gods part, nor yet receiued on mans part: let them proove it if they can. Others, not contented with this their former answer say; that our satisfactions doe nothing derogate from the satisfaction of Christ: Because our works haue their dignity & merit frō Christs satisfactiō: he meriting that our works should satisfie Gods iustice for temporall punishmentes. But this is also absurd and false, as the former was: For if Christ did satisfie that man might satisfie, then Christ doth make euery beleeuer to be a Christ, a Iesus, a redeemer, and a Priest in the same order with his owne selfe. But to make sinnefull man his owne redeemer though it bee but from temporall punishmentes, is a doctrine of deuills. For the holy Ghost teacheth that the priesthood of Christ is incōmunicable, and cannot passe from him to any other. Now to make satisfaction for sinne or any part of the punishment thereof, is a duties or a part of Christ his priesthood, & therefore to make a satisfaction is a worke that cannot passe from his person to the person of any man. Againe, if Christ by his satisfaction giue power to man to satisfie, then man doth satisfie by Christ, and Christ besides his owne satisfaction vpon the crosse, must daily satisfie in man to the ende of the world: but this cannot be: for Christ vpon the Crosse, when death was vpon him said, *It is finished*, that is, I haue fully satisfied for all the sinnes of mankinde, both in respect of the fault and punishment. As for Christs buriall and resurrection which followed his death, they serued not to satisfie but to confirme the same. Again Paul saith, 2. Cor. 5. 12. He that knew noe sinne, was made *sinne for vs*, that is the punishment of sinne, for vs: but if the Church of Rome say true, that Christ doth daily satisfie, then Paul spake too short, and should haue saide further, that Christ was made sinne *for vs*, *and in vs too*: and that GOD was not onely in Christ but *also in vs*, reconciling the worlde to himselfe. But Paul neuer knew this learning; and therefore let them turne themselues which way they will, by putting a supplemēt to Christs satisfaction, they doe indeede annihilate the same.

Heb. 7. 24.

Reason. II. In sundrie places of Scripture, especially in the Epistle of Paul, wee are said to bee redeemed, iustified, and saued *freely*: which word *freely*. doth import that we are iustified and saued without any thing done on our part or by our selues in the matter of our saluation: and if this be so, then can we doe nothing at all that may satisfie the iustice of God for the least punishment of our sinnes. If we satisfie in our owne persons, wee are not saued freely: and if we be saued freely, we make no satisfaction at all.

Reason. III. Wee pray daily *forgiue vs our sinnes*: now to plead pardon, and to satisfie for our sinnes, bee contrarie: and for all things, for which wee can make satisfaction, we neede not craue a pardon: but we are taught in the foresaide petition wholy and onely to vse the plea of pardon for our sinnes, and therefore we acknowledge that we cannot make any satisfaction at all.

Reason IV. The iudgement of the auncient Church. Tertul. de Baptif. *Guiltinesse being taken away*, *the* punishment is also taken away. (a) Augustine, *Christ by taking vpon him the punishment and not the fault, hath done away both fault and* the punishment: Tom. 10. Hom. 5. he saith, *When wee are gone out of the world, there will remaine no compunction or satisfaction*. Some new Editions haue foisted in the worde (*aliqua*) & so haue turned the sense on this manner: *There wil remaine no compunction or some satisfaction*. But this is flat against Augustines meaning, who saith a little before, *that when the way is ended, there is no compounding of our cause with any*. Chry. proem. in Esa. *Say not to me, I haue sinned: how shall I bee freed from so many sinnes? Thou canst not: but thy God can. Yea, and hee will so blot out thy sinnes that there shall* remaine no print of them: *which thing befalls not to the body, for when it is healed their remaines a skarre: but God so soone as hee exempts thee from punishment, hee giueth thee iustice*. Ambrose saith

(a) Serm. 11. de verbis Apost.

ſaith, I *read of Peters teares, but* I *read not* of his ſatisfaction. Againe, *Lette vs adore Chriſt that he may ſay vnto vs, Feare not thy ſinnes of this world, nor the waues of bodily ſufferings: I haue remiſſion of ſinnes.* Hierom ſaith in Pſal. 31. *The ſinne that is couered is not ſeene, the ſinne that is not ſeene is not imputed, that which is* not imputed, is not puniſhed. Chryſoſtome in Mathew, homil. 44. *Among all men, ſome indure puniſhment in this life and the life to come: others in this life alone: others alone in the life to come: others neither in this life nor in the life to come: There alone, as Dives, who was not lord ſo much as of one droppe of water. Here alone, the inceſtuous man among the Corinthians. Neither here nor there, as the Apoſtles and Prophets, as alſo Iob and the reſt of this kinde: for they iodured* no ſufferings for puniſhment, *but that they might be known to be conquerours in this fight.*

Luc. 22. Petrus, negat. Debono mor.

Obiections of Papiſts.

I. *Obiect.* Levit. 4. Moſes according to Gods cõmandement preſcribed ſeuerall ſacrifices for ſeuerall perſons; and they were meanes of ſatisfaction for the temporall puniſhments of their dayly ſinnes. *Anſ.* Thoſe ſacrifices were onely ſignes and types of Chriſts ſatisfaction to be offered to his father in his alone ſacrifice vpon the croſſe: and whoſoeuer offered any ſacrifice in the old teſtament, did thus and no otherwiſe eſteeme of it, but as a type, and figure of better things. Secõdly, the ſaid ſacrifices were ſatisfactions to the Church, whereby men did teſtifie their repentance for their offences, and likewiſe their deſire to be reconciled to God and men. And ſuch kind of ſatisfactions, we acknowledge.

II. *Obiect.* Men, whoſe ſinnes are all pardoned, haue afterward ſundrie croſſes and afflictions laide vpon them, vnto the ende of their daies: therefore in all likelihood they make ſatisfaction to God for temporall puniſhments. As for example, the Iſraelites for murmuring againſt the Lorde in the wilderneſſe were barred all from the land of promiſe: and the like befell Moſes and Aaron for not glorifying God as they ſhould haue done at the waters of ſtrife. *Anſ.* Man muſt bee conſidered in a two-fold eſtate, as hee is vnder the lawe, and as he is vnder grace. In the firſt eſtate, all afflictions are curſes or legall puniſhments, be they little or greate: but to them that are in the ſecond eſtate and beleeue in Chriſt, though the ſame afflictions remaine, yet doe they change their habite or condition, and are the actions of a Father ſeruing to be trialls, corrections, preuentings, admonitions, 1. Cor. 11. 32. *When we are iudged, we are nurtered of the Lord* and, Heb. 12. 7. *If ye indure chaſtiſement, God offereth himſelfe vnto you as children.* And Chryſoſtome ſaith, 1. Cor. hom. 28. *When we are corrected of the Lorde, it is more for our admonition then damnation, more for a medicine then for a puniſhment: more for a correction then for a penaltie.* And whereas God denied the beleeuing Iſraelites, with Moſes and Aaron to enter into the land of Canaan, it cannot be prooued that it was a puniſhment or penaltie of the lawe vpon them. The Scripture ſaith no more but that is was an admonition to all men in all ages following, to take heed of like offences, as Paul writeth, *All theſe things came vnto them for enſamples, and, were written for our admonition.* 1. Corinthians. 10 11.

III. *Obiect.* Dauid was puniſhed after his repentance for his adulterie, for the child died, and he was plagued in his own kinde, in the inceſt of Abſolon: and when he had numbred the people hee was yet puniſhed in the death of his people after his owne repentance. *Anſ.* I anſwer as before that the hand of God was vpon Dauid after his repentanee, but yet the iudgements which befell him were not curſes vnto him properly, but corrections for his ſinnes, and trialls of his faith, and meanes to preuent further ſinne, and to renewe both his faith and repentance: as alſo they ſerued to admoniſh others in like caſes; for Dauid was a publike perſon & his ſinnes were offenſiue, both within the Church of God, and without.

IV. *Obiect.* The Prophets of GOD, when the people are threatned with the plague, famine, ſword, captiuitie, &c. exhort them to repent and to humble themſelues in ſackcloath & aſhes: and thereby they turned away the wrath of God that was then comming forth againſt them. Therefore by temporall humiliation, men may eſcape the temporall puniſhments of the Lord *Anſ.* Famine, ſword, baniſhmẽt, the plague, and other iudgements ſent on Gods people, were not properly puniſhments of ſinne but onely the corrections of a father whereby he humbleth thẽ that they might repent: or thus, they were puniſhments tending to correction, not ſeruing for ſatisfactiõ. And the puniſhments

of God are turned from them, not becauſe they ſatisfie the iuſtice of GOD in their owne ſufferings, but becauſe by faith they lay hold on the ſatisfaction of the Meſſias, and teſtifie the ſame by their humiliation & repentance.

Obiect. V. Dan. 4. 24. Daniel giueth this counſell to Nebuchadnezar, *Redeeme thy ſinnes by iuſtice, and thine iniquities by almes deedes.* Be hold (ſay they) almes deedes are made a meanes to ſatisfie for mans iniquities. *Anſ.* The word, which they trãſlate to *redeeme*, (as the moſt learned in the Chalde tongue with one conſent auouch) doeth properlie ſignifie to breake off: as if the Prophet ſhoulde ſay; O King, thou art a mightie Monarch, and to inlarge thy kingdome thou haſt vſed much iniuſtice and crueltie, therefore now repent of thine iniquitie, and breake off theſe thy ſinnes, teſtifie thy repentance by dooing iuſtice, and giue almes to the poore whome thou haſt oppreſſed. Therefore here is nothing ſpoken of ſatisfaction for ſinne, but onely of teſtification of repentance by the fruits thereof.

Obiect. VI. Matth. 3. 2. Doe penance; and bring forth fruits worthy of penance, which (ſay they) are workes of ſatisfaction inioyned by the prieſt. *Anſ.* This text is abſurd: for the worde μετανοειτε, ſignifieth thus much, *change your mindes* from ſinne to God, and teſtifie it by good workes, that is, by doing the duties of the morall lawe: which muſt bee done, not becauſe they are meanes to ſatisfie GODS iuſtice for mans ſinne, but becauſe they are fruites of that faith and repentance which lies in the heart.

Obiect. VII. 2. Cor. 7. 10. Paul ſetteth downe ſundrie fruits of repentance: whereof the laſt is *reuenge*, whereby repentant perſons puniſh themſelues, thereby to ſatisfie Gods iuſtice for the temporall puniſhment of their ſinnes. *Anſ.* A repentant ſinner muſt take reuenge of himſelfe, and that is onely to vſe all meanes which ſerue to ſubdue the corruption of nature, to bridle carnall affections, & to mortifie ſinne: and theſe kindes of actions are *reſtrainments* properly, & not puniſhments: and are directed againſt the ſinne, and not againſt the perſon.

Laſtly, they make three works of ſatisfaction, prayer, faſting, and almes deedes. For the firſt, it is meere foliſhnes to thinke, that man by prayer can ſatisfie for his ſinnes. It is all one, as if they had ſaid, that a begger by asking of almes ſhoulde deſerue his almes: or, that a debter by requeſting his creditour to pardon his debt, ſhould thereby pay his debt. Secondly, faſting is a thing indifferent, of the ſame nature with eating and drinking, and of it ſelf conferreth nothing to the obtainment of the kingdome of heauen, no more then eating and drinking dooth. Thirdly and laſtly, almes deedes cannot bee workes of ſatisfaction for ſinnes. For when we giue them as wee ought, wee do but our dutie, whereunto we are bound. And we may as well ſay, that a man by paying one debt may diſcharge another; as to ſay that by doing his dutie hee may ſatisfie Gods iuſtice for the puniſhment of his ſinnes. Theſe wee confeſſe be fruits of faith, but yet are they no workes of ſatisfaction: but the onely and all-ſufficient ſatisfaction made to Gods iuſtice for our ſinnes, is to be found in the perſon of Chriſt, beeing procured by the merit of his death, and his obedience. And thus our doctrine touching ſatisfaction is cleared: and it is to bee learned carefully of our common people, becauſe the opinion of humane ſatisfaction is naturall and ſticks faſt in the heart of naturall men. Hereupon when any haue ſinned, and feele touch of conſcience any way, their manner is, then to performe ſome outward humiliation & repentance, thinking thereby to ſtoppe the mouth of conſcience, and by doing ſome ceremoniall duties to appeaſe the wrath of God for their ſinnes. Yea manie thinke to ſatisfie Gods iuſtice by repeating the Creede, the Lords prayer, and the tenne Commandements, ſo fooliſh are they in this kind.

The ſeaueuth point:

Of Traditions.

Traditions, are doctrines deliuered frõ hand to hand, either by word of mouth, or by writing, beſide the written VVord of God.

Our conſent.

Concluſ. I. Wee hold that the very word of God, hath beene deliuered by tradition. For firſt God reuealed his will to Adam by word of mouth: and renewed the ſame vnto the Patriarks, not by writing, but by ſpeech, by dreams, and other inſpirations and thus the VVord of God went from man to man for the ſpace of two thouſand and foure hundred yeares, vnto the time

of

of Moſes who was the pen-man of holy Scripture. For as touching the prophecie of Enoch, we commonly hold is was not penned by Enoch, but by ſome Iewe vnder his name. And for the ſpace of this time, men worſhipped God, and held the articles of their faith by traditiō, not from men but immediately from God himſelfe. And the hiſtorie of the newe teſtament (as ſome ſay) for eightie yeares, as ſome others thinke, for the ſpace of twentie yeres and more, went from hand to hand by tradition, till penned by the Apoſtles, or being penned by others was approued by them.

Concluſ. II. We hold that the prophets, our Sauiour Chriſt, & his Apoſtles, ſpake and did many things good and true which were not written in the Scripture; but came either to vs, or to our ancetours onlie by tradition. As 2. Tim. 3. 8. it is ſaide, *Iannes and Iambres were the Magitians that withſtood Moſes*: nowe in the bookes of the old teſtament we ſhal not find them once named, and therefore it is like, that the Apoſtle had their names by tradition, or by ſome writings then extant among the Iewes. So Hebr. 12. 21. the author of the Epiſtle recordeth of Moſes, that when he ſaw a terrible ſight in Mount Sinai, hee ſaid, *I tremble, and am afraid*: which wordes are not to bee found in all the bookes of the old teſtament. In the epiſtle of Iude mention is made, *that the diuill ſtroue with Michael the Archangell about the bodie of Moſes*: which point (as alſo the former) cōſidering it is not to be found in holy writ, it ſeemes the Apoſtle had it by tradition from the Iewes. That the Prophet Eſay was killed with a fullers club is receiued for trueth, but yet not recorded in ſcripture: and ſo likewiſe that the virgin Marie liued & died a virgin. And in Eccleſiaſticall writers many worthy ſayings of the Apoſtles and other holie men are recorded, and receiued of vs for trueth, which neuertheles are not ſet down in the books of the old or newe teſtament. And manie thinges we hold for trueth, not written in the worde, if they bee not againſt the word.

Concluſ. III. We hold that the church of God hath power to preſcribe ordinances, rules, or traditions, touching time and place of Gods worſhippe, and touching order and comelineſſe to bee vſed in the ſame: and in this regard Paul, 1. Cor. 11. 2. commendeth the Church of Corinth for keeping his traditions, and Acts. 15. the Counſell at Ieruſalem decreed that the Churches of the Gentiles ſhould abſtaine from blood, and from thinges ſtrangled. This decree is tearmed a tradition, and it was in force among them ſo long as the offence of the Iewes remained. And this kind of traditions whether made by generall coūcels or particular Synods, we haue care to maintaine and obſerue: theſe caueats beeing remembred: firſt that they preſcribe nothing childiſh or abſurd to bee done: ſecondly that they bee not impoſed as any parts of Gods worſhip: thirdly, that they be ſeuered from ſuperſtition or opinion of merit: laſtly that the Church of God be not burdened with the multitude of them. And thus much wee hold touching Traditions.

The difference.

Papiſts teach, that beſide the written word, there be certaine vnwritten traditions, which muſt be beleeued as profitable and neceſſary to ſaluation. And theſe they ſay are twofold; Apoſtolical, namely ſuch as were deliuered by the Apoſtles & not written; and Eccleſiaſticall, which the Church decreeth as occaſion is offered. We hold that the Scriptures are moſt perfect, containing in them all doctrines needfull to ſaluation, whether they concerne faith or manners: and therefore wee acknowledge no ſuch traditiōs beſide the written word, which ſhall be neceſſarie to ſaluation: ſo as he which beleeueth thē not cannot be ſaued.

Our reaſons.

Teſtimonie I. Deut. 4. 2. *Thou ſhalt not adde to the wordes that I command thee, nor take any thing there from*: therefore the written word is ſufficient for all doctrines pertaining to ſaluation. If it bee ſaide that this commandement is ſpoken as well of the vnwritten as of the writtē word, I anſwer: that Moſes ſpeaketh of the written word onely: for theſe very words are a certaine preface which he ſet before a long commentarie made of the written lawe, for this ende to make the people more attentiue, and obedient.

Teſtimonie II. Iſaie. 8. 20. *To the lawe & to the teſtimonie. If they ſpeake not according to this worde, it is becauſe there is no light in them.* Here the Prophet teacheth what muſt be done in caſes of difficultie. Men muſt not run to the wizard or ſouthſayer, but to the lawe & teſtimony, & here he commends the written worde, as ſufficient

cient to resolue all doubts and scruples in conscience whatsoeuer.

Testimonie III. Iohn. 20. 31. *Those things were written that ye might beleeue that Iesus is the Christ, and in beleeuing might haue euerlasting life.* Here is set downe the ful end of the Gospell, and of the whole written word: which is to bring men to faith and consequently to saluation: and therefore the whole scripture alone is sufficient to this ende without traditions. If it bee said, that this place must bee vnderstood of Christs miracles onely: I answer, that miracles without the doctrine of Christ, & knowledge of his sufferings, can bring no man to life euerlasting, and therfore the place must be vnderstood of the doctrine of Christ and not of his miracles alone, as Paul teacheth, Gal. 1. 8. *If we or an angel from heauen preach vnto you anie thing* beside that *which we haue preached, let him be accursed.* And to this effect hee blames them that taught but a diuers doctrine to that which he had taught, 1. Tim. 1. 3.

Testimonie IV. 2. Tim. 3. 16. 17. *The whole Scripture is giuen by inspiration of God, and is profitable to teach, to improoue, to correct, and to instruct in righteousnesse, that the man of God may bee absolute, beeing made perfect vnto euery good worke.* In these wordes be contained two arguments, to prooue the sufficiencie of Scripture without vnwritten verities. The first: that which is profitable to these foure vses: namely, to teach all necessarie truth, to confute all errours, to correct faults in manners, and to instruct in righteousnes, that is, to informe all men in all good duties, that is sufficient to saluation. But scripture serueth for all these vses: and therefore it is sufficient: and vnwritten traditions are superfluous. The second: that which can make the man of God, that is, Prophets, and Apostles, and the ministers of the worde, perfect in all the duties of their callings, that same word is sufficient to make all other men perfect in all good works. But Gods word is able to make the man of God perfect. Therefore it is sufficient to prescribe the true & perfect way to eternall life, without the helpe of vnwritten traditions.

V. The iudgement of the Church, Tertul. saith, (a) *Take from heretickes the opinions which they maintaine with the heathen, that they may defend their questions by* Scripture alone, *and they cannot stand.* Againe, *VVee need no curiositie after Christ Iesus, nor inquisition after the Gospell. When we beleeue it, we desire to* beleeue nothing beside: *for this we first beleeue that there is* nothing more *which we may beleeue.* Hierom. on Math. 23. writting of an opinion that Iohn Baptist was killed, because he foretold the cõming of Christ, saith thus: *This, because it hath not authoritie from Scriptures, maye as easily be contemned as approoued.* In which wordes there is a conclusion with a *minor*, and the *maior* is to be suplied by the rules of Logicke thus: That which hath not authoritie from Scriptures, may as easily bee contemned as approued: but this opinion is so: therefore: Behold a notable argumẽt against all vnwritten traditions. August. booke, 2. cap. 9. de doct. Christ. *In those thinges which are plainely set downe in Scripture, are found* all those pointes which containe faith and manners *of liuing well.* Vincentius Lirenen. saith, *the Canon of the scripture is perfect, and fully sufficient in it selfe* for all things.

Beside these testimonies, other reasons there be that serue to proue this point. I. The practise of Christ and his Apostles, who for the confirmation of the doctrine which they taught, vsed alwaies the testimonie of Scripture, neither can it be proued, that they euer cõfirmed any doctrine by tradition. Act. 26. 22. *I continue vnto this day witnessing both to small and great, saying* none other thinges then those *which the prophets & Moses did say should come.* And by this we are giuen to vnderstand, that wee must alwaies haue recourse to the written word as being sufficiẽt to instruct vs in matters of saluation. II. If the beleeuing of vnwritten traditions were necessarie to saluation, then wee must as well beleeue the writings of the auncient fathers, as well as the writings of the Apostles, because Apostolicall traditions are not else where to bee found but in their bookes. And we may not beleeue their sayings as the word of God, because they often erre beeing subiect to errour: and for this cause their authoritie when they speake of traditions, may be suspected: & we may not alwaies beleeue them vpon their word.

Obiections for Traditions.

First they alleadge, 2. Thessalo. 2. 15. where the Apostle bids that Church keep the *ordinances which hee taught them either by word or letter.* Hence they gather, that besids the writtẽ word, there be vnwrittẽ traditions, that are indeed necessarie to bee kept and obeyed. *Ans.* It is very likely, that this

(a) de resurrect. carnis.

this Epiſtle to the Theſſalonians was the firſt that euer Paul writ to any Church, though in order it haue not the firſt place: and therefore at that time whē this Epiſtle was pēned it might well fall out, that ſome things needfull to ſaluation were deliuered by word of mouth, not beeing as yet writtē by any Apoſtle. Yet the ſame things were afterward ſet downe in writing, either in the ſecond Epiſtle or in the Epiſtles of Paul.

Obiect. II. That *Scripture is Scripture*, is a point to be beleeued; but that is a tradition vnwritten: and therfore one tradition there is not written, that we are to beleeue. *Anſ.* That the bookes of the old & newe Teſtament are Scripture, it is to bee gathered and beleeued not vpon bare tradition, but from the verie bookes themſelues, on this maner. Let a man that is indued with the ſpirit of diſcerning, read the ſeuerall bookes, withall let him conſider the profeſſed author thereof which is God himſelfe, and the matter therein contained, which is moſt diuine and abſolute truth full of pietie: the manner and forme of ſpeach, which is full of maieſtie in the ſimplicitie of wordes; the ende whereat they wholly aime, which is the honour and glory of God alone, &c. and he ſhall be reſolued that Scripture is Scripture, euen by the Scripture it ſelfe. Yea & by this means he may diſcerne any part of ſcripture, from the writings of men whatſoeuer. Thus thē ſcripture prooues it ſelfe to be ſcripture: and yet wee diſpiſe not the vniuerſall conſent or tradition of the Church in this caſe; which though it doe not perſwade the conſcience, yet is it a notable inducement to mooue vs to reuerence and regard the writings of the prophets and Apoſtles. It will bee ſaid, where is it witten that ſcripture is ſcripture? I anſwere, not in any one particular place or booke of Scripture, but in euerie line and page of the whole Bible to him that can reade with the ſpirit of diſcerning, and can diſcerne the voyce of the true paſtour, as the ſheepe of Chriſt can doe.

Obiect. III. Some bookes of the canon of the Scripture are loſt, as the *booke of the warres of God*, Num. 21.14. *the booke of the iuſt*. Ioſhua. 10.13. the bookes of Chronicles of the kings of Iſrael and Iuda. 1. Kin 14.19. the books of certaine prophets, Nathan, Gad. Idea, Ahiah. and Semiah: and therefore the matter of theſe bookes muſt come to vs by traditiō. *Anſ.* Though it be graunted that ſome bookes of Canonicall ſcripture be loſt: yet the ſcripture ſtill remaines ſufficiēt: becauſe the mater of thoſe bookes (ſo farre forth as it was neceſſarie to ſaluation) is contained in theſe bookes of ſcripture that are now extant. Again, I take it to be a truth (though ſome thinke otherwiſe) that no part of the Canon is loſt: for Paul ſaith, *whatſoeuer things were written afore time, were written for our learning, that we through patience and comfort of the ſcriptures, &c.* Rom. 15,4. Where hee takes it for granted, that the whole Canon of holy ſcripture was then extant. For if he had thought, that ſome books of ſcripture had beene loſt, he would haue ſaid: whatſoeuer was written and is now extant, was written for our learning and comfort. For bookes that are loſt ſerue neither for learning nor comfort. Againe to hold that any bookes of Scripture ſhould be loſt, calls into queſtion Gods prouidence, and the fidelitie of the Church, who hath the bookes of God in keeping, and is therefore called the pillar and ground of truth. And touching the bookes before mentioned, I anſwere thus: The booke of the warres of God, Num. 21.14. might be ſome ſhort bill or narration of things done among the Iſraelites, which in the daies of Moſes went frō hand to hand. For ſometimes a booke in Scripture ſignifieth a *roule* or *catalogue*, as the firſt chapter of Mathew, which containeth the genealogie of our Sauiour Chriſt, is called *the booke of the generation of Ieſus Chriſt*. Againe the *booke of the iuſt*, and the bookes of the Chronicles, which are ſaid to be loſt, were but as the Chronicles of England are with vs; euen politicke recordes of the acts and euents of things, in the kingdome of Iuda and Iſraell: out of which the Prophets gathered thinges neceſſarie to be knowne, and placed them in holy Scripture. As for the books of Iddo, Ahiah, Semiah, Gad, and Nathan, they were contained in the bookes of the Kings & Chronicles, and in the bookes of Samuel, which were not written by him alone, but by ſundrie Prophets. 1. Chr. 29.29, 29 alſo was the booke of Iudges. As for the books of Salomon which are loſt, they did not concern religion & matters of ſaluation, but were cōcerning matters of Philoſophy and ſuch like things.

Obiect. IV. Moſes in Mount Sina, beſide the written law, receiued from God a more ſecret doctrine, which hee neuer writ, but deliuered by tradition or word of

of mouth to the Prophets after him: and this the Iewes haue now ſet downe in their *cabala*. *Anſ.* This indeede is the opinion of ſome of the Iewes, whome in effect and ſubſtance ſundrie Papiſts follow: but we take it for noe better then a Iewiſh dotage. For if Moſes had known any ſecret doctrine beſide the written lawe, hee would neuer haue giuen this commandement of the ſaid lawe, *thou ſhalt not adde any thing therto.*

Obiect. V, Heb. 5.12, Gods word is of two ſorts, *milke* and *ſtrong meate*. By milke we muſt vnderſtand the word of god written where in God ſpeakes plainely to the capacitie of the rudeſt: but ſtrong meate is vnwritten traditions, a doctrine not to bee deliuered vnto all, but to thoſe that growe to perfection. *Anſ.* We muſt know, that one & the ſame word of God is milke and ſtrong meate, in regard of the manner of handling and propounding of it. For being deliuered generally and plainely to the capacitie of the ſimpleſt, it is milke: but beeing handled particularly and largely, and ſo fitted for all men of more vnderſtanding, it is a ſtrong meate. As for example, the doctrine of the creation, of mans fall, and redemption by Chriſt, when it is taught ouerly and plainly, it is milke: but when the depth of the ſame is throughly opened, it is ſtrong meate. And therefore it is a conceit of mans braine, to imagine that ſome vnwritten word is meant by ſtrong meate.

Obiect. VI. Sundrie places of Scripture be doubtfull; and euerie religion hath his ſeuerall expoſition of them, as the Papiſts haue theirs, & the Proteſtants theirs. Now then ſeeing there can be but one truth, whē queſtion is of the interpretation of Scripture, recourſe muſt be had to the tradition of the Church, that the true ſenſe may bee determined and the queſtion ended. *Anſ.* It is not ſo: but in the doubtful places ſcripture it ſelfe is ſufficient to declare his owne meaning: firſt by the analogie of faith, which is the ſum of religion gathered out of the cleareſt places of ſcripture: ſecondly, by the circumſtances of the place and the nature and ſignification of the words: thirdly by conference of place with place. By theſe and like helps contained in ſcripture, wee may iudge which is the trueſt meaning of any place. Scripture it ſelfe is the text and the beſt gloſſe. And the ſcripture is falſely tearmed the matter of ſtrife, it beeing not ſo of it ſelfe, but by the abuſe of man.

Aug de doct. Chriſt. l. 1, & 2.

And thus much for our diſſent concerning traditions, wherein wee muſt not bee wauering but ſtedfaſt: becauſe notwithſtanding our renouncing of Poperie, yet popiſh inclinations and diſpoſitions bee rife among vs. Our common people marueilouſly affect humane traditions: yea mans nature is inclined more to be pleaſed with them, then with the worde of God. The feaſt of the natiuitie of our Sauiour Chriſt is onely a cuſtome and tradition of the Church, and yet men are commonly more carefull to keepe it then the Lords daie, the keeping whereof ſtandes by the morall lawe. Poſitiue lawes are not ſufficient to reſtraine vs from buying and ſelling on the Sabboth: yet within the twelue daies no man keepes market. Againe ſee the truth of this in our affection to the miniſterie of the word: let the preacher alleadge Peter and Paul, the people count it but common ſtuffe, ſuch as any man can bring; but let men come and alleadge Ambroſe, Auſtine, and the reſt of the fathers: oh, hee is the man, he is alone for them. Againe, let any man be in danger any way, and ſtraight he ſendeth to the wiſe man or wizzard: Gods worde is not ſufficient to comfort and direct him. All this argues that popery denied with the mouth, abides ſtill in the heart: and therefore we muſt learne to reuerence the written worde by aſcribing vnto it all manner of perfection.

The eight point:

Of Vowes.

Our conſent.

Touching Vowes this muſt be knowne that we doe not cōdemne them altogether, but onely labour to reſtore the puritie of doctine touching this point, which by the Church of Rome from time to time hath beene corrupted and defaced. Wee hold therefore that a vowe is a promiſe made to God touching ſome duties to bee performed vnto him: and it is twofold, general, or ſpeciall. The generall vowe is that which concernes all beleeuers: and it is made in the couenant both of the law, and of the Goſpell. I will here onely ſpeake of the vow which is made in the couenant of the goſpell, in which there be two actions: one of God, the other of man. God in mercie on his part promiſeth to men the remiſſion of ſinnes and life euerlaſting:

and

and man againe for his part promiſeth to beleeue in Chriſt, and to obey God in all his commandements. All men euer made this vowe vnto God, as the Iewes in circumciſiõ: which alſo they renewed ſo oftẽ as they receiued the Paſſeouer: and in the newe teſtament all that are baptized doe the like. And in Baptiſme this vowe is called the ſtipulation of a good conſcience, whereby wee purpoſe to renounce our ſelues, to beleeue in Chriſt, and to bring forth the fruits of true repentance: and it ought to be renewed ſo oft as wee are partakers of the ſupper of the Lord. This vowe is neceſſarie and muſt be kept as a part of the true worſhip of God; becauſe it is a promiſe wherein wee vowe to performe all duties commanded of God either in the law or in the Goſpell. It may be demaunded, conſidering we are bound to obedience, how wee bind our ſelues in Baptiſme thereto. *Anſw.* Though wee bee allready bound partly by nature and partly by the written word, yet may we renew the ſame bond in a vowe, and hee that is bound may further bind himſelfe, ſo it bee for this ende, to help his dulneſſe for want of zeale, & to make him more forward in duties of loue to men and the worſhip of God: to this ende Dauid ſware to keepe the law of God. Pſal. 119.116. Though he were bound vnto it by nature and by the written law it ſelfe.

The ſpeciall vowe is that which doth not reach to the perſon of all beleeuers, but onely concerne ſome ſpeciall men vpon ſome ſpeciall occaſions. And this kind of vowe is twofold, The firſt, is the vowe of ceremoniall dutie in the way of ſeruice to God: and it was in practice in the Church of the Iewes vnder the old teſtament: examples hereof are two eſpecially, the firſt was the vow of the Nazarites. whereto no kind of men were bound by Gods commandement, but they bound themſelues: God onely preſcribing the manner and order of keeping the ſame with rites pertaining therto, as abſtinence from wine, the not cutting of their haire, and ſuch like. The ſecond example is of the Iewes, when of their owne accordes, they vowed to giue God houſe or land, ſheepe or oxen, or any like things for the maintenance of the legall worſhip: and of this alſo God preſcribeth certaine rules, Leuit. 27. Nowe theſe vowes were part of the Iewiſh pedagogue or ceremoniall law where in God trained vp the Iewes in the old teſtament: and beeing obſerued of them, they vvere parts of Gods vvorſhip: but nowe vnder the Goſpell they vvere not: beeing all aboliſhed vvith the ceremoniall lawe, to which Chriſt put an ende at his death vpon the croſſe. It is true, Paul made a vowe, and ſince kept the ſame, in the time of the nevve teſtament, Acts. 18. yet not as a part of Gods worſhip: but as a thing indifferent for the time, vvherein he only condiſcended to the weakenes of the Iewes, that by this meanes hee might bring them the better vnto Chriſt. And wheras Chriſt is called a Nazarite, Math. 2.23. we may not thinke he was of that very order, becauſe he did not abſtaine from wine: but he was ſo tearmed becauſe hee was the veritie & accompliſhment of this order. For by it was ſignified that GODS Church was a peculier people ſeuered or choſen out of the world, and that Chriſt in reſpect of holineſſe was alſo ſeperated from all ſinners. And the words in S. Mat. *he ſhall be called a Nazarite*, are borrowed from the booke of Iudges, cap. 13. vvhere they are properlie ſpoken of Sampſon, & in tipe or figure of Chriſt. For as Sampſon ſaued Iſrael by his death, ſo did Chriſt ſaue his Church. And as Sampſon killed his enemies more by death then by life, ſo did Chriſt. It is plaine therefore that this kind of vow bindeth not vs: for there are no more ceremonies to be kept vnder the Goſpell for parts of Gods worſhip but the outward rites of baptiſme & the Lords ſupper. Vowes cõcerning meates, drinkes, attire, touching, taſting, times, daies, were proper to the Iewes.

The ſecond time of ſpecial vowe is that whereby a man promiſeth freely to performe ſome outward and bodily exerciſe, for ſome good ende: and this vowe alſo (if it be made accordingly) is lawfull and belonges both to the church of the old & newe teſtament. In the olde wee haue the example of the Rekabites, Ier. 35. who by the appointment of Ionadab their father abſtained from ſtrong drinke, and wine, frõ plãting vineyards & orchards: wherby Ionadab intended only to breake them before hand, & to acquaint thẽ with their future condition and ſtate, that they ſhould bee ſtrangers in a forraine land: that ſo they might prepare themſelues to indure hardneſſe in the time to come. And now in the newe teſtament wee haue warrant in like manner to vowe: as if a man by drinking of wine or ſtrong drinke,

finde

finde himselfe prone to drunkennesse, he may vowe with himselfe to drinke no more wine nor strong drinke for so long time, as he feeles the drinking thereof will stirre vp his infirmitie, and minister occasion of sinning. Of this kind also are the vowes in which we purpose and promise to God, to keepe set times of fasting, to taske our selues in praier in reading of holy Scriptures, and to giue set almes for speciall causes knowne to our selues, and to doe sundrie like duties. and that wee be not deceiued in making such vowes, certaine rules must be remembred: I. that the vow be agreeable to Gods wil and word: for if it bee otherwise, the making as also the keeping thereof is sinne. Vowes must not be the bondes of iniquitie, II. It must so be made, that it may stand with Christian libertie. For wee may not make such things necessary in conscience, which god hath made free. Nowe Christian libertie allows vnto vs the freevse of al things indifferēt so it be out of the case of offēce. Hence it followes that vowes must bee made and kept or not kept, so farre forth as in conscience they may stand or not stand with our libertie purchased by Christ. III. The vowe must bee made with consent of superiours, if we be vnder gouerment. Thus among the Iewes the vowe of a daughter might not stand, vnlesse the consent of Parents came therunto. IV. It must bee in the power and abilitie of the maker thereof, to doe or not to doe A vowe made of a thing impossible, is no vowe. V. It must bee agreeable to the calling of him that maketh it: that is, both to his generall calling as he is a Christian, and to that particular calling wherein hee liueth. If it be against either one or both, it is vnlawfull. VI. It must be made with deliberation. Rash vowes be not lawefull, though the thinges vowed may bee done lawefully. VII. The ende must bee good which is to preserue and exercise the gifts of faith, praier, repentance, obedience, and other vertues of the minde; also to testifie our thankefulnes vnto God for blessings receiued. These are the principall rules that must be obserued in making of vows: and here withall must be remembred, that vowes made on this manner, are by themselues no part of Gods worship, but onelie helpes and furtherances thereunto: and thus are we to esteeme of all the vowes of the newe testament. And thus much of speciall vowes, and of our consent herein.

The dissent or difference.

The points of difference betweene us touching vowes are especially three. I. The Church of Rome teacheth that in the newe Testament wee are as much bound to make vowes, as was the Church of the Iewes, & that euen in externall exercises. We say no: considering the ceremoniall lawe is now abolished: and we haue onely two ceremonies by commandement to be obserued, Baptisme, and the Supper of the Lorde. Againe we are not so much bound to make or keepe vowes as the Iewes were; because they had a commandement so to doe, and we haue none at all. But they alleadge to the contrary the prophet Esay, chap. 19. 20. who speaking of the time of the Gospel, saith. *The Egyptians shall knowe the Lorde, and shall vowe vnto him and keepe it.* I answer two waies: first, that the prophet in this place expresseth and signifieth the spirituall worshippe of the newe testament by ceremoniall worship then vsed: as hee doeth also in the last chapter where he calleth the ministers of the newe testament *Priests* and *Leuites*. Secōdly, we grant, the Chuch of the new testament makes vowes vnto GOD, but they are of morall and euangelicall duties; which must not bee left vndone: and if vowing will indeede further them it is not to be neglected. And therfore so oft as we come to the Lords table, we in heart renewe the vow and promise of obedience. And though vowes be made of things & actions indifferent, yet are they not any parts of Gods worship, which is the point to be prooued.

Againe they alleadge, Psal. 75. 11. *Vowe vnto God and performe it.* And they say that this commandement bindes all men. *Ans.* That commandement first bindes the Iewes to the making of ceremonial vows. Againe Dauid here speakes of the vowing of praise and thanksgiuing vnto God: and so hee expoundes himselfe, Psal, 56. 12. *My vowes are vpon me, I will offer praises vnto God*: and this vowe indeede concerneth al men, because it respects a morall dutie, which is to set forth the praise of God.

II. *Point of difference.* They also hold, that vowes made euen of things not commanded, as meates, drinkes, attire. &c. are parts of Gods worship, yea that they tend to a state of perfection, in that the keeping of them brings man to an higher estate then the keeping of the law can doe. We flatly say no, holding that lawefull vowes

bee

a adminis cula cultus dmini.

be certaine ſtaies and proppes of Gods worſhip, and not the worſhip it ſelfe. For Paul ſaith plainely. 1. Tim. 4. 8. *Bodily exercise profiteth little, but godlineſſe is profitable for much.* Againe as Gods kingdome is, ſo muſt his worſhip be: and Gods kingdome ſtandeth not in outward things, as in eating, drinking, and ſuch like actions: & therefore his worſhip ſtandeth not in outward things.

III. *Point of difference.* They maintaine ſuch vowes to be made, as are not agreeable to the rules before named: and herein alſo we are to diſſent from them. The firſt and principall is, the vowe of continencie, whereby a man promiſeth to god to keep chaſtitie alwaies in ſingle life, that is, out of the eſtate of wedlocke. This kind of vowe is flat againſt the word of God: and therefore vnlawfull. For Paul ſaith. 1. Corinth. 7. 9. *If they cannot containe, let them marrie.* 1. Tim. 4. 1. It is a *doctrine of deuils* to forbid to marrie. Heb. 13. 4. *Marriage is honourable among all, and the bed vndefiled.* Againe, this vowe is not in the power of himſelfe that voweth: for continencie is the gift of God, who giueth not it vnto all, but to whome he wil, and when he wil, and as long as he will. They alleadge, that in the want of continencie, faſting and praier obtaine it. *Anſw.* It is not ſo: Gods gifts bee of two ſorts: ſome are common to all beleeuers, as the gift of faith, repentance and the feare of God, &c. others are peculiar to ſome onely, as the gift of continencie. 1. Corinth. 7. 7. I would that all men were as I my ſelfe am, but *euerie man hath his proper gift of God, one this way, another that way.* Nowe if wee faſt and pray for the increaſe of the common gifts of God, as faith, repentance, and all ſuch as are needfull to ſaluation, wee may obtaine them in ſome meaſure, but the like cannot be ſaid of particular gifts. The child of God may pray for health or wealth, and not obtaine either of them in this world; becauſe it is not the will of God to vouchſafe theſe bleſſings to all men: and Paul praied three times to be deliuered from a temptation, and yet obtained not his ſuit. And ſo may wee likewiſe pray for chaſtitie in ſingle eſtate, and yet neuer obtaine it: becauſe, it may bee, it is the will of God to ſaue vs without it. This vowe therefore we abhor as a thing that hath heretofore and doeth ſtill bring forth innumerable abominatiõs in the world. Yet here marke in what mãner we doe it. Firſt of all, though wee miſlike the vowe: yet wee like and commend ſingle life. Marriage indeede is better in two reſpects: firſt becauſe GOD hath ordained it to be a remedy of incõtinencie to all ſuch perſons as cannot containe: ſecondly, becauſe it is the ſeminarie both of Church and common wealth: and it bringeth forth a *ſeede of God* for the inlarging of his kingdome. Yet ſingle life in them that haue that gift of continencie, is in ſome reſpects to be preferred. Firſt, becauſe it bringe libertie in perſecution. Thus Paul ſaith, 1. Corinth. 7. 26. *I ſuppoſe it to bee good for the preſent neceſſitie for a man ſo to be.* Secondly, becauſe it frees men from the common cares, moleſtations, and diſtractions that bee in the familie, verſ. 28. *Such ſhall haue trouble in the fleſh, but I ſpare you.* Thirdly becauſe ſingle parties doe commonly with bodilie eaſe and libertie worſhip God: it beeing ſtill preſuppoſed, that they haue the gift of continencie. v. 34. *The vnmarried woman careth for the things of the Lord, that ſhee may be holy both in bodie and ſpirit.*

Againe though wee miſlike the vowe, yet we hold & teach, that men or women beeing aſſured that they haue the gift of continencie, may conſtantly reſolue and purpoſe with themſelues to liue and lead a ſingle life. 1. Cor. 7. 37. *Hee that ſtandeth firme in his owne heart that he hath no need, but hath power of his owne will, and hath ſo decreed* in his heart *that hee will keepe his virgine, hee doeth well.* And wee embrace the ſaying of Theodoret on. 1. Tim. chap. 4. *For hee doth not* (ſaith he) *blame ſingle life or continencie, but he accuſeth them that by* lawe inacted compell *men to followe theſe.* And men made themſelues chaſte for the kingdome of heauen, Math. 19. 12. not by vowe, but by a purpoſe of heart, which is farre leſſe then a vowe, and may be changed vpon occaſion, whereas a vow cannot, vnleſſe it do euidently appeare to be vnlawfull.

Thirdly, for ſuch perſons as are able to containe, to liue ſingle for the ends before named, indeed we hold it to be no counſel of perfection, yet dooe we not denie it to be a counſell of expedience, or outward eaſe according to that which Paul ſaith, v. 25. *I giue mine aduiſe*——, and 35. *I ſpeake this for your commoditie not to intangle you in a ſnare.*

Laſtly wee thinke that if any hauing the gift of continencie, dooe make a vowe to liue ſingle, and yet afterward marrie (the

ſaid gift remaining) they haue ſinned. Yet not becauſe they are married, but becauſe their vow is broken. And thus ſaid Auguſtine of widdowes that married after their vowe, *lib. de bono viduit. cap. 9.*

The ſecond is the vow of pouertie and monaſticall life, in which men beſtow all they haue on the poore: & giue themſelues wholly and onely to praier and faſting. This vowe is againſt the will of God. Act. 20. 35. *It is a more bleſſed thing to giue then to receiue.* Prou. 28. 7. *Giue me neither riches nor pouertie.* Deut. 28. 22. *Pouertie is numbred among the curſes of the lawe*: none whereof are to be vowed. And it is the rule of the holy Ghoſt. 2. Theſſ. 3. 10. *He that will not labour*, namely in ſome ſpeciall and warrantable calling, *muſt not eate*. And, v. 12. I *exhort that they worke with quietneſſe and eate their own bread.* Now when as men liue apart from others, giuing themſelues onely to praier and faſting, they liue in no calling. And it is againſt the generall vowe made in baptiſme, becauſe it freeth men from ſundrie duties of the morall lawe, and changeth the proper ende of mans life. For euery man muſt haue two callings. The firſt is a generall calling of a Chriſtian, by vertue of which hee performeth worſhip vnto God, and dueties of loue to men. The ſecond is a particular calling, wherein according to his gift hee muſt doe ſeruice to men in ſome function, pertaining either to the Church or common wealth wherof he is a member. And the firſt of theſe twaine muſt be performed in the ſecond: and the ſecond in and with the firſt. The ende of mans life is, not onely to ſerue God by the dueties of the firſt table, but by ſeruing of man in the duties of the ſecond table, to ſerue GOD. And therefore the loue of our neighbour is called the *fulfilling of the whole lawe*. Rō. 13. 10. becauſe the law of God is practiſed not apart, but in & with the loue of our neighbour. This being ſo, it is manifeſt that vowed pouerty in monkiſh life makes many vnprofitable members both of Church & common-wealth.

And though we miſlike this vowe alſo, yet wee doe it, holding theſe concluſions. I. That a man may forſake all his goods vpon ſpeciall calling, as the Apoſtles did, when they were ſent to preach the Goſpell through the whole world. Secondlie goods may be forſaken, yea wife, children, parents, brethren, and all, in the caſe of confeſſion, that is, when a man for the religion of Chriſt is perſecuted and conſtrained to forſake all hee hath. For then the ſecond table giues place to the duties of the firſt Mark. 10. 29. II. That, for the time of perſecution, men may withdraw themſelues (iuſt occaſion offered) and goe apart to wilderneſſes or like places, Heb. 11. 37. yet for the time of peace I ſee no cauſe of ſolitarie life. If it bee alleaged that men goe apart for contemplation and ſpirituall exerciſes, I ſay againe that Gods grace may as well be exerciſed in the familie as in the cloiſter. The familie is indeede as it were a Schoole of God, in which they that haue but a ſparke of grace, may learne and exerciſe manie vertues; the acknowledgement of God, inuocation, the feare of God, loue, bountifulneſſe, patience, meekneſſe, faithfulneſſe, &c. Nay here be more occaſions of doing or taking good, then bee or can bee in a cloiſter. III. That, wee condemne not the olde and auntient Monkes, though we like not euery thing in them. For they liued not like idle-bellies, but in the ſweat of their owne browes, as they ought to doe: and many of them were married: & and in their meat, drinke, apparrell, rule, vowe, and whole courſe of life, differed from the Monks of this time; euen as heauen from earth. Zonar. in a Epiph. bar. 78. Aug. de Mon. Eccl. l. 1. c. 31 & decem. Monach. cap. 17.

The third vow is of regular obedience, whereby men giue themſelues to keepe ſome deuiſed rule or order, ſtanding moſt commonly in the obſeruation of exerciſes in outward things, as meates, and drinkes and apparell, &c. This vowe is againſt Chriſtian libertie, whereby is graunted a free vſe of all things indifferent, ſo it bee without the caſe of offence. Gal. 5. 1. *Stand faſt in the libertie wherein Chriſt hath made you free.* Colloſſ. 2. 16. *Let no man iudge you in meat and drinke.* To conclude, whereas the Papiſts magnifie theſe their vowes, and yet make no ſuch account of the vow in Baptiſme: wee for our parts muſt be contrarie to them, not onely in iudgement, but alſo in practiſe: and we ought to haue ſpeciall care to make good the vowes wee haue plight to God according to his cōmandement. In our creation we made a vow of obedience: and beeing receiued into the couenant of grace, wee vowed to beleeue in Chriſt, and to bring foorth fruits of newe obedience, and this vowe is renued as oft as we come to the Lords table: our dutie therefore is, to performe thē alſo to God, as Dauid ſaith, *Vow vnto*

God

God and keepe it: and if we keepe them not, all turnes to our shame and confusion. Men stand much on the keeping of that word which they haue passed to men, and it is taken for a point of much honesty, as it is indeede. Nowe then, if there bee such care to keepe couenant with men, much more should we haue care to keepe couenant with God.

The ninth point. Of Images

Our consent.

Conclus. I. We acknowledge the ciuill vse of images as freely and truely as the Church of Rome doth. By *ciuill vse* I vnderstand, that vse which is made of them in the common societies of men, out of the appointed places of the solemne worship of God. And this to bee lawfull, it appeareth; because the arts of painting and grauing are the ordinance of God: and to be skilfull in them is the gift of God, as the example of Bezaleel, and Aholiab declare Exod. 35,30. This vse of Images may bee in sundry things, I. In the adorning and setting forth of buildings: Thus Salomon beautified his throne with the image of lyons. And the Lord commanded his temple to bee adorned with images of palme trees, of pomegranates, of bulls, cherubes, and such like. II. It serues for the distinction of coines; according to the practise of Emperours and Princes of all nations. When Christ was asked, Math, 22. whether it was lawful to giue tribute to Cæsar or not? he called for a pennie, and said, *Whose image or superscription is this?* they said, *Cæsars*: he then said; *Giue to Cæsar the things that are Cæsars*: not condemning but approouing the stampe or image vpon his coyne. And though the Iewes were forbidden to make images in way of representatiō, or worship of the true God; yet the Sycle of the sanctuarie, which they vsed, specially after the time of Moses, was stamped with the image of the Almond tree, and the potte of Manna. III. Images serue to keep in memorie friendes deceased, whome we reuerence. And it is like that hence came one occasiō of the images that are now in vse in the Roman Church. For in the dayes of the Apostles men vsed priuately to keep the pictures of their frieds departed: & this practise after crept into the open congregation; and at the last superstition getting head, images began to be worshipped.

Concl. II. We hold the historicall vse of images to be good and lawful: and that is, to represent to the eye the actes of histories whether they be humane, or diuine: and thus we thinke the Hlstories of the Bible may be painted in priuate places.

Conclus. III. In one case it is lawfull to make an Image to testifie the presence or the effects of the maiesty of God, namely when God himselfe giues any speciall cōmandement so to doe. In this case Moses made and erected a brasen serpent, to be a type, signe, or image to represent Christ crucified. Ioh. 3.14. And the Cherubes ouer the mercie seat serued to represent the maiestie of God, to whome the Angels are subiect. And in the second commandement it is not simply said, Thou shalt not make a grauē image: but with limitation, Thou shalt not make *to thy selfe*, that is, on thine owne head vppon thine owne will and pleasure.

Conclus. IIII. The right images of the newe Testament which we holde and acknowledge, are the doctrine and preaching of the Gospell, and all thinges that by the word of God pertaine thereto. Gal. 3. *Who hath bewitched you that yee should not obey the truth, to whome Iesus Christ was before described in your sight & among you crucified?* Hence it follows that the preaching of the word is as a most excellent picture in which Christ with his benefits are liuely represented vnto vs. And we dissent not from Origen, contra. Cels. lib. 8. who saith, *We haue no images framed by any base workeman but such as are brought fourth and framed by the word of God, namely patternes of vertue, and frames resembling Christians.* He meanes that Christians themselues are the images of Christians.

The difference.

Our dissent from them touching Images stands in three points. I. The Church of Rome holdes it lawfull for them to make images to resemble god, though not in respect of his diuine nature; yet in respect of some properties and actions. Wee on the contrarie hold it vnlawfull for vs to make any image, any way to represent the true God: or, to make any image, of any thing in way of religion, to worshipp God, much lesse the creature thereby. For the second commandement saith plainely, Exod. 20.4. *Thou shalt not make to thy selfe any grauen image, or the likenes of any thing in heauen, &c.* The Papists say, the commandement is meant of the images of false GODS.

But, wil they nill they, it must bee vnderstood of the images of the true Iehouah; & it forbids vs[a] to resemble God, either in his nature, properties, or workes, or to vse any resemblance of him for any secret vse: as to helpe the memorie, when wee are about to worship God. Thus much the holy Ghost, who is the best expounder of himselfe, teacheth most plainely, Deut. 4. 15.16. *Thou sawest no image at all* (either of false or true God) *and therefore thou shalt not make any likenes of any thing.* And again the prophet Esai. chap. 40.18. reprooving idolaters, asketh *to whome they will liken God*: or, *what similitude will they sette vpon him*? and v.21. *Know yee nothing? haue you not heard? hath it not beene* told *you* from the beginning? As if hee should say, haue yee forgotten the second commandemēt, that God gaue vnto your fathers? And thus he flatly reprooues all them that resemble the true God in images. But they say further, that by *Images* in the second commandement are meant *idols*, that is (say they) such things as men worship for Gods. *Answ.* If it were so wee should confound the first and second commandements. For the first, Thou shalt haue no other Gods before my face, forbids all false Gods, which man wickedlie frames vnto himselfe by giuing his heart and principall affections thereof, to them: & therefore idols also are here forbidden, when they are esteemed as Gods. And the distinction they make that an Image is the representation of true things, an Idol of things supposed, is false: Tertullia saith, that euerie *forme*, or representation is to be termed an *Idole*. And[b] Isidore saith that the heathen vsed the names of *image* and *idol* indifferently in one & the same signification. And Saint Steuen in his apologie, Act.7.41. calls the golden calfe an *idole*.[c] Hierome saith, that Idols are images of dead men. Auncient deuines accord with all this which I haue said. Lactantius saith, Inst. lib.2. cap. *19. Where images are for religions sake, there is no religion.* The councel of Elibera, can. 36. decreed, that *nothing should be painted on the walls of Churches, which is adored of the people.*[d] Origen. *We suffer not any to worshippe Iesus at altars, images, and tables*: because it is written, *Thou shalt haue none other Gods.* And[e] Epiphanius saith, *it is against the authoritie of the scriptures to see the image of Christ or of any Saints hanging on the Church.* In the seuenth Councell of Constantinople, these words of Epiphanius are cited against the Encratitæ; *Be mindefull beloued children not to bring images into the Church, nor set them in the places where the Saints are buried,* but alwaies carie God in your hearts: *neither let them bee suffered in any common house: for it is not meete that a Christiā should be occupied by the eyes, but by the meditation of the minde.*

So saith Romane Catech. on 1 Command.

[a] de Idol. c.3

[b] Etym. l.8.

[c] in Isay. 37

[d] contr. Celsi. lib.7.

[e] epist. ad Ioh. Hieruſ.

Arguments of the Papists.

The reasons which they vse to defend their opinions are these. I. In Salomons temple were erected Cherubins, which were images of Angels, on the Mercie-seate where God was worshipped: and thereby was resembled the Maiestie of God: therefore it is lawfull to make images to resemble God. *Answ.* They were erected by speciall commandement from God, who prescribeth the very forme of them and the place where they must bee set: and thereby Moses had a warrant to make them; otherwise hee had sinned: let thē shew the like warrant for their images if they can. Secondly the Cherubines were placed in the holy of holies in the most inward place of the Temple, & consequently were remooued from the sight of the people, who onelie heard of them: and none but the high Priest sawe them, and that but once a yeare. And the cherubins without the vayle, though they were to be seene, yet were they not to be worshipped, Exod.20.4. Therefore they serue nothing at all to iustifie the images of the Church of Rome.

Obiect. II. God appeared in the forme of a man to Abraham, Gen, 18, 1. 13. and to Daniel, who saw the auntient of dayes sitting on a throne. Dan. 9. Now as God appeared, so may he be resembled: therefore (say they) it is lawfull to resemble God in the forme of a man or any like image, in which he shewed himself to men, *Ans.* In this reason the proposition is false: for God may appeare in whatsoeuer form it pleaseth his Maiestie; yet doth it not follow, that men should therefore resemble God in those formes: man hauing no libertie to resemble him in any forme at all; vnlesse he bee commanded so to doe. Againe, when God appeared in the forme of a man, that forme was a signe of Gods presence onelie for the time when God appeared and no longer; as the bread and Wine in the Sacrament are signes of Christs body and bloud, not for euer, but for the time of administration: for afterward

ward they become againe as common bread and wine. And when the holy Ghost appeared in the likenesse of a doue, that likenesse was a signe of his presence no longer then the holie Ghost so appeared. And therefore he that wold in these forms represent the Trinitie, dooth greatlie dishonour God, and doe that, for which hee hath no warrant.

Obiect. III. Man is the image of God, but it is lawfull to paint a man, and therefore to make the image of God. *Ans.* A very cauill: for first a man cannot be painted, as he is the image of God, which stands in the spirituall gifts of righteousnesse & true holinesse. Againe, the image of a man may be painted for ciuill or historicall vse, but to paint any man for this end to represent God, or in the way of religiō, that we may the better remember and worship God, it is vnlawfull. Other reasons which they vse are of small moment, and therefore I omit them.

II. *Differ.* They teach and maintaine, that images of God and of Saints may bee worshipped with religious worship, specially the crucifixe. For [a] Thomas of Watering saith, *Seeing the crosse doeth represent Christ who died vpon a crosse, and is to be worshipped with diuine honour: it followeth that the crosse is to be worshipped so too.* VVee on the contrarie, hold they maye not. Our principall ground is the second commandement, which containeth two parts: the first forbiddeth the making of images to resemble the true God: the second forbids the worshipping of them, or God in them: in these wordes, *Thou shalt not bow downe to them.* Now there can be no worship done to any thing lesse then the bending of the knee. Againe the brasen serpent was a type or image of Christ crucified, Ioh. 3. 14. appointed by God himselfe: yet when the people burned incense to it. 2. King. 18. 4. Hezechias brake it in pieces, & is therfore commended. And when the deuil bad our Sauiour Christ, but to bowe downe the knee vnto him, and hee would giue him the whole world: Christ relects his offer, saying, *Thou shalt worship the Lord thy God, and him onely shalt thou serue,* Mathew. 4. 10. Againe it is lawefull for one man to worship another with ciuill worship, but to worship man with religious honor is vnlawful. For all religious worship is prescribed in the first table: and the honour due to man is onely prescribed in the second table, and the first commandement therof, *Honour thy father,* which honour is therefore ciuil and not religious. Now the meanest man that can be, is a more excellent image of God, then all the images of God or of Saints that are deuised by men. Augustine, and long after him Gregorie, in plain tearms denieth images to be adored.

[a] Somm. part. 3. que 25. art. 3.

The Papists defend their opinions by these reasons. I. Psal. 99. 5. *Cast downe your selues before his footestoole. Ans.* The words are thus to be read: *Bow at his footestoole*: that is, at the Arke & Mercyseat, for there he hath made a promise of his presence: the wordes therefore say not, *bowe to the Arke*, but to God at the Arke.

IIII. *Obiect.* Exod. 3. 5. god said to Moses, *Stand afarre off and put off thy shooes, for the place is holy.* Now if holy places must be reuerenced, then much more holie images as the crosse of Christ, and such like. *Ans.* God commanded the ceremonie of putting of the shoes, that he might therby strike Moses with a religious reuerence, not of the place but of his owne Maiestie, whose presence made the place holy. Let them shewe the like warrant for images.

V. *Obiect.* It is lawefull to kneele downe to a chaire of estate in the absence of the King or Queene: therefore much more to the images of God and of Saints in heauen glorified being absent from vs. *Answer.* To kneele to the chaire of estate, is no more but a ciuill testimonie, or signe of ciuil reuerence, by which all good subiects when occasion is offered, shew their loyaltie and subiection to their lawefull princes. And this kneeling beeing on this manner and to no other ende, hath sufficiēt warrāt in the word of god. But kneeling to the image of any Saint departed, is religious, and consequently more then ciuill worship, as the Papists thēselues confesse. The argument then prooueth nothing, vnlesse they wil keepe themselues to one and the same kind of worship.

III. *Difference.* The Papists also teach, that God may bee lawefully worshipped in images, in which he hath appeared vnto men: as the Father in the image of an old man: the son in the image of a man crucified: and the holy Ghost in the likenesse of a doue, &c. But wee holde it vnlawfull to worship God, in, by, or at any image: for this is the thing which (as I haue prooued before) the second commādement forbiddeth. And the fact of the Israelites. Exod. 32. in worshipping the

golden calfe is condemned as flat idolatry; albeit they worshipped not the calfe, but God in the calfe; for v. 5. Aaron saith, *To morrowe shall be the solemnitie of Iehouah*: whereby hee doeth giue vs to vnderstand, that the calfe was but a signe of Iehouah whome they worshipped. *Obiect.* It seemes the Israelites worshipped the calfe. For Aaron saith, v. 4. *These be thy gods (O Israel) that brought thee out of Egypt. Anſ.* Aarons meaning is nothing else, but that the golden calfe was a signe of the presence of the true God. And the name of the thing signified is giuen to the signe, as vpon a stage hee is called a king that represents the king. And Augustine saith, that *images are woont to be called by the names of thinges whereof they are images*, as the counterfait of Samuel is called Samuel. And wee must not esteeme them all as madde men to thinke that a calfe made of their earings, being but one or two daies old, should be the God that brought them out of Egypt with a mighty hand many daies before.

ad Simplic. lib. 2. q. 3.

And these are the points of difference touching images; wherein wee must stand at variance for euer with the Church of Rome. For they erre in the foundation of religion, making indeede an idol of the true God, & worshipping another Christ then we doe; vnder new tearmes, maintaining the idolatrie of the heathen. And therefore haue wee departed from them: and so must we still doe because they are Idolaters; as I haue prooued.

The tenth point. Of reall presence.

Our Consent.

1. We hold and beleeue a presence of Christs bodie and blood in the sacrament of the Lords supper: and that no fained, but a true and reall presence which must be considered two waies: first in respect of the signes, secondly in respect of the communicants. For the first we hold and teach that Christs body & blood, are truely present with the bread and wine, being signes in the sacrament: but how? not in respect of place or coexistence; but by Sacramentall relation on this manner. When a word is vttered, the sound comes to the eare; and at the same instant, the thing signified comes to the minde; and thus by relation the word & the thing spoken of, are both present together. Euen so at the Lordes table bread and wine must not bee considered barely, as substances & creatures, but as outward signes in relation to the bodie and blood of Christ & this relation, arising from the very institution of the sacrament, stands in this, that when the elements of bread and wine are present to the hand and to the mouth of the receiuer; at the very same time the body and blood of Christ are presented to the mind: thus and no otherwise is Christ truely present with the signes. The secõd presẽce is in respect of the communicants, to whose beleeuing harts he is also really presẽt. It will be said, what kind of presence is this; *Anſ.* Such as the communion in the sacrament is, such is the presence, & by the communion must we iudge of the presence. Nowe the communion is one this manner: god the father according to the tenour of the Euangelicall couenant, giues Christ in his sacrament as really and truely, as any thing can be giuen vnto man, not by part and peece-meale (as we say) but whole Christ God & man, on this sort. In Christ their bee two natures, the godhead, and manhood. The godhead is not giuen in regard of substance, or essence: but onely in regard of efficacie, merits, and operation conueied thence to the manhood. And further in this sacrament Christs whole manhood is giuen both bodie and soule, in this order. First of all is giuen the very manhood in respect of substance, and that really: secondly the merits and benefits thereof, as namely, the satisfaction performed by and in the manhood to the iustice of God. And thus the intire manhood with the benefits thereof, are giuen wholly and ioyntly together. For the two distinct signes of bread and wine signifie not two distinct giuings of the bodie apart and the blood apart; but the full and perfect nourishment of our soules. Againe the benefits of Christs manhood are diuersly giuen, some by imputation, which is an action of God accepting that which is done by Christ as done by vs: and thus it hath pleased God to giue the passion of Christ and his obedience. Some againe are giuen by a kinde of propagation which I cannot fitly expresse in tearmes, but I resemble it thus. As one candle is lighted by another, and one torch or candle-light is conuaied to twentie candles euen so the inherent righteousnesse of euery beleeuer, is deriued from the store house of righteousnesse, which is in the manhoode of Christ; for the righteousnesse of all the members, is but the fruit thereof,

thereof, euen as the naturall corruption in all mankind, is but a fruit of that originall ſinne which was in Adam. Thus we ſee how God for his part giues Chriſt: and that really. To proceed, when God giues Chriſt, hee giues withall at the ſame time the ſpirit of Chriſt, which ſpirit creates in the heart of the receiuer the inſtrument of true faith, by which the heart doth really receiue Chriſt giuen of God, by reſting vpon the promiſe which God hath made that he will giue Chriſt and his righteouſneſſe to euery true beleeuer. Now then, when God giues Chriſt with his benefits, and man for his part by faith receiues the ſame as they are giuen, there riſeth that vnion which is betweene euery good receiuer and Chriſt himſelfe. Which vnion is not forged, but a real, true, and neare coniunction: nearer then which, none is or can bee: becauſe it is made by a ſolemne giuing and receiuing that paſſeth between God and man: as alſo by the bond of one and the ſame ſpirit. To come then to the point, conſidering there is a reall vnion, and conſequently a reall communion betweene vs and Chriſt, (as I haue prooued) there muſt needes bee ſuch a kinde of preſence wherin Chriſt is truly and really preſent to the heart of him that receiues the ſacrament in faith. And thus farre doe we conſent with the Romiſh church touching reall preſence.

The diſſent.

We differ not touching the preſence it ſelfe, but onely in the manner of preſence: For though wee holde a reall preſence of Chriſts body and bloud in the ſacrament, yet do we not take it to bee locall, bodily, or ſubſtantiall, but ſpirituall and myſticall, to the ſignes by ſacramentall relation, and to the communicants by faith alone. On the contrarie the Church of Rome maintaines tranſubſtantiation, that is, a locall, bodily, and ſubſtantial preſence of Chriſts bodie and bloud, by a change and conuerſion of the bread and wine into the ſaid bodie and bloud.

Our reaſons.

I This corporall preſence ouerturnes ſundrie articles of faith. For wee beleeue that the body of Chriſt was made of the pure ſubſtance of the Virgin Marie, and that but once, namely when he was conceiued by the holy Ghoſt, and borne. But this cannot ſtand, if the body of Chriſt bee made of bread and his bloud of wine, as they muſt needes be, if there be no ſucceſſion or annihilation, but a reall conuerſion of ſubſtances in the ſacrament: vnleſſe wee muſt beleeue contrarieties, that his bodie was made of the ſubſtance of the Virgin and not of the Virgin; made once, and not once but often. Againe if his bodie and blood bee vnder the formes of bread and wine, then is he not as yet aſcended into heauen, but remaines ſtill among vs. Neither can he be ſaid to come from heauen at the day of iudgement: for hee that muſt come thence to iudge the quicke & dead, muſt be abſent from the earth. And this was the auncient faith. Auguſtine ſaith, that *Chriſt according to his maieſtie and prouidence and grace is preſent with vs to the ende of the world: but according to his aſſumed fleſh hee is not alwaies with vs.* Cyril ſaith, *Hee is* abſent in bodie *and preſent in vertue, whereby all thinges are gouerned.* Vigilius ſaith, *That he is* gone *from vs* according to his humanitie: *he hath left vs in his humanitie: in the forme of a ſeruant abſent from vs: when his fleſh was on earth, it was not in heauen: being on earth, he was not in heauen: and being now in heauen, hee is not on earth.* Fulgentius ſaith, *One and the ſame Chriſt according to his humane ſubſtance, was abſent from heauen when he was on earth: and* left the earth *when hee aſcended into heauen.*

Tract. 1. in Ioh.

Lib. 9. in Ioh. c. 2. Cōtr. Eutic. l. 2. & 4.

Lib. 2. ad Thraſimundum.

Reaſon II. This bodilie preſence ouerturnes the nature of a true bodie, whoſe common nature or eſſentiall propertie it is, to haue length, breadth, and thicknes, which beeing taken away, a bodie is no more a body. And by reaſon of theſe three dimenſions, a bodie can occupie but one place at once, as Ariſtole ſaid, the propertie of a bodie is to be ſeated in ſome place, ſo as a man may ſay where it is. They therefore that hold the bodie of Chriſt to be in many places at once do make it no bodie at all; but rather a ſpirit, and that infinite. They alleadge that God is almightie: that is true indeede, but in this and like matters wee muſt not diſpute what God can doe, but what he will doe. And I ſay further becauſe God is omnipotent, therefore there be ſome thinges which he cannot do, as for him to denie himſelfe, to ly, and to make the parts of a contradiction to be both true at the ſame time. To come to the point, if god ſhould make the very bodie of Chriſt to be in many places at once, he ſhould make it to be no bodie while it remaines a bodie: & to be circumſcribed in ſome one place, and not circumſcribed, becauſe it is in many places at

Cap. de. cātegor. quit.

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the same time: to be visible in heauen and inuisible in the sacrament; and thus should he make contradictions to be true: which to doe, is against his nature, and argues rather impotencie then power. Augustine De Symb. ad Catech. l. 1. c. 1. sayth to this purpose. *If he could lie, deceiue, be deceiued, speake vniustly, he should not bee omnipotent.* And, *Therefore he is omnipotent, because he* cannot doe *these things.* Againe, *He is called omnipotent by doing that which he will, and not by doing that which hee will not: which if it should befall him he should not be omnipotent.*

Reason III. Transubstantiation ouerturnes the verie supper of the Lord. For in euerie sacrament there must be a signe, a thing signified and a proportion or relation betweene them both. But Popish reall presence takes all awaie: for when the bread is really turned into Christs bodie, and the wine into his bloude, then the signe is abolished, and there remaines nothing but the outward formes or appearance of bread and wine. Againe it abolisheth the endes of the sacrament, whereof one is to remember Christ till his coming againe, who being present in the sacrament bodilie, needes not to bee remembred because helps of remembrance are of things absent. Another ende is to nourish the soule vnto eternall life: but by transubstantiation the principall feeding is of the bodie and not of the soule, which is onely fedde with spirituall foode: for though the bodie may bee bettered by the food of the soule, yet cannot the soule bee fedde with bodily foode.

Reason IV. In the sacrament the bodie of Christ is receiued as it was crucified, and his blood as it was shedde vppon the crosse: but now at this time Christs bodie crucified, remaines still as a bodie, but not as a bodie crucified; because the acte of crucifying is ceased. Therefore it is faith alone, that makes Christ crucified to bee present vnto vs in the sacrament. Againe, that blood which ran out of the feete and hands and side of Christ vppon the crosse, was not gathered vp againe and put into the veines: nay, the collection was needeles, because after the resurrection, he liued no more a naturall but a spirituall life: and none knows what is becom of this blood. The Papists therefore cannot say it is present vnder the forme of wine locally: and we may better say it is receiued spiritually by faith whose property is to giue a being to things which are not.

Reason V. 1. Cor. 10, 3. The fathers of the old Testament did eat the same spirituall meate, and drinke the same spirituall drinke: for they dranke of the rock which was Christ. Now they could not eate his body which was crucified, or drinke his blood shedde bodily, but by faith: because then his body and blood were not in nature. The Papists make answer, that the fathers did eate the same meate, and drink the same spirituall drink with themselues, not with vs. But their answer is against the text. For the Apostles intent is to proue, that the Iewes were euery way equal to the Corinthians, because they did eate the same spirituall meate, and dranke the same spirituall drinke with the Corinthians; otherwise his reason proues not the point which he hath in hand, namely that the Israelites were nothing inferiour to the Corinthians.

Reason VI. As it is said, the Sabboath *was made for man, and not man for the Sabboath*: so it may be said, that the sacrament of the Lords supper was made for man, and not man for it: and therefore man is more excellēt then the sacramēt. But if the signes of bread and wine bee really turned into the body and bloud of Christ, then is the sacrament infinitely better then man, who in his best estate is onely ioyned to Christ, and made a member of his mysticall bodie: whereas the bread and wine are made very Christ. But the sacrament or outward elements indeede are not better then man: the end beeing alwayes better then the thing ordained to the end. It remaines therefore that Christs presence is not corporall but spirituall. Againe, in the supper of the Lord, euery beleeuer receiueth whole Christ, God and man, though not the godhead: now by this carnall eating, wee receiue not whole Christ, but onely a part of his manhood: and therefore in the sacrament there is no carnall eating, and consequently no bodily presence.

Reason VII. The iudgement of the auncient Church. Theodoret saith, *The same Christ who called his naturall bodie food and bread, who also called himselfe a vine, bee vouchsafed the visible signes the name of his owne bodie*, not changing nature, *but putting grace to nature*, whereby hee meanes consecration. And *The mysticall signes after sanctification loose not their proper nature. For they* remaine in their first nature, *and keepe their first figure and forme*: and as be-

Dialog. 1. immutab.

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fore, may bee touched and ſeene: and that which they are made, is vnderſtood, beleeued, adored. Gelaſius ſaith, *Bread and wine paſſe into the ſubſtance of the bodie and blood of Chriſt, yet ſo as the* ſubſtance or nature of bread and wine ceaſeth not. *And they are turned into the diuine ſubſtance, yet the bread and wine* remaine ſtill in the propertie of their nature. Lumbard ſaith, *If it bee asked what conuerſion this is, whether formall or ſubſtantiall, or of any other kinde, I am not able to define.* And that the fathers held not tranſubſtantiation, I proue it by ſundrie reaſons. Firſt they vſed in former times *to burn with fire that* which remained after the adminiſtration of the Lordes ſupper. Secondly by the ſacramentall vnion of the bread and wine with the bodie and blood of Chriſt, they vſed to confirme the perſonall vnion of the manhood of Chriſt with the Godhead againſte heretickes: which argument they would not haue vſed, if they had beleeued a popiſh reall preſence. Thirdly it was a cuſtome in Cõſtantinople, that if any parts of the ſacrament remained after the adminiſtration thereof was ended, *that yong children ſhould be ſent for from the ſchoole to eate them*; who neuertheleſſe were barred the Lordes table. And this argues plainely that the Church in thoſe daies, tooke the bread after the adminiſtration was ended, for common bread. Againe it was once an order in the Romane Church, that the wine ſhould be *conſecrated by dipping into it bread, which had beene conſecrated.* But this order cannot ſtand with the reall preſence, in which the bread is turned both into the bodie and blood. Nicholaus Cabaſilus ſaith, *After he hath vſed ſome ſpeech to the people, he erects their mindes, and lifts their thoughts from earth, & ſaith,* Surſum corda, *Let vs lift vp our hearts, let vs* thinke on thinges aboue, *and not on thinges that are vpon the earth. They conſent and ſaie, that they lift vp their hearts thither, where is their treaſure, & where Chriſt ſits at the right hand of his father.*

Lib. de dub. nat Chriſt.

Lib. 4. diſt. 11.

Heſych lib. 2. c. 8 in Levit. Theodoret. dialog. 2.

Euag. l. 4 Niceph. l. 17. c. 25

Amala. 2. de off. eccl. c. 12 & 15.

Lib. de expoſ. Liturg. c. 26

Obiections of Papiſts

I. Their firſt reaſon is, Ioh. 6. 55. *My fleſh is meat indeed, and my blood is drinke indeede*: therefore (ſay they) Chriſts body muſt be eaten with the mouth & his blood drunke accordingly. *Anſw.* The chapter muſt be vnderſtood of a ſpirituall eating of Chriſt: his bodie is meate indeede, but ſpirituall meate, and his blood ſpirituall drinke, to be receiued not by the mouth, but by faith. This is the verie point that Chriſt here intendes to prooue, namely that to beleeue in him is to eate his fleſh & to drinke his blood are all one. Againe this chapter muſt not bee vnderſtood of that ſpeciall eating of Chriſt in the ſacrament: for it is ſaide generally, v. 53. *Except ye eate the fleſh of Chriſt, and drinke his blood ye haue no life in you*: and if theſe very wordes (which are the ſubſtance of the chapter) muſt bee vnderſtood of a ſacramentall eating, no man beefore the comming of Chriſt was ſaued: for none did bodily eate or drinke his bodie or blood; conſidering it was not then exiſting in nature, but only was preſent to the beleeuing heart by faith.

II. *Obiect.* Another argument is taken from the wordes of the inſtitution, *This is my bodie Anſw.* Theſe wordes muſt not be vnderſtood properly but by a figure: his bodie beeing put for the ſigne and ſeale of his bodie. It is obiected, that when any make their laſt wills and teſtaments, they ſpeak as plainly as they cã; now in this ſupper Chriſt ratifies his laſt wil and teſtamẽt: & therefore he ſpake plainly, without any figure. *An.* Chriſt here ſpeaketh plainly and by a figure alſo; for it hath been alwaies the vſuall maner of the lord in ſpeaking of the ſacramẽts, to giue the name of the thing ſignified to the ſigne: as Gen. 17. 10. circumſion is called *the couenant of God*: & in the next verſe in the way of expoſitiõ, *the ſigne of the couenant*. And Exod. 21. 12. the paſchall lambe is called the ãgels paſſing by or ouer the houſes of the Iſraelits whereas indeed it was but a ſigne thereof: and 1. Cor. 10. 4. *The rocke was Chriſt.* 1. Cor. 5. 7. *The paſſeouer was Chriſt.* And the like phraſe is to bee found in the inſtitution of this ſacrament concerning the cup, which the Papiſts themſelues cõfeſſe to be figuratiue: when it is ſaid, Luk. 22. *This cup is the new teſtament in my blood*, that is, a ſigne, ſeale, & pleadge thereof. Againe the time whẽ theſe words were ſpokẽ muſt be cõſidered, & it was before the paſſion of Chriſt whereas yet his bodie was not crucified nor his blood ſhed: & conſequently neither of thẽ could be receiued in bodily manner, but by faith alone. Again, Chriſt was not onely the authour, but the miniſter of this ſacramẽt at the time of inſtitution therof: & if the bread had beene truely turned into his bodie, and the wine into his blood, Chriſt with his own hands ſhould haue taken his owne bodie and

bloud

blood, and hath giuen it to his Diſciples, nay which is more, hee ſhould with his owne hands, haue taken his owne fleſh, and drunken his owne blood, and haue eaten himſelfe. For Chriſt himſelfe did eate the bread and drinke the wine, that hee might with his owne perſon conſecrate his laſt ſupper, as he had conſecrated baptiſme before. And if theſe wordes ſhould be properly vnderſtood, euery mā ſhould be a manſlaier in his eating of Chriſt. Laſtly by meanes of popiſh reall preſence, it comes to paſſe, that our bodies ſhould bee nouriſhed by naked qualities without any ſubſtance which in all philoſophie is falſe and erroneous. to helpe this and the like abſurdities, ſome Papiſts make nine wonders in the ſacrament. *The firſt, that Chriſts bodie is in the Euchariſt in as large a quantitie as he was vpon the croſſe and is now in heauen, and yet excludes not the quantitie of the bread. The ſecond, that there bee accidents without a ſubiect. The third, that bread is turned into the bodie of Chriſt, and yet it is not the matter of the bodie, nor reſolued to nothing. The fourth, that the bodie increaſeth not by conſecration of many hoſts, and is not diminiſhed by often receiuing. The fifth, that the bodie of Chriſt is vnder many conſecrated hoſts. The ſixt, that when the hoſt is deuided, the bodie of Chriſt is not deuided, but vnder euerie part thereof is whole Chriſt. The ſeauenth, that when the prieſt holds the hoſt in his hand, the bodie of Chriſt is not felt by it ſelfe nor ſeene, but the formes of bread and wine. The eight, that when the formes of bread and wine ceaſe, the bodie and blood of Chriſt ceaſeth alſo to be there. The ninth, that the accidents of bread and wine haue the ſame effects with the bread and wine it ſelfe, which are to nouriſh and fill.* On this manner it ſhall bee eaſie for any man to defend the moſte abſurd opinion that is or can be, if he may haue libertie to anſwer the argumēts alleadged to the cōtrary by wonders.

Ioh. de Cōbis comp. Theolog. lib. 6. cap. 14

To conclude ſeeing there is a real communion in the ſacrament betweene Chriſt and euery beleeuing heart, our duty therfore is, to beſtowe our hearts on Chriſt, endeauouring to loue him, and to reioyce in him, and to leng after him aboue all thinges: all our affiance muſt be in him, and with him; wee beeing nowe on earth muſt haue our conuerſation in heauē. And this is the true reall preſence, which the aunciēt church of God hath commended vnto vs for in al theſe liturgies theſe words are vſed, and are yet extant in the Popiſh maſſe, *Lift vp your hearties: wee lift them vp vnto the Lord*, By which wordes the communicants were admoniſhed to direct their mindes and their faith to Chriſt ſitting at the right hand of God. Thus ſaide Auguſtine *If wee celebrate the aſcenſion of the Lord with deuotion, lette vs aſcend with him, and lift vp our hearts.* Againe, *they which are alreadie riſen with Chriſt in faith and hope are inuited to the great table of heauen, to the table of angels*, where is the bread

Serm. de Aſcenſ. 1.

Serm. 14. ſer. paſce.

The eleuenth point. Of the ſacrifice in the Lords Supper, which the Papiſts call the ſacrifice of the Maſſe.

Touching this point, firſt I will ſette downe what muſt be vnderſtood by the name Sacrifice. A ſacrifice is taken properly, or improperly. Properly it is a ſacred or ſolemne action. in which man offereth and conſecrateth ſome outward bodilie thing vnto God for this end, to pleaſe and honour him thereby. Thus all the ſacrifices of the old teſtament, and the oblation of Chriſt vpon the croſſe in the newe teſtament are ſacrifices. Improperly, that is, onely by the way of reſemblance, the duties of the morall law are called ſacrifices. and in handling this queſtion, I vnderſtād a ſacrifice both properly and improperly by way of reſemblance.

Our Conſent.

Our conſent I propound in two concluſions. *Concluſ.* I. That the ſupper of the Lord is a ſacrifice, and may truly be ſo called as it hath been in former ages; and that in three reſpects. I. Becauſe it is a memoriall of the reall ſacrifice of Chriſt vppon the croſſe, and containes withall a thanksgiuing to god for the ſame, which thanksgiuing is the ſacrifice and *calues of our lips*, Heb. *13.* 15. II. Becauſe euery communicant doth there preſent himſefe body and ſoule a liuing, holy, and acceptable ſacrifice vnto God. For as in this ſacrament God giues vnto vs Chriſt, with his benefits: ſo we anſwerable giue our ſelues vnto God as ſeruants to walke in the practiſe of all dutifull obedience. III. It is called a ſacrifice in reſpect of that which was ioyned with the ſacrament, namely the almes giuen to the poore as a teſtimonie of our thankefulneſſe vnto God. And in this regard alſo, the auncient fathers haue called the ſacrament, *an vnbloodie ſacrifice*, and

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the table, *an altar*; and the miniſters, *prieſts*: and the whole action an *oblation*, not to God but to the congregation, and not by the prieſt alone but by the people. A canon of a certaine councill ſaith, *We decree that euerie Lordes day the oblation of the altar be offered of euerie man and woman both for bread and wine.* And Auguſtine ſaith, that *women offer a ſacrifice at the alter of the Lord, that it might be offered by the prieſt to God.* And vſually in auncient writers the communion of the whole bodie of the cõgregation is called the ſacrifice or oblation.

Concil Matiſc. 2 c 4. Epiſt. 121.

Concluſ. II. That the very bodie of Chriſt is offered in the Lords ſupper. For as wee take the bread to bee the bodie of Chriſt ſacramentally by reſemblance and no otherwiſe: ſo the breaking of bread is ſacramentally the ſacrificing or offering of Chriſt vpon the croſſe. And thus the fathers haue tearmed the Euchariſt an immolation of Chriſt becauſe it is a commemoration of his ſacrifice vpon the croſſe. Aug. Epiſt. 23. *Neither doth he lie which ſaith Chriſt was offered. For if ſacraments had not the reſemblance of thinges whereof they are ſacraments, they ſhould in no wiſe be ſacraments: but from a reſemblance, they often take their names.* Againe Chriſt is ſacrificed in the laſt ſupper, in regard of the faith of the communicants, which makes a thing paſt and done as preſent. Auguſtine ſaith, *When we beleeue in Chriſt he is offered for vs daily.* And, *Chriſt is then ſlaine for euery one, when he beleeues that he is ſlaine for him.* Ambroſe ſaith, *Chriſt is ſacrificed daily in the mindes of beleeuers, as vppon an altar*, Hierome ſaith, *He is alwaies offered to the beleeuers.*

Lib. 2 quæſt. vet. & Nov. Teſtam. Rom. Lib. 2. de Virg. Ad Damaſ.

II. The difference.

They make the Euchariſt to bee a reall, externall, or bodilie ſacrifice offered vnto God: holding and teaching, that the miniſter is a prieſt properlie: and that in this ſacrament he offers Chriſts body & blood to God the father really and properly vnder the formes of bread and wine. Wee acknowledge no reall, outward, or bodilie ſacrifice for the remiſſion of ſinnes, but onely Chriſts oblation on the croſſe once offered. Here is the maine difference betweene vs, touching this point and it is of that waight and moment, that they ſtiffely maintaining their opinion (as they dooe) can be no Church of God. For this point raſeth the foundatiõ to the very bottome. And that it may the better appeare that we touch the truth, firſt I will confirme our doctrine by Scripture, and ſecondly confute the reaſons which they bring for theſelues.

III. *Our reaſons.*

Reaſon I. Heb. 9. 15. and 26. and cap. 10. 10. the holy Ghoſt ſaith, Chriſt offered himſelfe but once. Therefore not often: and thus there can be no reall or bodily offering of his bodie and blood in the ſacrament of his ſupper: the text is plaine. The Papiſts anſwer thus: The ſacrifice of Chriſt (ſay they) is one for ſubſtance, yet in regard of the manner of offering it is either bloodie or vnbloody, and the holy Ghoſt ſpeakes onely of the bloodie ſacrifice of Chriſt: which was indeede offered but once. *Anſ.* But the author of this epiſtle takes it for graunted, that the ſacrifice of Chriſt is onely one, and that bloodie ſacrifice. For he ſaith. Heb. 9. 25. *Chriſt did not offer himſelfe often, as the high prieſts did* and verſe. 26. *For then he muſt haue often ſuffered ſince the foundation of the world: but now in the ende he hath appeared once to put away ſinne by the ſacrifice of himſelfe.* and verſ. 22 without ſhedding of blood *is no remiſſion of ſinnes.* By theſe wordes it is plaine, that the ſcripture neuer knewe the two fold manner of ſacrificing of Chriſt. And euery diſtinction in diuinitie not founded in the written worde, is but a forgerie of mans braine. And if this diſtinction be good, how ſhall the reaſon of the Apoſtle ſtand. Hee did not offer himſelfe but once, becauſe he ſuffered but once.

Reaſon II. The Romiſh Church holds that the ſacrifice in the Lords ſupper is all one for ſubſtance, with the ſacrifice which he offered on the croſſe: if that be ſo, then the ſacrifice in the Euchariſt, muſt either bee a continuance of that ſacrifice which was begunne on the croſſe, or elſe an alteratiõ or repetitiõ of it. Now let thẽ chooſe of theſe twaine which they will: if they ſay it is a continuance of the ſacrifice on the croſſe, Chriſt beeing but the beginner and the prieſt the finiſher thereof, they make it imperfect: for to continue a thing till it bee accompliſhed, is to bring perfection vnto it: but Chriſts ſacrifice on the croſſe was then fully perfected as by his owne teſtimonie appeares, when hee ſaid, *Conſummatum eſt, it is finiſhed.* Againe, if they ſay, it is a repetition of Chriſts ſacrifice, thus alſo they make it imperfect: for that is the reaſon which the holy ghoſt

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vseth to proove that the sacrifices of the old Testament were imperfect, because they were repeated.

Reason III. A reall and outward sacrifice in a sacrament, is against the nature of a sacrament and especially the supper of the Lord: for one end thereof is to keepe in memorie the sacrifice of Christ. Now euery remembrance must bee of a thing absent, past, and done; and if Christ bee daily and really sacrificed, the sacrament is no fit memoriall of his sacrifice. Againe, the principall ende for which the Sacrament was ordained is, that God might giue and we receiue Christ with his benefits: and therefore to giue and take, to eat and drinke, are here the principall actions. Now in a reall sacrifice God doth not giue Christ and the Priest receiue him of God; but contrariwise he giues & offers Christ vnto God, and God receiues some thing of vs. To helpe the matter they say, that this sacrifice serues not properly to make any satisfaction to God, but rather to apply vnto vs the satisfaction of Christ beeing alreadie made. But this answere still maketh against the nature of a sacrament, in which God giues Christ vnto vs: whereas in a sacrifice God receiues from man, and man giues something to God: a sacrifice therefore is no fit meanes to applie any thing vnto vs, that is giuen of God.

Reason IV. Hebru. 7. 24. 25. The holy Ghost makes a difference between Christ the highe Priest of the new Testament and all leuiticall priests in this, that they were many, one succeeding another: but He is onely one, hauing an eternall priesthood, which cannot passe from him to any other. Now if this difference be good then Christ alone in his owne very person must be the Priest of the new Testament, and no other with, or, vnder him: otherwise in the new Testament there should be more priests in number then in the olde. If they say, that the whole action remains in the person of Christ, and that the Priest is but an instrument vnder him (as they say,) I say againe it is false; because the whole oblation is acted or done by the priest himselfe: and he which dooth all, is more then a bare instrument.

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The twelfth point Of faſting.

Our conſent.

Our conſent may be ſet downe in three concluſions. I. Wee doe not condemne faſting, but maintaine three ſortes thereof: to wit, a morall, ciuil, and a religious faſt. The firſt being morall, is a practiſe of ſobrietie or temperance, when as in the vſe of meates and drinkes, the appetite is reſtrained, that it doe not exceede moderation. And this muſt bee vſed of all Chriſtians in the whole courſe of their liues. The ſecond beeing ciuill, is when vpon ſome particular and politike conſiderations men abſtaine from certaine meates: as in this our common wealth the law inioines vs to abſtaine from fleſh meate at certaine ſeaſons of the yeare, for theſe ſpeciall ends; to preſerue the breed of cattell, and to maintaine the calling of the fiſhermen. The third, namely a religious faſt, is when the duties of religion, as the exerciſe of praier & humiliation are practiſed in faſting. And I do now ſpecially entreat of this kind.

Concluſ. II. We ioyne with them in the allowance of the principall and right ends of a religious faſt, and they are three. The firſt is, that thereby the mind may become attentiue in meditation of the duties of godlines to be performed. The ſecond is that the rebellion of the fleſh may bee ſubdued: for the fleſh pampered becomes an inſtrument of licentiouſneſſe. The third, and (as I take it) the chiefe end of a religious faſt is, to profeſſe our guiltineſſe, and to teſtifie our humiliation before God for our ſinnes: and for this end in the faſt of Niniuie, the very beaſt was made to abſtaine.

Concluſ. III. We yeild vnto them, that faſting is an helpe and furtherance to the worſhip of God; yea and a good worke alſo if it bee vſed in a good manner. For though faſting in it ſelfe beeing a thing indifferent, as eating and drinking are, is not to bee tearmed a good worke; yet beeing applyed, and conſidered in relation to the right ends before ſpoken of, and practiſed accordingly, it is a worke allowed of God, and highly to bee eſteemed of all the ſeruants and people of God.

The difference or diſſent.

Our diſſent from the Church of Rome in the doctrine of faſting ſtands in three things. They appoint and preſcribe ſet times of faſting, as neceſſarie to be kept; but we hold and teach that to preſcribe the time of a religious, faſt, is in the libertie of the Church and the gouernours thereof, as ſpeciall occaſion ſhall bee offered. When the diſciples of Iohn asked Chriſt, why they & the Phariſies faſted often, but his diſciples faſted not, he anſwered, *Can the children of the mariage chamber mourne as long as the bridegroome is with them? but the dayes will come when the bridegroome ſhall bee taken away from them*, and then ſhall they faſt, Math. 9, 15. where he giues them to vnderſtand, that they muſt faſt, as occaſiõs of mourning are offered. Where alſo I gather, that a ſet time of faſting is no more to be enioyned then a ſet time of

mour-

mourning. It was the opinion of Augustine, that *neither Christ nor his Apostles appointed any times of fasting*. And Tertullian saith, *that they of his time fasted of their owne accordes freely, without law or commandement, as occasion and time serued*. And Eusebius saith that *Montanus was the first that made lawes of fasting*. It is obiected, that there is a set time of fasting prescribed Leuit. 16, 29. *Answ.* This set and prescribed fast was commaunded of God as a part of the Legall worship which had his ende in the death of Christ: Therefore it doth not iustifie a set time of fasting in the new Testament, where God hath left man to his owne libertie without giuing the like cõmandement. It is againe alleadged, that Zacharie, 7, 5 there were set times appointed for the celebration of religious fasts vnto the Lord, the fifth and the seauenth moneths. *Answ.* They were appointed vpon occasion of the present afflictions of the Church in Babylon, and they ceased vpon their deliuerance. The like vpon like occasion may we appoint. It is further obiected, that some Churches of the Protestants obserue set times of fasting. *Answ.* In some Churches there be set dayes and times of fasting, not vpon necessity or for conscience or religions sake, but for politicke or ciuill regards, whereas in the Romish Church it is held a mortall sin to defer the set time of fasting till the next day following.

Epist. 86

Cont. Psychicos.

Hist. l. 5. c. 17.

Secondly wee dissent from the Church of Rome touching the manner of keeping a fast. For the best learned among them allow the drinking of wine, water, electuaries, and that often within the compasse of their appointed fast: yea they allow the eating of one meale on a fasting day at noonetide, and vpon a reasonable cause, one houre before: the time of fasting not yet ended. But this practise indeede is absurde, and contrarie to the practise of the olde Testament: yea it doth frustrate the ende of fasting. For the bodily abstinence is an outward meanes and signe whereby wee acknowledge our guiltinesse and vnworthines of any of the blessings of God. Againe they prescribe a difference of meates, as whit-meate onely to be vsed on their fasting dayes, and that of necessity, & for conscience sake in most cases. But wee holde this distinction of meates both to bee foolish and wicked. Foolish; because in such meates as they prescribe, there is as much filling and delight, as in any other meates: as namely in fish, fruites, wine, &c. which they permit. And it is against the end of a religious fast to vse any refreshing at all; so farre as necessitie of health and comlinesse will permit. Thus the Church in times past vsed to abstaine not onely from meate and drinke, but frõ all delights whatsoeuer, euen from soft apparrell and sweete oyntments. Ioel. 2. 15. ——— *Sanctifie a fast* ———: *lette the* bridegroome goe foorth of his chamber *and the bride out of her bride chamber*. Dan. 10. 3. *I eate no* pleasant *bread, neither came* flesh nor wine *within my mouth, neither did I* annoint *my selfe at all, till three weekes of daies were fulfilled*. 1. Cor. 7. 5. *Defraud not one another*, except *it be with consent for a time, that ye may giue your selues to* fasting *& prayer*.

Mola tract 3. c. 11 a Navar c. 21.

Num. 27 Iud 20. 26 1. Sã. 12.

Againe wee holde this practise to bee wicked, because it taketh away the liberty of Christians: by which *vnto the pure all things are pure*. And the Apostle, Gala. 5. biudes vs to *stand fast in this libertie*, which the Church of Rome would thus abolish. For the better vnderstanding of this, let vs consider how the Lord himselfe hath from the beginning kept in his owne handes as a master in his owne house, the disposition of his creatures for the vse of man, that he might depend on him & his word for temporall blessings. In the first age, he appointed vnto him for meate euery hearb of the earth bearing seede, and euery tree wherein there is the fruite of a tree bearing seede, Gen. 1, 29. And as for flesh, whether GOD gaue vnto him libertie to eate or not eate, wee holde vncerten. After the flood the Lorde renewed his graunt of the vse of the creatures, and gaue his people libertie to eate the flesh of liuing creatures: yet so as hee made some thinges vncleane, and forbad the eating of them: among the rest, the eating of blood. But since the comming of Christ hee hath inlarged his word, and giuen libertie to all both Iewes and Gentiles, to eate of all kindes of flesh. This word of his wee rest vpon; holding it a doctrine of diuills, for men to commaund an abstinence from meats, for conscience sake; which the Lord himselfe hath created to be receiued with thanksgiuing. Socrates a Christian historiographer saith, *that the Apostles left it free to euery one to vse what kinde of meate they would on fasting daies and other times*. Spiridion *in lent dressed swines flesh, and set it before a stranger, eating himselfe and bidding*

Act. 10 6. 1. Tim. 4.

Trip. hist. l. 9 cap. 38. Hist. trip. l. 1. c. 10.

the ſtranger alſo to eate: who refuſing and profeſſing himſelfe to be a Chriſtian, therefore (ſaith he) the rather muſt thou doe it: for to the pure all thinges are pure, as the worde of God teacheth vs.

But they obiect. Ier. 35. where Ionadab commanded the Rechabites to abſtaine from wine: which commandement they obeyed, and are commended for dooing well in obeying of it: therefore (ſay they) ſome kinde of meates maye lawfully bee forbidden. *Anſw.* Ionadab gaue this commandement not in awe of religion, or merit, but for other wiſe and politicke regardes. For he inioyned his poſteritie not to drinke wine, nor to build houſes nor to ſow ſeeed or plant vineyards, or to haue any in poſſeſſion: but to liue in tents; to the ende they might be prepared to beare the calamities, that ſhould befall them in time to come. But the popiſh abſtinence from certaine meates, hath reſpect to conſcience and religion: and therefore is of an other kinde, and can haue no warrrant thence.

II. *Obiect.* Dan. 10. 3. Daniel beeing in heauines for three weeks of daies, abſtained from fleſh: and his example is our warrant. *Anſ.* It was the maner of the holy men in auncient times, when they faſted many dayes togither of their own accords freely to abſtaine from ſundrie things; and thus Daniel abſtained from fleſh. But the popiſh abſtinence from fleſh is not free, but ſtandes by commandement, and the omitting of it, is mortall ſinne. Againe, if they will follow Daniel in abſtaining from fleſh, why doe they not alſo abſtaine from all pleaſant bread & wine; yea from oyntments and why will they eate any thing in the time of their faſt: where as they can not ſhewe that Daniel ate any thing at all till euening? And Molanus hath noted that our ancetours abſtained from wine and dainties, and that ſome of them ate nothing for two or three yayes together.

Tract. 3. c. 11. conc. 8.

Thirdly they alleadge the diet of Iohn Baptiſt, whoſe meat was Locuſts and wild honie: and of Timothy, who abſtained frō wine An*ſ.* Their kind of diet, and that abſtinence which they vſed, was onely for temperance ſake; not for cōſcience, or to merit any thing thereby: let them prooue the cōtrarie if they can.

Thirdly and laſtly wee diſſent from them touching certaine ends of faſting. For they make abſtinence it ſelfe in a perſon fitly prepared, to be a part of the worſhip of God: but we take it to bee a thing indifferent in it ſelfe, and therefore no part of Gods worſhip: and yet with all, beeing well vſed, wee eſteeme it as a proppe or furtherance of the worſhip, in that wee are made the fitter by it to worſhip God. And hereupon ſome of the more learned ſort of them ſay, Not the worke of faſting done, but the deuotion of the worker, is to be reputed the ſeruice of God. Againe, they ſay, that faſting in, or, with deuotion, is a worke of ſatisfaction to Gods iuſtice for the temporall puniſhment of our ſinns. Wherein we take it they do blaſphemouſly derogate from Chriſt our Sauiour, who is the whole and perfect ſatisfaction for ſinne both in reſpect of fault and puniſhment. Here they alleadge the example of the Nineuites, and Achabs faſting, whereby they turned away the iudgementes of God denounced againſt them by his Prophets. Wee anſwer that Gods wrath was appeaſed towardes the Nineuites, not by their faſting, but by faith laying holde on Gods mercie in Chriſt, and thereby ſtaying his iudgement. Their faſting was only a ſigne of their repentance: their repentance a fruit and ſigne of their faith whereby they beleued the preaching of Ionas. As for Ahabs humiliation, it is nothing to the purpoſe: for it was in hypocriſie: if they get any thing thereby, lette them take it to themſelues. To conclude, we for our parts doe not condemne this exerciſe of faſting, but the abuſe of it: and it were to be wiſhed that faſting were more vſed of all Chriſtians in all places: conſidering the Lord doth daily giue vs new & ſpecial occaſions of publike and priuate faſting.

Mat. 4.

The XIII. point. Of the ſtate of perfection.

Our conſent.

Our conſent I will ſette downe in two concluſions. I. All true beleeuers haue a ſtate of true perfection in this life: Matth. *5. 48 Be you perfect as your father in heauen is perfect*, Ge. *6. 9. Noah was a iuſt & perfect man in his time, & walked with* God. Gen. 17. 1. *Walke before me and be perfect.* And ſundrie kings of Iudah are ſaid to walke vprightly before God with a perfect heart, as Dauid, Ioſias, Hezekias, &c. and Paul accounteth himſelfe with the reſt of the faithfull to be perfect, ſaying, *Lette vs all thus*

that are perfect to be thus minded. Phil. 3, 15. Nowe this perfection hath two parts. The first is imputation of Christs perfect obedience, which is the ground and fountaine of all our perfection whatsoeuer. Heb. 10. 14. *By one offering*, that is by his obedience in his death and passion, *hath he consecrated* or made perfect, *for euer them that beleeue.* The second part of Christian perfection is synceritie, or, vprightnes, standing in two thinges. The first is, to acknowledge our imperfection and vnworthinesse in respect of our selues: and hereupon, though Paul had said hee was perfect, yet he addeth further that he did account of himselfe, not as though hee had attained to perfection: but did forget the good thinges behinde, and indeauoured himselfe to that which was beefore. Here therefore it must be remembred, that the perfection whereof I speake, may stand with sundrie wants and imperfections. It is saide of Asa that his *heart was perfect with God all his daies* and yet *hee pulled not downe the high places*, and beeing diseased in his feete *he put his trust in the physition & not in the Lord.* Secondly this vprightnes standes in a constant purpose, endeauour, and care to keepe not some fewe, but all and euerie commandement of the lawe of God, as Dauid saith, Psalm. 119. 6. *Then shall I not be confounded, when I haue respect to all thy commandements.* And this indeauour is a fruite of perfection, in that it proceedes from a man regenerate. For as all men through Adams fall, haue in them by nature the seede of all sinne, none excepted, no not the sin against the holy ghost: so by grace of regeneratiō through Christ, all the faithfull haue in them likewise the seedes of all vertues needfull to saluation: and hereupon they both can and doe indeauour to yeeld perfect obedience vnto God, according to the whole lawe. And they may be tearmed perfect, as a child is called a perfect man: though it want perfection of age and stature and reason: yet hath it perfection of partes: because it hath all and euerie part and faculties both of body & soule that is required to a perfect mā.

Phil. 3. 13. & 15.

1. Chr. 15 27. & 16. 12.

Conclus. II. There bee certaine workes of supererogation: that is, such workes as are not onely answerable to the lawe, and thereupon deserue life euerlasting: but goe beyond the law, and merit more then the lawe by it selfe can make any man to merit. But where may we find these works not in the person of any meere man, or angel, nor in all men and angels: but onely in the person of Christ God and man: whose workes are not onely answearable to the perfection of the lawe, but goe farre beyond the same. For first the obedience of his life considered alone by it selfe, was answerable euē to the rigour of the lawe: and therefore the suffering of his death and passion, were more then the lawe could require at his hand: considering it requireth no punishment of him, that is a doer of all thinges contained therein. Secondly the very rigour of the lawe requireth obedience onely of them that are meere men: but the obedience of Christ was the obedience of a person that was both God and man. Thirdly, the lawe requires personall obedience, that is, that euery man fulfill the law for himselfe, and it speakes of no more. *Christ obeyed the law for himselfe*, not because he did by his obedience merit his owne glorie: but because he was to be a perfect & pure high priest, not onely in nature but also in life; and as he was a creature, he was to bee conformable to the lawe. Now the obedience which Christ performed, was not for himselfe alone, but it serueth also for all the elect: and considering it was the obedience of God (as Paul signified when he saide, feede the Church of God, which *he* purchased *with his blood*) it was sufficient for manie thousand worlds: and by reason the law requireth no obedience of him that is God: this obedience therefore may truly bee tearmed a worke of supererogation. This one we acknowledge, and beside this we dare acknowledge none. And thus farre we agree with the Church of Rome, in the doctrine of the estate of perfection; and further we dare not goe.

The difference.

The Papists hold (as the writings of the learned among them teach) that a man being in the state of grace, may not onely keepe all the commandements of the lawe, and thereby deserue his owne saluation; but also goe beyond the law and do works of supererogation which the law requireth not: as to performe the vowe of single life, and the vow of regular obedience, &c. And by this meanes (they say) men deserue a greater degree of glorie then the law can afford. Of perfection they make two kinds: one they call *necessarie perfection*, which is the fulfilling of the law in euery commandement, whereby eternal life is deserued. The second, is *profitable per-*

fection, when men doe not onely such things as the Lawe requires, but ouer and besides, they make certain vowes, and performe certaine other duties which the law inioynes not: for the doing whereof they shall bee rewarded with a greater measure of glorie, then the law designeth. This they make plaine by comparison: Two souldiers fight in the fielde vnder one and the same captaine: the one onely keepes his standing, and thereby deserues his pay: the other in keeping of his place, doth also winne the enemies standard; or doe some other notable exp'oit: now this man besides his pay deserues some greater reward. And thus (say they) it is with all true Catholikes in the state of grace: they that keepe the law shall haue life eternall; but they that do more thē the law, as works of supererogation, shall bee crowned with greater glorie. This is their doctrine. But we on the contrarie teach, that albeit wee are to striue to a perfection as much as we can, yet no man can fulfill the law of God in this life: much lesse doe workes of supererogation: for the confirmation whereof, these reasons may bee vsed. I, In the morall lawe two thinges are commanded. First, the loue of God and man. Secondly, the manner of this loue: now the manner of louing God, is to loue him with all our heart and strength. Luke, 10, 27. *Thou shalt loue the Lord thy God with al thy heart, and with all thy soule, & with all thy strength, and with all thy thought, &c.* As Bernarde saide, *The measure of louing God, is to loue God without measure*, and that is to loue him with the greatest perfection of loue that can befall a creature. Hence it followes that in louing God no man can possibly doe more then the law requireth: and therefore the performance of all vowes whatsoeuer, and al like duties, comes short of the intention or scope of the law.

II. Reason. The compasse of the law is large, and comprehendeth in it more then the mind of man can at the first conceiue: for euery commandement hath two parts the negatiue, and the affirmatiue. In the negatiue is forbidden not onely the capitall sinne named, as murther, theft, adulterie, &c. but all sinnes of the same kind, with all occasions and prouocations thereto. And in the affirmatiue is commanded not onely the contrarie vertues, as the loue of God, and the loue of our neighbours honour, life, chastitie, goods, good name, but the vse of all helpes and meanes, whereby the said vertues may be preserued, furthered and practised. Thus hath our sauiour Christ himselfe expounded the law, Math. 5.6. vpon this plaine ground I conclude, that all duties pertaining to life and manners, come within the list of some morall commandement. And that the Papists making their works of supererogatiō means to further the loue of God and man, must needes bring them under the compasse of the law. Vnder which, if they be, they cannot possibly goe beyond the same.

Reason III. Luke. 17. 10. *When wee haue done all those thinges that are commanded vs we are vnprofitable seruantes: we haue done that which was our dutie to doe.* The Papists answer that we are vnprofitable to GOD, but not to our selues: but this shift of theirs is beside the very intent of the place. For a seruant in doing his dutie is vnprofitable euen to himselfe, and doth not so much as deserue thāks at his maisters hād, as Christ saith, v 9. *Doth he thanke that seruant?* Secondly they answer, that wee are vnprofitable seruants in doing thinges commanded: yet when we doe things prescribed in the way of counsell, wee may profit our selues, and merit thereby. But this answer doth not stand with reason. For things cōmanded, in that they are commanded, are more excellent then thinges left to our libertie; because the will & commandement of God giues excellency and goodnes vnto them. Againe counsells are thought to be harder then the commandements of the law: and if men cannot profit themselues by obedience of morall precepts, which are more easie; much lesse shall they bee able to profit themselues by counsels which are of greater difficultie.

Reason IV. If it bee not in the abilitie and power of man to keep the lawe, then much lesse hee is able to dooe any worke that is beyond and aboue al the law requireth: but no man is able to fulfill the law, and therefore no man is able to supererrogate. Here the Papists denie the proposition: for (say they) though wee keepe not the law, yet we may doe things of counsel aboue the law, and thereby merit. But by their leaues, they speake absurdly: for in common reason, if a man faile in the lesse, he cannot but faile in the greater. Now (as I haue said) in popish doctrine, it is easier to obey the morall lawe then to performe the counsells of perfection.

Obiections of Papists.

I. Isa. 56. 4. The Lord saith *vnto Eunuches*

nuches that keepe his sabbath, and choose the thing that pleaseth him, will he giue a place & name better then the sonnes and daughters. Now (say they) an Eunuch is one that lines a single life, and keepes the vow of chastitie, and hereupon he is said to deserue a greater measure of glory. *An.* If the words be well considered, they proove nothing lesse: for honour is promised to Eunuchs, not because they make and performe the vowe of single life, but because (as the text saith) they obserue the Lords Sabbath, and choose the thing that pleaseth God, and keep his couenant, which is to beleeue the word of God and to obey the commaundements of the morall lawe.

Obiect. III. Matth. 19. 12. Christ saith, *There are some which haue made themselues chast for the kingdome of heauen*: therefore the vowe of single life is warrantable, and is a worke of speciall glorie in heauen. *Answ.* The meaning of the text is, that some hauing receiued the gift of continencie, dooe willingly content themselues with single estate, that they may with more libertie without distraction further the good estate of the Church of God, or, the kingdome of grace in themselues and others. This is that can bee gathered out of this place; hence therefore cannot bee gathered the merit of euerlasting glory by single life.

Obiect. III. Math. 19. 21. Christ saith to the young man. *If thou wilt be perfect goe sell that thou hast and giue to the poore, and thou shalt haue treasure in heauen.* Therefore say they, a man by forsaking all may merit not onely heauen, but also treasure there, that is, an exceeding measure of glorie. *Anf.* This young man being in likelihood a strickt Pharisee, thought to merit eternal life by the workes of the lawe, as his first question importeth, *Good master, what shall I doe to bee saued?* and therefore Christ goeth about to discouer vnto him the secret corruption of his heart. And hereupon the words alleadged are a commandement of triall not common to all, but especially to him. The like commandement gaue the Lord to Abraham saying, *Abraham take thine onely sonne Isaac, & offer him vpon the mountaine which I shall shew thee*, Genesis. 12. 2.

IV. Obiect. 1 Cor. 7. 8. Paul saith, *It is good for to be single as he was*: and verse. 38. he saith, *It is better for virgins not to marry*; and, *this he speakes by permission not by commandement*, v. 26. *Anf.* Here the single life is not preferred simply, but onely in respect of the present necessity, because the church was then vnder persecution: and because such as liue a single life, are freed from the cares and distractions of the world.

V. Obiect. 1. Cor. 9. 15. 17. 18. Paul preached the Gospel freely, and that was more then he was bound to dooe: and for so doing he had a reward. *Anf.* It was generally in Pauls libertie to preach the gospel freely or not to doe it: but in Corinth vpon special circumstances, he was bound in conscience to preach it freely as hee did; by reason of the false teachers, who would otherwise haue taken occasion to disgrace his ministerie, and haue hindred the glorie of God. Nowe it was Pauls dutie by all meanes to preuent the hinderances of the Gospel and the glory of God: & if hee had not so done, *he had abused* his libertie. v. 18. Therefore he did no more in that case thē the lawe it selfe required. For an action indifferent or an action in our libertie, ceaseth to be in our libertie, and becomes morall in the case of offence. What is more free and indifferent then to eate flesh? yet in the case of offence Paul said *he would not eate flesh as long as the world stood* 1. Cor. 8. 13.

The XIV. point. Of the worshipping of Saints, specially of Inuocation.

Our consent.

Conclus. I. The true Saints of GOD, as Prophets, Apostles, and Martyrs, and such like, are to be worshipped and honoured, and that three waies: I. by keeping a memorie of them in godly manner. Thus the Virgin Mary as a Propheteſſe foretelleth, that *all nations shall call her blessed*, Luke. 1. 48. VVhen a certaine woman powred a boxe of oyntment, on the head of Christ, he saith, this fact shall be spoken in remembrance of her, whersoeuer that Gospell shold be preached through out the world Mark. 14. 9. This duetie also was practised by Dauid towardes Moses, Aaron, Phineas, and the rest that are commended, Psal. 105. and 106. and by the author of the epistle to the Ebrewes, vpon the Patriarkes and prophets, and many others that excelled in faith in the times of the old and newe testament. II. They are to be honoured by giuing of thanks to God for them, and the benefits that God vouch- chap. 11.

vouchsafed by them vnto his Church. Thus Paul saith, that when the Churches heard of his conuersion, they *glorified God for him*, or *in him*. Gal. 1. 13. And the like is to be done for the Saints departed. III. They are to be honoured by imitation of their faith, humilitie, meekenesse, repentance, the feare of God, and all good vertues wherein they excelled. For this cause the examples of godly men in the old and newe testament, are called a *cloud of witnesses* by allusion: for as the cloud did guide the Israelites through the wildernesse to the land of Canaan: so the faithfull nowe are to be guided to the heauenly Canaan by the examples of good men, that haue beleeued in God before vs, and haue walked the strait way to life euerlasting

Conclus II. Againe their *true Reliques*, that is, their vertues and good examples left to all posteritie to bee followed wee keepe and respect with due reuerence. Yea if any man can shewe vs the bodilie relique of any true Saint: and prooue it so to be, though we wil not worship it, yet wil we not dispise it but keepe it as a monument, if it may cõueniently be done without offence. And thus farre wee consent with the Church of Rome. Further wee must not goe.

The dissent.

Our difference standes in the manner of worshipping of Saints. The Papists make two degrees of religious worshippe. The highest they call *Latria*, whereby God himselfe is worshipped, and that alone. The second lower then the former is called *Dulia*, whereby the Saints and angels that be in the speciall fauour of God, and glorified with euerlasting glorie in heauen, are worshipped. This worship they place in outward adoration, in bending of the knee, and bowing of the bodie to them beeing in heauen: in inuocation whereby they call vpon them: in dedication of Churches and houses of religion vnto them: in sabboths and festiual dayes: lastly in pilgrimages vnto their reliques & images. Wee likewise distinguish adoration or worship: for it is either religious or ciuill. Religious worship, is that which is done to him that is Lord of all things, the searcher and trier of the heart, omnipotẽt, euery where present, able to heare & helpe them that call vpon him euerie where, the author and first cause of euerie good thing: and that simply for himselfe, because he is absolute goodnesse it selfe. And this worship is due to God alone, beeing also commaunded in the first and second Commandement of the first table. Ciuill worship is the honour done to men set aboue vs by God himselfe, either in respect of their excellẽt gifts or in respect of their offices and authoritie whereby they gouerne others. The right end of this worship is to testifie and declare that we reuerence the giftes of God, and that power which He hath placed in those that bee his instruments. And this kind of worship is commaunded only in the second table and in the first commandement thereof, *Honour thy father and mother*. Vpon this distinction wee may iudge, what honour is due to euery one. Honour is to bee giuen to God and to whome hee commaundeth. Hee commaundeth that inferiours should honour or worship their betters. Therefore the vnreasonable creatures, and among the rest images are not to bee worshipped, either with ciuill or religious worship: beeing indeede farre baser then man himselfe is. Againe vncleane spirits the enemies of God, must not be worshipped: yea to honour them at all is to dishonour God. Good angels, because they excell men both in nature and giftes, when they appeared were lawefully honoured: yet so, as when the least signification of honour was giuen that was proper to God they refused it. And because they appeare not nowe as in former times, not so much as ciuill adoration in anie bodily gesture is to be done vnto them. Lastly gouernours and Magistrates haue ciuill adoration as their due: and it cannot be omitted without offence. Thus Abraham worshipped the Hittites, Gen. 23. and Ioseph his brethren, Gen. 50. To come to the very point, vpon the former distinction, we denie against the Papists that any ciuill worship in the bending of the knee or prostrating of the bodie, is to be giuen to the Saints, they beeing absent from vs: much lesse anie religious worship, as namely inuocation signified by any bodily adoratiõ. For it is the very honour of God himselfe: let them call it *latria*, or *dulia*, or by what name they will.

Our reasons.

Reason I. All true inuocation and praier made according to the wil of God, must haue a double foundation: a commaundement, and a promise. A commandement, to mooue vs to pray: and a promise, to assure vs that we shal be heard. For all & euery

uery prayer muſt bee made in Faith: and without a commaundement or promiſe there is no Faith. Vpon this vnfallible ground I conclude, that we may not pray to ſaints departed: for in the ſcripture ther is no word, either commanding vs to pray vnto them, or aſſuring vs that wee ſhall be heard when we pray. Nay we are commanded, onely to call vpon God: *him only ſhalt thou ſerue.* Math, 4 10. And *How ſhall we call vpon him in whome wee haue not beleeued?* Rom. 10. 14. And wee haue no promiſe to bee heard but for Chriſts ſake. Therefore praiers made to ſaints departed are vnlawfull. Anſwer is made, that inuocation of Saints, is warranted by miracles and reuelations which are anſwerable to commandements and promiſes. *Anſ.* But miracles and reuelations had an ende before this kinde of inuocation tooke anie place in the Church of God: and that was about three hundred yeeres after Chriſt. Again to iudge of any point of doctrine by miracles, is deceitfull; vnleſſe three things concur: the firſt is, doctrine of faith & pietie to be confirmed: the ſecõd is prayer vnto God, that ſomething may be done for the ratifying of the ſaid doctrine: the third is the manifeſt edification of the Church by the two former. Where any of theſe three are wanting, miracles may be ſuſpected: becauſe otherwhiles falſe prophets haue their myracles to trie men whether they will cleaue vnto God or no. Deut, 13 1, 3. Againe miracles are not done, or to be done for them that beleeue, but for infidels that beleeue not: as Paul ſaith, 1. Cor, 14. 22. *Tongues are a ſigne not to them that beleeue, but to vnbeleeuers.* And to this agree Chryſoſtome, Ambroſe, & Iſidore, who ſaith, *Behold a ſigne is not neceſſarie to beleeuers which haue already beleeued, but to infidels that they may be conuerted.* Laſtly, our faith is to be confirmed not by reuelations and apparitions of dead men, but by the writings of the Apoſtles & Prophets, Luk, 16, 29.

Reaſon. II. To pray vnto Saints departed, to bowe the knee vnto them while they are in Heauen, is to aſcribe that vnto them which is proper to God himſelfe: namely, to knowe the heart, with the inward deſires and motions thereof: and to know the ſpeeches and behauiours of all men in all places vpon earth at all times. The Papiſts anſwer, that Saints in Heauen ſee and heare all things vpon earth, not by themſelues (for that were to make them Gods) but in God, and in the glaſſe of the Trinitie, in which they ſee mens prayers reuealed vnto them. I anſwer firſt, that the Saints are ſtill made more then creatures; becauſe they are ſaid, to know the thoghts and all the doings of all men at all times, which no created power can well comprehend at once. Secondly I anſwer, that this glaſſe in which all thinges are ſaide to bee ſeene, is but a forgerie of mans braine: and I proouе it thus. The angels themſelues, who ſee further into God, then man can do, neuer knewe all things in God: which I confirme on this manner. In the temple vnder the lawe, vpon the arke were placed two Cherubins ſignifying the good angels of God: and they looked downward vpon the mercieſeate couering the arke, which was a figure of Chriſt; & their looking downward figured their deſire to ſee into the miſterie of Chriſts incarnation & our redemption by him: as Peter alluding, no doubt, to this type in the olde Teſtament ſaith, 1. Pet. 1. 12. *which things the angels deſire to behold*: and Paul ſaith, Eph. 3. 10. *The manifold wiſedome of God is reuealed by the Church vnto principalities and powers in heauenly places*, that is to the angels: but howe and by what meanes? *by the Church*; and that two wayes, firſt by the Church as by an example, in which the angels ſawe the endleſſe wiſedome & mercie of god in calling the Gentiles. Secondly by the Church, as it was founded and honoured by the preaching of the Apoſtles. For it ſeemes that the Apoſtolicall miniſterie in the newe teſtament reuealed things touching Chriſt, which the angels neuer knewe, before that time: thus Chryſoſtome vpon occaſion of this text of Paul ſaith, *that the angels learned ſome thing by the preaching of Iohn Baptiſt.* Againe Chriſt ſaith, that they know not *the houre of the laſt iudgement*, Math. 24. 23. much leſſe doe the Saints know all thinges in God. And hence it is that they are ſaid to be vnder the altar, where they crie: *How long Lorde holie and true! wilt thou not auenge our blood?* as beeing ignorant of the daye of their full deliuerance. And the Iewes in affliction confeſſe Abraham was ignorant of them and their eſtate. Iſa. 63. 19.

Prolog. in Ioh.

Reu. 9. 6.

Reaſon. III. Math. 4. 10. Chriſt refuſed ſo much as to bowe the knee to Sathan vpon this ground, becauſe *it was written thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerue.* Hence it was, that Peter would not ſuffer Cornelius ſo much as to kneele vnto him, though Corne-

lius intended not to honour him as God. Therefore neither Saint nor Angel is to be honoured so much as with the bowing of the knee: if it carrie but the least signification of diuine or religious honour.

Reason IV. The iudgement of the auncient Church. August. *We honour the Saints with charitie, and not by* seruitude: *neither doe we erect Churches to them.* And *Let it* not be religion *for vs to worship dead men.* And, *They are to bee honoured for imitation, and not to be adored for religion.* Epiphan. *Neither Tecla nor any Saint is to bee* adored, *for that auncient* errour *may not ouerrule vs, that wee shoulde leaue the liuing God, and adore things made by him.* Again, *Let Marie be in honour: let the Father, Sonne and the holy Ghost be adored: let* none adore Marie; *I meane neither woman nor man.* Againe, *Marie is beautifull, holy, and honoured, yet* not to adoration. VVhen Iulian obiected to the Christians that they worshipped their Martyrs as God, Cyrill graunts the memory and honour of them, but denies their adoration: and of inuocation, he makes no mention at all. Ambrose on Rom. 1. *Is any so* mad *that he will giue to the earle the honour of the King——? yet these men doe not thinke themselues guiltie, who giue the honour of Gods name to a creature, and leauing the Lord,* adore their fellow seruantes, *as though there were any thing more reserued for God.*

de vera relig. cap. 35. haereti. 79.

Obiections of Papists.

I. Gen. 48. 16. *Let the angel that kept me Blesse the children.* Here (say they) it is a praier made to angels. *Answ.* By the angel is meant Christ, who is called the angel of the couenant, Malac. 3. 1. and the angell that guided Israel in the wildernes, 1. Cor. 10. 9. compared with Exod. 23. 20.

Obiection. II. Exod. 23. 13. Moses praieth that God would respect his people, for Abrahams sake, and for Isaac and Israel his seruantes, which were not then liuing. *Answ.* Moses praieth God to be merciful to the people, not for the intercession of Abraham, Isaac, and Iacob, but for his couenants sake which hee had made with them, Psal. 125. 10. 11. Againe by popish doctrine the fathers departed knewe not the estate of men vpon earth, neither did they pray for them: because then they were not in heauen but in *Limbo Patrum.*

III. *Obiect.* One liuing man makes intercession to God for another: therefore much more doe the Saints in glorie, that are filled with loue pray to God for vs; & we pray to them no otherwise then wee desire liuing men to pray for vs. *Answ.* The reason is naught: for we haue a commandement, one liuing man to pray for another, and to desire others to pray for vs: but there is no warrant in the worde of God, for vs to desire the prayers of men departed. Secondly there is a great difference betweene these two: To requeste our friend either by worde of mouth or by letter to pray for vs: and by Inuocation to requeste them that are absent from vs and departed this life to pray for vs: for this is indeede a worship, in which is giuen vnto them a power to heare and helpe all that call vpon them, at what place or time soeuer, yea though they be not present in the place in which they are worshipped: and consequently the seeing of the heart, presence in all places, and infinit power to helpe all that praie vnto thē; which things agree to no creature but GOD alone. Thirdly when one liuing man requests an other to pray for him, he onely makes him his companion and fellow member in his praier made in the name of our mediatour Christ: but when men inuocate Saints in heauen, they being then absent, they make them more then fellow members, euen mediatours betweene Christ and them.

The XV. point. Of intercession of Saints.

Our consent.

Our consent with them I will set down in two conclusions. *Conclus.* I. The Saints departed pray vnto God, by giuing thāks vnto him for their owne redemption, and for the redemption of the whole Church of God vpon earth, Reuel. 5. 8. *The foure beasts and the foure and twentie elders fell downe before the Lambe,——9 and they sung a new song, Thou art worthie to take the booke, and to open the seales thereof because thou wast killed and hast redeemed vs to God ——13. And all the creatures which are in heauen——, heard I saying, Praise and honour and glorie and power bee vnto him that sitteth vpon the throne, and vnto the lamb for euermore.*

II. *Conclus.* The Saintes departed pray generally for the estate of the whol church. Reu. 6. 9. *And I saw vnder the altar, the soules of them that were killed for the worde of God——, and they cried, 10. How long Lord holy and true! doest thou not iudge and*

auenge

auenge our blood on them that dwell on the earth? whereby we see they desire a finall deliuerance of the Church, and a destruction of the enemies thereof; that they thē-selues with al the people of God might be aduanced to fulnesse of glory in bodie and soule: yea the dumbe creatures, Rom. 8. 23. are said to *grone and sigh, waiting for the adoption, euen the redemptiō of our bodies*: much more then doe the Saints in heauen desire the same. And thus farre we consent.

The dissent or difference.

They hold and teach, that the Saints in heauen, as the Virgin Marie, Peter, Paul, &c do make intercession to God for particular men, according to their seuerall wants: and that hauing receiued particular mens praiers, they present them vnto god. But this doctrine we flatly renounce vpon these grounds and reasons.

I. Isa. 63. 16. *The Church saith to God, doubtlesse thou art our Father, though* Abraham be ignorant of vs, *and Israell* know vs not. Now if Abraham knewe not his posteritie, neither Marie, nor Peter, nor any other of the Saints departed know vs and our estate: and consequently they cannot make any particular intercession for vs. If they say that Abraham and Iacob were then in *Limbo*, which they will haue to bee a part of hel: what ioy could Lazarus haue in Abrahams bosome? Luk. 16 25. and with what comfort could Iacob say on his death bed: *O Lord I haue waited for thy saluation?* Gen. 46. 18.

II. Reason. 2. King. 22. 20. Huldah. the Prophetesse telleth Iosias, *he must be gathered to his fathers, and put in his graue in peace, that his eyes may not see all the euill which God would bring vpon this place.* Therefore the Saints departed see not the state of the Church on earth, much lesse dooe they know the thoughts and prayers of men. This conclusion Augustine confirmeth at large.

III. Reason. Noe creature, Saint, or Angel can bee a mediatour for vs to God, sauing Christ alone, who is indeede the onely Aduocate of his Church. For in a true and sufficient Mediatour there must be three properties. First of all, the word of God must reueale and propound him vnto the Church, that we may in conscience be assured that praying to him & to God in his name, we shal be heard. Now there is no Scripture that mentioneth either saints or Angels as Mediatours in our behalfe, saue Christ alone. Secondly, a mediatour must bee perfectly iust so as no sinne bee found in him at all, 1. Ioh. 2. 1. *If any man sinne, we haue an aduocate with the father, Iesus Christ the righteous.* Nowe the Saints in heauen, howsoeuer they be fully sanctified by Christ, yet in themselues they were cōceiued and borne in sinne: and therefore must needes eternally stand beefore God by the mediation and merit of another. Thirdly a mediatour must bee a propitiatour, that is, bring something to God, that may appease & satisfie the wrath & iustice of God for our sinne: therefore Iohn. addeth, *and he is a* propitiation *for our sinnes.* But neither Saint nor Angel can satisfie for the least of our sinnes: Christ onely is the propitiation for them all. The virgin Marie and the rest of the Saintes being sinners, could not satisfie so much as for thē-selues.

IV. Rea. The iudgement of the Church. Augustine, *All Christian men commended each other in their praiers to God.* And *who* praies for all, *and for whome* none praies, *he is that our and true mediatour.* And, *This saith thy Sauiour, thou hast* no whither *to goe but to me, thou hast no waie to goe but by me.* Chrysostome, *Thou hast* no neede of Patrons *to God, or much discourse that thou shouldest sooth others: but though thou bee alone and want a Patron, and by thy selfe pray vnto God, thou shalt obtaine thy desire.* And on the saying of Iohn, *If any sinne, &c. Thy prayers haue no effect vnlesse they bee such as* the Lord commends *vnto thy father.* And Augustine on the same place hath these words, *He being such a man said not, ye haue an Aduocate, but if any sinne we haue: hee said not ye haue, neither said he,* ye haue me.

Lib. 3. cōtr. parmen. c. 3.

Tract. in Iohn. 21.

De perfecta Euang.

Obiections of Papists.

I. Reue. 5. 8. 9. *The foure and twentie elders fall downe before the Lambe, hauing euery one harpes and golden vyals full of odours, which are the praiers of the Saints.* Hence the Papists gather, that the Saints in heauen receiue the praiers of men on earth, and offer them vnto the father. *Ans.* There by praiers of the Saints, are meant their owne praiers, in which they sing praises to God and to the Lambe, as the verses following plainely declare. And these praiers are also presented vnto God onely from the hand of the Angel, which is Christ himselfe.

chap. 8. 4.

II. *Obiect.* Luke. 16. 27. Dives in hell praieth for his brethren vpon earth, much more doe the Saints in heauen pray for vs.

Ans.

Anſ. Out of a parable nothing can be gathered, but that which is agreeable to the intent and ſcope thereof: for by the ſame reaſon it may as well be gathered that the ſoule of Dives beeing in hel had a tongue. Againe, if it were true which they gather, we may gather alſo that the wicked in hell haue compaſſion and loue to their brethren on earth, and a zeale to Gods glory: all which are falſe.

III. *Obiect.* The angels in heauen know euery mans eſtate: they knowe when any ſinner repenteth and reioyce thereat: and pray for particular men: therefore the Saints in heauen doe the like, for they are equall to the good angels, Luke. 20. 36.

Anſ. The place in Luke is to bee vnderſtood of the eſtate of holy men at the daie of the laſt iudgement: as appeares, Math. 22. 30. where it is ſaid, that the ſeruants of God *in the reſurrection* are as the angels in heauen. Secondly they are like the angels not in office and miniſtery, by which they are miniſtring ſpirits for the good of men: but they are like them in glorie.

Secondlie, we diſſent from the Papiſts: becauſe they are not cõtent to ſay that the Saints departed pray for vs in particular: but they adde further, that they make interceſſion for vs by there merits in heauen. Newe Ieſuits denie this; but let them heare Lumbard, *I thinke* (ſaith he, ſpeaking of one that is but of meane goodneſſe) *that he as it were paſſing by the fire ſhall bee ſaued by the* merits *and interceſſions of the heauenly Church: which doe alwaies make interceſſion for the faithfull by requeſt and merit, till Chriſt ſhall be compleate in his members.* And the Romane Catechiſme ſaith as much. *Saints are ſo much the more to be worſhipped and called vpõ, becauſe they make prayer daily for the ſaluation of men: and God for their merit and fauour beſtowes many benefits vpon vs.* We denie not, that men vppon earth haue helpe and benefit by the faith and pietie which the Saints departed ſhewed, whẽ they were in this life. For God ſhews mercie on them that keepe his commandements to a thouſand generations. And Auguſtine ſaith it was good for the Iewes, that they were loued of Moſes, whome God loued. but wee vtterly denie that wee are helped by merits of Saints either liuing or departed. For Saints in glorie haue receiued the full rewarde of all their merits; if they could merit: and therefore there is nothing further that they can merit.

Lib. 4. diſt 45. p. 6.

on the ſecõd Command.

q. 140. ſuper Exod.

The 16. point of Implicite or infolded faith.

Our Conſent.

Wee hold that there is a a kind of implicite, or vnexpreſſed faith: yea that the faith of euery man in ſome part of his life, as in the time of his firſt conuerſion, and in the time of ſome grieuous temptation or diſtreſſe, is implicite or infolded. The Samaritans are ſaid to beleeue, Ioh. 4. 14. becauſe they tooke Chriſt for the Meſſias and thereupon were content to learne and obey the glad tidings of ſaluation. And in the ſame place, v. 51. the Ruler with his family is ſaid to beleeue, who did no more but generally acknoweledge that Chriſt was the Meſſias, and yeelded himſelfe to beleeue and obey his holy doctrine; being mooued thereunto by a miracle wrought vpon his young ſonne. And Rahab, Heb. 11. 13. is ſaide to beleeue, yea ſhe is commended for faith euen at the time when ſhee receiued the ſpies. Now in the word of God we cannot find, that ſhee had any more but a confuſed, generall, or infolded faith, whereby ſhe beleeued that the God of the Hebrues was the true God, and his word to bee obeyed. And this faith (as it ſeemes) was wrought in her by the report and relation of the miracles done in the land of Egypt, whereby ſhee was mooued to ioyne her ſelfe vnto the people of God, and to beleeue as they did. By theſe examples then it is manifeſt, that in the very ſeruants of God, there is and may be for a time an implicite faith. For the better vnderſtanding of this point, it is to be conſidered that faith may bee infolded two waies firſt in reſpect of knoweledge of things to be beleeued: ſecondly in reſpect of the apprehenſion of the obiect of faith namely Chriſt and his benefits. Now faith is infolded in reſpect of knowledge, when as ſundrie things that are neceſſarie to ſaluation are not as yet diſtinctly knowne. Though Chriſt commended the faith of his Diſciples, for ſuch a faith, againſt which the gates of hell ſhould not preuaile; yet was it vnexpreſſed or wrapped vp in regard of ſundrie points of religion: for firſt of all, Peter that made confeſſion of Chriſt in the name of the reſt, was at that time ignorant of the particular means whereby his redemption ſhoulde bee wrought. For after this, he went about to diſſwade his maſter from the ſuffering of death at Ieruſalem, whereupon Chriſt ſharpe-

ſharpely rebuked him, ſaying, *Come behind mee Satban, thou art an offence vnto me.* Againe, they were all ignorant of Chriſts reſurrection, till certaine women, who firſt ſawe him after hee was riſen againe, had told them: and they by experience in the perſon of Chriſt had learned the trueth. Thirdly, they were ignorant of the aſcenſion: for they dreamed of an earthly kingdome at the very time when hee was about to aſcend: ſaying, *Wilt thou at this time reſtore the kingdome of Iſrael?* Act. 1.6. And after Chriſts aſcenſion, Peter knewe nothing of the breaking downe of the partition wall betweene the Iewes and Gentiles, till God had better ſchooled him in a viſion, Act. 10.14. And no doubt, we haue ordinarie examples of this Implicite faith in ſundrie perſons among vs. For ſome there be, which are dull and hard both for vnderſtanding and memorie, and therevpon make no ſuch proceedings in knowledge as many others doe: & yet for good affection and conſcience in their doings, ſo farre as they know, they come not ſhort of any; hauing withall a continuall care to increaſe in knowlegde, and to walke in obedience according to that which they knowe. And ſuch perſons, though they bee ignorant in many thinges, yet haue they a meaning of true fayth: and that which is wanting in knowledge, is ſupplied in affection: and in ſome reſpects they are to bee preferred before many that haue the glib tongue, and the braine ſwimming with knowledge. To this purpoſe Melancthon ſaide well, *We muſt acknowledge the great mercie of God, who puts a difference betweene ſinnes of ignorance, and ſuch as are done wittingly; and forgiues manifold ignorances to them, that knowe but the foundation and bee teachable; as may bee ſeene by the Apoſtles, in whome there was much want of vnderſtanding before the reſurrection of Chriſt. But as hath bin ſaid, he requires that we be teachable, and he will not haue vs to bee hardened in our ſluggiſhneſſe and dulneſſe. As it is ſaid* Pſal. 1. *bee meditateth in his lawe day and night.*

Epitom. phil. moral de grad. delict.

The ſecond kind of implicite faith is in regard of Apprehenſion; when as a man cannot ſay diſtinctly and certainely, I *beleeue the pardon of my ſinnes*, but I *doo vnfainedly deſire to beleeue the pardon of them all and I deſire to repent.* This caſe befalls many of Gods children, when they are touched in conſcience for their ſinnes. But where men are diſpleaſed with themſelues for their offences, and doe withall conſtantly from the heart deſire to beleeue, and to be reconciled to God, there is faith and many other graces of God infolded: as in the little and tender budde, is infolded the leafe, the bloſſome, and the fruite. For though a deſire to repent and to beleeue be not faith and repentance in nature, yet in Gods acceptation it is, God accepting the will for the deede. Iſa. 42.3. Chriſt will not quench the ſmoaking flaxe, which as yet by reaſon of weakeneſſe giues neither light nor heate. Chriſt ſaith, Mat. 5.6. *Bleſſed are they that* hunger and thirſt *after righteouſnes, for they ſhall be ſatisfied*: where by perſons hungring and thirſting are meant all ſuch, as feele with griefe their owne want of righteouſneſſe, and withall deſire to be iuſtified and ſanctified. Rom. 8.26. God heares and regards the verie grones and ſighs of his ſeruantes: yea, though they be vnſpeakeable by reaſō they are oftentimes little, weake, and confuſed: yet God hath reſpect vnto them, becauſe they are the worke of his own ſpirit. Thus then wee ſee that in a touched heart deſiring to beleeue, there is an infolded fayth. And this is the faith which manie of the true ſeruants of God haue: and our ſaluation ſtandes not ſo much in our apprehending of Chriſt, as in Chriſts comprehending of vs: and therefore Paul ſaith, Phil. 3.12. *he followeth*, namely after perfection, *if that he might comprehend that, for whoſe ſake hee is comprehended of Chriſt.* Now if any ſhall ſay, that without a liuely faith in Chriſt none can be ſaued: I anſwer, that God accepts the deſire to beleeue for liue liefaith, in the time of temptation, & in the time of our firſt conuerſion, as I haue ſaid. Put caſe, a man that neuer yet repented falls into ſome grieuous ſickeneſſe, and then beginnes to be touched in conſcience for his ſinnes, and to bee truely humbled: herevpon hee is exhorted to beleeue his owne reconciliation with God in Chriſt, and the pardon of his owne ſinnes. And as he is exhorted, ſo he endeauoureth according to the meaſure of grace receiued, to beleeue, yet after much ſtriuing he cannot reſolue himſelfe, that he doth diſtinctlie & certenly beleeue the pardon of his owne ſinnes: onely this he can ſay, that he doeth heartilie deſire to beleeue: this he wiſheth aboue all thinges in the world: and hee eſteemes all thinges as dongue for Chriſt: and thus he dies. I demand now, what ſhal we ſay of him? ſurely, we may ſay nothing, but that he died the child of God, & is vn-

doubtedly saued. For howsoeuer it were an happie thing if mē could come to that fulnesse of faith which was in Abraham, & many seruants of God: yet certen it is, that God in sundrie cases accepts of this desire to beleeue, for true faith indeed. And look as it is in nature, so is it in grace: in nature some dye when they are children, some in olde age, and some in full strength, and yet all dye men: so againe, some dye babes in Christ, some of more perfect faith: and yet the weakest hauing the seedes of grace, is the child of God; and faith in his infancie is faith. All this while, it must be remembred, I say not, there is a true faith without all apprehension, but without a distinct apprehension for some space of time: for this verie desire by faith to apprehende Christ and his merits, is a kind of apprehension. And thus we see the kinds of implicite or infolded faith.

This doctrine is to be learned for two causes: first of all it serues to rectifie the consciences of weake ones, that they be not deceiued touching their estate. For if we thinke that no faith can saue, but a full perswasion, such as the faith of Abraham was, many truly bearing the Name of Christ must bee put out of the role of the children of God: Wee are therefore to know that there is a growth in grace, as in nature: and there be differēces & degrees of true faith, and the least of them al is this infolded faith. This in effect is the doctrine of M. Caluin: that, when wee beginne by faith to know somewhat, and haue a desire to learn more, this may be tearmed an vnexpressed faith. Secondly this point of doctrine serues to rectifie and in part to expound sundry Catechismes in that they seeme to propound faith vnto men at so high a reach, as fewe can attaine vnto it defining it to be a certaine and ful perswasion of Gods loue and fauour in Christ; whereas, though euery faith be for his nature a certaine perswasion, yet onely the strong faith is the full perswasion. Therefore faith is not onely in generall tearmes to be defined, but also the degrees & measures thereofare to bee expounded, that weake ones to their comfort may be trulie informed of their estate. And though we teach there is a kinde of implicite faith, which is the beginning of true and liuely faith: yet none must hereupon take an occasion to content themselues therewith, but labour to increase and goe one from faith to faith: and so indeed will euery one do that hath any beginnings of true faith, be they neuer so litle. And hewhich thinks he hath a desire to beleeue, and contents himself therewith; hath indeed no true desire to beleeue.

Instit. lib. 3. c. 5.

The difference.

The pillars of the Romish Church laie downe this ground: that faith in his owne nature, is not a knowledge of things to be beleeued; but a reuerent assent vnto them whether they be knowne or vnknowne. Hereupon they build: that if a man knowe some necessarie points of religion, as the doctrine of the Godhead, of the Trinitie, of Christs incarnation, & of our redemption, &c. it is needlesse to knowe the rest by a particular or distinct knowlede, and it sufficeth to giue his cōsent to the church and to beleeue as the Pastours beleeue. Behold a ruinous building vpon a rotten foundation: for faith containes a knowe-ledge of things to be beleeued, & knowledge is of the nature of faith: and nothing is beleeued that is not knowne. Isa. 53. 11. *The knowledge of my righteous seruant, shall iustifie many* And Ioh. 17. 2. *This is eternall life, to knowe the eternall God, and whome thou hast sent* Iesus Christ, In these places, by knowledge is meant fayth grounded vpon knowledge, whereby we knowe and are assured that Christ and his benefits belong vnto vs. Secondly this kind of assent is the mother of ignorance. For when men shall be taught, that for sundry points of religion they may beleeue as the church beleeues: [a] that the studie of the Scriptures is not to be required of them: yea that to their good they may bee barred the reading of them, so be it they knowe some principall thinges contained in the articles of faith; that [b] common beleeuers are not bound expressely to beleeue all the articles of the Apostles creede: [c] that it sufficeth them to beleeue the articles by an implicite fayth: by beleeuing as the Church beleeueth fewe or none will haue care to profit in knowledge. And yet Gods commandement is that wee should growe in knowledge, and that his worde should dwell plenteously in vs, Col 3. 16. Againe the Papists say, that the deuotion of the ignorant, is often service better accepted then that which is done vpon knowledge. *Such* (say they) *as pray in latin, pray with as great consolation of spirit, with as little tedious nes, with as great deuotiō & affection, & oftentimes more then the other, and alwaies more thē any schismaticke or heretick*

[a] Melch. 3. c. 27. conclus. 15.

[b] Pont. Durand.

[c] Bann. 2. q. art. 3. ascribes this opinion to Gul. Parisien. & to Alexander. Rhem. Testam. 1. Cor. 14.

in

in his owne language. To conclude, they teach that some articles of faith are beleeued generally of the whole Church onely by a simple or implicite faith, which afterward by the authoritie of a generall counsel are propounded to be beleeued of the Church by expresse faith. Rossensis against Luther giues an example of this, when he confesseth that Purgatorie was little knowne at the first, but was made knowne partly by Scripture, and partly by reuelation in processe of time. This implicite faith touching articles of religion we reiect; holding that all things concerning faith and manners necessarie to saluation, are plainely expressed in Scripture, and accordingly to be beleeued.

Mol. tract. 5. c. 30. conclus. 12

Cõtrasser Lu. art. 8.

The 17. point. Of Purgatorie.

Our Consent.

Wee hold a Christian Purgatorie, according as the word of god hath set down the same vnto vs. And first of all by this Purgatorie wee vnderstand the afflictions of Gods children here on earth. Ier. 3. The people afflicted say, *thou hast sent a fire into our bones*. Psal. 65. 12. *We haue gone through water and fire*. Mal. 3. 3. The children of Leui must be *purified in a purging fire* of affliction. 1. Pet. 1. 7. Afflictions are called *the fire triall*, whereby men are cleansed from their corruptions, as golde from the droste by the fire. Secondly the blood of Christ is a purgatorie of our sinnes. 1. Iohn. 1. 7. *Christs blood* purgeth *vs from all our sinnes*. Heb. 9. 14. *It* purgeth *our consciences* from dead workes. And Christ baptizeth with the holy Ghost *and with fire*: because our inward washing is by the blood of Christ: and the holy Ghost is as fire to consume and abolish the inward corruption of nature. To this effect sayth Origen, *Without doubt, wee shall feele the vnquenchable fire, vnlesse wee shall now intreat the Lord to send downe* from heauen a purgatorie fire *vnto vs whereby worldly desires may bee vtterly consumed in our mindes*, August. *Suppose the* mercy *of God is* thy purgatorie.

n Leuit. l. 9 pud. Cy l. e. Act. celic. cap 1.

The difference or dissent.

Wee differ from the Papists touching purgatorie in two things. And first of all, for the place. They hold it to bee a part of hell into which an entrance is made onely after this life: wee for our parts denie it, as hauing no warrant in the word of god: which mentioneth onely two places for men after this life, heauen and hell, with the two-fold condition thereof, ioy and torment, Luke. 16. 25. 26. Iohn. 5. 36. Apoc. 22. 14. 15. and 21. 7. 8. Matth. 8. 11. Nay we finde the contrarie. Reu. 14. 13. they that die in the Lord are said *to rest from their labours*: which cannot be true, if any of them goe to purgatorie. And to cut off all cauils: it is further sayde *their workes*, that is, the reward of their workes, *follow them*, euen at the heeles, as an Acoluth or seruant doth his master. Augustine saith well, *After this life there remaines no cõpunction or* satisfactiõ. And, *Here is all remission of sinne: here be temptations: that moone vs to sinne: lastly here is the euil from which we desire to bee deliuered: but there is none of all these*. And, *We are not here without sinne, but we shal* goe hence without sinne. Cyril saith, *They which are once dead can adde nothing to the things which they haue done, but shal* remaine as they were left *and waite for the time of the last iudgement*. Chrysostom. *After the end of this life there be* no occasions *of merits*.

Hom. 50. ad Pop. Antioch. Enchir. cap 110. de verb Apost. serm 31. lib. 3. in Es. ad Pop. Antioch. ho. 28.

Secondly, wee differ from them touching the meanes of Purgation. They say, that men are purged by suffering paine in Purgatorie, whereby they satisfie for their veniall sinnes, & for the temporall punishment of their mortall sinnes. We teach the contrarie, holding that nothing can free vs from the least punishment of the smallest sinne, but the sufferings of Christ, and purge vs frõ the least taint of corruption, saue the blood of Christ. Indeede they say, that our sufferings in themselues considered, doe not purge and satisfie, but as they are made meritorious by the sufferings of Christ: but to this I oppose one text of Scripture, Hebr. 1. 3. where it is saide, that *Christ hath purged our sinnes by himselfe*; where the last clause cuts the throate of all humane satisfaction and merits; and it giueth vs to vnderstand, that whatsoeuer thing purgeth vs from our sinnes, is not to bee found in vs but in Christ alone: otherwise it shoulde haue bin sayde, that Christ purgeth the sinnes of men by themselues, as well as by himselfe: & he would merit by his death, that we should become our owne Sauiours in part.

To this place I may well referre prayer for the dead: of which I will propound two conclusions affirmatiue, and one negatiue. *Conclus.* I. Wee hold that Christian

charity is to extēd it ſelfe to the very dead: & it muſt ſhew it ſelfe in their honeſt buriall, in the preſeruatiō of their good names, in the helpe and releefe of their poſteritie, as time and occaſion ſhal be offered. Ruth 1.8. Ioh.19.23.

II. *Concluſ.* Wee pray further in general manner for the faithful departed, that god would haſten their ioyfull reſurrection, & the faithfull accompliſhment of their happineſſe, both for the bodie and the ſoule: & thus muſt we aske in ſaying *Thy kingdome come*, that is, not only thy kingdome of grace, but alſo the kingdome of glorie in heauen. Thus fatre we come: but neater the gates of Babylō we dare not approch.

III. *Concluſ.* To praie for particular men departed, & to pray for their deliuerance out of purgatorie, wee thinke it vnlawfull: becauſe wee haue neither promiſe nor commandement ſo to doe.

The eighteenth point. Of the Supremacie in cauſes Eccleſiaſticall.

Our conſent.

Touching the point of Supremacie Eccleſiaſticall, I will ſet down how neere we may come to the Romane Church, in two concluſions. *Concluſ.* I. For the founding of the Primitiue Church, the miniſterie of the word was diſtinguiſhed by degrees not only of order but alſo of power, & Peter was called to the higheſt degree. Eph. 4.11. Chriſt *aſcended vppe on high and gaue gifts vntomen*, for the good of his Church: *as ſome to bee Apoſtles, ſome Prophets, ſome Euangeliſts, ſome Paſtours and Doctours.* Now howſoeuer one Apoſtle, bee not aboue another, or one Euangeliſt aboue an other, or one Paſtour aboue an other: yet an Apoſtle was aboue an Euangeliſt: and an Euangeliſt aboue all Paſtours and teachers. And Peter was by calling an Apoſtle, and therefore aboue all Euangeliſts & Paſtours; hauing the higheſt roome in the miniſtery of the newe teſtament both for order and authoritie.

Concluſ. II. Among the twelue Apoſtles Peter had a threefold priuiledge or prerogatiue. I. The prerogatiue of authoritie II. Of primacie. III. Of principalitie. For the firſt, by the priuiledge of authoritie, I meane a preheminence in regard of eſtimation, whereby hee was had in reuerence aboue the reſt of the twelue Apoſtles, for Cephas with Iames and Iohn *are called Pillers*, and *ſeemed to bee geate.* Gal.2.6.9. Againe hee had the preheminence of primacie, becauſe he was the firſt named, as the foreman of the queſt. Matth 10.2. *The names of the twelue Apoſtles are theſe, the* firſt *is Simon, called Peter.* Thirdly he had the preheminence of principalitie among the twelue, becauſe in regard of the meaſure of grace, hee excelled the reſt: for when Chriſt asked his diſciples whome they ſaide he was; Peter as beeing of greateſt abilitie & zeale, anſwered for them all. Math.16.16. I vſe this clauſe, *among the twelue*, becauſe Paul excelled Peter euerie waie, in learning, zeale, vnderſtāding as far as Peter excelled the reſt. and thus neere we come to popiſh ſupremacy.

The difference.

The Church of Rome giues to Peter a ſupremacie vnder Chriſt aboue all cauſes and perſons: that is, full power, to gouerne and order the Catholike Church vpon the whole earth both for doctrine and regiment. This ſupremacie ſtandes (as they teach) in a power, or iudgement, to determine of the true ſence of all places of Scripture: to determine all cauſes of faith: to aſſemble generall councels: to ratifie the decrees of the ſaide councels: to excōmunicate any man vpon earth, that liues within the Church, euē princes & nations: properly to abſolue and forgiue ſinnes: to decide cauſes brought to him by appeale from all the parts of the earth: laſtlie to make lawes that ſhall bind the conſcience. This fulnes of power with one conſent is aſcribed to Peter, & the Biſhops of Rome that follow him in a ſuppoſed ſucceſſion. Nowe we holde on the contrary, that neither Peter nor any Biſhop of Rome hath anie ſupremacie ouer the Catholike Church: but that all ſupremacie vnder Chriſt is pertaining to kinges and princes within their dominions. And that this our doctrine is good, & theirs falſe & forged, I will make it manifeſt by ſundrie reaſons. I. Chriſt muſt be conſidered of vs as a king two waies. Firſt as he is God: and ſo is hee an abſolute king ouer all things in heauen and earth, with the father and the holie Ghoſt by the right of creation. Seconolie he is a king as hee is a redeemer of mankind: and by the right of redemption he is a ſoueraigne king ouer the whole Church, and that in ſpeciall manner. Nowe as Chriſt is God with the father & the holie ghoſt, hee hath his deputies on earth to gouerne the world: as namelie kinges and

princes

princes, who are therefore in Scriptures called *Gods*. But as Chriſt is Mediatour, and conſequently a King ouer his redeemed ones, he hath neither fellow, nor deputie. No fellowe: for then he ſhould be an imperfect mediatour. No deputie: for no creature is capable of this office to doe in the roome & ſtead of Chriſt that which he himſelfe dooth: becauſe euery work of the Mediatour is a compound worke, ariſing of the effects of two natures concurring in one and the ſame action, namely the Godhead & the manhood: and therefore to the effecting of the ſaid work there is required an infinite power, which farre exceeds the ſtrēgth of anie created nature. Againe, Heb, 7, 24. Chriſt is ſaid to haue a Prieſt-hood which cannot paſſe from his perſon to anie other: whence it followes, that neither his kingly nor his prophetical office can paſſe from him to anie creature, eyther in whole or in part: becauſe the three offices of mediation in this regarde be equall. Nay, it is a needleſſe thing for Chriſt to haue a deputie, to put in execution any part of his Mediatourſhip: conſidering a deputie onely ſerueth to ſupply the abſence of the principall. whereas Chriſt is alwayes preſent with his Church by his Word and Spirit: for where two or three be gathered together in his name, he is in the middeſt among them. It may be ſaid that the Miniſters in the worke of the miniſtery are deputies of Chriſt: I anſwer, that they are no deputies, but actiue inſtruments. For in the preaching of the Word there be two actions: the firſt is the vttering or propounding of it to the eare: the ſecond is, the inward operation of the holy Ghoſt in the heart: which indeed is the principall and belongs to Chriſt alone: the action of ſpeaking in the miniſter beeing onely inſtrumentall. Thus likewiſe the Church of God in cutting off any member by excommunication, is no more but an inſtrument performing a miniſterie in the name of Chriſt, and that is to teſtifie & pronounce whome Chriſt himſelfe hath cutt off from the kingdome of Heauen: whome he alſo wil haue for this cauſe, to be ſeuered from the companie of his own people til he repent. And ſo it is in all eccleſiaſticall actions. Chriſt hath no deputy, but onely inſtruments: the whole entire actiō beeing perſonall in reſpect of Chriſt. This one concluſion ouerthrowes not only the Popes ſupremacie, but alſo many other points of poperie.

Reaſon. II. All the Apoſtles in regard of power and authoritie were equall: for the commiſſion Apoſtolicall both for right & execution was giuen equally to them all, as the verie wordes import. Matth. 28. 19. *Goe teach all nations baptizing them, &c.* & the promiſe, *I will giue to thee the keyes of the kingdome of heauen*, is not Priuate to Peter, but is made in his perſon to the reſt, according as his confeſſion was in the name of the reſt. Thus ſaith Theophylact, *They haue the power of committing & binding that receiue the gift of a Biſhoppe as Peter.* And Ambr. ſaith, *What is ſaid to Peter is ſaid to the Apoſtles.* Therefore Peter had no ſupremacie ouer the reſt of the Apoſtles in reſpect of right to the cōmiſſion: which they ſay belongeth to him onely, and the execution thereof to the reſt. But let all be graunted, that Peter was in commiſſion aboue the reſt, for the time of his life: yet hence may not any ſuperioritie bee gathered for the Biſhops of Rome: becauſe the authoritie of the Apoſtles was perſonall, and conſequently ceaſed with them, without being conueiued to any other: becauſe the Lord did not vouchſafe the like honour to any after them. For firſt of all, it was the priuiledge of the Apoſtles to be called immediately, and to ſee the Lorde Ieſus. Secondly, they had power to giue the gift of the holy Ghoſt by the impoſition of hands. Thirdly, they had ſuch a meaſure of the aſſiſtance of the ſpirit, that in their publike ſermons, and in writing of the worde, they could not erre: and theſe writings were all denied to thoſe that followed after thē. And that their authority ceaſed in their perſons, it ſtands with reaſon alſo becauſe it was giuen in ſo ample a manner for the founding of the Church of the new teſtament: which beeing once founded, it was needfull onely, that there ſhould bee paſtours and teachers for the building of it vppe vnto the ende of the world.

in Marke. 16

in Pſalm. 38

Reaſon. III. When the ſonnes of Zebedeus ſued vnto Chriſt for the greateſt roomes of honour in his kingdome (deeming he ſhould be an earthly king) Chriſt anſwers them againe, *Yee knowe that the Lords of the Gentiles haue dominion, and they that are great, exerciſe authoritie ouer them: but it ſhall not be ſo with you.* Bernard applieth theſe verie words to Pope Eugenius on this manner. *It is plaine*, ſaith he, *that here dominion is forbidden the Apoſtles. Goe to then: dare if you wil, to take vpon you ruling*

De conſider ad. Euge. l. 3

and Apostleship, or in your Apostleship rule or dominion: if will haue both alike, you shal loose both. Otherwise you must not thinke your selfe exempted from the number of them, of whome the Lord complaineth thus: they haue raigned but not of me: they haue beene, but I haue not knowne them.

Reason. IV. Eph. 4. Mention is made of gifts which Christ gaue to his Church after his ascension, whereby some were Apostles, some Prophets, some Euangelists, some pastours and teachers. Now if there had beene an office in which men as deputies of Christ shoulde haue gouerned the whole church to the end of the world, the calling might here haue beene named fitly with a gift therto pertaining: & Paul (no doubt) would not here haue concealed it, where he mentioneth callings of lesser importance.

Reason. V. The Popes supremacie was iudged by sentences of scripture, and condemned long before it was manifest in the world: the spirit of prophesie foreseeing & foretelling the state of things to come. 2. Thess. 2. 3. 4. *The man of sinne* (which is that Antichrist) *shall exalt himselfe aboue all that is called God. &c.* Nowe this whole chapter with all the circumstances thereof, most fitly agrees to the Sea of Rome & the Head thereof: and the thing which then staied the reuealing of the man of sin, v. 6. is of most expounded to bee the Romane Emperour. I will alleadge one testimonie in the roome of many. Chrysostom saith on this place, *As long as the Empire shall be had in awe, no man shall straightly submit himselfe to Antichrist: but after that the Empire shall be dissolued, Antichrist shall inuade the state of the Empire standing void, & shall labour to pull vnto himselfe the Empire both of man and God* And this wee finde now in experience to be true: for the Sea of Rome neuer flourished, till the Empire decaied, & the seate thereof was remooued from the citie of Rome. Againe, Reu. 13. mention is made of two beasts, one cõming out of the sea, whome the Papists confesse to bee the heathenish Romane Emperour: the second comming out of the earth; which doeth all that the first beast could doe before him: and this fitly agreeth to the Popes of Rome, who dooe and haue done all thinges that the Emperour did or could doe, and that in his verie sight.

Reason. VI. The iudgement of the ancient Church. Cyprian saith, *Doubtlesse the same were the rest of the Apostles that Peter was: indued with equall fellowship both of honour and of power: but a beginning is made of vnitie that the Church may appeare to bee one.* Gregorie saith, *If one bee called vniuersall Bishop, the vniuersall church goeth to decaie.* And chap. 144. *I say boldly, that whosoeuer calleth or desireth to call himselfe vniuersall priest, in his pride is a* forerunner of Antichrist. And, *behold, in the preface of the Epistle which yee directed vnto me you caused to be set a* proud title, *calling mee vniuersall Pope.* Bernard. *Consider that thou art not a Lord of Bishops, but one of them. Churches are* maimed, *in that the Romane Bishoppe draweth all power to himselfe.* Againe, Gregorie himselfe beeing Pope saith to the Emperour, I *which* am subiect to your cõmandement ——; *haue euerie way discharged that which was due, in that I haue performed mine* allegiance to the Emperour, *and haue not concealed what I thought on GODS behalfe.* And Pope Leo the fourth after Gregorie 200. yeares, acknowledged the Emperour Lotharius for *his soueraigne prince,* and professed obedience without gainsaying to his imperiall commaundements.

De simplicit. Trinit.

In registro l. 6. cap. 38

Lib. 7. c 30. ad Eugen. 3.

C. de capitulis, dist. 10

To conclude, whereas they say, that there is a double head of the Church, one imperiall, which is Christ alone, the other ministeriall, which is the Pope, gouerning the whole Church vnder Christ; I answer this distinction robbeth Christ of his honour, because in setting vp their ministeriall head, they are faine to borrowe of Christ thinges proper vnto him, as the priuiledge to forgiue sinnes (a) properlie, and the power to gouerne the whole earth by making of laws, that shall as truely bind conscience as the lawes of God, &c.

(a) Allen booke of priesthood

The nineteenth point. Of the efficacie of the Sacraments.

Our consent.

Conclus. I. Wee teach and beleeue that the sacramentes are signes to represent Christ with his benefits vnto vs.

Conclus. II. Wee teach further, that the Sacraments are indeed instruments where-

by

by God offereth and giueth the foreſaid benefits vnto vs. Thus farre wee conſent with the Romane Church.

The difference.

The difference betweene vs ſtandes in ſundrie points. Firſt of all, the beſt learned among them teach, that Sacraments are *phyſicall inſtruments*, that is, true & proper inſtrumentall cauſes, hauing force and efficacie in them to produce and giue grace. They vſe to expreſſe their meaning by theſe compariſons: When the ſcriuener takes the pen into his hand and writes, the action of writing comes from the penne, mooued by the hand of the writer: and in cutting of wood or ſtone, the diuiſion comes from the ſawe, mooued by the hand of the workman: euen ſo the grace (ſay they) that is giuen by God, is conferred by the ſacrament it ſelfe. Now we for our parts hold, that ſacramẽts are not phyſicall, but meere voluntarie inſtrumentes. Voluntarie, becauſe it is the will and appointment of God, to vſe them as certaine outward meanes of grace. Inſtrumentes; becauſe when wee vſe them aright according to the inſtitution; God then anſwerably conferres grace from himſelfe. In this reſpect onely take we them for inſtruments and no otherwiſe.

The ſecond difference is this. They teach that the very action of the miniſter diſpenſing the ſacrament as it is a *worke done*, giues grace immediately, if the party be prepared: as the very waſhing or ſprinkling of water in baptiſme, and the giuing of bread in the Lords ſupper: euen as the orderly mooving of the pen vpon the paper by the hand of the writer cauſeth writing. We hold the contrarie: namely, that no action in the diſpenſation of a Sacrament conferreth grace as it is a worke done, that is, by the efficacie and force of the very ſacramental action it ſelfe, though ordained of GOD: but for two other waies. Firſt by the ſignification therof. For God teſtifies vnto vs his will and good pleaſure partly by the word of promiſe, & partly by the ſacrament: the ſignes repreſenting to the eyes that which the worde doth to the eares: beeing alſo types and certaine images of the verie ſame thinges, that are promiſed in the worde and no other. Yea the elements are not general and confuſed, but particular ſignes to the ſeuerall communicants, and by the vertue of the Inſtitution: for when the faithful receiue the ſignes from God by the hands of the Miniſter, it is as much as if God himſelfe with his owne mouth ſhould ſpeake vnto them ſeuerally, and by name promiſe to them remiſſion of ſinnes. And things ſayd to men particularly, doe more affect, and more take away doubting, then if they were generally ſpoken to an whole companie. Therefore ſignes of grace are as it were an applying and binding of the promiſe of ſaluation to euery particular beleeuer: and by this meanes, the oftner they are receiued, the more they helpe our infirmitie, and confirme our aſſurance of mercie.

Againe the ſacrament conferres grace, in that the ſignes thereof confirmes faith as a pledge, by reaſon it hath a promiſe annexed to it. For when God commands vs to receiue the ſignes in faith, and withall promiſeth to the receiuers to giue the thing ſignified, he binds himſelf, as it were in bond vnto vs, to ſtand to his own word; euen as men binde themſelues in obligations, putting to their hands and ſeales, ſo as they cannot goe backe. And when the ſignes are thus vſed as pledges, & that oftẽ they greatly increaſe the grace of God; as a token ſent from one friend to another, renewes and confirmes the perſwaſion of loue.

Theſe are the two principall wayes whereby the ſacraments are ſaide to conferre grace, namely in reſpect of their ſignification, and as they are pledges of Gods fauour vnto vs. And the very point here to be conſidered is, in what order and manner they confirme. And the maner is this: The ſignes and viſible elements affect the ſenſes outward and inward: the ſenſes conuey their obiect to the mind: the mind directed by the holy Ghoſt reaſoneth on this manner, out of the promiſe annexed to the ſacramẽt: He that vſeth the elements aright, ſhall receiue grace thereby: but I vſe the elements aright in faith and repentance, ſaith the mind of the beleeuer: therfore ſhall I receiue from God increaſe of grace. Thus thẽ, faith is confirmed not by the worke done, but by a kind of reaſoning cauſed in the minde, the argument or proofe whereof is borrowed from the elements beeing ſignes and pledges of Gods mercy.

The third difference. The Papiſts teach that in the Sacrament by the worke done, the very grace of iuſtification is conferred. We ſay no: becauſe a man of yeares muſt firſt beleeue and be iuſtified, before he can bee

be a meete partaker of any ſacramẽt. And the grace that is conferred, is onely the increaſe of our faith, hope, ſanctification, &c.

Our reaſons.

Reaſon. I. The word preached and the ſacraments differ in the manner of giuing Chriſt and his benefits vnto vs: becauſe in the word the ſpirit of God teacheth vs by a voice conueied to the minde by the bodilie eares: but in the ſacraments annexed to the worde, by certaine ſenſible and bodilie ſignes viewed by the eye. (*a*) Sacraments are nothing but viſible wordes and promiſes. Otherwiſe for the giuing it ſelfe they differ not. Chriſt himſelfe ſaith, that in the verie worde, *is eaten his owne fleſh, which hee was to giue for the life of the world*: and what can be ſaide more of the Lords ſupper? Auguſtine ſaith, that *beleeuers are partakers of the bodie and blood of Chriſt in baptiſme*: and Hierome to Edibia, *that in baptiſme wee eate and drinke the bodie and blood of Chriſt*. If thus much may be ſaid of baptiſme, why may it not alſo be ſaide of the word preached? Againe, Hierome vpon Eccleſiaſtes ſaith, *It is profitable to be filled with the bodie of Chriſt and drinke his blood, not onely in miſterie but in knowlede of holy Scripture*. Now vpon this it follows, that ſeeing the worke done in the word preached confers not grace, neither doth the worke done in the ſacrament conferre any grace.

a Aug. l 19. contra, Fauſt cap. 16.

Serm. ad, infant. ad, altar de. Sacr.

cap. 3.

Reaſon II. Matth. 3. 11. I *baptize you with water to repentance: but hee that commeth after me is ſtronger then I,——hee ſhall baptize you with the holy Ghoſt and with fire.* Hence it is manifeſt, that grace in the ſacrament proceedes not from any action in the ſacrament: for Iohn, though he doe not diſioyne himſelfe and his action from Chriſt, and the action of his ſpirit, yet doth he diſtinguiſh them plainely in number, perſons, and effect. To this purpoſe Paul, who had ſaid of the Galatians, that he trauelled of them and begat them by the Goſpel, ſaith of himſelf that *he is not any thing*, not onely as he was a man, but as he was a faithfull Apoſtle: thereby excluding the whole Euangelicall miniſterie whereof the Sacrament is a part, from the leaſt part of diuine operation, or efficacie in conferring of grace.

1. Cor. 7. 3.

Reaſon III. The bleſſed Angels, nay the verie fleſh of the ſonne of God hath not any quickning vertue from it ſelfe; but all this efficacie or vertue is in and from the godhead of the ſonne: who by meanes of the fleſh apprehended by faith, deriueth heauenly and ſpirituall life from himſelfe to the members. Now if there bee no efficacie in the fleſh of Chriſt, but by reaſon of the hypoſtaticall vnion: how ſhall bodilie actions about bodilie elements conferre grace immediately?

Reaſon IV. Paul, Rom. 4. ſtands much vpon this, to prooue that iuſtification by faith is not conferred by the ſacraments. And from the circumſtance of time he gathereth that Abraham was firſt iuſtified, and then afterward receiued circumciſion, the ſigne and ſeale of his righteouſneſſe. Now wee know that the generall condition of all ſacramentes is one and the ſame, and that baptiſme ſucceeded circumciſion. And what can be more plaine then the example of Cornelius, Act. 10? who before Peter came vnto him, had the commendation of the feare of God, and was indued with the ſpirit of prayer: and afterward when Peter by preaching opened more fully the way of the Lord, hee and the reſt receiued the holy Ghoſt. And after all this they were baptiſed. Now if they receiued the holie Ghoſt before baptiſme, then they receiued remiſſion of ſinnes, and were iuſtified before baptiſme.

V Reaſon. The iudgement of the ancient Church. Baſil, I*f there be any grace in the water, it is not from the nature of the water, but from* the preſence of the ſpirit. Hierome ſaith, *Man giues water, but God giues the holy Ghoſt*. Auguſtine ſaith, *Water toucheth the bodie, and waſheth the heart*: but he ſhewes his meaning elſwhere. *There is one water* (ſaith he) *of the ſacrament, another of the ſpirit: the water of the Sacrament is viſible, the water of the ſpirit inuiſible. That waſheth the bodie* and ſignifieth *what is done in the ſoule; By this the ſoule is purged and healed.*

Lib de Spir. ſan. cap. 15 in Eſa. 14, Tract. 6, in epiſt Ioh

Obiect. Remiſſion of ſinnes, regeneration, & ſaluation is aſcribed to the ſacrament of baptiſme, Act. 22. 21. Eph. 5. Gal: 3. 27. Tit. 2. *Anſ.* Saluation and remiſſion of ſinnes is aſcribed to baptiſme and the Lords ſupper, as to the word; which is the power of God to ſaluation to all that beleeue: and that, as they are inſtruments of the holy Ghoſt to ſignifie, ſeale, and exhibite to the beleeuing minde the foreſaid benefits: but indeede the proper inſtrument whereby ſaluation is apprehended is faith, and ſacraments are but proppes of faith furthering ſaluation two waies: firſt,

becauſe

becauſe by their ſignification they helpe to nouriſh and preſerue faith: ſecondly becauſe they ſeale grace and ſaluation to vs: yea God giues grace and ſaluation when we vſe them well: ſo be it wee beleeue the word of promiſe made to the ſacrament, whereof alſo they are ſeales. And thus we keepe the middle way, neither giuing too much, nor too little to the ſacraments.

The XX. point. Of ſauing faith: or, the way to life.

Our conſent.

Concluſ. I. They teach it to bee the propertie of faith, to beleeue the whole word of God, and eſpecially the redemption of mankind by Chriſt.

Concluſ. II. They auouch that they beleeue and looke to be ſaued by Chriſt and by *Chriſt alone*, and by the *meere mercie* of God in Chriſt.

Concluſ. III. Thirdly the moſt learned among them hold and confeſſe, that the obedience of Chriſt is imputed vnto them for the ſatisfaction of the lawe, & for their reconciliation with God.

Concluſ. IV. They auouch that they put their whole truſt & confidence in Chriſt, and the meere mercie of God, for their ſaluation.

Concluſ. V. laſtly they holde that euerie man muſt applie the promiſe of life euerlaſting by Chriſt vnto himſelfe: and this they graunt we are bound to doe. And in theſe fiue pointes do they and we agree, at leaſt in ſhew of wordes.

By the auouching of the fiue concluſions, papiſts may eaſily eſcape the handes of many magiſtrates. And vnleſſe the myſterie of popiſh doctrine be well knowne, any common man may eaſily be deceiued, and take ſuch for good proteſtants that are but popiſh prieſts. To this ende therefore, that we may the better diſcerne their guile, I wil ſhewe wherein they faile in each of their cõcluſions, & wherin they differ from vs.

The difference.

Touching the firſt concluſion, they beleeue indeede all the written worde of God, and more then all: for they alſo beleeue the bookes Apocryphal, which antiquitie for manie hundred yeares hath excluded from the canon: yea they beleeue vnwritten traditions receiued (as they ſay) from councills, the writings of the Fathers, and the determinations of the Church: making them alſo of equal credit with the written word of God, giuen by inſpiration of the ſpirit. Now wee for our parts deſpiſe not the Apocrypha, as namely the bookes of the Machabees, Eccleſiaſticus, & the reſt, but wee reuerence them in all conuenient manner, preferring them before any other bookes of men, in that they haue beene approoued by an vniuerſall conſent of the Church: yet we thinke them not meete to bee receiued into the Canon of holy ſcripture, and therefore not to be beleeued, but as they are conſenting with the written word. And for this our doing, we haue direction from Athanaſius, Origen, Hierome, and the Councell of Laodicea. As for the vnwritten Traditions, they come not within the compaſſe of our faith, neither can they: becauſe they come vnto vs by the hands of men, that may deceiue & be deceiued. And wee hold and beleeue, that the right Canon of the bookes of the old and newe Teſtament, containes in it ſufficient direction for the Church of God to life euerlaſting, both for faith and manners. Here then is the point of differẽce, that they make the obiect of faith larger thẽ it ſhold be, or cã be: & we keep our ſelues to the written word; beleeuing nothing to ſaluation out of it.

In the ſecond concluſion, touching ſaluation by Chriſt alone, there is a manifeſt deceit: becauſe they craftily include and couch their owne workes vnder the name of Chriſt. For (ſay they) workes done by men regenerate, are not there owne, but Chriſts in them; & as they are the workes of Chriſt; they ſaue, and no otherwiſe. But we for our parts looke to bee ſaued onelie by ſuch workes as Chriſt himſelfe did in his owne perſon: and not by any worke at all done by him in vs. For all workes done, are in the matter of iuſtification and ſaluation, oppoſed to the grace of Chriſt: Rom. 11. 6. *Election is of grace, not of workes: if it be of workes, it is no more of grace.* Againe whereas they teach that wee are ſaued by the workes of Chriſt, which he worketh in vs, & maketh vs to worke; it is flat againſt the word. For Paul ſaith, *We are not ſaued by ſuch workes as God hath ordained that men regenerate ſhould walke in* Eph. 2. 10. And he ſaith further, *that he counted* all thinges euen after his converſion *loſſe vnto him, that hee might be found in Chriſt, not hauing his owne righteouſneſſe which is of the lawe.* Philip. 3. 8. Againe, Heb. 1. 3. *Chriſt waſhed away our ſinnes by himſelfe*: which laſt

last words exclude the merit of all workes done by Christ within man. Thus indeed the papists ouerturn all that which in word they seeme to hold touching their iustification and saluation. We confesse with thē that good workes in vs are the workes of Christ: yet are they not Christs alone, but ours also, in that they proceed from Christ by the minde and wil of man: as water from the fountaine by the channell. And looke as the channell defiled, defiles the water, that is without defilement in the fountain; euen so the mind and will of man defiled by the remnants of sinn, defile the works, which as they come from Christ, are vndefiled. Hence it is that the workes of grace, which we do by Christ, or Christ in vs, are defectiue: and must be seuered from Christ in the act of iustification, or saluation.

The third conclusion is touching the imputation of Christs obedience; which some of the most learned among them acknowledge, and the difference betweene vs stands on this manner. They hold that Christs obediēce is imputed only to make satisfaction for sinne, and not to iustifie vs before God. We hold & beleeue that the obedience of Christ is imputed to vs euen for our righteousnesse before God. Paul saith, 1. Cor, 1, 30. *Christ is made vnto vs of God, wisdome*, righteousnes, sanctification, *and redemption*. Hence I reason thus. If Christ bee both our sanctification, and our righteousnes; then he is not onely vnto vs inherent righteousnesse, but also righteousnes imputed. But he is not onely our sanctification (which the Papists themselues expound of inherent or habituall righteousnesse) but also our righteousnes: for thus by Paul are they distinguished. Therefore hee is vnto vs both inherent and imputed righteousnesse. And verie reason teacheth vs thus much. For in the ende of the World at the barre of Gods iudgement, we must bring some kinde of righteousnes for our iustificatiō, that may stand in the rigour of the lawe according to which we are to be iudged. But our inherent righteousnes is imperfect and stained with manifold defects, and shal bee as long as we liue in this world, as experience tels vs: and consequently it is not sutable to the iustice of the lawe: and if wee goe out of our selues we shal finde noe righteousnes seruing for our turnes eyther in mē or Angels, that may or can procure our absolution before God and acceptation to life euerlasting. Wee must therefore haue recourse to the person of Christ, and his obedience imputed vnto vs must serue not onely to bee a satisfaction to God for al our sinnes, but also for our perfect iustification, in that GOD is content to accept of it for our righteousnes, as if it were inherent in vs or performed by vs.

Touching the fourth conclusion, they holde it the safest and surest course to put their trust and confidence in the mercie of God alone for their saluation: yet they condescend, that men may also [a] put their confidence in the merit of their owne workes, and in the merits also of other men, so it be in sobriety. But this doctrine quite marres the conclusion: because by teaching that men are to put confidēce in the creature, they ouerturne all confidence in the Creatour. For in the verie first commandement wee are taught to make choice of the true god for our god, which thing we do when we giue to God our harts: and we giue our hearts to God, when we put our whole cōfidence in him for the saluation of our soules. Now then to put confidence in men, or in workes, is to make them our Gods. The true and auncient forme of making confession was on this manner: *I beleeue in God the father, in Iesus Christ, and in the holy Ghost*, without mention making of any confidence in workes or creatures: the auncient Church neuer knew any such confession or confidence. Cyprian saith, *Hee beleeueth not in God, who putteth not affiance concerning his saluation in God alone*. And indeed the Papists themselues when death comes, forsake the confidence of their merits, and fly to the meere mercie of God in Christ. And for a confirmatiō of this I alleadge the testimonie of one Vlinbergius of Colen, who writeth thus. There was a booke founde in the vestry of a certaine parish of Colen, written in the dutch tongue in the yeare of our Lord 1475. which the priests vsed in visiting of the sicke. And in it these questions be found. (a) *Doest thou beleeue that thou canst not bee saued but by the death of Christ?* *The sicke person answered, Yea, Then it is said vnto him, Go too then, whole breath remaines in thee, put thy confidence in this* death alone: *haue affiance in nothing else: commit thy selfe wholly to this death: with it alone couer thy selfe: dine thy selfe in euery part into this death: in euery part pearse thy selfe with it: infold thy selfe in this death. And if the Lord will iudge thee, say: Lorde, I put the*

[a] Bellar. l. 5. c. 7. de iustific.

De dupli. ci Martyr.

[a] Lib. de causis cur Euang. p. 430.

[a] Supposed to be questions of Anselme.

the death of our Lord Iesus Christ betweene me and thy iudgement, and by no other meanes I *contend with thee. And if hee shall say vnto thee, that thou art a sinner, saie: Lord, the death of my Lord Iesus Christ, I put betweene thee and my sinnes. If hee shall say vnto thee, that thou hast deserued damnation, say: Lord, I oppose the death of our Lord Iesus Christ betweene thee and my euill merits, and* I offer his merit for the merit which I should haue, and haue not. *If hee shall say, that he is angrie with thee, say: Lord, I oppose the death of our Lord Iesus Christ betweene me and thine anger.* Here wee see, what Papists dooe and haue done in the time of death. And that which they hold and practise, whē they are dying; they should hold & practise euery day while they are liuing.

In the last conclusion they teach, that we must not onely beleeue in generall but also applie vnto our selues, the promises of life euerlasting. But they differ from vs in the verie manner of applying. They teach that the promise is to be applied, not by faith assuring vs of our owne saluation: but onely by hope, in likelihood coniecturall. Wee hold that we are bound in dutie to apply the promise of life by fayth without making doubt thereof, and by hope to continue the certentie after the apprehension made by faith. VVe doe not teach that all and euery man liuing within the precincts of the church, professing the name of Christ, is certen of his saluation, and that by faith: but that hee ought so to be, and must indeauour to attaine thereto. And here is a great point in the misterie of iniquitie to be considered: for by this vncertен application of the promise of saluation, and this wauering hope, they ouerturne halfe the doctrine of the Gospell. For it inioynes two things: first to beleeue the promises thereof to be true in themselues: secondly to beleeue, and by faith to applie them vnto our selues. And this latter part, without which the former is void of comfort, is quite ouerturned. The reasons which they alleadge against our doctrine, I haue answeared before: now therfore I let them passe.

To conclude, though in coloured tearmes they seeme to agree with vs in doctrine concerning faith; yet indeede they denie and abolish the substance thereof, namely, the particular and certen application of Christ crucified and his benefits, vnto our selues. Againe they faile, in that they cut off the principall dutie and office of true sauing faith, which is to apprehend and to apply the blessing promised.

The 21. point. Of Repentance.

Our consent.

Conclus. I. That, repentance is the conuersion of a sinner. There is a twofold conuersion, passiue, and actiue: passiue, is an action of God whereby he conuerteth man beeing as yet vnconuerted. Actiue is an action whereby man beeing once turned of God, turnes himselfe: & of this latter must this conclusion bee vnderstood. For the first conuersion, considering it is a worke of God turning vs vnto himselfe, is not the repentance whereof the Scripture speaketh so oft, but it is called by the name of regeneration: and repentance, whereby we beeing first turned of God doe turne our selues and do good works, is the fruit thereof.

Conclus. II. That, repentance stands specially for practise, in contrition of hart, confession of mouth, and satisfaction in worke or deede. Touching contrition there be two kindes thereof: Legal, and Euangelical. Legal contrition is nothing but a remorse of conscience for sinne in regard of the wrath and iudgement of God, and it is no grace of God at all; nor any part, or cause of repentance: but onely an occasion thereof, and that by the mercie of God: for of it selfe, it is the sting of the law and the very entrance into the pit of hell. Euangelical contrition is, when a repentant sinner is grieued for his sinnes, not so much for feare of hell, or any other punishment; as because hee hath offended and displeased so good and mercifull a GOD. This cōtrition is caused by the ministerie of the Gospel, and in the practise of repentance it is alwaies necessarie, and goes before as the beginning thereof. Secondly we hold, and maintaine that confession is to bee made, and that in sundrie respects; first to God, both publikely in the congregation, and also priuately in our secret and priuate prayers. Secondly to the Church, when any person hath openly offended the congregation by any crime, and is therefore excommunicate. Thirdly to our priuate neighbour, when we haue vpon any occasion offended and wronged him. Math. 5. 23. *If thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee, go first and be reconci-*

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led to him: now reconciliation presupposeth confession. Lastly in all true repentance, wee hold and acknowledge there must be satisfaction made; first to GOD, and that is when we intreat him in our supplications to accept the death and passion of Christ, as a full, perfect, and sufficient satisfaction for all our sinnes. Secondly it is to be made vnto the Church, after excommunication for publike offences; and it standes in duties of humiliation that fitly serue to testifie the truth of our repētance. Thirdly satisfaction is to bee made to our neighbour: because if hee be wronged, he must haue recompence and restitution made, Luk, 19, 8. and there repētance may iustly be suspected, where no satisfaction is made if it lie in our power.

Conclus. III. That, in repentance wee are to bring outward fruits worthy amēdment of life: for repentance it selfe is in the heart, and therefore must be testified in all manner of good workes: whereof the principall is, to indeauour day by day, by Gods grace to leaue and renounce all and euery sinne, and in all thinges to doe the will of God. And here let it bee remembred that we are not patrons of licentiousnesse and enemies of good workes. For though wee exclude them from the act of our iustification and saluation: yet wee maintaine a profitable and necessarie vse of them in the life of euery Christian man. This vse is threefold, in respect of God, of man, of our selues. Workes are to be done in respect of God, that his commandements may be obeied, 1, Ioh, 5, 12. that his wil may be done, 1, Thes. 4, 3. that we may shew our selues to be obedient children to God our Father, 1, Pet. 1, 14. that we may shew our selues thankful for our redemption by Christ, Tit, 2, 14. that we might not grieue the spirit of God, Eph, 4. 30. but walke according to the same, Gal, 5, 22. that God by our good workes may bee glorified, Mat. 5, 16. that we may be good followers of God, Eph, 5, 1 Againe, works are to be done in regard of men: that our neighbour may bee helped in worldly things, Luk 6, 38 that hee may be won by our example to godlines, 1. Pet, 3, 14. that wee may preuent in our selues the giuing of any offence, 1, Cor, 10, 32 that by doing good, we may stoppe the mouthes of our aduersaries. Thirdly and lastly, they haue vse in respect of our selues: that we may shew our selues to be new creatures, 2, Cor, 5, 17. that we may walk as the children of light, Eph. 5. 8. that wee may haue some assurance of our faith & of our saluation, 2. Pet. 1. 8. 10. that wee maye discerne dead and counterfait faith, from true faith, Iam. 2. 17. that faith and the giftes of God may be exercised and continued vnto the ende, 2. Tim. 1. 6. that the punishments of sinne both temporall and eternall may bee preuented, Psal. 89. 32. that the rewarde may bee obtained, which God freely in mercie hath promised to men for their good works. Gal. 6. 9.

The difference.

VVee dissent not from the Church of Rome in the doctrine of repentance it selfe, but in the damnable abuses thereof; which are of two sorts, generall and speciall. Generall are those which concerne repentance wholly considered; and they are these. The first is, that they place the beginning of repentance partly in thēselues, and partly in the holy Ghost, or, in the power of their naturall freewill beeing helped by the holy Ghost: whereas Paul indeede ascribes this worke, wholly vnto God, 2. Tim. 2. 15. *Prooouing if God at any time shall giue them repentance.* And men that are not weake but dead in trespasses & sinnes, cānot doe any thing that may further the cōuersion, though they be helped neuer so much: no more then dead men in their graues, can rise from thence. The second abuse is, that they take penance, or rather repentance for that publike discipline and order of correction that was vsed against notorious offenders in the open congregation. For the Scripture settes downe but one repentance, and that common to all men without exception: and to be practised in euery part of our liues for the necessarie mortification of sinne: whereas open Ecclesiasticall correction pertained not to all and euerie man within the compasse of the Church, but to them alone that gaue any open offence. The third abuse is, that they make repentance to be not onely a vertue, but also a sacrament: whereas for the space of a thousand yeares after Christ, and vpward, it was not reckoned among the sacraments: yea it seemes that Lumbard was one of the first that called it a sacrament: and the schoolmen after him disputed of the matter and forme of this sacrament; not able anie of them certenlie to define, what should be the outward element. The fourth abuse is touching the effect and efficacie of repentance: for they make it a meritorious cause of

of remission of sinnes, and of life everlasting, flat against the worde of GOD. Paul saith notably, Rom. 4. 24. *Wee are iustified freelie by his grace through the redemption which is in Christ Iesus, whom God hath set to be a reconciliation by faith in his blood.* In these words these formes of speach, *redemption in Christ, reconciliation in his blood, by faith freely by grace*, must be obserued and considered: for they shew plainely that no part of satisfaction or redemption is wrought in vs, or by vs; but put of vs onely in the person of Christ. And therefore wee esteeme of repentance not onely as a fruit of faith and the effect, or efficacie of it, to obtaine remission of our sinnes, and our reconciliation before God. It will be said that remission of sinnes and life everlasting, are promised to repentance. *Ans.* It is not to the worke of repentance, but to the person which repenteth and that not for his owne merits or worke of repentance, but for the merits of Christ, which he applieth to himselfe by faith. And thus are wee to vnderstand the promises of the Gospel, in which workes are mentioned, presupposing alwaies in them the reconciliation of the person with God, to whome the promise is made. Thus we see wherefore we dissent from the Romane Church touching the doctrine of repentance.

Special abuses doe conterne Contrition, Confession, and Satisfaction. The first abuse concerning contrition is, that they teach it must bee sufficient and perfect. They vse now to helpe the matter by a distinction: saying, that the sorrow in contrition must be in the highest degree in respect of (*a*) value and estimation. Yet the opinion of (*b*) Adrian was otherwise, that in true repentance a man should bee grieued according to all his indeauour. And the Romane Catechisme saith as much, that *the sorrow conceiued of our sinnes must bee so great, that* none can bee conceiued to be greater: *that we must be contrite in the same manner we loue God, and that is with all our heart and strength, in a most* vehement sorrow: *and that the hatred of sinn must bee not onelie the greatest, but also* most vehement *and perfect, so as it may exclude all sloth and slacknes.* Indeed afterward it followes, that true contrition may be effectuall though it be imperfect: but how can this stand, if they will not only commend but also prescribe and auouch, that contrition must be most perfect and vehement? We therefore onely teach, that GOD requires not so much the measure, as the truth of anie grace: and that it is a degree of vnfained contrition to be grieued, because we cannot be grieued for our sinnes as we should. The second abuse is, that they ascribe to their contrition the merit of congruitie. But this cannot stand with the all-sufficient merit of Christ. And an ancient counsel sayth, *God requires into the first of all the faith and loue of himselfe*, no merits going before, *that we may faithfully require the sacrament of baptisme, and after baptisme doe that thing that pleaseth him.* And wee for our parts hold, that God requires contrition at our hands, not to merit remission of sinnes; but that wee may acknowledge our owne vnworthines and be humbled in the sight of God, and distrust all our owne merits: and further, that we may make the more account of the benefits of Christ, whereby wee are receiued into the fauour of God: lastly, that we might more carefully auoid all sinnes in time to come, whereby so many paines and terrours of conscience are procured. And we acknowledge no contrition at all to be meritorious, saue that of Christ: whereby he was broken for our iniquities. The third abuse is, that they make imperfect contrition or attrition arising of the feare of hell, to be good and profitable: and to it they apply the saying of the Prophet, *The feare of God is the beginning of wisdome.* But seruile feare of it selfe is the fruit of the law, which is the ministerie of death and condemnation: and consequently is in the way to eternall destruction, if God leaue men to themselues: and if it turne to the good of anie, it is only by accident; because God in mercie makes it to be an occasion going before, of grace to bee giuen: otherwise remorse of conscience for sinne is no beginning of repentance, or the restrainement of anie sinne: but rather is and that properly the beginning of vnspeakeable horrours of conscience, and euerlasting death, vnlesse God shewe mercie. And yet this feare of punishment, if it be tempered and delaied with other graces and gifts of God in holy men, it is not vnprofitable; in whome there is not onely a sorrowe for punishment, but also and that much more for the offence. And such a kind of feare, or sorrow is commanded. Malac. 1, 6. *If I bee a father, where is my feare? If I be a Lord, where is my feare?* And Chrysostom sayth, *that the feare of hell in the heart of a iust man, is a strong man armed against the sinnes & rob-*

(*a*) Appretiatiue non intensiue. bq 1. de pœnit. art. 2. & quodlib 1. art. 3 cap. de Sacr. pœnit

bers to driue them from the house. And Ambrose saith, *that Martyrs in the time of their sufferings, confirmed themselues against the cruelties of persecuters by setting the feare of hell before their eyes.*

Abuses touching Confession are these. The first is, that they vse a forme of confession of their sinnes vnto God, vttered in an vnknowne language; beeing therefore foolish and ridiculous, withall requiring the aide and intercession of dead men and such as bee absent: whereas, there is but one Mediatour betweene God and man the man Iesus Christ. The second is, that they in practise make confession of their sinnes not onely to God but to the Saintes departed: in that they make praier to them in which they aske their intercession for the pardon of their sinnes: and this is, not onely to match them with God in seeing and knowing the heart, but also to giue a part of his diuine worship vnto them. The third and principall abuse is, that they haue corrupted Canonicall confession by turning it into priuate auricular confession: binding all men in conscience by a law made, to confesse al their mortall sinnes, with all circumstances that change the kinde of the sinne (as farre as possibly they can remember) once euerie yeare at the least, and that to a priest, vnlesse it bee in the case of extreame necessitie. But in the word of God there is no warrant for this confession, nor in the writings of Orthodox antiquitie for the space of many hundred yeares after Christ, as one of their owne side anoucheth. And the commandement of the holie Ghost, *Confesse one to another, and praie one for another*, Iames. 5. 17. bindes as well the priest to make confession vnto vs, as any of vs to the priest. And whereas it is said, Matth. 3. that *many were baptized confessing their sinnes*: and Act. 19. 18. *many that beleeued came and confessed and shewed their workes*, the confession was voluntarie & not constrained: it was also generall and not particular of all and euerie sinne, with the necessarie circumstances thereof. And in this libertie of confession the Church remained 1200. yeares till the Council of Lateran; in which the lawe of auricular confession was first inacted: beeing a notable inuention seruing to discouer the secrets of men, and to inrich that couetous and ambitious See, with the reuenewes of the world. It was not knowne to Augustine when he said, *What haue I to doe with men that they should heare my confessions, as though they should heale my diseases?* nor to Chrysostome, when he saith, *I doe not compel thee to confesse thy sinnes to others.* And, *If thou be ashamed to confesse them to any man, because thou hast sinned, say them daily in thine owne minde. I doe not bid thee confesse them to thy fellow seruant, that he should mocke thee: confesse them to God that cureth them.*

Beatus Rhenanus on Tertul. lib de pœnit.

Confes. L. 10. c. 3.

De Dei nat. hom. tom. 5.

hom. 2. in Psal. 50.

The abuse of Satisfaction is, that they haue turned canonicall satisfaction, which was made to the congregation by open offendours, into a satisfaction of the iustice of God for the temporall punishment of their sinnes. Behold here a most horrible prophanation of the whole Gospel, and especially of the satisfaction of Christ, which of it selfe without anie supplie is sufficient euery way for the remission both of fault and punishment. But of this point I haue spoken before.

Hitherto I haue handled and prooued by induction of sundrie particulars, that we are to make a seperation from the present Church of Rome, in respect of the foundation and substance of true religion. Many more things might be added to this very purpose, but here I conclude this first point: adding onely this one caueat, that we make seperation from the Romane religion without hatred of the persons that are maintainers of it. Nay we ioyne in affection more with them, then they with vs a Deut. 13. 5 They die with vs not for their religion (although they deserue it) but for the treasons which they intend and enterprise: we are readie to doe the duties of loue vnto them inioyned vs in the word: wee reuerence the good gifts in many of them: we pray for them; wishing their repentance and eternall saluation.

Now I meane to proceede, and to touch briefly other pointes of doctrine contained in this portion of Scripture, which I haue nowe in hand. In the second place therefore out of this commandement, *Goe out of her my people*, I gather that the true Church of God is and hath beene in the present Romane Church, as corne in the heape of chaffe. Though Poperie raigned and ouerspread the face of the earth for many hundred yeares; yet in the middest thereof, God reserued a people vnto himselfe, that truly worshipped him: and to this effect the holie Ghost saith, that the Dragon, which is the deuill, caused the

woman,

woman, that is, the Church to flie into the wilderneſſe, where he ſo ſought to deſtroy her but could not, *and ſhee ſtill retaines a remnant of her ſeede which kept the commandements of God, and haue the teſtimony of Ieſus Chriſt.* Nowe this which I ſpeake of the Church of Rome, cannot be ſaide in like manner of the cõgregations of Turks and other infidels, that the hidden Church of GOD is preſerued among them; becauſe there is no meanes of ſaluation at all: whereas the Church of Rome hath the Scriptures, though in a ſtrange language; and baptiſme, for the outwarde forme: which helpes God in all ages preſerued, that his elect might bee gathered out of the middeſt of Babylon. This ſerues to ſtoppe the mouthes of Papiſts, which demaund of vs, where our Church was foureſcore yeares agoe, before the dayes of Luther: whereby they would inſinuate to the world, that our Church and religion is greene or newe: but they are anſwered out of this verie text that our Church hath euer beene ſince the dayes of the Apoſtles, and that in the verie middeſt of the papacy. It hath been alwaies a Church, and did not firſt begin to bee in Luthers time: but onely then began to ſhewe it ſelfe, as hauing beene hid by an vniuerſall Apoſtaſie, for many hundred yeares together. Againe we haue here occaſion to conſider the dealing of God with his own Church and people. Hee will not haue them for externall ſocietie to bee mixed with their enemies, and that for ſpeciall purpoſe: namelie to exerciſe the humilitie and patience of his few ſeruants. Whē Elias ſaw idoletrie ſpread ouer all Iſraell, hee went apart into the wilderneſſe, and in griefe deſired to die. And Dauid cried out: *Woe is me that I am conſtrained to dwell in Meſheck, and to haue my habitation in the tents of Kedar*, Pſ. 120. 5. And iuſt Lot muſt haue his righteous ſoule vexed with ſeeing and hearing the abominations of Sodom.

Rev. 12, 17

Thirdly by this commandement wee are taught what opinion to carrie of the preſent Church of Rome. It is often demanded, whether it bee a Church or no; and the anſwer may hence bee formed on this manner. If by this Church be vnderſtood a ſtate or regiment of the people, whereof the Pope is head, and the members are all ſuch as doe ackowledge him to bee their head, and dooe beleeue the doctrine eſtabliſhed in the councill of Trent; we take it to bee no Church of God, Becauſe Babylon, which I haue prooued to bee the Church of Rome, is here oppoſed to the Church or people of GOD: and becauſe wee are commanded to come out of it: whereas wee maye not wholly forſake any people till they forſake Chriſt. Some will happilie ſay, the Church of Rome hath the Scriptures & the Sacramentes of baptiſme. I anſwer firſt of all, they haue indede the bookes of holy Scripture among them: but by the reſt of their doctrine they ouerthrow the true ſence thereof in the foundation, as I haue prooued before. And though they haue the outwarde forme of baptiſme, yet they ouerturne the inwarde baptiſme, which is the ſubſtance of al, ſtanding in the iuſtification and ſanctification of a ſinner. Again, I anſwer, that they haue the word & baptiſme; not for themſelues, but for the true Church of God among them: like as the lanterne holdeth the candle, not for it ſelfe but for others. Secondly, it may bee and is alleadged, that if the Pope bee Antichriſt, hee then ſittes in the temple, that is, the Church of GOD, and by this meanes the Romane Church ſhall be the true church. *Anſw.* He ſittes in the temple of God, but marke further howe: *as God*, that is; not as a member but as a manifeſt vſurper: like as the theefe ſittes in the true mans houſe. For the popiſh church and Gods church are mingled like chaffe and corne in one heape: and the Church of Rome maye bee ſayde to bee in the Church of God, and the Church of God in the Church of Rome, as we ſay the wheat is among the chaffe, and the chaffe in the wheat. Againe hee is ſaide to ſitte in the Temple of GOD; becauſe the Romane Church, though falſly, takes vnto it ſelfe the title of the true Catholike church. Some goe about to delay and qualifie the matter, by comparing this church to a man lying ſicke full of ſoares, hauing alſo his throat cut, yet ſo as bodie and ſoule are ioyned together, and life is remaining ſtill. But all things well conſidered, it is rather like a dead carkaſſe, and is voide of all ſpirituall life; as the popiſh errours in the foundation doe manifeſt. Indeede a knowne harlot may afterward remaine a wife and be ſo tearmed; yet after the bill of diuorcement is giuen, ſhee ceaſeth to be a wife, though ſhe can ſhew her mariage ring: now the church hath receiued the bill of her diuorcement in the written Word, namely, 2 Theſſ. 2. & Reu.

2 Theſſ. 2, 4

13.11.12.&c.

Furthermore in this commandement we may see a liuely portraiture of the state of all mankind. Here we see two sortes of men: some are pertaining to Babylon, a people rūning on to their destructiō: some againe are a people of God seuered from Babylon, and reserued to life euerlasting. If any aske the cause of this distinction; I answer, it is the very will of God vouchsafing mercie to some and forsaking others by withdrawing his mercy from them, for the better declaration of his iustice. Thus saith the Lord, Rom. 11.4. I haue reserued *seuen thousand that neuer bowed the knee to Baal*: and the Prophet Esai saith, *Vnles the Lord had reserued a remnant, we had beene as Sodome and Gomorrha*, By this distinction we are taught aboue all thinges to seeke to be of the number of Gods people, and to labour for assurance of this in our owne consciences. For if al should be saued, lesse care would suffice: but this mercie is not common to all: and therefore the more to be thought vpon.

Lastly Here I note the speciall care that God hath ouer his owne children. He first giueth them warning to depart, before he begin co execute his iudgement vpon his enemies, with whome they liue: that they might not bee partakers of their sinnes or punishments. Thus before God would punish Hierusalem, an angel is sent to marke them in the forehead that mourned for the abhominations of the people. And in the destruction of the first borne of Egypt the angell passed ouer the houses of the Iewes, that had their posts sprinkled with the blood of the paschall lambe: and this passing ouer betokeneth safetie and preseruation in the common destruction to those that haue their heartes sprinkled with the blood of Christ. This blessing of protection should mooue vs all, to become true and hearty seruantes of GOD. Men vsually become members of those societies and corporations, where they may inioye many freedomes and priuiledges. Well, behold: in the societie of the Saints of God, which is the true Church, there is the freedome from danger in all common destructions and from eternall vengeance at the last day. When Hester had procured safetie for the Iewes, and libertie to reuenge themselues vpon their enemies: it is saide, that many of the people of the land *became Iewes*. Euen so, considering Christ hath procured freedome from hell, death, and damnation for all that beleeue in him: we should labour aboue all things to become new creatures, ioyning our selues alwayes to the true Church of God.

Hitherto I haue spoken of the commādement: now followeth the reason therof drawne from the ende, *that they bee not partakers of her sinnes: and that they receiue not of her plagues*. Here I might stand long to shew what be the sinnes of the Church of Rome: but I will onely name the principall. The first sinne is Atheisme: and that I prooue on this manner. Atheisme is twofold, open, coloured. Open Atheisme is, when men both in word and deed deny God and his word. Coloured Atheisme is not so manifest: and it hath two degrees. The first is, when men acknowledge God the creatour and gouernour of heauen & earth, and yet deny the father, sonne and holy Ghost. Thus the Ephesians before they receiue the gospel, are said to be *without God* whome in their naturall iudgement they acknowleged: becausse they denied Christ and consequently worshipped an idol of their owne braine, in that they worshipped God out of Christ. And in this respect though the Samaritans worshipped the GOD of Abraham, yet our Sauiour Christ saith, *they worshipped they knew not what*. And the Psalmist saith of all the gentiles that their Gods are Idols. In this degree of Atheisme are placed Turkes and Iewes at this daie: the Anti-Trinitaries, and Arians, and all that conceiue and worship God out of the Trinitie. The 2. degree is, when men doe rightly acknowledge the vnitie of the godhead in the Trinitie of persons: yet so as by other necessarie consequents partly of their doctrine, and partly of the seruice of God they ouerturne that which they haue well maintained. And thus I say, that the very religion of the church of Rome is a kinde of Atheisme. For where as it makes the merit of the works of men to concur with the grace of God, it ouerthrowes the grace of God. Rom. 11. In word they acknowledge the infinite iustice, & mercie of God but by consequent both are denied. How can that be infinite iustice, which may any way be appeased by humane satisfaction? And howe shall Gods mercie bee infinite, when we by our satisfactions must adde a supply to the satisfaction of Christ? Again, *He that hath not the sonne, hath not the Father*; & he that hath neither father nor son, denies

Eph. 2.12

Ioh. 5.46
Psal. 96.5.

1. Ioh. 2.23

denies God. Now the preſent Romane religion hath not the Sonne, that is, Ieſus Chriſt, God and man, the Mediatour of mankind: but hath transformed him into a fained Chriſt. And I ſhew it thus. For one Ieſus Chriſt, in all things like vnto vs in his Humanitie, ſinne onely excepted; they haue framed a Chriſt, to whome they aſcribed two kinds of exiſting: one naturall, whereby hee is viſible, touchable, and circumſcribed in heauen: the other not onely aboue, but alſo againſt nature; by which, he is ſubſtantially according to his fleſh in the handes of euerie prieſt, in euerie hoſt, and in the mouth of euerie communicant, inuiſible, vntouchable, vncircumſcribed. And thus in effect they aboliſh his manhood. Yea they diſgrade him of his offices. For one Ieſus Chriſt, the onely king, lawgiuer, and head of the Church, they ioyne vnto him the Pope, not onely as a Vicar but alſo as a fellow: in that they giue vnto him power to make lawes binding conſcience, to reſolue and determine vnfallibly the ſenſe of holie Scripture, properly to pardon ſinne both in reſpect of fault and temporall puniſhment, to haue authority ouer the whole earth and a part of hell: to depoſe Kings, to whome vnder Chriſt euery ſoule is to be ſubiect, to abſolue ſubiects from the oath of allegeance, &c. For one Ieſus Chriſt the onely reall prieſt of the newe teſtament, they ioyne many ſecondarie prieſts vnto him, which offer Chriſt daily in the maſſe for the ſinnes of the quicke, and the dead. For one Ieſus Chriſt the al-ſufficient Mediatour of interceſſion, they haue added many fellowes vnto him to make requeſt for vs, namelie as many Saints as bee in the Popes kalender. Laſtly, for the onely merits of Chriſt, in whome alone the Father is well pleaſed, they haue deuiſed a Treaſurie of the Church, containing beſide the merits of Chriſt, the ouerplus of the merits of Saints to be diſpenſed to men, at the diſcretion of the Pope. And thus wee ſee, that Chriſt, and conſequently God himſelf to be worſhipped in Chriſt, is transformed into a phantaſie or idol of mans conceit. Againe there is alwaies a proportion betweene the worſhip of God, and our perſwaſion of him: and men in giuing vnto God any worſhip, haue reſpect to his nature, that both may be ſutable, and he well pleaſed. Let vs then ſee what manner of worſhippe the Romane religion affoardeth. It is for the greateſt part meere wil-worſhip, without any allowance or commandement from God, as Durande in his *Rationale* in effect acknowledgeth. It is a carnall ſeruice ſtanding of innumerable bodilie rites and ceremonies borrowed partly from the Iewes, and partly from the heathen: it is deuided betweene God and ſome of his creatures; in that they are worſhipped both with one kinde of worſhip: let them paint it as they can. Thus then, if by their manner of worſhipping of God, wee may iugde howe they conceiue of him, as we maye; they haue plainely turned the true God into a phantaſie of their owne. For God is no otherwiſe to be conceiued, then he hath reuealed himſelfe in his creatures and word, and ſpecially in Chriſt; who is the ingraue image of the perſon of the Father.

The ſecond ſinne is idolatrie, and that as groſſe as was euer among the heathen. And it is to bee ſeene in two thinges Firſt, that they worſhipp the Saints with religious worſhipp, which without exception is proper to God. Yea they transforme ſome of the into deteſtable idols making them in truth mediatours of redemption, ſpecially the virgin Marie, whome they call a *Ladie, a Goddeſſe, a queene, whome* (a) *Chriſt her ſonne obeyeth in heauen, a mediatreſſe: life, hope, the medicine of the diſeaſed*: and they pray vnto her thus, *prepare thou glorie for vs: defend vs from our enemies, & in the houre of death receiue vs, looſe the bonds of the guiltie, bring light to the blind, driue away all deuills. Shew thy ſelfe to be a mother: Let him receiue the prayers.* Againe, their idolatrie is manifeſt, in that they worſhipp God in, at, before images: hauing no commandement ſo to doe, but the contrarie. They alleadge, that they vſe and worſhip images onely in a remembrance of GOD. But this is all one as if an vnchaſt wife ſhould receiue many louers into her houſe in the abſence of her husband: and beeing reproued, ſhould anſwer; that they were the friends of her husband, and that ſhe kept them only in remembrance of him. Thirdly, their Idolatrie exceedes the Idolatrie of the heathen, in that they worſhip a Breaden-god, or, Chriſt in and vnder the formes of bread and wine. And if Chriſt according to his humanitie bee abſent from the earth, as I haue prooued, the Popiſh hoſt is as abominable an idol as euer was.

(a) Bellarm. l. 1, de ſanct. cap. 16. Miſſali & Breuiario refor.

The third ſinne is the maintenance of Adulterie. And that is manifeſt: firſt of all,

13.11.12.&c.

Furthermore in this commandement we may see a liuely portraiture of the state of all mankind. Here we see two sortes of men: some are pertaining to Babylon, a people rūning on to their destructiō: some againe are a people of God seuered from Babylon, and reserued to life euerlasting. If any aske the cause of this distinction; I answer, it is the very will of God vouchsafing mercie to some and forsaking others by withdrawing his mercy from them, for the better declaration of his iustice. Thus saith the Lord, Rom. 11.4. I haue reserued *seuen thousand that neuer bowed the knee to Baal*: and the Prophet Esai saith, *Vnles the Lord had reserued a remnant, we had beene as Sodome and Gomorrha*, By this distinction we are taught aboue all thinges to seeke to be of the number of Gods people, and to labour for assurance of this in our owne consciences. For if al should be saued, lesse care would suffice: but this mercie is not common to all: and therefore the more to be thought vpon.

Lastly Here I note the speciall care that God hath ouer his owne children. He first giueth them warning to depart, before he begin to execute his iudgement vpon his enemies, with whome they liue: that they might not bee partakers of their sinnes or punishments. Thus before God would punish Hierusalem, an angel is sent to marke them in the forehead that mourned for the abhominations of the people. And in the destruction of the first borne of Egypt the angell passed ouer the houses of the Iewes, that had their posts sprinkled with the blood of the paschall lambe: and this passing ouer betokeneth safetie and preseruation in the common destruction to those that haue their heartes sprinkled with the blood of Christ. This blessing of protection should moue vs all, to become true and hearty seruantes of GOD. Men vsually become members of those societies and corporations, where they may inioye many freedomes and priuiledges. Well, behold: in the societie of the Saints of God, which is the true Church, there is the freedome from danger in all common destructions and from eternall vengeance at the last day. When Hester had procured safetie for the Iewes, and libertie to reuenge themselues vpon their enemies: it is saide, that many of the people of the land *became Iewes*. Euen so, considering Christ hath procured freedome from hell, death, and damnation for all that beleeue in him: we should labour aboue all things to become new creatures, ioyning our selues alwayes to the true Church of God.

Hitherto I haue spoken of the commādement: now followeth the reason therof drawne from the ende, *that they bee not partakers of her sinnes: and that they receiue not of her plagues*. Here I might stand long to shew what be the sinnes of the Church of Rome: but I will onely name the principall. The first sinne is Atheisme: and that I prooue on this manner. Atheisme is twofold, open, coloured. Open Atheisme is, when men both in word and deed deny God and his word. Coloured Atheisme is not so manifest: and it hath two degrees. The first is, when men acknowledge God the creatour and gouernour of heauen & earth, and yet deny the father, sonne and holy Ghost. Thus the Ephesians before they receiue the gospel, are said to be *without God* whome in their naturall iudgement they acknowleged: because they denied Christ and consequently worshipped an idol of their owne braine, in that they worshipped God out of Christ. And in this respect though the Samaritans worshipped the GOD of Abraham, yet our Sauiour Christ saith, *they worshipped they knew not what*. And the Psalmist saith of all the gentiles that their Gods are Idols. In this degree of Atheisme are placed Turkes and Iewes at this daie: the Anti-Trinitaries, and Arians, and all that conceiue and worship God out of the Trinitie. The 2. degree is, when men doe rightly acknowledge the vnitie of the godhead in the Trinitie of persons: yet so as by other necessarie consequents partly of their doctrine, and partly of the seruice of God they ouerturne that which they haue well maintained. And thus I say, that the very religion of the church of Rome is a kinde of Atheisme. For where as it makes the merit of the works of men to concur with the grace of God, it ouerthrowes the grace of God. Rom. 11. In word they acknowledge the infinite iustice, & mercie of God but by consequent both are denied. How can that be infinite iustice, which may any way be appeased by humane satisfaction? And howe shall Gods mercie bee infinite, when we by our satisfactions must adde a supply to the satisfaction of Christ? Again, *He that hath not the sonne, hath not the Father*: & he that hath neither father nor son, denies

Eph. 2. 12

Ioh. 5. 46 Psal. 96. 5.

1. Ioh. 2. 23

denies God. Now the present Romane religion hath not the Sonne, that is, Iesus Christ, God and man, the Mediatour of mankind: but hath transformed him into a fained Christ. And I shew it thus. For one Iesus Christ, in all things like vnto vs in his Humanitie, sinne onely excepted; they haue framed a Christ, to whome they ascribed two kinds of existing: one naturall, whereby hee is visible, touchable, and circumscribed in heauen: the other not onely aboue, but also against nature; by which, he is substantially according to his flesh in the handes of euerie priest, in euerie host, and in the mouth of euerie communicant, inuisible, vntouchable, vncircumscribed. And thus in effect they abolish his manhood. Yea they disgrade him of his offices. For one Iesus Christ, the onely king, lawgiuer, and head of the Church, they ioyne vnto him the Pope, not onely as a Vicar but also as a fellow: in that they giue vnto him power to make lawes binding conscience, to resolue and determine vnfallibly the sense of holie Scripture, properly to pardon sinne both in respect of fault and temporall punishment, to haue authority ouer the whole earth and a part of hell: to depose Kings, to whome vnder Christ euery soule is to be subiect, to absolue subiects from the oath of allegeance, &c. For one Iesus Christ the onely reall priest of the newe testament, they ioyne many secondarie priests vnto him, which offer Christ daily in the masse for the sinnes of the quicke, and the dead. For one Iesus Christ the al-sufficient Mediatour of intercession, they haue added many fellowes vnto him to make request for vs, namelie as many Saints as bee in the Popes kalender. Lastly, for the onely merits of Christ, in whome alone the Father is well pleased, they haue deuised a Treasurie of the Church, containing beside the merits of Christ, the ouerplus of the merits of Saints to be dispensed to men, at the discretion of the Pope. And thus wee see, that Christ, and consequently God himself to be worshipped in Christ, is transformed into a phantasie or idol of mans conceit. Againe there is alwaies a proportion betweene the worship of God, and our perswasion of him: and men in giuing vnto God any worship, haue respect to his nature, that both may be sutable, and he well pleased. Let vs then see what manner of worshippe the Romane religion affoardeth. It is for the greatest part meere wil-worship, without any allowance or commandement from God, as Durande in his *Rationale* in effect acknowledgeth. It is a carnall seruice standing of innumerable bodilie rites and ceremonies borrowed partly from the Iewes, and partly from the heathen: it is deuided betweene God and some of his creatures; in that they are worshipped both with one kinde of worship: let them paint it as they can. Thus then, if by their manner of worshipping of God, wee may iugde howe they conceiue of him, as we maye; they haue plainely turned the true God into a phantasie of their owne. For God is no otherwise to be conceiued, then he hath reuealed himselfe in his creatures and word, and specially in Christ; who is the ingraue image of the person of the Father.

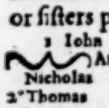
The second sinne is idolatrie, and that as grosse as was euer among the heathen. And it is to bee seene in two thinges First, that they worshipp the Saints with religious worshipp, which without exception is proper to God. Yea they transforme some of the into detestable idols making them in truth mediatours of redemption, specially the virgin Marie, whome they call a *Ladie, a Goddesse, a queene, whome* (a) *Christ her sonne obeyeth in heauen, a mediatresse: or life, hope, the medicine of the diseased*: and they pray vnto her thus, *prepare thou glorie for vs: defend vs from our enemies, & in the houre of death receiue vs, loose the bonds of the guiltie, bring light to the blind, driue away all deuills. Shew thy selfe to be a mother: Let him receiue the prayers.* Againe, their idolatrie is manifest, in that they worshipp God in, at, before images: hauing no commandement so to doe, but the contrarie. They alleadge, that they vse and worship images onely in a remembrance of GOD. But this is all one as if an vnchast wife should receiue many louers into her house in the absence of her husband: and beeing reproued, should answer; that they were the friends of her husband, and that she kept them only in remembrance of him. Thirdly, their Idolatrie exceedes the Idolatrie of the heathen, in that they worship a Breaden-god, or, Christ in and vnder the formes of bread and wine. And if Christ according to his humanitie bee absent from the earth, as I haue prooued, the Popish host is as abominable an idol as euer was.

(a) Bellarm. l. 1. de sanct. cap. 16. Missali & Breuiario reform.

The third sinne is the maintenance of Adulterie. And that is manifest: first of all,

all, in the toleration of the stewes flatt against the commandement of God, Deut. 23.17. *There shall be no whore of the daughters of Israell: neither shall there bee a whore-keeper of the sonnes of Israel.* And this toleration is an occasion of vncleannes to many young Men and Women, that otherwise would abstaine from all such kind of filthines. And what an abomination is this when brother and brother, father & sonne nephew and vncle, shall come to one and the same harlot, one before or after the other? Secondly, their lawe beyond the fourth degree allows the marriage of anie persons: and by this meanes, they somes time allow incest. For in the vnequall collaterall line, the person next the common stock is a father or mother to the brothers or sisters posteritie, as for example:

Greg, c, 9, de consang.



Here *Anne* and *Nicholas* are brother and sister, and *Anne* is distant from *Iames* sixe degrees, he being her neece a farre off: and the marriage between them is allowed by the Church of Rome, they not beeing within the compasse of foure degrees: which neuertheless is against the lawe of nature. For *Anne* beeing the sister of *Nicholas*, is in stead of a mother to all that are begotten of Nicholas, euen to Iames, and Iames posteritie. Yet thus much I graunt, that the daughter of Anne may lawfully marrie Iames or Anthony, the case beeing altered, because they are not one to another as parents and children.

The fourth sinne is Magicke, sorcerie, or witchcraft, in the consecration of the hoste in which they make their breaden-god: in exorcismes ouer holy bread, holy water, and salt; in the casting out or driuing away of deuils, by the signe of the crosse, by solemne coniurations, by holy water, by the ringing of bels by lighting tapers, by reliques, and such like. For these things haue not their supposed force, either by creation, or by anie institution of God in his holy Word: and therefore if any thing be done by them, it is from the secret operation of the deuill himselfe.

The fifth sinne is, that in their doctrine they maintain periurie, because they teach with one consent, that a Papist examined may answere doubtfully against the direct intention of the examiner: framing another meaning vnto himselfe in the ambiguitie of his words. As for example when a man is asked, whether he sayd or heard Masse in such a place: though he did: they affirme he may say no: and sweare vnto it: because hee was not there to reueale it to the examiner: whereas in the verie law of nature, he that takes an oth should sweare according to the intention of him that hath power to minister an oath: and that in truth, iustice, iudgement. Let the cleare their doctrine from all defence of periury if they can.

The sixt sinne is, that they reuerse many of Gods commandemēts, making that no sinn which Gods Word makes a sinne, Thus they teach *that if any man steale some little thing, that is thought not to cause anie notable hurt, it is no mortall sinne*: that, *the officious lie, and the lye made in sport are veniall sins*: that, *to pray for our enemies in particular is no precept but a counsel*: *and that none is bound to salute his enemie in the waie of friendship*, flat against the rule of Christ, Mat. 5, 47. where the word *Aspaseshe*, signifieth all manner of dutie and courtesie: that, *rash iudgement, though consent come thereto*: *is regularly but a veniall sinne*: that *it is lawfull otherwhiles to faine holines*: that *the painting of the face is ordinarily but a veniall sinne*: that *it is not lawful to for bidde begging*: whereas the Lord forbad there should be anie beggar in Israel. Againe, they teach that men in their choller, when they are a chiding and sweare, *wounds and bloud*, are not indeede blasphemers.

Molan tract, 2, c, 6, con, 1, prop. 5, idē cæteris.

Deut. 15,

Greg. de Val, tom, 3 dis, 1, q, 13 & Cæteri

Lastly their writers vse manifest lying, to iustifie their doctrine. They plead falsly that all antiquitie is on their side; whereas it is as much against them as for them: and as much for vs as them. Againe their manner hath ben and is stil to proone their opinion by forged and counterfeit writings of men, some whereof I will name.

1 *Saint Iames Liturgie.*
2 *The Canons of the Apostles.*
3 *The bookes of Dionysius Ariopagita, and namely, De Hierarchia Ecclesiastica,*
4 *The Decretall Epistles of the Popes,*
5 *Pope Clements workes.*
6 *Some of the Epistles of Ignatius.*
7 *Origens booke of repentance. His homilies in diuersos sanctos. Commentaries on Iob: and booke of Lamentation.*
8 *Chrysostomes Liturgie.*
9 *Basils Liturgie and his Ascetica.*
10 *Augustines booke de 8. quest. Dultitii. A booke of true and false repentance. Serm. de festo commemorationis animarum. booke de dogm. Eccles. Serm. ad fratres in,*

in Heremo. Sermon of Peters chaire. Booke of visiting the sicke, &c.

11 *Iustin Martyrs Questions, and Ans.*

12 *Athanasius epistle to Pope Felix.*

13 *Bernards sermõs, of the Lords supper.*

14 *Hieromes epistle ad Demetriadem saueuring of Pelagius.*

15 *Tertullian de Monogamia.*

16 *Cyprian de Chrismate & de ablutione pedum.*

17 *In the Counsell of Sardica the 3.4.& 5. canons are forged.*

18 *In the Counsell of Nice all saue 20. are forged.*

19 *Certaine Romane counsels vnder Sylvester are forged. For he was at this time dead, and therefore could not confirme thē Zozom. lib. 2.*

20 *To the sixt canon of the Counsell of Nice are patched these wordes,* That the Romane church hath alwaies had the Supremacie.

21 *Lastly I wil not omit that Pope Sozimus, Bonifacius, and Cœlestinus falsified the Canons of the Counsel of Nice, to proue appeales from al places to Rome; so as the Bisheppes of Africke were forced to send for the true copies of the said councel from Constantinople and the Churches of Greece.*

I might here rehearse many other sinns which with the former call for vengeance vpon the Romane Church, but it shal suffice to haue named a fewe of the principall.

Nowe in this reason, our Sauiour Christ prescribes another maine duty to his own people: and that is, to be careful to eschew all the sinnes of the Church of Rome, that they maye withall escape her deserued plagues and punishments. And from this prescribed dutie I obserue two things The first is, that euerie good seruant of God, must carefully auoide contracts of marriage with professed Papists, that is, with such as hold the Pope for their head, and beleeue the doctrine of the Counsell of Trent. For in such matches men hardly keepe faith and good conscience, & hardly auoide communication with the sinnes of the Romane church. A further ground of this doctrine I thus propound. In gods word there is mentioned a double league betweene man and man, country & countrie. The first is the *league of concord*, when one kingdome bindes it selfe to liue in peace with another, for the maintenance of traffick without disturbance: and this kind of league may stand betweene Gods church and the enemies thereof. The second is the *league of amitie*: which is when men, people, or countries bind themselues to defend each other in all causes: and to make the warres of the one, the warres of the other; & this league may not bee made with those that be enemies of God. Iehosaphat, otherwise a good king, made this kind of league with Ahab: and is therfore reproued by the Prophet, saying, Wouldest thou help the wicked, and loue them that hate the Lorde? 2. Chro. 19. 2. Nowe the marriages of Protestants with Papists are priuate leagues of amitie, between person & person; & therfore not to be allowed. Againe Malac. 2. 11. *Iudah hath defiled the holinesse of the Lorde which he loued, and hath married the daughters of a strange God:* where is flatly cõdemned marriages made with the people of a false God. nowe the Papists by the consequents of their doctrine and religion, turne the true Iehoua into an idol of their owne braine, as I haue shewed, and the true Christ reuealed in the written word into a fained Christ made of bread. Yet if such a marriage be once made and finished it may not be dissolued. For such parties sinne not simply in that they marrie, but because they marrie not in the Lord, beeing of diuers religions. The fault is not in the substance of marriage, but in the manner of making it; & for this cause, the Apostle commands the beleeuing partie, not to forsake or refuse the vnbeleeuing partie, beeing a very infidel (which no Papist is) if he or shee will abide. 1 Cor. 7. 13.

The second thing is that euery seruant of God must take heed howe he trauels into such countries where Popish religion is stablished, least he partakes in the sinnes and punishments thereof. Indeede to goe vpon ambassage to any place, or to trauell for this ende, that we may performe the necessarie duties for our speciall or generall callings, is not vnlawfull: but to trauell out of the precincts of the Church onely for pleasures sake, and to see strange fashions, hath no warrant. And hence it is, that many men which goe forth in good order well minded come home with crased consciences. The best traueller of all is, he, that liuing at home or abroad can go out of himselfe, and depart from his owne sinnes and corruptions by true repentance.

FINIS.

An aduertiſement to all fauourers of the Romane religion

ſhewing that the ſaid religion is againſt the Catholike principles and grounds of the CATECHISME.

GReat is the number of them that embrace the religion of the preſent Church of Rome; beeing deceiued by the glorious titles of Vniuerſalitie, Antiquitie, Succeſſion. And no doubt, though ſome bee wilfully blinded, yet manie deuoted this waie, neuer ſawe anie other trueth. Nowe of them and the reſt I deſire this fauour, that they will but weigh and ponder with themſelues this one thing, which I will nowe offer to their conſiderations, and that is, *That the Romane religion nowe ſtabliſhed by the councel of Trent, is in the principall pointes thereof againſt the grounds of the Catechiſme*, that haue beene agreed vpon euer ſince the dayes of the Apoſtles, by all Churches. Theſe grounds are foure; the firſt is the Apoſtles Creede: the ſecond is the decalogue or tenne commaundements; the third is the forme of prayer called the Lords prayer: the fourth is the inſtitution of the two ſacramentes, baptiſme and the Lords ſupper. 1, Cor, 11. 23.

That I may in ſome order manifeſt this which I ſay, I will beginne with the Symbole or Creede. And firſt of all it muſt be conſidered, that ſome of the principall doctrines beleeued in the church of Rome are, that the Pope or Biſhop of Rome is the vicar of Chriſt, and the head of the Catholike Church: that there is a fire of purgatorie after this life: that images of God and Saints are to be placed in Churches and worſhipped: that prayer is to be made to Saints departed & their interceſſion to be required: that there is a propitiatorie ſacrifice dayly offered in the maſſe for the ſinnes of the quicke and the dead. Theſe pointes are of that moment, that without them the Romane Religion cannot ſtand: and in the councell of Trent the curſe *Anathema* is pronounced vpon all ſuch as denie theſe or anie of them. And yet marke; the Apoſtles Creede which hath beene thought to containe all neceſſarie points in religion to be beleeued, and hath therefore been called the *key and rule of faith*; this Creed I ſay hath not anye of theſe pointes: nor the Expoſitions made thereof by the auntient Fathers, nor anye other Creede or confeſſion of faith made by any councell or church for the ſpace of many hundred yeares. This is a plaine proofe to any indifferent mā, that theſe be newe articles of faith neuer known in the Apoſtolike church: and that the fathers & councels could not find anie ſuch articles of faith in the books of the old and newe teſtament. Anſwer is made: that all theſe points of doctrine are beleeued under the article, *I beleeue the Catholike Church*, the meaning whereof, they will haue to bee this, I beleeue all things which the Catholike Church holdeth and teacheth to bee beleeued. If this be as they ſay, wee muſt needes beleeue in the Church: that is, put our confidence in the Church, for the manifeſtation & the certentie of all doctrines neceſſarie to ſaluation: and thus the eternall trueth of God the Creatour, ſhall depend on the determination of the creature & the written word of God in this reſpect is made vnſufficient; as though it had not plainly reuealed all points of doctrine pertaining to ſaluatiō. And the ancient churches haue been far ouerſeene, that did not propound the former pointes to be beleeued as articles of faith, but left thē to theſe latter times.

2. In this Creede, *to beleeue in God*, and *to beleeue the Church*, are diſtinguiſhed. *To beleeue in*, is pertaining to the Creatour, *to beleeue*, to the creature: as Ruffinus hath noted, when he ſaith, that by this prepoſition *in*, the Creatour is diſtinguiſhed from the creature, and things pertaining to God from things pertaining to men. And Auguſtine ſaith, *It muſt be knowne that we muſt beleeue the Church, and* not beleeue in the Church: *becauſe the Church is not God, but the houſe of God.* Hence it followes that we muſt not beleeue in the Saints, nor put our confidence in our workes, as the learned Papiſts teach. Therefore Euſebius ſaith, *We ought of right to beleeue Peter and Paul, but* to beleeue in *Peter and Paul, that it, to giue to the ſeruants the honor of the Lord, we ought not.* And Cyprian ſayth, *He doth not beleeue in God which doth not place in him alone the truſt of his whole felicitie.*

Ruff. in Symb.

Serm. 131. de Temp.

Rhem. Teſt. on Rom. 10, 14

Euſeb. Emiſſ. hem. 1. de Symb

Cypr. de dupl. Martyr.

3. The article, *conceiued by the holy ghoſt*, is ouerturned by the tranſubſtantiation of bread and wine in the Maſſe, into the bodie

die and blood of Christ. For here wee are taught to confesse the true and perpetuall incarnation of Christ, beginning in his conception, and neuer ending afterward: and we acknowledge the truth of his manhood, and that his bodie hath the essentiall properties of a true body, standing of flesh and bone hauing quantitie, figure, dimensions, namely length, breadth, thicknes: hauing part out of part, as head out of feet, & feet out of head, beeing also circumscribed, visible, touchable: in a worde, it hath all things in it, which by order of creation, belong to a bodie. It will be said, that the bodie of Christ may remaine a true bodie & yet be altered in respect of some qualities, as namely circumscription. But I say againe, that locall circumscription can no way be seuered from a bodie, it remaining a bodie. For to be circumscribed in place, is an essentiall propertie of euerie quantitie: and quantitie is the common essence of euerie bodie. And therefore a bodie in respect of his quantitie must needes be circumscribed in one place. This was the iudgement of Leo, when he said, *The bodie of Christ is by no meanes out of the vrnuth of our bodie.* And Augustine, when he saide Onely God *in Christ so comes that hee doeth not depart: for returnes, that he doth not leaue vs: but man according to bodie is in place, and goes out of the same place, and when he shall come to another place,* he is not in that place whence he comes. To helpe the matter, they vse to distinguish thus. Christs bodie in respect of the (a) whole essence thereof may be in many places; but not in respect of the whole quantitie, whereby it is only in one place but as I haue said, they speake contraries: for quantitie (by all learning) is the essence of a bodie, without which a bodie cannot be.

Epist, 70

Tract. 31 in Ioh.

a totalitate essentiæ, non totalitate quantitatis,

4. In the Creede we confesse that Christ is ascended into heauen, and there after his ascensiō sits at the right hand of his father, & that according to his manhood. Hence I conclude that Christs bodie is not really and locally in the Sacrament, and in euerie Host, which the priest consecrateth. This argument was good when Vigilius against Eutiches saide, *When it* (the flesh) *was on earth, it was not in heauen: & because it is now in heauen, it is not on earth*: and he addes afterward that this is the Catholike faith & confession. And it was good when Fulgentius said, *According to his humane substance he was absent from earth, when hee was in heauen, and hee left the earth when hee ascended into heauen.* And *The same inseparable Christ, according to his whole manhood* leauing the earth, *locally ascended into heauen, and sits at the right hand, and according to the same whole manhood, hee is to come to iudgement.* And it was good when Cyril saide, *No man doubts but that when hee ascended into heauen, though he bee alwaies present by the power of his spirit,* hee was absent in respect of the presence of his flesh. And it was good when Augustine saide, *According to the flesh which the word assumed, he ascended into heauen,* hee is not heere: *there hee sits at the right hand of the father: and hee is here according to the presence of his Maiestie.* And, *Hee went as hee was man, and he abode as he was GOD*: *he* went by that whereby hee was in one place; *he* aboade *by that whereby hee was euerie where.*

Lib, 4

ad, Thras

Cyril. lib. 9, in Ioh.

5. Againe in that wee beleeue the Catholike Church, it followes that the Catholike Church is inuisible: because things seene are not beleeued And the answer commonly vsed, that we beleeue the holines of the Church, will not serue the turne. For the words are plaine, and in them wee make confession that we beleeue not only the holinesse of the Church, but also the Church it selfe.

Lastly the articles, Remission of sinnes, Resurrection of the bodie, and Life euerlasting, containe a confession of speciall faith. For the meaning of them is thus much: I beleeue the remission of mine owne sinnes, and the resurrection of mine owne bodie to life euerlasting: and that by the iudgement of learned antiquitie. August. saith, *If thou also beleeue that* thou shalt rise againe *and ascend into heauen (because thou art sure of so great a patrone) thou art certaine of so great a gift.* And *Make not Christ lesse,* who brings thee *to the kingdome of heauen, for remission of sinnes. Without this faith, if ante come to baptisme, hee shuts the gate of mercie against himselfe,* And, *Whosoeuer faithfully beleeueth, & holds this profession of his faith (in which all his sinnes* are forgiuen him) *let him prepare his will to the will of God, & not feare his passage by death.* And, *The whole Sacrament of baptisme stands in this that we beleeue the resurrection of the bodie & remission of sins* to be giuen vs *of God,* And, *He gaue these keies to the Church——, that whosoeuer in his church, should not beleeue his sinnes to bee forgiuen, they should not bee forgiuen vnto him: and whosoeuer beleeued, and turned from the abiding in the lappe of the said Church, at length shall bee healed by faith and amendment of life.* And

Symb, ad Catech lib. 4, c, 7 & l. 2, c, 10.

Serm, 115 de Temp. de doct. Christ, l, 1, c 18.

That which thou haſt heard to bee fulfilled in the glorious reſurrectiō of Chriſt, beleeue that the verie ſame ſhall bee fulfilled in thee, *in the laſt iudgement, and the reſurrection of thy fleſh, ſhall reſtore thee for all eternitie. For vnleſſe thou ſhalt beleeue that* thou art *to bee repaired by death, thou canſt not come to the reward of life eternal.* And in auncient time the article of the reſurrection hath bin rehearſed on this manner, *The reſurrection of this fleſh*: and the laſt applied vnto it. *To euerlaſting life.* Hence then two maine opinions of the church of Rome are quite ouerthrown: one, that we cannot by ſpeciall faith bee certaine of the remiſſion of our ſinnes and the ſaluation of our ſoules: the other, that a man truely iuſtified may fall away and be damned. Nowe this cannot be, if the practiſe of the auncient Church bee good, which hath taught vs to beleeue euerlaſting life ioyntly with remiſſion of ſinnes.

Ruffin, in Symb, Aug. de Symb. l. 1 c. 6, ad Catech. & Enchir, c. 44.

To come to the Decalogue, firſt of all it is a rule in expounding the ſeuerall commandements, that where any vice is forbidden, there the cōtrary vertue is cōmanded, and all vertues of the ſame kind, with all their cauſes, occaſions, furtherances. This rule is graunted of all: and hence it followes, that counſells of perfection, if they haue in them any furtherance of vertue, are inioyned in and by the lawe, and therefore preſcribe no ſtate or perfection beyond the ſcope of the law.

Secondly the commandement, Thou ſhalt not make to thy ſelfe any grauen image, &c. hath two ſeuerall partes. The firſt forbids the making of carued or grauen images: the ſecond forbids the adoration of them. Nowe the firſt part is notably expounded by Moſes, Deut. 4. 16. *Take good heede vnto your ſelues that yee corrupt not your ſelues and make you a grauen image or repreſentatiō of any figure in the likeneſſe of male or female.* Marke the reaſon of this prohibition in the ſame place: *for* (ſaith hee) *yee ſawe no image in the daye the Lorde ſpake vnto you in Horeb.* and verſe. 15 *Ye heard the voice of the wordes but ſawe no ſimilitude ſaue a voice.* Now the reaſon being vnderſtoode of the image of GOD himſelfe, the prohibition muſt needes bee ſo vnderſtood. Againe there is no queſtion, that God directs his commandements againſt a ſinne in ſpeculation, but againſt ſome common and wicked practiſe of the Iewes & that was to repreſent God himſelfe in likeneſſes and bodilie formes. Eſai. 40, 18. And that was alſo the practiſe of the Gentiles, that were more groſſe in this kinde then the Iewes. Rom, 1. 23. This then is plaine to any indifferent man, that the firſt part of the commaundement forbiddes the making of grauen images or likeneſſes of the true Iehoua: and thus the Roman catechiſme vnderſtāds the words. As for the ſecond part, it muſt bee vnderſtood according to the meaning of the firſt: and therefore it forbids vs, to bowe downe to any image of God. Hence then it followes, that to worſhip God or Saints in, or at images, and to worſhip images with religious worſhip is abominable idolatry. And common reaſon might teach vs thus much. For they that adore & worſhip the true God in images, doe binde the preſence of God, his operation, grace, and his hearing of vs, to certaine things, places, ſignes, to which he hath not bound himſelfe, either by commaundement or promiſe: and this is, otherwiſe to worſhip God, and to ſeeke for his bleſſings, thē he hath cōmanded himſelf to be worſhipped, or promiſed to heare vs. Vpon this ground is plainely ouerthrowne the excuſe which they make, that they worſhip not images, but God and Saints in images: for neither God nor the Saints doe acknowledge this kinde of honour, but they abhorre it. Whence it followes neceſſarily that they worſhip nothing beſide the Image, or the deuice of their owne braine, in which they faigne to themſelues ſuch a God as will bee worſhipped, and receiue our prayers at images. It will be ſaide, that the Papiſts doe not otherwiſe tye the worſhip and inuocation of God to Images, then God tyed himſelfe to the ſanctuarie and the temple of Salomon. And I ſay againe, it was the will of God that he would ſhew his preſence, and bee worſhipped at the Sanctuarie, and the Iewes had the warrant of Gods Word for it: but we haue no like warrant, either by promiſe or commandement to tye Gods preſence to an image or crucifixe. Againe, reaſon yet further may diſcouer their idolatrie. They, which worſhip they know not what, worſhip an Idol: but the Papiſts worſhip they know not what: I prooue it thus. To the conſecration of the hoſt, there is required the intention of the Prieſt, at the leaſt vertually, as they ſay, and if this bee true, it followes that none of them can come to the maſſe, or pray in faith, but he muſt alwayes doubt of that which is lifted vp by the handes of the

the priest in the masse, whether it bee bread or the bodie and blood of Christ. For none can haue anie certentie of the intention of the priest in consecrating this bread and this wine: but rather may haue a iust occasion of doubting be reason of the common ignorance and looseneſſe of life in such persons.

Thirdly the commandement touching the Sabbath, giues a libertie to worke sixe dayes in the ordinarie affaires of our callings: and this libertie cannot be repealed by any creature. The Church of Rome therefore erreth, in that is prescribeth set and ordinarie festiuall dayes, not onely to God, but also to Saints, inioyning them as straitly and with as much solemnitie to be obserued, as the Sabboth of the Lord.

Fourthly the third commandement, or (as they say) the fourth, inioynes children to obey father and mother in all things, specially in matters of moment, as in their marriage and choice of their callings: and that euen to death: and yet the Church of Rome against the intent of this commandement, allowes that clandestine marriages, and the vowe of religion shall be in force, though they be without, and against the consent of wife and carefull parents.

Fiftly, the last commandement of lust, forbiddes the first motions to sinne, that are before consent. I proue it thus. Lusting is forbidden in the former commandements as well as in the last, yea lusting that is ioyned with consent: as in the commandement, *Thou shalt not commit adulterie*, is forbidden lusting after our neighbours wife: and in the next, lusting after our neighbours goods, &c. Now if the last commandement also forbid no more but lust with consent, it is confounded with the rest: and by this meanes there shall not bee ten distinct words, or commandements: which to say is absurd: it remaines therefore that the lust here forbidden goes before consent. Againe, The Philosophers knewe that lust with consent was euil, euē by the light of nature: but Paul a learned Pharise and therefore more then a Philosopher, knew not lust to be sinne, that is forbidden in this commandement. Rom. 7. Lust therefore that is forbidden here, is without consent. Wicked then is the doctrine of the Romane Church, teaching that *in euery mortall sinne is required an actu commanded of the will: and hence they say many thoughts against faith, and vncleane imaginations are no sinnes.*

Mol. tract. 2. 37. conc. 4.

6. Lastly, the words of the second commandement, *And shewe mercie to thousands on them that loue me and keepe my commandements*, ouerthrowes all humane merits. For if the rewarde bee giuen of mercie to them that keepe the law, it is not giuen for the merit of the worke done.

To come to the third part of the Catechisme: the Lords prier is a most absolute and perfect forme of praier. For which cause it was called of Tertullian, *The breuiarie of the Gospell*: and Caelestinus saith, *the law of praying is the law of beleeuing: and the law of beleeuing, the law of working*. Now in this praier wee are taught to direct our prayers to God alone, *Our Father &c.* and that only in the name and mediation of Christ. For God is our father onely by Christ. It is needlesse therefore, to vse any inuocation of Saintes, or to make them our meditours of intercessiō vnto god: & it is sufficient if we pray only vnto god in the name of Christ alone.

2. In the fourth petition, wee say thus, *Giue vs our dailie bread*. In which words, wee acknowledge that euerie morsell of bread is the meere gift of god. What madnesse then is it, for vs to thinke that wee should merit the kingdome of heauen by workes, that cannot merit so much as bread?

3. In the next petition, *Forgiue vs our debts*, foure opinions of the Romane religion are directly ouerthrowne. The first is concerning humane Satisfactions. For the child of God is here, after his conuersion taught, to humble himselfe daie by day, and to pray for the pardon of his dayly sinnes: nowe to make satisfaction and to sue for pardon be contrarie. The second opinion here ouerthrowne, is touching merits. For wee doe acknowledge our selues to be detters vnto God, yea bankrupts: and that beside the maine summe of many thousand talents, we dailie increase the debt: therefore we cannot possibly merit any of the blessings of God. It is meere madnes to thinke, that they which cannot pay their debts, but rather increase them day by day, shold deserue or purchase any of the goods of the creditours, or the pardon of their debts: & if any fauour bee shewed thē, it comes of meere good wil without the least desert. In a word, this must be thought vpon, that if all wee can doe, will not keepe vs from increasing the maine sum of our debt, much les shal we be able by any merit to diminish the same: by good right therfore do al good seruāts cast down themselues

themſelues & pray, Forgiue vs our debts. The third opinio is, that puniſhment may be retained, the fault beeing wholly remitted; but this cannot ſtand, for here ſinn is called our debt: becauſe by nature wee owe vnto God obedience, and for the defect of this paiment, we further owe vnto him the forfiture of puniſhment. Sin then is called our debt in reſpect of the puniſhment. And therfore when we pray for the pardon of ſin, we require the pardon not only of fault, but of the whole puniſhmet. And when a debt is pardoned, it is abſurd to thinke that the leaſt paiment ſhould remaine. The fourth opinion is, that a man in this life may fulfill the lawe, whereas in this place euerie ſeruant of God is taught to aske a daily pardon for the breach of the lawe. Anſwer is made, that our daylie ſinnes are veniall and not *againſt the lawe*, but *beſide the law*. But this which they ſay is againſt the petitio: for a debt that comes by forfiture is againſt the bond or obligation. Now euerie ſinn is a debt cauſing the forfiture of puniſhment; and therefore is not beſide, but directly againſt the law.

4. In this clauſe, *as we forgiue our debters*, it is taken for graunted, that we maie certenly know that we are in loue and charity with men, when wee make reconciliation: why then may we not know certenly that we repent & beleeue and are reconciled to God? which all Romane Catholikes deny.

5 In the laſt words, *and lead vs not into temptation*, we pray not, that God ſhoulde free vs from tẽptation (for it is otherwhiles good to be tempted, Pſal. 26. 1.) but that we be not left to the malice of Sathan, and held captiue of the temptation, for here *to be lead into temptation*, and *to bee deliuered*, are oppoſed. Now hence I gather, that he which is the child of God trulie iuſtified and ſanctified, ſhall neuer fall wholly and finally from the grace of God: and I conclude on this manner. That which we aske according to the will of GOD, ſhal bee graunted, 1. Iohn. 5. but this the child of God asketh, that he might neuer be wholly forſaken of his father and left captiue in tẽptatiõ. This therefore ſhall be graunted.

6 This clauſe *Amen*, ſignifieth a ſpecial faith touching al the former petitions, that they ſhal be graunted: and therefore a ſpecial faith concerning remiſſion of ſinnes: which the Romane Church denieth.

To come to the laſt place, to the Inſtitution of the ſacrament of the Lords ſupper, 1. Cor. 11. 23. In which firſt of all the Reall preſence is by many circumſtances ouerthrowne. Out of the wordes, *hee tooke & brake*, it is plaine, that that which Chriſt tooke was not his bodie: becauſe he cannot be ſaid with his owne hands to haue taken, held and broken himſelfe, but the verie bread. Againe Chriſt ſaid not: *vnder the forme of bread*, or *in bread*: but *This*, that is, *bread is my bodie*. 3. Bread was not giuen for vs, but onelie the bodie of Chriſt: and in this firſt inſtitution, the bodie of Chriſt was not reallie giuen to death. 4. The cup, *is the newe teſtament* by a figure: why may not the bread bee the bodie of Chriſt by a figure alſo? 5. Chriſt did eate the ſupper, but not himſelfe. 6. VVee are bidden to doe it, *till hee come*. Chriſt then is not bodilie preſent. 7. Chriſt biddes the bread to be eaten *in a remembrance of him*: but ſignes of remembrance are of thinges abſent. 8. If the Popiſh reall preſence be graunted, then the bodie and blood of Chriſt are either ſeuered or ioyned togither. If ſeuered, then Chriſt is ſtill crucified. If ioyned togither, then the bread is both the body & blood of Chriſt: whereas the inſtitution ſaith, the bread is the bodie, and the wine is the blood.

9 Againe, here is condemned the adminiſtration of the ſacrament vnder one only kind. For the commandement of Chriſt is, *Drinke ye all of this*, Matth. 26. 27. And this commaundement is rehearſed to the Church of Corinth in theſe wordes, *Doe this as oft as ye drinke in remembrance of mee.* v. 25. And no power can reuerſe this commandement: becauſe it was eſtabliſhed by the ſoueraigne head of the Church.

These fewe lines, as alſo the former treatiſe, I offer to the viewe and reading of them, that fauour the Romane religion: willing them with patience to conſider this one thing, that their religion, if it were Catholike and Apoſtolike (as they pretend) it could not be contrary ſo much as in one point, to the grounds of al Catechiſmes, that haue beene vſed in Churches, confeſſing the name of Chriſt, euer ſince the Apoſtles dayes. And whereas it croſſeth the ſaide groũds in ſundry points of doctrine, (as I haue proued) it is a plaine argument that the preſent Romane religion, is degenerate. I write not this, deſpiſing or hating their perſons for their religion, but wiſhing vnfainedly their conuerſion in this worlde, and their ſaluation in the world to come.

5 DE 60 FINIS.

A DECLARATION OF THE TRVE MANner of knowing Christ crucified.

Galat. 6. 14.

God forbid that I ſhould reioyce but in the Croſſe *of our Lord Ieſus Chriſt, &c.*

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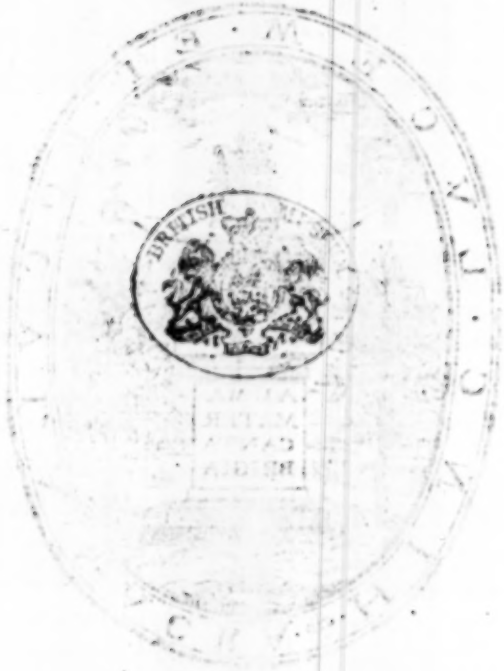
TO THE READER.

IT is the common sinne of men at this day, & that in the very places of learning, that Christ crucified *is not known as he ought. The right knowledge of him, is not to make often mention of his death and passion, & to call him our Saviour, or to handle the whole mysterie of God incarnate soundly and learnedly (though that be a worthy gift of God) but first of all, by the consideration of the passion to be touched with an inward & a lively feeling of our sinnes, for which our Redeemer suffered the pangs of hell, and to growe to a through dislike of our selues & our lines past for them, & from the ground of the heart to purpose a reformation & a cõformitie with Christ in al good duties that concerne man: secondly in the Passion as in a mirrour, to behold, and in beholding to labour to cõprehẽd the length, the breadth, the height, the depth of the loue of the father, that gaue his owne deare Sonne to death &, the goodnesse of the Sonne, that loued his enemies more then himselfe, that our hearts might be rooted and grounded in the same loue, and be further inflamed to loue God againe.*

To further this true manner of knowing Christ crucified, *I haue penned these fewe lines, read them at thy leisure, and haue care to put them in practise: otherwise, thou art but an enemie of the crosse of Christ, though thou professe his name never so much.* Ian. 3. 1596.

W. Perkins.



Of the right knowledge of Christ crucified.

IT is the most excellent and worthy part of diuine wisedome, to know Christ crucified. The Prophet Esai
Esa.53.11. saith; *The knowledge of thy righteous seruant:* that is, Christ crucified, *shall iustifie many*. And
Iohn 17.1. Christ himselfe saith; *This is life eternall, to know thee the onely GOD, and whome thou hast sent, Iesus Christ*. And Paul saith; *I haue*
1.Cor.22. *decreed to know nothing among you, but Iesus Christ, and* him crucified. Againe, *God forbid*
Gal.6.14. *that I should reioyce in any thing, but in the* crosse *of our Lord Iesus Christ*. Againe, *I*
Phil.3.5. *thinke all things but* losse, *for the excellent knowledge sake of Christ Iesus my Lord, and doe iudge them but* dung, *that I might* winne Christ.

In the right way of knowing *Christ crucified*, two points must be considered: one, how Man for his part is to know Christ: the other, how he is to be knowne of man.

Touching the first: Man must know Christ, not generally and confusedly, but by a liuely, powerfull, and operatiue *knowledge*: for otherwise, the diuells themselues know Christ.

In this *knowledge*, three things are required. The first is *notice* or *consideration*, whereby thou must conceiue in minde, vnderstand, and seriously bethinke thy selfe of Christ, as he is reuealed in the history of the Gospell, and as he is offered to *thy particular person*, in the ministerie of the word and Sacraments. And that this consideration, may not be dead and idle in thee, two things must be done. First, thou must labour to feele thy selfe *to stand in neede* of Christ crucified; yea, to stand in excessiue neede euen of the verie least droppe of his blood, for the washing away of thy sinnes. And vnlesse thou throughly feelest thy selfe, *to want* all that goodnesse and grace that is in Christ, and that thou euen stand in extreame neede of his passion, thou shalt neuer learne or teach Christ indeede and truth. The second thing is, with the vnderstanding of the doctrine of Christ, to ioyne thirsting, whereby man in verie soule & spirit, longs after the participation of Christ, and saith in this case as Sampson
Iudg.15.18. said; *Giue me water, I die for thirst*.

The second part of knowledge is *application*, whereby thou must know and beleeue, not onely that Christ was crucified, but that he was crucified for *thee*; for *thee* I say, in particular. Heere two rules must be remembred and practised. One, that Christ on the Crosse was *thy* pledge and suretie in particular, that he then stoode in thy verie roome and place, in which thou thy selfe in thine owne person, shouldest haue stoode: that thy very personall and particular sins were imputed and applied to him: that hee stoode guiltie as a malefactour for them, and suffered the very pangs of hell, and that his sufferings are as much in acceptation with God, as if thou haddest borne the curse of the Law in thine owne person eternally. The holding and beleeuing of this point, is the very foundation of religion, as also the Church of God. Therefore in any wise, be carefull to apply Christ crucified to thy selfe: and as Elizeus, when he would reuiue the childe of the Shunamite,
2.Kin.4.34. went vp and lay vppon him, and put his mouth vpon his mouth, & his hands vpon his hands, and his eyes vpon his eyes, and stretched himself vpon him: euen so, if thou wouldst be reuiued to euerlasting life, thou must by faith as it were, set thy selfe vpon the Crosse of Christ, and apply thy hands to his hands, thy feete to his feete, and thy sinfull heart to his beleeuing heart: and content not thy selfe with *Thomas*, to put thy finger in his side, but euen diue and plunge thy selfe wholy, both body and soule, into the wounds and blood of Christ. This will make thee to crie with *Thomas*, and say; *My Lord my God*: and this is to be *crucified with Christ*. And yet doe not content thy selfe with this, but by faith also descend with Christ from the crosse to the graue, & bury thy selfe in the very buriall of Christ: and then looke, as the dead souldier tumbled into the graue of Elizeus, was made aliue at
2.Kin.13.21. the very touching of his body: so shalt thou by a spirituall touching of Christ dead and buried, be quickned to life euerlasting. The second rule is, that Christ crucified *is*

shine, being really giuen thee of God the father, euen as truly as houſes & land are giuen of earthly fathers to their children: thus muſt thou firmely hold and beleeue: and hence is it, that the benefits of Chriſt, are before God, ours indeede for our iuſtification and ſaluation.

The third point in liuely knowledge is, that by all the *affections* of our hearts, wee muſt be carried to Chriſt, and as it were, transformed into him. Whereas hee gaue himſelfe wholy for vs, we can doe no leſſe then beſtow our hearts vpon him. Wee muſt therefore labour aboue all, following the Martyr Ignatius, who ſaid, that Chriſt *his loue was crucified*. Wee muſt value him at ſo high a price, that he muſt be vnto vs, better then ten thouſand worlds: yea, all things which we inioy, muſt be but as *droſſe and dung* vnto vs, in reſpect of him. Laſtly, all our ioy, reioycing, comfort, and confidence, muſt be placed in him. And that thus much is requiſite in knowledge, it appeares by the common rule of expounding Scripture, that *workes of knowledge imply affection*. And indeede it is but a knowledge, ſwimming in the braine, which doth not alter and diſpoſe the affections, and the whole man.

Thus much of our knowledge. Now followes the ſecond point, how Chriſt is to be knowne. Hee muſt not be knowne barely as God, or as man, or as a Iew, borne in the Tribe of Iudah, or as a terrible & iuſt Iudge, but as he is our *Redeemer*, and the very *price* of our redemption: and in this reſpect, hee muſt be conſidered as the common *treaſure* & *ſtorehouſe* of Gods Church, as Paul teſtifieth when he ſaith; *In him are* Coloſſ. 13. all *the treaſures of knowledge and wiſedome hid*. And againe; *Bleſſed be God, which hath bleſſed* Eph. 1. 4. *vs with all ſpirituall bleſſings in Chriſt*. And St. Iohn ſaith; that *of his fulneſſe, we receiue grace for grace*. Here then let vs marke, that all the bleſsings of God, whether ſpiritual or temporal; all I ſay, without exception, are conuaied vnto vs from the Father, by Chriſt: and ſo they muſt be receiued of vs, and no otherwiſe. That this point may be further cleared, the benefits which we receiue from Chriſt, are to be handled, and the manner of knowing them. The benefits of Chriſt are three, his *Merit*, his *Vertue*, his *Example*.

The *merit* of Chriſt, is the *value* and *price* of his death and Paſſion, whereby any man is perfectly reconciled to God. This reconciliation hath two parts, *Remiſſion* of ſinnes, and *acceptation* to life euerlaſting. Remiſsion of ſinnes, is the remouing, or the aboliſhing both of the *guilt* and *puniſhment* of mans ſinnes. By *guilt*, I vnderſtand a *ſubiection* or *obligation* to puniſhment, according to the order of diuine iuſtice. And the puniſhment of ſinne, is the *malediction* or *curſe* of the whole law, which is the ſuffering of the firſt and ſecond death. *Acceptation* to life euerlaſting is, a giuing of right and title to the kingdome of heauen, and that for the merit of Chriſts obedience imputed. Now this benefit of reconciliation muſt be known, not by conceit and imagination, nor by carnall preſumption; but by the inward teſtimonie of *Gods ſpirit*, certifying our conſciences thereof; which for this cauſe is called the *ſpirit of Reuelation*. And that wee may attaine to infallible aſſurance of this benefit, Eph. 1. 7. wee muſt call to minde the promiſes of the Goſpel, touching remiſsion of ſinnes, and life euerlaſting. This being done, we muſt further *ſtriue* and indeauour, by the aſſurance of Gods ſpirit, to apply them to our ſelues, and to beleeue that they belong vnto vs: and wee muſt alſo put our ſelues often to the exerciſes of inuocation and true repentance. For in, and by our crying vnto heauen, to God for reconciliation, comes the aſſurance thereof, as Scriptures and Chriſtian experience makes manifeſt. And if it ſo fall out, that any man in temptation, apprehend and feele nothing but the furious indignation and wrath of God, againſt all reaſon and feeling, he muſt hold to the merit of Chriſt, and know a point of religion, hard to be learned, that God is a moſt louing father to thē that haue care to ſerue him, euen at that inſtāt, whē he ſhews himſelfe a moſt fierce and terrible enemie.

From the benefit of *reconciliation* proceede foure benefites. Firſt, that excellent *peace of God* that paſſeth all vnderſtanding, which hath ſixe parts. The firſt is *peace* with God and the bleſſed Trinitie, Rom. 5. 1. *Being iuſtified we haue peace with God*. The ſecond, *peace* with the good Angels, Iohn 1. 51. *Ye ſhall ſee the Angels of God aſcending and deſcending vpon the Sonne of man*. And that angels, like armies of ſouldiers in campe about the ſeruants of God, and as Nurces beare them in their armes, that they be neither hurt by the diuell and his Augels, nor by his inſtruments, it proceeds of this, that they being in Chriſt, are partakers of his merits. The third is, *peace* with al ſuch as feare God, and beleeue in Chriſt.

Chriſt

Christ. This Esai foretold when he said; that the *wolfe shall dwell with the lambe, and the leopard with the kidde, and the calfe, and the lyon, and a fatte beast together, and that a little childe shall leade them, &c.* 11. vers. 6. The fourth is *peace* with a mans owne selfe, when the conscience washed in the blood of Christ, ceaseth to accuse and terrifie: and when the will, affections, & inclinations of the whole man, are obedient to the minde, enlightned by the spirit and word of God, Colos. 3. *Let the peace of God rule in your hearts*, The fifth is, *peace* with enemies, and that twoo waies. First, in that such as beleeue in Christ, seeke to haue peace with all men, hurting none, but doing good to all. Secondly, in that God restraines the malice of the enemies, and inclines their hearts to be peaceable. Thus God brought Daniel *into loue and fauour with the chiefe of the Eunuches*. The last is, *peace* with all creatures in heauen and earth, in that they serue for mans saluation, Psal. 91. 13. *Thou shalt walke vpon the Lyon and the Aspe, the young Lyon and the Dragon, shalt thou* treade *vnder foote*. Hos. 2. 18. *And in that day will I make a* couenant *for them, with the* beasts *of the field, and with the fowles of heauen*. Now this benefit of peace, is knowne, partly by the testimonie of the spirite, and partly by a daily experience thereof.

The second benefit is a *recouerie* of that *right* and *title*, which man hath to all creatures in heauen and earth, and all temporall blessings, which right Adam lost to himselfe, and euery one of his posteritie. 1. Cor. 3. 22. *Whether it be the worlde, or life, or death, whether they be things present, or things to come*, all *are yours*. Now, the right way of knowing this one benefite, is this. When God vouchsafeth meate, drinke, apparrell, houses, lands, &c. we must not barely consider them as blessings of God, for that very heathen men, which know not Christ, can doe: but we must acknowledge and esteeme them as blessings, proceeding from the speciall loue of God the father, whereby he loues vs in Christ: and procured vnto vs by the merit of Christ crucified: and we must labour in this point to be setled and perswaded: and so oft as we see and vse the creatures of God for our owne benefit, this point should come to our mindes. Blessings conceiued apart from Christ, are misconceiued: whatsoeuer they are in themselues, they are no blessings to vs, but in, and by Christs merits. Therefore, this order must be obserued touching earthly blessings: First, wee must haue part in the merit of Christ: and then secondly, by meanes of that merit, a right before God, and comfortable vse of the things wee enioy. All men that haue and vse the creatures of God otherwise, as gifts of God, but not by Christ, vse them but as flatte *vsurpers* and *theeues*. For this cause it is not sufficient for vs generally and confusedly, to know Christ to be our redeemer; but we must learne to see, know, and acknowledge him in euery particular gift and blessing of God. If men, vsing the creatures of meate and drinke, could, when they behold them, withall by the eye of faith, behold in them the merit of Christs passion, there would not be so much excesse and riot, so much surfetting and drunkennesse as there is: and if men could consider their houses and lands, &c. as blessings to them, and that by the fountaine of blessing the *merits* of Christ, there should not be so much fraud and deceit, so much iniustice and oppression in bargaining as there is.

That which I haue now said of meates, drinks, apparrell, must likewise be vnderstood of gentry and nobilitie, in as much as noble birth, without new birth in Christ, is but an earthly vanitie: the like may be said of phisicke, sleepe, health, liberties, yea, of the very breathing in the ayre. And to goe yet further, in our Recreations Christ must be knowne: For all recreation stands in the vse of things indifferent: and the holy vse of all things indifferent, is purchased vnto vs by the blood of Christ. For this cause it is very meete, that Christian men and women, should with their earthly recreations, ioyne spirituall meditation of the death of Christ, and from the one, take occasion to bethinke themselues of the other. If this were practised, there should not be so many vnlawful sports and delights, and so much abuse of lawfull recreation, as there is.

Consider Col. 3. 11. & 2. 10.

The third benefit is, that all crosses, afflictions, and iudgements whatsoeuer, cease to be curses and punishments to them that are in Christ, and are onely meanes of *correction* or *triall*; because his death hath taken away, not some few parts, but all, and euery part of the curse of the whole law. Now, in all *crosses*, Christ is to be known of vs on this manner. We must iudge of our afflictions, as chastisements or trialls, proceeding, not from a reuenging iudge, but from the hand of a bountifull and louing father; and therefore they must be conceiued

ued in, and with the merit of Christ; and if we do otherwise regard them, we take them as curses and punishments of sinne. And hence it followes, that subiection to Gods hand in *all crosses*, is a marke and badge of the true Church.

The last benefit is, that death is properly no death, but a rest or sleep. Death therefore must be knowne and considered, not as it is set forth in the law, but as it is altered and changed by the death of Christ: and when death comes, we must then looke vpon it through Christs death, as through a glasse: and thus it will appeare to bee but a passage from this life to euerlasting life.

Thus much of the *merit* of Christ crucified. Now followes his *vertue*, which is the power of his godhead, whereby he creates new hearts in all them that beleeue in him, and makes them new creatures. This vertue is double: the first is the *power of his death*, whereby he freed himselfe from the punishment and imputation of our sinnes: and the same vertue serueth to mortifie and crucifie the corruptions of our minds, wils, affections, euen as a corasiue dooth waste and consume the rotten and dead flesh in any part of mans body.

The second is, the *vertue of Christs resurrection*, which is also the power of his Godhead, whereby he raised himselfe from death to life: and the very same power serueth to raise those that belong to Christ, from their sinnes in this life, and from the graue, in the day of the last iudgement. Now the knowledge of this double vertue, must not be onely speculatiue; that is, barely conceiued in the braine, but it must be experimentall: because wee ought to haue experience of it in our hearts and liues, and we should labour by all meanes possible, to feele the power of Christs death, killing and mortifying our sinnes, and the vertue of his resurrection, in the putting of spirituall life into vs, that wee might be able to say, that wee liue not, but that Christ liues in vs. This was one of the most excellent and principall things which Paul sought for, who saith; *I haue counted all things* losse, *and doe iudge them to be* dung, *that I may* know *him, and the vertue of his resurrection.* Philip. 3.10. And he saith; that this is the right way to know and learne Christ, *to cast off the old man, which is corrupt through the deceiueable lusts, & to put on the new man, which is created in righteousnesse and true holinesse.* Eph. 4.24.

The third benefite, is *the example* of Christ. We deceiue our selues, if we thinke that hee is onely to be knowne of vs as a Redeemer, and not as a *spectacle* or *patterne* of all good duties, to which we ought to conforme our selues. Good men indeede, that haue beene, or in present are vpon the earth the seruants of God, must be followed of vs: but they must be followed no otherwise then they follow Christ, & Christ must be followed in the practise of euery good dutie that may concerne vs without exception simply and absolutely, 1. Cor. 11.1.

Our conformitie with Christ stands either in the framing of our inward & spirituall life, or in the practise of outward and morall duties.

Conformitie of spirituall life is, not by dooing that which Christ did vppon the crosse and afterward, but a doing of the like, by a certaine kinde of imitation. And it hath foure parts. The first is, a *spirituall oblation*. For as Christ in the garden, and vpon the crosse, by prayer made with strong cries and teares, presented and resigned himselfe vp, to be a sacrifice of propitiation, to the iustice of his Father for mans sinne: so must we also in prayer, present and resigne our selues, our soules, our bodies, our vnderstanding, will, memorie, affections, and all wee haue to the seruice of God, in the generall calling of a Christian, and in the particular callings, in which he hath placed vs. Take an example in Dauid; *Sacrifice and burnt offering* (saith hee) *thou wouldest not, but eares thou hast pierced vnto mee, then said, loe, I come: I desire to doe thy will, O God; yea, thy Law is within my heart,* Psal. 40.7. The second is, *conformitie in the crosse* two waies. For first, as hee bare his owne crosse to the place of execution: so must we as good Disciples of Christ, denie our selues, take vp all the crosses and afflictions that the hand of God shall lay vpon vs. Againe, wee must become like vnto him, in the crucifying and mortifying the masse and body of sinne, which we carry about vs, *Gal.* 5.24. *They which are Christs, haue* crucified the flesh *with the affections and lusts thereof.* Wee must doe as the Iewes did, we must set vp the crosses and gibbets whereon we are to fasten and hang this flesh of ours: that is, the sinne and corruption that cleaues and stickes vnto vs, and by the sword of the spirit, wound it euen to death. This being done, we must yet goe further, and labour by experience, to see and feele the

the verie death of it, and to lay it as it were in a graue neuer to rise againe: and therefore, we should daily cast new moulds vpon it. The third is, a *spirituall resurrection*, whereby we should by Gods grace vse meanes that we may euery day more and more come out of our sinnes, as out of a loathsome graue; to liue vnto God in newnesse of life, as Christ rose from his graue. And because it is an hard matter for a man to come out of the graue, or rather dungeon of his sinnes, this worke cannot be done at once, but by degrees, as God shall giue grace. Considering we lie by nature dead in our sinnes, and stinke in them as loathsome carrion: first we must begin to stirre our selues as a man that comes out of a swowne, awakened by the word and voice of Christ sounding in our deafe eares; secondly, we must raise vp our mindes to a better state and condition, as we vse to raise vp our bodies: after this we must put out of the graue, first one hand, then the other. This done, we must doe our indeauour as it were vpon our knees, at the least to put one foote out of the Sepulchre of sinne, the rather when we see our selues to haue one foote of the bodie in the graue of the earth, that in the day of iudgement wee may bee wholy deliuered from all bonds of corruption. The fourth part is, a *spirituall ascension* into heauen, by a continuall eleuation of the heart and minde to Christ, sitting at the right hand of the Father, as Paul saith, *Haue your conuersation in heauen:* and, *If ye be risen with Christ, seeke things that are aboue.*

Conformitie in morall duties, is either generall or speciall. Generall, is to be holy as he is holy, Rom. 8. 29. *Those whome he knewe before, he hath predestinate to be* like the image *of his sonne*, that is, not onely in the crosse, but also in holinesse and glorie. 1. Iohn 3. *He which hath this hope, purifieth himselfe euen as he is pure.*

Specially conformitie, is chiefly in foure vertues; Faith, Loue, Meekenesse, Humilitie.

We must be like him in faith. For as he, when he apprehended the wrath of God, & the very pangs of hell were vpon him, wholy staied himselfe vpon the aid, helpe, protection, & good pleasure of his father, euen to the last: so must we by a true and liuely faith depend wholy on Gods mercie in Christ, as it were with both our hãds in peace, in trouble, in life, and in the verie pang of death: and we must not in any wise let our hold go; no though we should feele our selues descend to hell.

We must be like him in meekenesse. Mat. 11. ver. 28. *Learne of me, that I am meeke and lowly.* His meekenesse shewed it selfe in the patient bearing of all iniuries and abuses, offered by the hands of sinnefull and wretched men, and in the suffering of the curse of the law, without grudging or repining, and with submission to his fathers will in all things. Now the more we follow him herein, the more shall we bee *conformable* to him in his death and passion, Philip. 3. 10.

Thirdly, he must bee our example in *loue:* he loued his enemies more then himselfe, Ephe. 5. 4. *Walke in loue euen as Christ* loued *vs, and hath giuen himselfe for vs an oblation and sacrifice of sweete smelling sauour vnto God.* The like loue ought we to shew, by doing seruice to all men in the compasse of our callings, and by beeing all things to all men (as Paul was) that wee might doe them all the good we can, both for bodie and soule. 1. Cor. 9. 19.

Lastly, we must follow Christ in *humilitie*, whereof he is a wonderfull spectacle, in that being God, he became man for vs: & of a man, became a worme that is troden vnder foote, that he might saue man. Phil. 2. 5. *Let the same mind be in you that was in Iesus Christ, who being in the forme of God, humbled himselfe, and became obedient to the death, euen to the death of the crosse.*

And here we must obserue, that the *example* of Christ hath something more in it then any other example hath or can haue: for it dooth not onely shew vs what wee ought to doe (as the example of other men doe) but it is a *remedie* against many vices, and a *motiue* to many good duties. First of all, the serious consideration of this, that the verie sonne of God himselfe suffered all the paines and torments of hell on the crosse for our sinnes, is the proper and most effectuall meanes to stirre vp our hearts to a godly sorrow for them. And that this thing may come to passe, euerie man must be setled without doubt, that he was the man that crucified Christ; that he is to be blamed as well as Iudas, Herod, Pontius Pilate, and the Iewes: and that his sinnes should be the nailes, the speares, and the thornes that pierced him. When this meditation beginnes to take place, bitternesse of spirit, with wailing and mourning, takes place in like manner. Zach. 12. 10. *And they shall looke vpon him, whom they*

haue

haue pierced, and they ſhall lament for him as one lamenteth for his onely ſonne. Peter in his firſt Sermon ſtrooke the Iewes as with a thunder-clappe from heauen, when he ſaid vnto them, *Ye haue* crucified *the Lord of glorie*, ſo as the ſame time three thouſand men were pricked in their hearts, and ſaid, *Men and brethren, what ſhall we doe to bee ſaued?* Againe, if Chriſt for our ſinnes ſhedde his heart blood, and if our ſinnes made him ſweate water and blood; O then why ſhould not we our ſelues ſhedde bitter teares, and why would not our hearts bleed for them! He that finds himſelfe ſo dull and hardned that the paſsion of Chriſt doth not humble him, is in a lamentable caſe, for there is no faith in the death of Chriſt, effectuall in him as yet.

Secondly, the meditation of the paſsion of Chriſt, is a moſt notable meanes to breede repentance and reformation of life in time to come. For when we beginne to thinke that Chriſt crucified, by ſuffering the firſt and ſecond death, hath procured vnto vs remiſsion of all our ſinnes paſt, and freed vs from hell, death, and damnation: then if there be but a ſparke of grace in vs, we begin to be of another mind, and to reaſon thus with our ſelues: What? hath the Lord bin thus mercifull vnto me, that am in my ſelfe but a firebrand of hell, as to free me from deſerued deſtruction, and to receiue me to fauour in Chriſt? yea, no doubt he hath; his name be bleſſed therefore: I will not therefore ſinne any more as I haue done, but rather indeuour hereafter to keepe my ſelfe from euerie euill way. And thus faith purifies both heart and life.

Thirdly, when thou art in any paine of bodie or ſickneſſe, thinke how light theſe are, compared to the agonie and bloodie ſweat, to the crowne of thornes and nailes of Chriſt. When thou art wronged in word or deed, by any man, turne thine eie to the croſſe, conſider how meekely hee ſuffered all abuſes for the moſt part in ſilence, and prayed for them that crucified him. When thou art tempted with pride or vaineglorie, conſider how for *thy* proper ſinnes Chriſt was deſpiſed and mocked, & condemned among theeues. When anger and deſire of reuenge inflame thine heart, thinke how Chriſt gaue himſelfe to death to ſaue his enemies, euen then when they did moſt cruelly intreate him, and ſhedde his blood: and by theſe meditations, ſpecially if they be mingled with faith, thy mind ſhall be eaſed.

Thus we ſee how *Chriſt crucified*, is to be known: & hence ariſeth a threefold knowledge; one of God, the ſecond of our neighbours, the third of our ſelues.

Touching the firſt: if we would know the true God aright, and know him to our ſaluation, we muſt know him only in *Chriſt crucified*. God in himſelfe and his owne maieſtie, is inuiſible, not only to the eyes of the body, but alſo to the very mindes of men; and he is reuealed to vs onely in Chriſt, in whom he is to be ſeene, as in a glaſſe. For in Chriſt, he ſetteth forth and giues his iuſtice, goodneſſe, wiſedome, and himſelfe wholly vnto vs. For this cauſe, hee is called the *brightneſſe of the glorie, and the* ingrauen forme *of the perſon of the Father*. Heb. 1. 3. *and the* image *of the inuiſible God*. Coloſs. 1. 15. Therefore wee muſt not know God, and ſeeke him any where elſe but in Chriſt: and whatſoeuer out of Chriſt, comes vnto vs in the name of God, is a flatte idoll of mans braine.

As for our neighbours; thoſe eſpecially that are of Chriſts Church, they are to be knowne of vs on this manner: When wee are to doe any dutie vnto them, wee muſt not barely reſpect their perſons, but *Chriſt crucified* in them, and them in Chriſt. When Paul perſecuted ſuch as called on the name of Chriſt, he then from heauen cried; *Saul, Saul, why perſecuteſt thou mee?* Heere then let this be marked, that when the poore comes to vs for releefe, it is Chriſt that comes to our doores, and ſaith, I am hungrie, I am thirſtie, I am naked: and let the bowells of compaſsion be in vs towards them: as towards Chriſt, vnleſſe wee will heare that fearefull ſentence in the day of iudgement; *Goe ye curſed into hell, &c. I was hungry, and yee fed me not, I was naked, and ye did not clothe me, &c.*

Thirdly, the right knowledge of our ſelues, ariſeth of the knowledge of *Chriſt crucified*, in whom, and by whome, wee come to know fiue ſpeciall things of our ſelues. The firſt, how greeuous our ſinnes are, and therefore how miſerable we are in regard of them. If we conſider our offences in themſelues, and as they are in vs, we may ſoone be deceiued, becauſe the conſcience being corrupted, often erreth in giuing teſtimonie, and by that meanes, maketh ſinne to appeare leſſe then it is indeed. But if ſinne be conſidered in the death and paſsion of Chriſt, whereof it was the cauſe and the vileneſſe thereof, meaſured by the vnſpeakeable torments, endured by the

Sonne

Sonne of God: and if the greatneſſe of the offence of man be eſteemed by the endleſſe ſatisfaction made to the iuſtice of god, the leaſt ſinne that is, will appeare to bee a ſinne indeed, and that moſt grieuous and ougly. Therefore *Chriſt crucified* muſt be vſed of vs as a myrrour or looking glaſſe, in which we may fully take a view of our wretchednes and miſerie, and what we are by nature. For ſuch as the paſsion of Chriſt was in the eyes of men, ſuch is our paſsion or condition in the eyes of God, and that which wicked men did to Chriſt, the ſame dooth ſinne and Sathan to our verie ſoules.

The ſecond point is, that men beleeuing in Chriſt are not their owne, or Lords of theſelues, but wholy both body & ſoule belong to Chriſt, in that they were giuen to him of God the father, and he hath purchaſed them with his owne blood. 1. Cor. 3. *Yee are Chriſts, and Chriſt Gods.* Hence it commeth to paſſe (which is not to bee forgotten) that Chriſt eſteemeth all the croſſes and afflictions of his people, as his owne proper afflictions. Hence againe we muſt learne to giue vp our ſelues both bodie and ſoule to the honour and ſeruice of Chriſt, whoſe we are.

The third is, that euerie true beleeuer, not as he is *a man*, but as he is *a new man*, or a Chriſtian, hath his being and ſubſiſting from Chriſt, *We are members of his bodie, of his fleſh, and of his bone*, Ephe. 5. 30. In which wordes, Paul alludes to the ſpeech of Adam, Gen. 3. *Thou art bone of my bone, and fleſh of my fleſh*, and thereby hee teacheth, that as Eue was made of a rib taken out of the ſide of Adam, ſo doth the whole Church of God, and euerie man regenerate, ſpring and ariſe out of the blood that ſtreamed from the heart and ſide of Chriſt crucified.

The fourth is, that all good workes done of vs, proceede from the vertue and merit of *Chriſt crucified*: he is the cauſe of them in vs, and we are the cauſes of them, in and by him. *Without me* (ſayth he) *yee can doe nothing*: and, *Euerie branch that beareth no fruit in me*, marke well, he ſayth, *in me, he taketh away*, Iohn 15. 2.

The fift point is, that wee owe vnto Chriſt an endleſſe debt. For he was crucified onely as our ſuretie and pledge, and in the ſpectacle of his paſsion we muſt conſider our ſelues as the chief debters, and that the verie diſcharge of our debt, that is the ſinnes which are inherent in vs, were the proper cauſe of all the endleſſe paines and torments that Chriſt endured, that he might ſet vs moſt miſerable bankrupts at libertie from hell, death, and damnation. For this his vnſpeakable goodneſſe, if we doe but once thinke of it ſeriouſly, we muſt needes confeſſe that we owe our ſelues, our ſoules, and bodies, and all that we haue, as a debt due vnto him. And ſo ſoone as any man beginnes to knowe *Chriſt crucified*, hee knowes his owne debt, and thinks of the paiment of it.

Thus we ſee how Chriſt is to be known: now wee ſhall not neede to make much examination whether this maner of knowing and acknowledging of Chriſt, take any place in the worlde or no: for fewe there bee that knowe him as they ought. The Turke euen at this verie day knowes him not, but as he was a Prophet. The Iewe ſcorneth his *croſſe*, and *paſſion*. The Popiſh Churches, though in worde they confeſſe him, yet doe they not know him as they ought. The Friars and Ieſuites in their Sermons at this day, commonly vſe the paſsion as a meanes to ſtirre vp pittie and compaſsion towards Chriſt, who beeing ſo righteous a man, was ſo hardly intreated, and to inflame their hearts to an hatred of the Iewes, and Iudas, and Pontius Pilate that put our bleſſed Sauiour to death; but all this may be done in anie other hyſtorie. And the ſeruice of God which in that Church ſtands now in force by the Canons of the Councell of Trent, defaceth *Chriſt crucified*, in that the paſsions of Martyrs are made meritorious, and the verie word of the croſſe their *onely helpe*: and the virgin Marie the *Queene of heauen*, and a *mother of mercie*, who in remiſsion of ſins may command her ſon: and they giue religious adoration to dumbe crucifixes, made by the hand and art of man.

The common proteſtant likewiſe commeth ſhort herein for three cauſes. Firſt whereas in word they acknowledge him to be their Sauiour that hath redeemed thē from their euill conuerſation, yet indeede they make him a *patrone of their ſinnes*. The theefe makes him the receyuer, the murderer makes him his refuge, *b* the adulterer (be it ſpoken with reuerence vnto his Maieſtie) makes him the bawde. For generally men walke on in their euil waies, ſome liuing in this ſinne, ſome in that, and yet for all this, they perſwade themſelues, that God is mercifull, and that Chriſt hath freed them from death and damnation,

b Caluin on Gal. 6. 2.

on. Thus Christ that came to aboliſh ſinne, is made a maintainer thereof, and the common pack-horſe of the world, to beare euerie mans burthen. Secondly, men are content to take knowledge of the merit of Chriſts paſsion for the remiſsion of their ſinnes, but in the meane ſeaſon, the vertue of Chriſts death in the mortifying of ſinne, and the bleſſed example of his paſsion, which ought to bee followed & expreſſed in our liues and conuerſations, is little or nothing regarded. Thirdly, men vſually content themſelues generally and confuſedly to know Chriſt to be their redeemer, neuer once ſeeking in euerie particular eſtate and condition of life, and in euerie particular bleſsing of God, to feele the beneſite of his paſsion. What is the cauſe that almoſt all the world liue in ſecuritie, neuer almoſt touched for their horrible ſinnes? Surely the reaſon is, becauſe they did neuer yet ſeriouſly conſider that Chriſt in the Garden lay groueling vppon the earth, ſweating water and blood for their offences. Againe, all ſuch as by fraud and oppreſsion, or any kinde of hard dealing ſucke the blood of poore men, neuer yet knew that their ſinnes drew out the heart blood of Chriſt. And prowd men and women, that are puffed vp by reaſon of their attire, which is the badge of their ſhame, and neuer ceaſe hunting after ſtraunge faſhions, doe not conſider that Chriſt was not crucified in gay attire, but naked, that he might beare the whole ſhame and curſe of the law for vs. Theſe & ſuch like, whatſoeuer they ſay in word, if we reſpect the tenour of their liues, are flat enemies of the croſſe of Chriſt, & tread his pretious blood vnder their feete.

Now then, conſidering this ſo weightie and ſpeciall a point of religion, is ſo much neglected, O man or woman, high or lowe, young or olde, if thou haue beene wanting this way, begin for verie ſhame to learn, and learning truly to know Chriſt crucified. That thou maiſt attaine to this, behold him often, not in the wooden crucifix after the Popiſh maner, but in the preaching of the word, and in the Sacraments, in which thou ſhalt ſee *him crucified* before thine eies, Gal. 3. 1. Deſire not here vpon earth to behold him with the bodily eye, but looke vpon him with the eye of true and liuely faith, applying him and his merits to thy ſelfe as thine owne, and that with broken and bruiſed heart, as the poore Iſraelites ſtung with fierie Serpents euen to death, beheld the brazen Serpent. Againe, thou muſt looke vppon him firſt of all as a *glaſſe* or *ſpectacle*, in which thou ſhalt ſee Gods glorie greater in thy redemption, then in thy creation. In the creation appeared Gods infinite wiſdome, power, and goodneſſe: in the redemption by the paſsion of Chriſt, his endleſſe iuſtice and mercie. In the creation thou art a member of the firſt Adam, and beareſt his image: in thy redemption thou art a member of the ſecond Adam. In the firſt thou art indued with naturall life, in the ſecond with ſpirituall. In the firſt, thou haſt in the perſon of Eve thy beginning of the rib of Adam: in the ſecond, thou haſt thy beginning as thou art borne of God out of the blood of Chriſt. Laſtly, in the firſt, God gaue life, in commaunding that to bee, which was not: in the ſecond, hee giues life, not by life, but by death, euen of his owne ſonne. This is the myſterie vnto which the Angels themſelues deſire to looke into. 1. Pet. 1. 12. Secondly, thou muſt behold him as the full *price of thy* redemption, and perfect reconciliation with God; and pray earneſtly to God, that he would ſeale vp the ſame in thy verie conſcience by his holy Spirit. Thirdly, thou muſt behold Chriſt as an *example*, to whom thou muſt conforme thy ſelfe by regeneration. For this cauſe giue diligence, that thou mayeſt by experience ſay, that thou art dead, and crucified, and buried with Chriſt, and that thou riſeſt againe with him to newneſſe of life: that he enlightens thy mind, and by degrees reformes thy wil and affections, & giues thee both the will and the deed in euery good thing. And that thou maiſt not faile in this thy knowledge, reade the hiſtorie of chriſts paſsion, obſerue all the parts and circumſtances therof, and apply them to thy ſelfe for thy full conuerſion. When thou readeſt that Chriſt went to the Garden, as his cuſtome was, where the Iewes might ſooneſt attach him, conſider that he went to the death of the croſſe for thy ſinnes willingly, and not of conſtraint; and that therefore thou for thy part ſhouldeſt doe him all ſeruice freely, and frankely, Pſal. 110. 3. When thou heareſt that in his agonie his ſoule was heauie vnto death, know it was for his ſins, & that thou ſhouldeſt much more conceiue heauineſſe of heart for the ſame: againe, that this ſorrow of his is ioy and reioycing vnto thee, if thou wilt beleeue in him; therefore Paul ſayeth, I ſay againe, reioyce in the Lord.

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When thou readeſt that in the garden he praied lying groueling on his face ſweating water and blood, beginne to thinke ſeriouſly what an vnſpeakable meaſure of Gods wrath was vpon thy bleſſed Sauiour, that did proſtrate his bodie vpon the earth, and cauſe the blood to follow: and thinke that thy ſinnes muſt needes be moſt hainous, that brought ſuch bloodie and grieuous paines vpon him. Alſo thinke it a very ſhame for thee to carrie thy head to heauen with haughtie lookes, to wallow in thy pleaſures, and to draw the innocent blood of thy poore brethren by oppreſſion and deceit, for whome Chriſt ſweat water and blood, and take an occaſion from Chriſts agonie, to lay aſide the pride of thy heart, to be aſhamed of thy ſelfe, to grieue in heart, yea euen to bleede for thine owne offences, caſting downe and humbling thy ſelfe with Ezra, ſaying, O my God, I am confounded and aſhamed to lift vp mine eyes vnto thee, my God: for mine iniquities are increaſed, and thy treſpaſſe is growne vp into heauen. When thou readeſt that Chriſt was taken and bound, thinke that thy very ſinnes brought him into the power of his enemies, and were the very bondes wherewith he was tied: thinke that thou ſhouldeſt haue beene bound in the very ſame manner vnleſſe he had beene a ſuretie and pledge for thee: thinke alſo that thou in the ſelfe ſame manner art bound and tied with the chaynes of thine owne ſinnes, and that by nature thy will, affections, and whole ſpirit is tied and chained to the will of the deuill, ſo as thou canſt doe nothing but that which he willeth: laſtly, thinke and beleeue that the bondes of Chriſt ſerue to purchaſe thy libertie from hell, death, and damnation. When thou heareſt that hee was brought before Annas and Caiaphas, thinke it was meete, that thy, ſuretie and pledge, who was to ſuffer the condemnation due vnto thee, ſhould by the high Prieſt, as by the mouth of God, be condemned: and woonder at this, that the very coeſſentiall and eternall Sonne of God, euen the very ſouereigne Iudge of the world, ſtandes to be iudged, and that by wicked men; perſwading thy ſelfe that this ſo great confuſion comes of thy ſinnes. Whereupon beeing further amazed at thy fearefull eſtate, humble thy ſelfe in duſt and aſhes, & pray God ſo to ſoften thy ſtonie heart, that thou maieſt turne to him, and by true faith lay hold on Chriſt, who hath thus exceedingly abaſed himſelfe, that his ignominie may be thy glorie, and his arraignment thy perfect abſolution. When thou readeſt that Barrabas the murderer was preferred before Chriſt, though he exceeded both men and Angels in holines; thinke it was to manifeſt his innocencie, and that thy very ſinnes pulled vpon him this ſhamefull reproch; and in that for thy cauſe he was eſteemed worſe then Barrabas, thinke of thy ſelfe as a moſt heynous and wretched ſinner, and (as Paul ſaith) the head of all ſinners. When thou readeſt that he was openly and iudicially condemned to the curſed death of the croſſe, conſider what is the wrath and furie of God againſt ſinne, and what is his great and infinite mercie to ſinners: and in this ſpectacle looke vpon thy ſelfe, and with grones of heart crie out, and ſay, O good God, what ſeeteſt thou here before mine eyes? I, euen I haue ſinned, I am guiltie and worthy of damnation. Whence comes this chaunge, that thy bleſſed Sonne is in my roome, but of thy vnſpeakable mercie? Wretch that I am, how haue I forgotten my ſelfe, and thee alſo my God? O ſonne of God, how long haſt thou abaſed thy ſelfe for me? Therefore giue me grace O God, that beholding mine owne eſtate in the perſon of my Sauiour thus condemned, I may deteſt and loath my ſinnes that are the cauſe thereof, and by a liuely faith imbrace that abſolution which thou offereſt me in him, who was condemned in my ſtead and roome. O Ieſus Chriſt Sauiour of the world, giue me thy holy and bleſſed Spirit that I may iudge my ſelfe, and be as vile and baſe in mine owne eyes as thou waſt vile before the Iewes: alſo vnite me vnto thee by the ſame ſpirit, that in thee I may be as worthie to be accepted before God, as I am worthie in my ſelfe to be deteſted for my ſinnes. When thou readeſt that he was clad in purple & crowned with thornes, mocked and ſpit vpon, behold the euerlaſting ſhame that is due vnto thee, & be aſhamed of thy ſelfe, & in this point conforme thy ſelfe to Chriſt, and be content (as he was) to be reproched, abuſed, and deſpiſed, ſo it be for a good cauſe. Whē thou readeſt that before his crucifying, he was ſtript of all his cloathes, thinke it was that he being naked might beare thy ſhame on the croſſe, and with his moſt pretious and rich nakednes couer thy deformitie. When thou readeſt

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deſt the complaint of Chriſt, that he was forſaken of his father, conſider how he ſuffered the pangs and torments of hell as thy pledge and ſuertie. Learne by his vnſpeakable torments what a fearefull thing it is to ſinne againſt God, and begin to renounce thy ſelfe, and deteſt thy ſinnes, and to walke as a child of light, according to the meaſure of grace receiued. When thou commeſt to die, ſet before thine eies Chriſt in the midſt of all his torments on the croſſe: in beholding of which ſpectacle to thy endles comfort, thou ſhalt ſee a paradiſe in the midſt of hell; God the father recõciled vnto thee, thy ſauiour reaching out his hands vnto thee to receiue thy ſoule vnto him; and his croſſe as a ladder to aduance it to eternall glorie. Whereas he cried aloud with a ſtrõg voice at the point of death, it was to ſhew that he died willingly without violence or conſtraint from any creature, and that if it had ſo pleaſed him, he could haue freed himſelfe from death, and haue caſt his very enemies to the very bottom of hell. When thou readeſt that he commended his ſoule into the hands of his Father, conſider that thy ſoule alſo (ſo be it thou wilt beleeue in him) is deliuered vp into the hands of God, and ſhall be preſerued againſt the rage and malice of all thine enemies, and herupon thou maiſt be bold to commend thy ſpirit into the hands of God the father. When thou readeſt of his death conſider that thy ſinnes were the cauſe of it, and that thou ſhouldeſt haue ſuffered the ſame eternally, vnleſſe the ſonne of God had come in thy roome: againe conſider his death as a ranſome, and apprehend the ſame by faith, as the meanes of thy life: for by death Chriſt hath wounded both the firſt & ſecõd death and hath made his croſſe to be a throne or tribunall ſeate of iudgment againſt all his and thine enemies. When thou readeſt of the trẽbling of the earth at the death of Chriſt, think with thy ſelfe it did in his kind as it were grone vnder the burden of the ſinnes of men in the world: and by his motion then it ſignified, that euen thou & the reſt deſerued rather to be ſwallowed of the earth, and to goe downe into the pit aliue, then to haue any part in the merit of Chriſt crucified. When thou readeſt of his buriall, think that it was to ratifie his death and to vanquiſh death euen in his owne den: Applie this buriall to thy ſelfe, & beleeue that it ſerues to make thy graue a bed of doune, and to free thy body from corruption. Laſtly, pray to God that thou maiſt feele the power of the ſpirit of Chriſt weakning and conſuming the body of ſinne, euen as a dead corps rottes in the graue, till it be reſolued to duſt.

When thou haſt thus peruſed and applied to thy ſelfe the hiſtorie of the Paſſion of Chriſt, goe yet further, and labour by faith to ſee Chriſt crucified in all the works of God, either in thee or vpon thee. Behold him at thy table in meat & drinke, which is as it were a liuely ſermon and a daily pledge of the mercie of God in Chriſt. Behold him in all thine afflictions, as thy partner that pitieth thy caſe, & hath compaſſion on thee. Behold him in thy moſt dangerous temptations, in which the deuill thundreth damnation, behold him I ſay as a mightie Sampſon bearing away the gates of his enemies vpon his owne ſhoulders: and killing more by death then by life, crucifiing the deuill, euen then when he is crucified, by death killing death; by entrance into the graue, opening the graue and giuing life to the dead, and in the houſe of death ſpoiling him of all his ſtrength and power. Behold him in all the afflictions of thy brethren, as though he himſelfe weare naked, hungry, ſicke, harbourles, and doe vnto them all the good thou canſt, as to Chriſt himſelfe. If thou wouldeſt behold God himſelfe, looke vpon him in Chriſt crucified, who is the ingrauen image of the fathers perſon; and know it to be a terrible thing in the time of the trouble of the conſcience to thinke of God without Chriſt, in whoſe face the glorie of God in his endles mercie is to be ſeene, 2. Cor. 4. 6. If thou wouldeſt come to God for grace, for comfort, for ſaluation, for any bleſſing, come firſt to Chriſt hanging, bleeding, dying vpon the croſſe, without whome there is no hearing God, no helping God, no ſauing God, no God to thee at all. In a word, let Chriſt be all things without exception vnto thee, Coloſſ. 3. 11. for when thou praieſt for any bleſſing either temporall or ſpirituall, be it whatſoeuer it will be or can be, thou muſt aske it at the hands of God the father by the merit and mediation of Chriſt crucified: now looke as we aske bleſſings at Gods hand, ſo muſt we receiue them of him; and as they are receiued, ſo muſt we poſſeſſe and uſe them daily, namely as gifts of God procured to vs by the merit of Chriſt: which gifts for this very cauſe, muſt be wholy imploied to the honor of Chriſt.

FINIS.

THE FOVNDATION OF CHRISTIAN RELIgion, gathered into sixe Principles.

And it is to be learned of ignorant people, that they may be fit to heare Sermons with profit, and to receiue the *Lords Supper with comfort.*

Psal. 119.30.

The *entrance* into thy words shewerh light, and giueth vnderstanding to the *simple.*

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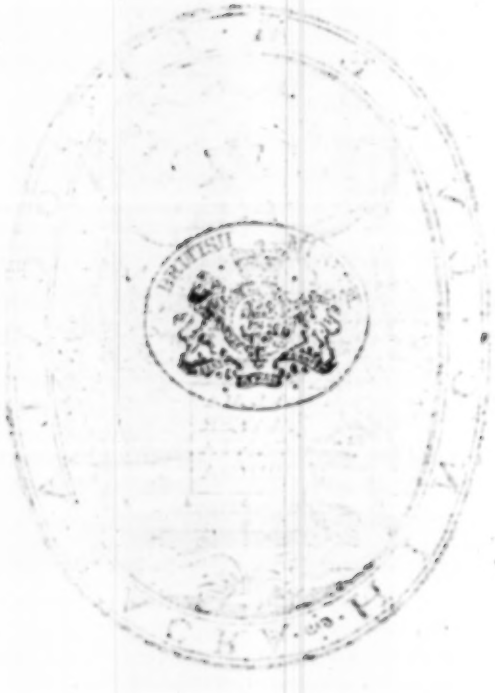

TO ALL IGNORANT PEOple that deſire to be inſtructed

POore people, your manner is to ſoothe vp your ſelues, as though ye were in a moſt happy eſtate: but if the matter come to a iuſt triall, it will fall out farre otherwiſe. For you leade your liues in great ignorance, as may appeare by theſe your common opinions which follow.

1 That faith is a mans good meaning, and his good ſeruing of God.

2 That God is ſerued by the rehearſing of the ten Commaundements, the Lords prayer, and the Creede.

3 That ye haue beleeued in Chriſt, euer ſince you could remember.

4 That it is pitty he ſhould liue, which doth any whit doubt of his ſaluation.

5 That none can tell whether hee ſhall be ſaued or no certainely: but that all men muſt be of a good beleefe.

6 That howſoeuer a man liue, yet if he call vpon God on his death-bed, and ſay, *Lord haue mercy vpon me:* and ſo goe away like a lamb, he is certainely ſaued.

7 That if any be ſtrangely viſited, he is either taken with a planet, or bewitched.

8 That a man may lawfully ſweare, when hee ſpeakes nothing but the truth, and ſweares by nothing but that which is good, as by his faith, or troth.

9 That a Preacher is a good man no longer then he is in the pulpit. *They thinke all like themſelues.*

10 That a man may repent when he will, becauſe the Scripture ſaith, *At what time ſoeuer a ſinner doth repent him of his ſinnes, &c.*

11 That it is an eaſier thing to pleaſe God, than to pleaſe our neighbour.

12 That ye can keepe the commandements, as well as God will giue you leaue.

13 That it is the ſafeſt to doe in Religion as moſt doe.

14 That merry ballads and bookes, as *Scoggin, Beuis of Southampton, &c.* are good to driue away the time, and to remoue heart-quames.

15 That ye can ſerue God with all your hearts, and that ye would be ſory elſe.

16 That a man needs not heare ſo many ſermons, except he could follow them better.

17 That a man which commeth at no ſermons, may as well belieue, as he which heares all the ſermons in the world.

18 That ye know all the Preacher can tell you. For he can ſay nothing, but that euery man is a ſinner, that we muſt loue our neighbours as our ſelues, that euery man muſt be ſaued by Chriſt: and all this ye can tell as well as hee.

19 That it was a good world when the old Religion was, becauſe all things were cheape.

20 That drinking and bezeling in the Ale-houſe or Tauerne, is good fellowſhip, and ſhewes a good kinde nature, and maintaines neighborhoode.

21 That a man may ſweare by the Maſſe, becauſe it is nothing now, and by*t* Lady, becauſe ſhe is gone out of the Country.

22 That euery man muſt be for himſelfe, and God for vs all.

23 That a man may make of his owne, whatſoeuer he can.

24 That if a man remember to ſay his prayers euery morning, (though he neuer vnderſtand them) he hath bleſſed himſelfe for all the day following.

25 That a man praieth when he ſaith the ten Commandements.

26 That a man eates his Maker in the Sacrament.

27 That if a man be no adulterer, no theefe, nor murderer, and doe no man harme, he is a right honeſt man.

28 That a man neede not haue any knowledge of Religion, becauſe hee is not booke-learned.

29 That one may haue a good meaning, when he ſaith, and doth, that which is euill.

30 That a man may go to wizards, called Wiſe-men, for counſell; becauſe God hath prouided a ſalue for euery ſore.

31 That yee are to be excuſed in all your doings, becauſe the beſt men are ſinners.

32 That ye haue ſo ſtrong a faith in Chriſt, that no euill company can hurt you.

Theſe, and ſuch like ſayings, what argue they but your groſſe ignorance? Now where ignorance raigneth, there raignes ſinne: and where ſinne raignes, there the diuell rules: and where he rules, men are in a damnable caſe.

Ye will reply vnto me thus: that ye are not ſo bad I would make you: if neede be, you can ſay the Creede, the Lords prayer, and the ten Commandements: and therefore ye will be of Gods beleefe, ſay all men what they will, and you defie the diuell from your hearts.

I anſwer againe, that it is not ſufficient to ſay all theſe without booke, vnleſſe yee can vnderſtand the meaning of the words, and be able to make a right vſe of the Commandements, of the Creede, of the Lords prayer, by applying them inwardly to your hearts and conſciences, and outwardly, to your liues and conuerſations. This is the very point in which ye faile.

And for an helpe in this your ignorance, to bring you to true knowledge, vnfained faith, and ſound repentance: heere I haue ſet downe the principall point of Chriſtian religion, in ſix plaine and eaſie rules, euen ſuch as the ſimpleſt may eaſily learne: and hereunto is adioyned an expoſition of them, word, by word. If ye doe want other good doctrine, then vſe this my labour for your inſtruction. In reading of it, firſt learne the ſix principalls, and when ye haue them without the booke, and the meaning of them withall, then learne the expoſition alſo: which being well conceiued, and in ſome meaſure felt in the heart, yee ſhall be able to profite by Sermons, whereas now yee cannot: and the ordinary parts of the Catechiſme, namely the ten Commandements, the Creede, the Lords prayer, and the inſtitution of the two Sacraments, ſhall more eaſily be vnderſtood.

5 DE 60

Thine in Chriſt Ieſus.

W. Perkins.

The foundation of Christian Religion, gathered into sixe Principles.

The first Principle.

Question.

WHat doost thou beleeue concerning God?

Ans. There is one God, Creator, and Gouernour of all things, distinguished into the Father, the Sonne, and the holy Ghost.

Proofes out of the word of God.

1. There is a God.

Rom. 1.19 *For the inuisible things of him; that is, his eternall power and godhead, are seene by the creation of the world, being considered in his works, to the intent, that they should bee without excuse.*

Act. 14.17. *Neuertheless, hee left not himselfe without witnesse, in that hee did good, and gaue vs raine from heauen, and fruitfull seasons, filling our harts with foode and gladnesse.*

2. This God one.

1. Cor. 8.4. *Concerning therefore meate sacrificed to idolls, we know that an idoll is nothing in the world, and that there is none other God but one.*

3. He is Creator of all things.

Gen. 1.1. *In the beginning, God created the heauen and the earth.*

Heb. 11.3 *Through faith we vnderstand, that the world was ordained by the word of God: so that the things which we see, are not made of things which did appeare.*

4. He is Gouernor of all things.

Prou. 15.3 *The eyes of the Lord in euery place behold the euill and the good.*

Math. 10.30. *Yea, and all the haires of your head are numbred.*

5. Distinguished into the Father, the Sonne, and the holy Ghost.

Math. 3.16. *And Iesus when hee was baptized, came strait out of the water, and loe, the heauens were opened vnto him, and Iohn saw the spirite of God descending like a Done, and lighting vpon him.*

verf. 17. *And loe, a voice came from heauen, saying: This is my beloued Sonne, in whom I am well pleased.*

1. Ioh. 5.7. *For there are three which beare record in heauen. the Father, the Word, and the holy Ghost; and these three are one.*

The second Principle.

Qu. What doost thou believe concerning man, and concerning thine own selfe?

An. All men are wholly corrupted with sin through Adams fal, and so are become slaues of Sathan, and guilty of eternall damnation.

1. All men are corrupted with sinne.

Rom. 3.10. *As it is written, There is none righteous, no not one.*

2. They are wholy corrupted.

1. Thess. 5.23. *Now the very God of peace sanctifie you throughout, and I pray God that your whole spirite, and soule, and body, may be kept blameless vnto the comming of our Lord Iesus Christ.*

Eph 4.17. *This I say therefore, and testifie in the Lord, that yee henceforth walke not as other Gentiles walke, in vanity of their minde.*

Verf. 18. *Hauing their cogitation darkened, and being strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their heart.*

Gen. 6.5. *When the Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his heart, were onely euill continually.*

3. Through Adams fall.

Rom. 5.12. *Wherefore, as by one man sinne entred into the world, and death by sinne, and so death went ouer all men, for so much as all men haue sinned.*

4. And so are become slaues of Sathan.

Eph. 2.2. *Wherein in time past ye walked according to the course of the world, and after the prince that ruleth in the ayre, euen the spirite that now worketh in the children of disobedience.*

Heb. 2.14 *For as much then, as the children were partakers of flesh and blood, hee also himselfe likewise tooke part with them, that hee might destroy through death, him that had the power of death; that is, the diuell.*

2. Cor. 4.4. *In whome, the God of this worlde hath blinded the mindes, that is, of Infidells, that the light of the glorious Gospel of Christ, which is the image of God, shoulde not shine vnto them.*

5. And guilty of eternall damnation.

Gal. 3.10. *For as many as are of the workes of the law, are vnder the curse: for it is written; Cursed is euery man that continueth not in all things, which are written in the booke of the Law, to doe them. Likewise then, as by the offence of*

Rom. 5.18. *one, the fault came on all men to condemnation:*

tion: so by the iustifying of one, the benefite abounded toward all men, to the iustification of life.

The third Principle.

Q. What meanes is there for thee to escape this damnable estate?

Ans. Iesus Christ the eternall Sonne of God, being made man by his death vpon the Crosse, and by his righteousnesse, hath perfectly alone by himselfe accomplished all things that are needefull for the saluation of mankinde.

1. Iesus Christ the eternall Sonne of God.

Ioh.1.14. *And the word was made flesh, and dwelt among vs, and we saw the glory thereof, as the glory of the onely begotten (Sonne) of the Father, full of grace and truth.*

2. Being made man.

Heb.2.16. *For he in no sort tooke the Angells, but he tooke the seede of Abraham.*

3. By his death vpon the Crosse.

Esa.53.5. *But hee was wounded for our transgressions, he was broken for our iniquities, the chastisement of our peace was vpon him, and with his stripes we are healed.*

4. And by his righteousnesse.

Rom.5.19. *For as by one mans disobedience, many were made sinners, so by the obedience of one, shall many also be made righteous.*

2.Cor.5.21. *For hee hath made him to bee sinne for vs, which knew no sinne, that we should be made the righteousnesse of God in him.*

5. Hath perfectly

Heb.7.25. *Wherefore hee is able also perfectly, to saue them that come vnto God by him, seeing he euer liueth to make intercession for them.*

6. Alone by himselfe

Acts4.12. *Neither is there saluation in any other, for among men, there is giuen none other name vnder heauen, whereby we must be saued.*

7. Accomplished all things needefull for the saluation of mankinde.

1.Ioh.2.2. *And hee is the reconciliation for our sinnes, and not for ours only, but also for the sinnes of the whole world.*

The fourth Principle.

Q. But how maiest thou be made partaker of Christ and his benefits?

Ans. A man of a contrite and humble spirite, by faith alone apprehending and applying Christ with all his merites vnto himselfe, is iustified before God, and sanctified.

1. A man of a contrite and humble spirit.

Esay.57.15. *For thus saith he that is high and excellent, He that inhabiteth the eternity, whose name is the Holy one, I dwell in the high and holy place, with him also that is of a contrite and humble spirite, to reuiue the spirite of the humble, and to giue life to them that are of a contrite heart.*

Psal.51.17. *The sacrifices of God, are a contrite spirite, a contrite and a broken heart, O God, thou wilt not despise.*

2. By faith alone.

Mar.5.36. *As soone as Iesus heard that word spoken, hee said vnto the Ruler of the Synagogue, Be not afraid, onely beleeue.*

Num.21.19. *So Moses made a Serpent of brasse, and set it vp for a signe, and when a serpent had bitten a man, then he looked to the Serpent of brasse, and liued.*

Ioh.3.14. *And as Moses lift vp the Serpent in the wilderneſſe, so must the Sonne of man be lifted vp.*

Verse 15. *That whosoeuer beleeueth in him, should not perish, but haue eternall life.*

3 Apprehending and applying Chirst with all his merits vnto himselfe.

Iohn 1.12. *But as many as receiued him, to them he gaue power to be the sons of God, to them that beleeue in his name.* Iohn6.35. *And Iesus saide vnto them, I am the bread of life, he that commeth to me, shall not hunger, and hee that beleeueth in me, shall neuer thirst.*

4. Is iustified before God.

Rom.4.3. *For what saieth the Scripture, Abraham beleeued God, and it was counted to him for righteousnesse.*

Verse 6. *Euen as Dauid declareth the blessednesse of the man, vnto whom God imputeth righteousnesse without workes, saying:*

Verse 7. *Blessed are they, whose iniquities are forgiuen, and whose sinnes are couered.*

5. And sanctified.

Acts 15.19. *And hee put no difference betweene vs and them, after that by faith hee had purified their hearts.*

1.Cor.1.30. *But ye are of him in Christ Iesus, who of God is made vnto vs wisedome, and righteousnesse, and sanctification, and redemption.*

The fifth Principle.

Que. What are the ordinary or vsuall meanes for the obtaining of faith?

Ans. Faith commeth only by the preaching of the word, and increaseth daily by it: as also by the administration of the Sacraments and praier.

1. Faith commeth onely by the preaching of the word, and increaseth daily by it.

Rom. 10.14. *But how shall they call on him, in whome they haue not beleeued? How shall they beleeue in him, of whome they haue not heard? And howe shall they heare without a Preacher?*

Prou.29.18. *Where there is no vision, the people decay: but he*

be that keepeth the law is blessed.

Hos.4.8. *My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me, and seeing thou hast forgotten the lawe of thy God, I will also forget thy children.*

2. As also by the administration of the Sacraments.

Rom.4.11. *After he receiued the signe of circumcision, as the seale of the righteousnesse of the faith, which he had when he was vncircumcised, that he should be the Father of all them that beleeue, not being circumcised, that righteousnesse might be imputed to them all.*

1 Cor.10.1. *Moreouer brethren, I would not that ye should be ignorant, that all our Fathers were vnder the cloud, and all passed through the sea, &c.*

3. And Prayer.

Rom.10.13 *For whosoeuer shall call vpon the name of the Lord shall be saued.*

The sixt Principle.

Q. What is the estate of all men after death?

A. All men shall rise againe with their owne bodies, to the last iudgement, which beeing ended, the godly shall possesse the kingdome of heauen: but vnbeleeuers and reprobates shall be in hell, tormented with the diuell and his angels for euer.

1. All men shall rise againe with their owne bodies.

Ioh.5.28. *Marueil not at this, for the houre shall come, in the which all that are in the graues shal heare his voice.*

verse 29. *And they shall come foorth that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.*

2. To the last iudgement.

Eccle.12.14. *For God will bring euery worke vnto iudgement, with euerie secret thing, whether it be good or euill,*

Math.12.36. *But I say vnto you, that of euerie idle word that men shall speake, they shall giue account thereof, at the day of iudgement.*

3. Which being ended, the godly

2.Pet.2.7. *And deliuered iust Lot, vexed with the vncleane conuersation of the wicked.*

Ezech 9.4. *And the Lord said vnto him: goe through the middest of the Citie, euen through the middest of Ierusalem, and set a marke vpon the foreheades of them that mourne, and crie for all the abhominations that be done in the midest thereof.*

4. Shall possesse the kingdome of God.

Math.25.34. *Then shall the king say to them on his right hand, Come ye blessed of my father, inherit ye the kingdome prepared for you, from the beginning of the world.*

5. But vnbeleeuers and reprobates shal be in hell, tormented with the diuell and his angels.

verse 41. *Then shall hee say vnto them on the left hand, depart from me ye cursed into euerlasting fire, which is prepared for the diuell and his angels.*

The Scriptures for proofe were onely quoted by the author, to moue thee to search them: the words themselues I haue expressed at the earnest request of many, that thou maiest more easily learne them: if yet thou wilt be ignorant, thy malice is euident: if thou gainest knowledge, giue God the glorie in doing of his will.

Thine T. S.

THE EXPOSITION OF THE PRINCIPLES.

The first Principle expounded.

Question.

WHat is God?

a Iohn 4.24. A. God is a *a spirit*, or a spirituall substance, most wise, most holy, eternall, infinite.

Q. How doe you perswade your selfe that there is a God?

A. Beside the testimonie of the Scriptures, plaine reason will shew it.

Q. What is one reason?

b Rom. 1.20. Act.14.17. A. When I consider *b* the wonderfull frame of the world, me thinkes the seelie creatures that bee in it could neuer make it: neither could it make it selfe, and therefore besides all these, the maker of it must needs be God. Euen as when a man comes into a strange countrie, and sees faire and sumptuous buildings, and yet finds no liuing creatures there, besides Birds and Beasts, he will not imagine, that either birds or beasts reared those buildings, but he presently conceiues, that some men either were, or haue been there.

Q. What other reason haue you?

c Rom.1.29. Gen.38.10. & 13,14. A. *c* A man that commits any sinne, as murder, fornication, adulterie, blasphemie, &c. albeit he doeth so conceale the matter, that no man liuing know of it, yet oftentimes he hath a griping in his conscience, and feeles the verie flashing of Hell fire: which is a strong reason to shewe, that there is a God, before whose iudgement seate he must answer for this fact.

Q. How many Gods are there?

d 1.Cor. 8.6 A. No *d* more but one.

Q. How doe you conceiue this one God in your mind?

e Deut. 4. 16. Amos 4.13. A. Not *e* by framing any image of him in my mind (as ignorant folkes doe, that thinke him to be an old man sitting in heauen) but I conceiue him by his properties and workes.

Q. What be his chiefe properties?

f Iob 12.13. A. First, he is, *f most wise*, vnderstanding all things aright, and knowing the reason of them. Secondly, he is *g most holy*, which appeareth in that he is *most iust* and *merciful* vnto his creatures. Thirdly, he is *h eternall*, without either beginning or end of dayes. Lastly, he is *i infinite*, both because he is present in all places, and because he is of power sufficient to doe whatsoeuer he *k will*.

g Esay 6.3. Exod. 20. 5,6

h Esa.41.4.

i Psa 139 all.

k Iob.9 4. Deut. 10. 17.

Q. What be the workes of God.

l Iere. 10 12. Psal.33.6. A. *l* The creation of the world, and euery thing therein, and the preseruation of them being created by *his speciall prouidence*.

Q. How knowe you that God gouerneth euery particular thing in the worlde by his *speciall prouidence*?

A. To omit the *m* Scriptures, I see it by experience: *n* Meate, Drinke, and clothing being voyde of heate and life, could not preserue the life of man, vnlesse there were a *speciall prouidence* of God to giue vertue vnto them.

m Mat.10.30. Prou. 16.33. n Leu.26.26. Matth.4.4.

Q. How is this one god distinguished?

A. *o* Into the *Father* which begetteth the Sonne: into the *Sonne* who is begotten of the Father: into the *holy-Ghost*, *p* who proceedeth from the Father and the Sonne.

o 1.Iohn 5.7 Matth.3.12 p Iohn 15.26

The second principle expounded.

Q. Let vs now come to our selues, and first tell me what is the naturall estate of man?

Ans. Euery man is by nature *a dead* in sinne as a loathsome carrion, or as a dead corps lieth rotting and stincking in the graue, hauing in him the seede of al sinnes.

a Ephe.2.1 1. Tim.5.5

Q. What is sinne?

A. Any *b* breach of the lawe of God, if it be no more but the least want of that which the Lord requireth.

b Iohn3.4 Rom.7.7 Galat.5.10

Quest. Howe many sortes of sinne are there?

A. Sinne is either *c* the corruption of nature, or any euill actions that proceede of it as fruites thereof.

c Coloss.3.5 Psalme 15.5

Qu. In whome is the corruption of nature?

An. In all men, *d* none excepted.

d Rom.3.10

Q. In what part of man is it?

An. In euery *e* parte both in body and soule, like as a leprosie that runneth from the crowne of the head to the soale of the foote.

e Genes 6.5. 1.Thess 5.23

Qu. Shew me how euery parte of man is corrupted with sinne?

A. First, in the *f* minde there is nothing but ignorance and blindnesse concerning heauenly matters. Secondly, *g* the conscience is defiled, beeing alwayes eyther benummed with sinne, or else turmoyled with inward accusations & terrors. Third ly, *h* the will of man only willeth and lusteth after euill. Fourthly, the *i* affections of the heart, as loue, ioy, hope, desire, &c. are mooued and stirred to that which is euill

f 1.Cor.2.14. Rom.8.5. g Tit.1.15. Ephes.4.18. Esay 57.20.

h Phil.2 13 Iob 15..16 i Galat.5.24

euill to imbrace it, and they are neuer ſtirred vnto that which is good, vnleſſe it be to eſchewe it. Laſtly, the *k* members of the bodie are the inſtruments and tooles of the mind for the execution of ſinne.

k Rom.6.13.

Q. What be thoſe euill actions that are the fruits of this corruption?

A. *l* Euill thoughts in the minde, which come either by a mans owne conceiuing, or by the ſuggeſtion *m* of the diuell: euill motions and luſts ſtirring in the heart, and from theſe ariſe euill wordes and deedes, when any occaſion is giuen.

l Gen.6.5.
m Ioh.13.2. Act.5.3. 1 Chro.21.1.

Q. Howe commeth it to paſſe that all men are thus defiled with ſinne?

A. By *n Adams* infidelitie and diſobedience, in eating the forbidden fruit: euen as we ſee great perſonages by treaſon doe not onely hurt themſelues, but alſo ſtaine their blood, and diſgrace their poſteritie.

n Rom.5.12. 16.19. Gen.3.

Q. What hurt comes to man by his ſinne?

A. *o* He is continually ſubiect to the curſe of God in his life time, in the ende of his life, and after his life.

o Gal.3.10.

Q. What is the curſe of God in this life?

A. *p* In the bodie, diſeaſes, aches, paines: in the ſoule, blindneſſe, hardneſſe of heart, horrour of conſcience: in goodes, hinderances, and loſſes: in name, ignominie and reproch: laſtly, in the whole man, *bondage* vnder Sathan the prince of darkneſſe.

p Deut.28. 21.22.27. 65,66,67.

Q. What maner of *bondage is this?*

A. This *bondage* *q* is when a man is the ſlaue of the diuell, and hath him to raigne in his heart as his God.

q Heb.2.14. Ephe.2,2. 2 Cor.4.4. Luke.11.21.

Q. Howe may a man know whether Sathan be his God or not?

A. He may know it by this, if he giue obedience to him in his heart, and expreſſe it in his conuerſation.

Q. And how ſhall a man perceiue this obedience?

A. If he *r* take delight in the euill *motions* that Sathan puts into his heart, and doe fulfill the luſts of the diuell.

r Iohn.8.44. 1 Iohn.3.8.

Q. What is the curſe due to man in the end of this life?

A. *s* Death, which is the ſeparation of bodie and ſoule.

s Rom 5.12.

Q. What is the curſe after this life?

A. *t* Eternall damnation in hell fire, whereof euery man is guiltie, and is in as great danger of it as the traitour apprehended is in danger of hanging, drawing and quartering.

t Gal.3.10. Rom.3.12.

The third principle expounded.

Q. If damnation be the rewarde of ſin, then is a man of all creatures moſt miſerable. A dogge or a toade when they die, all their miſerie is ended: but when a man dieth, there is the beginning of his woe.

Anſ. It were ſo indeede if there were no meanes of deliuerance, but GOD hath ſhewed his mercie, in giuing a *Sauiour* to mankind.

Q. How is this Sauiour called?

A. *u* Ieſus Chriſt.

u Matt.1.21

Q. What is Ieſus Chriſt?

A. *x* The eternall Sonne of God made man in all things, euen *y* in his *infirmities* like other men, ſaue onely in ſinne.

x Heb.1.19. Iohn 1.14. y Heb.5.7. Matth.13.18

Q. How was hee made man voyde of ſinne?

A. He was *z* conceiued in the wombe of a virgin, and *ſanctified* by the holy-ghoſt at his conception.

z Math.1.18

Queſt. Why muſt our Sauiour be both God and man?

A. He *a* muſt be a man, becauſe man hath ſinned, and therefore a man muſt die for ſinne to appeaſe Gods wrath: he muſt be God to ſuſtaine and vpholde the manhoode, to ouercome and vanquiſh death.

a 1.Tim.2.5

Queſt. What be the offices of Chriſt to make him an al-ſufficient Sauiour?

A. He *b* is a prieſt, a prophet, a king.

b Pſalme 45.7 Luke 4.18. Deu.18.15,18

Q. Why is he a prieſt?

A. To *worke* the meanes of ſaluation in the behalfe of mankind.

Luke 1.33 Pſa.100.all

Q. How doth he worke the meanes of ſaluation?

A. *c* Firſt, by making *ſatisfaction* to his father for the ſinne of man: Secondly, by making *interceſſion*.

c Math.20.28 Hebr.7.25,26

Q. How doth he make ſatisfaction?

An. By two meanes: and the firſt is by offering a *ſacrifice*.

Q. What is this ſacrifice?

A. *d* Chriſt himſelfe, as he is man, conſiſting of body and ſoule.

d Eſa.53.10.

Q. What is the *e Altar?*

e Apoc.8.3

Anſ. Chriſt, as he is God, is the *Altar* on which he ſacrificed himſelfe.

Hebr.3.10.

Q. Who was the *prieſt?*

A. None but *f* Chriſt, and that as he is both God and man.

f Hebr.5.5,6.

Q. How oft did hee ſacrifice himſelfe?

A. Neuer but *g* once.

g Hebr.9.28

Q. What death did he ſuffer when he ſacrificed himſelfe?

A. A death vpon the croſſe, peculiar to himſelfe alone: for *h* beſides the ſeparation of body and ſoule, he felt alſo the *pangs* of

h Eſay 55.5 Iohn 12.2 Reu.19.15. Luke 21.44.

hell,

hell, in that the whole wrath of God due to the sinne of man, was powred forth vppon him.

Q. What profite commeth by his Sacrifice?

a Heb. 9 26. A. *a* Gods wrath is appeased by it.

Q. Could the sufferings of Christ, which was but for a short time, counteruaile euerlasting damnation, and so appease Gods wrath?

b Act. 20. 28 2. Cor. 5. 16. A. Yea: for seeing Christ suffered *b* God suffered, though not in his Godhead: and that is more then if all men in the worlde had suffered for euer and euer.

Q. Now tell me the other meanes of *satisfaction*?

A. It is the perfect fulfilling of *the law*.

Q. How did he fulfill the law?

c 1. Cor. 1. 30. Rom. 1. 19. 2. Cor. 5. 21. A. By *c* his *perfect righteousnes*: which consisteth of two parts, the first the *integritie and pureuesse* of his humane nature: the other, *d* his *obedience* in performing all that the law required.

d Rom. 5. 11. Rom. 4. 8.

Q. You haue shewed how Christ doth make *satisfaction*, tell me likewise how he doth make *intercession*?

e Rom. 5. 8. 1. Pet. 2. 5. A. He alone doth continually *e* appeare before his Father in heauen, making the faithfull and al their praiers acceptable vnto him, by applying of the merits of his owne perfect *satisfaction* to them.

Q. Why is Christ a Prophet?

f Ioh. 6. 45. Math. 3. 17. A. To *f* *reueale* vnto his Church the way and meanes of saluation, and this he dooth outwardly by the ministerie of his word, and inwardly by the teaching of his spirit.

Q. Why is he also a *King*?

g Esai 9. 7. A. That *g* he might *bountifully bestowe* vpon vs, and *conuey* vnto vs al the aforesaid meanes of saluation.

Q. How doth he shew himselfe to bee a King?

h Act. 10. 30. Ephe. 4. 8. Act. 2. 9. A. In *h* that being *dead* and *buried*, hee *rose from the graue*, quickened his dead bodie, *ascended* into heauen, and nowe *sitteth at the right hand* of his father, with ful power and glorie in heauen.

Q. How else?

i Esai. 9. 7. & 50. 11. A. In *i* that he doth continually inspire and direct his seruants by the diuine power of his holy spirit according to his holy word.

Q. But to whom will this blessed King communicate al these meanes of saluation?

k Mat. 20. 16. Iohn. 1. 11. 1. Iohn. 2. 2. A. He *k* offereth them to many, and they are *sufficient* to saue all mankind; but all shall not be saued thereby, because by faith they will not receiue them.

The fourth Principle expounded.

Q. What is faith?

l Iohn. 1. 12. & 6. 35. Gal. 3. 27. Col. 2. 12. A. Faith is a *l* wonderfull grace of God, by which a man doth apprehend and apply Christ, and all his benefits vnto himselfe.

Q. How doth a man apply Christ vnto himselfe, seeing we are on earth, and Christ in heauen?

m 1. Cor. 2. 11. Rom. 8. 16. A. This *m* applying is done by *assurance*, when a man is verily perswaded by the holy spirit of Gods fauour towards himselfe *particularly*, and of the forgiuenes of his *owne* sinnes.

Q. How doth God bring men truly to beleeue in Christ?

A. First he prepareth their hearts, that they might be capable of faith: and then he worketh faith in them.

Q. Howe dooth God prepare mens hearts?

n Ezec. 11. 19. Hos. 6. 11. A. *n* By brusing them, as if one would breake an hard stone to powder: and this is done by *humbling* them.

Q. How doth God humble a man?

A. By working in him a sight of his sins, and a sorrow for them.

Q. How is this sight of sinne wrought?

o Rom. 3. 20. & 7. 7, &c. A. By the *o* morall lawe: the summe whereof is the ten commaundements.

Q. What sinnes may I find in my selfe by them?

A. Ten.

Q. What is the first?

a Com. I. A. *a* To make something thy God which is not God, by fearing it, louing it, so trusting in it more then in the true God.

Q. What is the second?

b II. A. *b* To worship false gods, or the true God in a false maner.

Q. What is the third?

c III. A. *c* To dishonour God, in abusing his titles, words and workes.

Q. What is the fourth?

d IIII. A. *d* To breake the Sabboth, in doing the works of their calling, and of the flesh: and in leauing vndone the workes of the spirit.

Q. What be the fixe latter?

e V. f VI. g VII. h VIII i IX. k X. A. To doe any thing that may hinder thy neighbours *e* dignitie, *f* life, *g* chastitie, *h* wealth, *i* good name, *k* though it be but in the secret thoughts and motions of the heart, vnto which thou giuest no liking nor consent.

Q. What is sorrow for sinne?

l Act. 2. 37. A. It is *l* whē a mans conscience is touched

ed with a liuely feeling of Gods displeasure for any of these sinnes in [m] such wise, that he vtterly despaires of salvation, in regard of any thing in himselfe, acknowledging that he hath deserued shame and confusion eternally.

m 1.Tim.1.15. Luk.15.21. Rom.7.24.

Q. How doth God worke this sorrow?

A. By the terrible curse of the law.

Q. What is that?

A. He [n] which breakes but one of the commandements of God, though it be but once in all his life time, and that onely in one thought, is subiect to, and in danger of eternall damnation therby.

n Gal.3.

Q. When mens hearts are thus prepared, how doth God ingraft faith in them?

A. By working certaine inward motions in the heart, which are the seedes of faith, out of which it breedeth.

Q. What is the first of them?

A. When a man humbed vnder the burden of his sinnes, doth [o] acknowledge and feele that he stands in great neede of Christ.

o Esa.55.1. Ioh.7.37. Luk.1.53.

Q. What is the second?

A. An [p] hungring desire and a longing to be made partaker of Christ and all his merits.

p Rev.21.26.

Q. What is the third?

A. A [q] flying to the throne of grace, from the sentence of the lawe pricking the conscience.

q Heb.4.16

Q. How is it done?

A. By [r] praying, with sending vp loud cries for gods fauour in Christ in the pardoning of sinne: and with feruent perseuerance herein, till the desire of the heart be graunted.

r Luk.15.18.19. Matth.15.22. 23. Act.8.22. 2.Cor.12.1.

Q. What followeth all this?

A. God then, [s] according to his mercifull promise lets the pore sinner feele the assurance of his loue wherewith he loueth him in Christ, which assurance is a liuely faith.

s Mat.7.7. Esa.65.24. Iob.33.26.

Q. Are there diuers degrees and measures of true faith?

A. [t] Yea.

t Rom.1.17. Luk.17.5.

Q. What is the least measure of true faith that any man can haue?

A. When a man of an humble spirit by reason of the [u] liuelinesse of his faith, doth not yet *feele* the assurance of the forgiuenesse of his sinnes, and yet he is perswaded that they are pardonable, and therefore desireth that they should be pardoned, and with his heart praieth to God to pardon them.

u Esa.42.3. Matth.17.20. Luk.17.5.

Q. How doe you know that such a man hath faith?

A. These [x] *desires* and *prayers* are testimonies of the spirit, whose propertie it is to stirre vp a *longing* and a *lusting* after heauenly things, with *sighes* and *groanes* for Gods fauour and mercie in Christ. [y] Nowe where the spirit of Christ is, there is Christ dwelling: and where Christ dwelleth, there is true faith, how weake soeuer it be.

x Rom.8.23, 24. Gal.4.6. Marb.5.6.

y Rom.8.9. Eph.3.17.

Q. What is the greatest measure of faith?

A. When a man daily increasing in faith comes to be [a] *fully perswaded* of Gods loue in Christ towards himselfe *particularly*, and of the forgiuenesse of his owne sinnes.

a Rom.8.38. 39. Cant.8.6.7.

Q. When shall a Christian heart come to this full assurance?

A. Not [b] at the first, but in some continuance of time, when he hath bene well practised *in repentance*, and hath had diuers *experiences* of Gods loue vnto him in Christ: then after them will appeare in his heart the fulnesse of perswasion: which is the *ripenesse* [c] and strength of faith.

b 2.Tim.4.7.8. Psal.23.6. with 1.2.3.4. verse.

c Rom.4.20.21.

Q. What benefits doth a man receiue by his faith in Christ?

A. Hereby [d] he is *iustified* before God and sanctified.

d 1.Cor.1.30. Act.15.9. Rom.4.3.

Q. What is this, to be *iustified* before God?

A. It [e] comprehendeth two things: the first, to be cleared from the *guiltinesse* and *punishment* of sinne: the second, to be accepted as perfectly righteous before god.

e Rom.8.35.

Q. Howe is a man cleared from the guiltinesse and punishment of his sinnes?

A. By Christs [f] sufferings and death vpon the crosse.

f Col.1.22. 1.Pet.2.25. 1.Iob.1.17.

Q. Howe is he accepted righteous before God?

A. By the [g] righteousnesse of Christ *imputed* to him.

g 2.Cor.5.22.

Q. What profit comes by beeing thus iustified?

A. Hereby [h] and by no other meanes in the world, the beleeuer shall be *accepted* before Gods iudgment seat, as *worthie* of eternal life by the *merits* of the same righteousnesse of Christ.

h Rom.4.17. Apoc.21.27.

Q. Doe not good workes then make vs *worthie* of eternall life?

A. No: for God who is perfect righteousnesse it selfe, will finde in the best works we doe, more matter of damnation then of saluation: and therefore [k] we must rather *condemne* our selues for our good workes, then looke to be iustified before God

k Psal.143.2. Esa. 64.6. Iob.9.3.

God therby.

Q. How may a man knowe that he is iustified before God?

A. He neede not ascend into heauen to search the secret councell of God;[l] but rather descend into his own heart to search whether *he be sanctified* or not.

l. Rom.8.3. 2.Ioh.3.9.

Q. What is it to be sanctified?

A. It comprehendeth two things: the first to be purged from the corruption of his own nature: the second to be indued with inward righteousnes.

Q. Howe is the corruption of sinne purged?

A. By the [n] *merits and power* of Christs death, which beeing by faith applied is as a *corasiue* to abate, consume, and weaken the power of all sinne.

n Rom.6.4. 1.Pet.4.1.2.

Q. How is a man indued with inherent righteousnes?

A. Through the [o] vertue of Christs resurrection, which beeing applyed by faith is as a *restoratiue* to reuiue a man that is dead in sinne to newnesse of life.

o Rom.6.5.6. Phil.3.10.

Q. In what part of a man is sanctification wrought?

A [p] In euery part both bodie and soule.

p 1.Thess.5.23.

Q. In what time is it wrought.

A. It is [q] begunne in this life, in which the faithfull receiue onely the *first fruites* of the spirit, and it is not finished before the end of this life.

q Rom.8.23. 2.Cor.5.2.3.

Q. What graces of the Spirit doe vsually shew themselues in the heart of a man sanctified?

A. The *hatred* [r] of sinne, and the *loue* of righteousnes.

r Psal.119.113.& 40.9.& 101. 3. Rom.7.22.

Q. What proceedes of them?

A. *Repentance*, which is [s] a setled purpose in the heart, with a carefull indeauour to leaue all his sinnes, and to liue a Christian life, according to all Gods commandements.

s Psal.119.57. 112.

Q. What goeth with repentance?

A. A continuall fighting and struggling against the assaults of a mans owne flesh against the motions of the deuill, & the inticements of the world.

Q. What followeth after a man hath gootten the victorie in any temptation or affliction?

t Rom 5.3. 2 Cor.1.7.

A [t] Experienc of Gods loue in Christ, and so increase of peace of conscience, and ioy in the holy Ghost.

Q. What follows, if in any temptation he be ouercome, and through infirmitie fall?

A. After a while [u] there will arise a *godly sorrow*, which is, when a man is grieued for no other cause in the world but for this only, that by his sin he hath displeased God, who hath beene vnto him a most mercifull and louing father.

u 2.Cor.7.8.9. Math.26.75.

Q. What signe is there of this sorrowe?

A. The true signe [x] of it is this, when a man can be grieued for the very *disobedience to God* in his euill word or deede, though he should neuer be punished, and though there were neither heauen nor hell.

x 1.Pet.2.19.

Q. What followes after this sorrow?

A. Repentance [y] *renewed afresh*.

y 2.Cor.7.11.

Q. By what signes wil this repentance appeare?

A. By [z] seauen. 1. A care to leaue the sinne into which he is fallen. 2. An vtter cõdemning of himselfe for it, with a crauing of pardon. 3. A great anger against himselfe for his carelesnesse. 4. A feare least he should fall into the same sinne againe. 5. A desire euer after to please God. 6. A zeale of the same. 7. Reuenge vpon himselfe for his former offence.

z 2.Cor.7.11.

The fifth Principle expounded.

Q. What outward meanes must we vse to obtaine faith & all blessings of God which come by faith?

A. The *preaching* [a] of Gods word, and the administration of the *Sacraments*, and praier.

a Pro.26.18. Rom.10.14. Math.21.19.22.

Q. Where is the word of God to be found?

2.Tim.3.16.

A. The whole word of God needfull to saluation, is set downe in the holy scriptures.

Q. Howe knowe you that the Scriptures are the word of God, and not mens pollices?

A. I am assured of it. First, [b] because the holy Ghost perswadeth my conscience that it is so. Secondly, I see it by experience: for the preaching of the [c] Scriptures haue the power of God in them to *humble a man*, when they are preached, and to cast him downe to hell: and afterward to *restore* and raise him vp againe.

b Eph.1.13.

c Heb.4.12. 1.Cor.14.25.

Q. What is the vse of the word of god preached?

A. First it [d] *breedeth*, and then it increaseth faith in them which are chosen to saluation: but vnto them that perish it is by reason of their corruption *an occasion* of their further damnation.

d Rom.1.17. 2.Cor.2.16. Heb.4.2.

Q. How must wee heare Gods word

that

that it may be effectuall to saluation?

e Isa.1.19. Acts 16.14. Heb.4.2. Esa.66.2. Luke 2.51. Psal.119.11.

An. We *e* must come vnto it with hunger-bitten hearts, hauing an appetite to the word, we must marke it with attention, receiue it by faith, submit our selues vnto it with feare and trembling, euen then when our selues are reproued: lastly, we must hide it in the corners of our hearts, that we may frame our liues and conuersations by it.

Qu. What is a Sacrament?

f Rom.4.11. Gen.17.12. Gal.3.2.

A. A *f* signe to represent, a *seale* to confirme, an *instrument* to conuey Christ and all his benefites to them that doe beleeue in him.

Qu. Why must a Sacrament represent the mercies of God before our eyes?

A. Because we are dull to conceiue and to remember them.

Qu. Why doth the Sacrament seale vnto vs the mercies of God?

An. Because we are full of vnbeleefe, and doubting of them.

Qu. Why is the Sacrament the instrument of the Spirit, to conney the mercies of God into our hearts?

An. Because we are like *Thomas*, we will not beleeue, till we feele them in some measure in our hearts.

Qu. How many Sacraments are there?

g 1.Cor.10. 1,2,3.

An. Two, *g* and no more: *Baptisme* by which we haue our *admission* into the true Church of God: and the *Lords Supper*, by which wee are nourished and *preserued* in the Church, after our admision.

Qu. What is done in Baptisme?

h Acts 2.38 Tit.3.5. Acts 22. 16 Mat.28.19.

An. *h* In the assembly of the Church, the *couenant of grace*, betweene God and the party baptized, is solemnly confirmed and sealed.

Qu. In this couenant, what dooth God promise to the party baptized?

i Gal.3.27. 1.Pet.3.21.

A. *i* Christ, with all blessings that come by him.

Que. To what condition is the party baptized, bound?

k Mar. 16.16.

An. *k* To receiue Christ, and to repent his sinne.

Qu. What meaneth the *sprinkling* or *dipping* in water?

l 1.Pet.1.2.

An. It *l* seales vnto vs remision of sins & satisfaction, by the obedience & sprinkling of the blood of Christ.

Qu. How commeth it to passe, that many after their baptisme, for a long time feele not the effect and fruit of it, and some neuer?

A. The fault is not in God, who keepes his couenants; but the fault is in themselues, in that they doe not keepe the condition of the couenant to receiue Christ by faith, & to repent of all their sinnes.

Q. When shall a man then see the effect of his baptisme?

m Heb.10.20. 1.Pet.3.21.

An. At *m* what time soeuer he doth receiue Christ by faith, though it bee many yeares after, hee shall then feele the power of God to regenerate him, and to worke all things in him, which hee offered in baptisme.

Qu. How if a man neuer keepe the condition, to which he bound himselfe in baptisme?

n Deut.23.21, 22. Eccles.5.4.

An. His *n* damnation shall be the greater, becaus hee breaketh his vow made to God.

Qu. What is done in the Lords Supper?

o 1.Cor.11. 23,24,25. & 12,13.

An. The former couenant solemnly ratified in Baptisme, is renued in *o* the Lords Supper, betweene the Lord himselfe, and the receiuer.

Qu. What is the receiuer?

p 1.Cor.11. 30,31. Math.5.22,23 Esa.66.23.

An. Euery one *p* that hath beene baptized, and after his baptisme hath truly beleeued in Christ, and repented of his sinnes from his heart.

Qu. What meaneth the bread and wine, the eating of the bread, and drinking of the wine?

q 1. Cor. 10. 16,17.

Anſ. These ontward actions *q* are a second seale, set by the Lords owne hand vnto his couenant. And they doe giue euery receiuer to vnderstand, that as God doth blesse the bread and wine, to preserue and strengthen the body of the receiuer: so Christ apprehended and receiued by faith, shall nourish him, and preserue both body and soule vnto eternall life.

Qu. What shall a true receiuer feele in himselfe, after the receiuing of the Sacrament?

r 1.Cor.10.17 & 11.12.

A. *r* The increase of his faith in Christ. the increase of sanctificatiō, a greater measure of dying to sinne, a great care to liue in newnesse of life.

Q. What if a man after the receiuing of the Sacrament, neuer finde any such thing in himselfe?

A. He may well suspect himselfe, whether he did euer repent, or not: and thereupon, to vse meanes to come to sound faith and repentance.

Qu. What is another meanes of increasing faith?

An. Prayer.

Qu. What is prayer?

t 1.Iohn.5.

A. A *t* familiar speech with God, in the

name of Christ: *f* in which, we either craue things needefull, or giue thanks for things receiued.

f 1. Tim. 2. 1. Phil. 4. 6.

Qu. In asking things needefull, what is required?

An. Two things: an earnest desire, and faith.

Q. *t* What things must a Christian mans heart desire?

t Mat. 11. 24.

An. Six things especially.

Qu. What are they?

An. 1. *a* That hee may glorifie God. 2. That *b* God may raigne in his heart, and not sinne. 3. *c* That he may doe Gods will and not his lusts of the flesh. 4. *d* That he may relie himselfe on Gods prouidence, for all the meanes of this temporall life. 5. *e* That he may be iustified, and be at peace with God. 6. *f* That by the power of God he may be strengthened against all temptations.

a Petition I. b II. c III. d IV. e V. f VI.

Qu. What is faith?

Ans. A *g* perswasion, that these things which wee truely desire, God will graunt them for Christs sake.

g Amen.

The sixth Principle expounded.

Que. After that a man hath led a short life in this world, what followeth then?

A. Death, which is the parting asunder of body and soule.

Qu. Why do wicked men and vnbeleeuers die?

Ans. That *q* their bodies may go to the earth, and their soules may bee cast into hell fire.

q Luk. 16. 22, 23.

Q. Why do the godly die, seeing Christ by death hath ouercome death?

An. They die for this end, that *r* their bodies may rest for a while in the earth, and their soules may enter into heauen immediately.

r Luke 23. 43. Acts 7. 70. 1. Thess. 4. 3. Heb. 2. 14. 2. Cor. 15. 5.

Q. What followeth after death?

An. The day of iudgement.

Q. What signe is there to know this day from other daies?

An. *s* Heauen and earth shall be consumed with fire immediatly, before the comming of the Iudge.

s 2. Pet. 3. 11, 12.

Q. Who shall be the iudge?

An. Iesus Christ the Sonne of God.

Q. What shall be the comming to iudgement?

Ans. Hee *t* shall come in the clowdes in great maiesty and glory, with infinite company of Angells.

t 1. Thess. 4. 16, 17.

Q. How shall all men be cited to iudgement?

An. At the *u* sound of a trumpet, the liuing shall be changed in the twinckling of an eye, and the dead shall rise againe, euery one with *x* his owne body, and all shall be gathered together before Christ: and after this, the good shal be seuered from the bad, *y* these standing on the left hand of Christ, the other on the right.

u Math. 24. 3. x Iob 19. 26. y Mat. 25. 32, 33.

Q. How will Christ try and examine euery mans cause?

An. *a* The bookes of all mens doings shall be laide open, mens consciences shall be made, either to accuse them, or excuse them, and euery man shall be tried by the workes which hee did in his life time, because they are open and manifest signes of faith, or vnbeleefe.

a Reu. 20. 12. Dan. 7. 10. b Iohn 3. 18, & 5, 24.

Q. What sentence will he giue?

An. He will giue *c* sentence of saluation to the elect and godly: but hee will pronounce sentence of damnation against vnbeleeuers and reprobates.

c Math. 25. 34, 41.

Qu. What state shall the godly be in after the day of iudgement?

A. *d* They shall continue for euer in the highest heauen, in the presence of God, hauing fellowship with Christ Iesus, & raigning with him for euer.

d Math. 25. 34. Apoc. 21. 3, 4, 11.

Q. What state shall the wicked be in after the day of iudgement?

A. In eternall perdition and destruction in hell fire.

Q. What is that?

A. It *e* stands in three things especially. First, a perpetuall seperation from Gods comfortable presence. Secondly, fellowship with the diuell and his angells. Thirdly, an horrible pang and torment of both body and soule, arising of the feeling of the whole wrath of God, powred forth on the wicked, for euer world without end: and if the paine of one tooth, for one day, be so great, endlesse shall bee the paine of the whole man, bodie and soule for euer.

e 2. Thess. 1. 9. Esa. 66. 24. Apoc. 21. 8.

3 DE 60

FINIS.

A GRAINE OF MVSTARD-SEEDE:

OR,

THE LEAST MEASVRE OF *grace that is or can be effectuall* to Saluation.

Corrected and amended by M. W. Perkins.

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TO THE RIGHT HONOVRA-
ble and vertuous Ladie, the Ladie Margaret,
Countesse of Cumberland, Grace and peace.

RIght Honourable, the kingdome of heauen, of which the scripture speaketh so oft, is properly a certaine state or condition, whereby we stand in the fauour and loue of God, in and by Christ. And this kingdome is compared to a graine of Musterd-seede, to teach vs that a man is euen at that instant already entred into the kingdome of heauen, when the Lord that good husbandman hath cast but some little portion of faith or repentance into the ground of the heart; yea though it be but as one graine of musterd seed. Of this little graine I haue penned this Treatise in quantitie answerable there to: & now I present the same to your Ladiship, not to supply your want, (for I hope you are stored with many graines of this kind) but to performe some dutie on my part. Hoping therefore that your Ladiship will read and accept the same, I take my leaue, commending you to the blessing and protection of the Almightie.

Your Honours to command,
W. Perkins.

A GRAINE OF MVSTERD-

seede: Or, the least measure of grace that is, or can *be effectuall to salvation.*

IT is a very necessary point to bee knowne, *what is the least measure of grace that can befall the true childe of God, lesser then which, there is no grace effectuall to salvation.* For first of all, the right vnderstanding of this point, is the very foundation of true comfort vnto all troubled and touched consciences. Secondly, it is a notable meanes to stirre vp thankfulnesse in them that haue any grace at all; when they shall in examination of themselues consider, that they haue receiued of God the least measure of grace, or more. Thirdly, it will be an inducement and a spur, vnto many careless & vnrepentant persons, to imbrace the Gospel, and to begin repentance for their sins; when they shall perceiue, and that by the word of God, that God accepts the very seedes and rudiments of faith and repentance at the first, though they be but in measure, as a Graine of Musterd-seede. Now then for the opening and clearing of this point, I will set downe sixe seuerall conclusions, in such order, as one shall confirme and explaine the other, & one depend vpon the other.

1 Conclusion.

A man that doth but begin to be conuerted, is euen at that instant, the very childe of God, though inwardly he be more carnall than spirituall.

The Exposition.

IN a man, there must be considered three things; the substance of the body and soule, whereof man is said to consist; the faculties placed in the soule, & exercised in the body, as vnderstanding, will, affections: the integrity & purity of the faculties, whereby they are conformable to the will of God, and beare his image. And since the fal of *Adam*, man is not depriued of his substance, or of the powers and faculties of his soule, but onely of the third, which is the purity or integrity of nature. And therefore the conuersion of a sinner, wherof the conclusion speaketh, is not the change of the substance of mā, or of the faculties of the soule, but a renewing and restoring of that purity and holinesse, which was lost by mans fall, with the abolishment of that naturall corruption, that is in all the powers of the soule. This is the worke of God, and of God alone, and that on this manner. First of all, when it pleaseth God to worke a change in any, hee doth it not first in one part, then afterward in another, as he that repaires a decayed house by peecemeale: but the worke, both for the beginning, continuance, and accomplishment, is in the whole man, and euery part at once, specially in the minde, conscience, will, and affections: as on the contrary, when *Adam* lost the image of God, he lost it in euery part. Secondly, the conuersion of a sinner, is not wrought all at one instant, but in continuance of time, & that by certaine measures and degrees. And a man is then in the first degree of his conuersion, when the holy Ghost by the means of the word, inspires him with some spirituall motions, and begins to regenerate & renew the inward powers of his soule. And he may in this case very fitly be compared to the night, in the first dawning of the day, in which, though the darknesse remaine, and be more in quantity than the light, yet the Sun hath already cast some beames of light into the ayre: whereupon we terme it the breaking of the day. Now then, the very point which I teach, is, that a man at this instant, and in this very state, (God as yet hauing but laid certaine beginnings of true conuersion in his hart) is the very child of God, and that not only in the eternall purpose of God, (as all the elect are) but indeed by actuall adoption: and this is plaine by a manifest reason. There be foure speciall workes of grace in euery child of god: his vniō with Christ, his adoption, iustification, & conuersion: and these foure are wrought all at one instant, so as for order of time, neither goes before nor after other; and yet in regard of order of nature, vniō with Christ, Iustification and adoption, go before the inward conuersion of a sinner, it being the fruit and effect of them all. Vpon this it followeth necessarily, that a sinner in

the very firſt act of his conuerſion, is iuſtified, adopted, and incorporated into the myſticall body of Chriſt. In the parable of the prodigall Sonne, the father with ioy receiues his wicked child; but when? ſurely when he ſaw him comming a far off, and when as yet he had made no confeſsion or humiliation to his father, but onely hadde conceiued with himſelfe a purpoſe to return & to ſay; Father, I haue ſinned againſt heauen and againſt thee, &c. And Paul ſaith of many of the Corinthians; that he could not ſpeak vnto them as ſpiritual men, but as carnall, euen babes in Chriſt, 1. *Cor.* 3. 1. When *Dauid* reproued by *Nathan*, did but begin to repent & to ſay; *I haue ſinned*: preſently *Nathan* the Prophet of the Lord ſaid; *The Lord hath taken away thy ſin.* Of this thing *Dauid* ſeemes to ſpeake in the 32. Pſal. v. 5. *I ſaid*, [that is, I purpoſed and thought with my ſelfe] *I will confeſſe againſt my ſelfe, mine vnrighteouſneſſe, and thou forganeſt mine iniquities*. Vpon theſe words *Auguſtine* ſaith; *Mark, he doth not confeſſe, but promiſeth to confeſſe, and God forgiueth him*. Againe, *There be* (ſaith he) 3. *ſilables*, peccaui, *I haue ſinned: and from theſe three ſilables, the flame of a ſacrifice did aſcend into heauen before God.* Aug. Homil. 41.

Chryſoſtome ſaith; *Say thou haſt ſinned, and thou haſt looſed thy ſinne.* And *Ambroſe* ſaith; *if he ſaid, I will confeſſe, and obtained pardon before he confeſſed, how much more when hee had confeſſed, ſaying, I know mine iniquity, was his ſin pardoned?* *Gregory* on this Pſal. ſaith, *Marke how ſpeedily pardon comes, & how great is the commendatiō of Gods mercy: in that pardon comes together with the deſire of confeſſion, and remiſſion comes to the heart, before confeſſion breakes forth in ſpeech.* Chry. hom. 9. de pœnit.

II. Concluſion.

The firſt materiall beginnings of the conuerſion of a ſinner, or the ſmaleſt meaſure of renewing grace, haue the promiſes of this life, and the life to come.

The Expoſition.

THe beginnings of conuerſion muſt be diſtinguiſhed. Some are beginnings of preparation, ſome beginnings of compoſition. Beginnings of preparation are ſuch as bring vnder, tame, and ſubdue the ſtubburnnes of mans nature, without making any change at all. Of this ſort are the accuſations of the conſcience, by the miniſtery of the law, fears & terrors ariſing thence, compunction of hart, which is the apprehēding of gods anger againſt ſinne. Now theſe & the like, I exclude in the concluſion; for though they goe before, to prepare a ſinner to his conuerſion following, yet are they no graces of God, but fruites both of the law, being the miniſterie of death, as alſo of an accuſing conſcience. Beginnings of compoſition, I terme all thoſe inward motions & inclinations of Gods ſpirit, that follow after the work of the law, vpon the conſcience, and riſe vpon the meditation of the Goſpel, that promiſeth righteouſneſſe & life euerlaſting by Chriſt: out of which motions the conuerſion of a ſinner ariſeth, and of which it conſiſteth: what theſe are, it ſhal afterward appeare. Again, grace muſt be diſtinguiſhed: it is twofold, reſtraining grace, or renewing grace. Reſtraining grace, I terme certaine common gifts of God, ſeruing only to order and frame the outward conuerſation of men to the law of God, or ſeruing to bereaue men of excuſe in the day of iudgement. By this kind of grace, heathen men haue been liberall, iuſt, ſober, valiant, merciſull. By it, men liuing in the Church of God, haue been inlightned, and hauing taſted of the good word of God, haue rejoyced therein, and for a time, outwardly conformed themſelues thereto. Renewing grace, is not cōmon to all men, but proper to the elect, & it is a gift of Gods ſpirit, whereby the corruption of a ſin, is not only reſtrained, but alſo mortified, and the decaied image of God, reſtored in righteouſneſſe and true holineſſe. Now then the concluſion muſt only be vnderſtood of the ſecond, and not of the firſt: for thogh a man haue neuer ſo much of this reſtraining grace, yet vnleſſe he haue the ſpirit of Chriſt, to create faith in the hart, and to ſanctifie him, he is as far from ſaluation, as any other. Thus then the ſenſe & meaning of the concluſion is, that the very leaſt meaſure of ſauing grace, and the very beginning of ſeedes of regeneration doe declare, and after a ſort, giue title to men, of all the merciful promiſes of God, whether they concerne this life, or the life to come; and are therefore approued of God, if they be in truth, and accepted as greater meaſures of grace. That which our Sauiour Chriſt ſaieth of the work of miracles, *Mat.* 17. 20. *If ye haue faith as a Graine of Muſterdſeede, ye ſhal ſay vnto this mountaine, remoue hence to yonder place, and it ſhall remoue*, muſt by the law of equall proportion, be applied to ſauing faith, repentance, the feare of God, and all other graces; if they bee truely wrought in the

the heart, though they bee but as ſmall as one little graine of Muſtard-ſeede, they ſhalbe ſufficiently effectual to bring foorth good works, for which they are ordained. The Prophet Eſa. 42. 3. ſaith, that Chriſt *ſhall not quench the ſmoking flaxe, nor breake the bruiſed reede.* Let the compariſon be marked: fire in flaxe muſt be both litle and weake, in quantitie as a ſparke or twain, that cannot cauſe a flame, but only a ſmoke, ſpecially in a matter ſo eaſie to burne. Here thē is ſignified, that the gifts and graces of gods ſpirit, that are both for meaſure and ſtrength as a ſparke or twain of fire, ſhall not be neglected, but rather accepted and cheriſhed by Chriſt. When our Sauiour Chriſt heard the young man make a cōfeſsion of a practiſe but of outward and ciuill righteouſnes, *he looked vpon him and loued him*: *Mark.* 10. 21. and whē he heard the Scribe to ſpeak diſcreetly but one good ſpeech, that to loue God with all the heart is aboue all ſacrifices, he ſaid vnto him, *That he was not farre from the kingdome of heauen.* Therefore no doubt, he will loue with a more ſpecial loue, and accept as the good ſubiects of his kingdome, thoſe that haue receiued a further mercie of God, to be borne anew of water and the ſpirit.

III. Concluſion.

A conſtant and earneſt deſire to be reconciled to God, to beleeue, and to repent, if it be in a touched heart, is in acceptation with God, as reconciliation faith, repentance it ſelfe.

The Expoſition.

LVſt or deſire is twofold, naturall and ſupernaturall. Naturall is that whoſe beginnings & obiect is in nature, that is, which ariſeth of the naturall will of man, & affecteth ſuch things as are thought to be good according to the light of nature. And this kind of deſire hath his degrees, yet ſo as they are al limited within the cōpaſſe of nature. Some deſire riches, honours, pleaſure, ſome learning and knowledge, becauſe it is the light and perfectiō of the minde: ſome go further, and ſeeke after the vertues of iuſtice, temperance, liberalitie, &c. and thus many heathen men haue excelled. Some againe deſire true happineſſe, as *Balaam* did, who wiſhed to die the death of the righteous: becauſe it is the propertie of nature to ſeeke the preſeruation of it ſelf. But here nature ſtaies it ſelfe: for where the mind reueales not, the will affects not. Supernatural deſires, are ſuch as both for their beginning & obiect, are aboue nature: for their beginning is from the holy Ghoſt; and the obiect or matter about which they are conuerſant, are things diuine and ſpirituall which concerne the kingdome of heauen: and of this kind are the deſires of which I ſpeake in this place. Againe, that we may not be deceiued in our deſires, but may the better diſcerne them from flittering and fleeting motions, I adde three reſtraints. Firſt of all, the deſire of reconciliation, the deſire to beleeue, or the deſire to repent, &c. muſt be conſtant and haue continuance, otherwiſe it may iuſtly be ſuſpected. Secondly it muſt be earneſt and ſerious, though not alwaies, yet at ſometimes, that we may be able to ſay with *Dauid*, My ſoule deſireth after thee, O Lorde, as the thirſtie land. *And*, As the Hart braieth after the riuers of water, ſo panteth my ſoule after thee O Lord, my ſoule thirſteth for God, euen the liuing god. Thirdly, it muſt be in a touched heart; for when a man is touched in conſcience, the heart is caſt downe and aſmuch (as it can) it withdrawes it ſelfe from God. For this cauſe then; if there be any ſpirituall motions whereby the hart is lift vp vnto God, they are without doubt from the ſpirit of God. Thus then I auouch that the deſire of reconciliation with God in Chriſt, is reconciliation it ſelfe: the deſire to beleeue, is faith indeede: and the deſire to repent, repentance it ſelfe. But marke how. A deſire to be reconciled, is not reconciliation in nature (for the deſire is one thing, and reconciliation another) but in Gods acceptation: for if we being touched throughly for our ſins, do deſire to haue them pardoned, & to be at one with god. God accepts vs as reconciled. Again, deſire to beleeue, it is not faith in nature, but only in Gods acceptation; God accepting the will for the deed. That this doctrine is the wil & word of God, it appeares by theſe reaſons. Firſt of al God hath annexed a promiſe of bleſſednes, and of life euerlaſting to the deſire of grace, Mathew 5. *Bleſſed are they which hunger and thirſt after righteouſneſſe, for they ſhall be ſatisfied*, *Iohn* 7. 38. *If any man thirſt, let him come to mee and drinke*, *Reuelation.* 21. *I will giue vnto him which is a thirſt, of the well of the water of life freely.* Now what is this to thirſt? properly it is, when wee are in a drought or drineſſe, and want drink to refreſh vs, to deſire it. And therefore by all reſemblance, they are ſaide to thirſt after righteouſneſſe, that want it, and would faine

faine haue it And they thirst after Christ, that feele themselues out of Christ, and desire, yea long after the blood of Christ, that they might bee refreshed with it in their consciences. Here then we see, that the desire of mercie, in the want of mercie, is the obtaining of mercie; and the desire to beleeue in the want of faith, is faith. Marke then: though as yet thou want firme and liuely grace, yet art thou not altogether void of grace, if thou canst vnfainedly desire it, thy desire is the seede, conception, or bud of that which thou wanteſt. Now is the spring time of the ingrafted word or the immortall seede cast into the furrowes of thy heart: waite but a while, vsing the good meanes to this ende appointed, and thou shalt see the leaues, blossomes, and frut will shortely follow after. Secondly the desire of any good thing is accepted of God, as the liuely inuocation of his holy name. Psal. 10. *God heareth the desire of the poore.* Psal. 145. *He will fulfill the desire of them that feare him.* When Moses saide nothing, but onely desired in heart the helpe and protection of God at the redde Sea, the Lord said vnto him, Why crieſt thou vnto me? Exod. 14.15. And when we know not to pray as we ought, Paul saith, that the spirit maketh request by the inward groanes of the heart, Rom. 8.26. Hence I gather, that when a man in his weaknes prayes with sighes and groanes, for the gift of liuely faith, the want whereof he findes in himselfe, his very prayer on this manner made, is as truly in acceptation with God, as a prayer made in liuely faith. And here it is further to be considered, that Paul calles these *groanes vnspeakable*, and why? Of most Interpreters they are thought to be vnspeakable, by reason of their greatnesse, and this I will not denie: it seemes neuertheleſſe that they are so termed by reason of their weakneſſe, for they are commonly small, weake, and confused in the hearts of Gods children when they are distressed: and the wordes following seeme to import thus much: for when it had beene said, that Gods spirit in vs makes request with groanes not to be vttered, some man might happily replie and say, if we cannot discerne and vtter these groanes in our selues, what are we the better? Paul addes therefore, that although we know not, yet God a searcher of all things hidden in the heart, knowes the minde and meaning of the spirit. And thus the words yet further affoord a comfortable instruction to the children of God, namely that being in distreſſe, whether in life or death, if by grace we can but sigh, or sob vnto God, though it be weake, and feeble like the faint pulse in the time of death; we, or the spirit of God in vs, do indeed make request vnto God that shall be heard, yea, (as the words are) we doe more then make request: and though we do not alwayes see what Gods spirit makes vs to sigh after, yet God doth. To the testimony of Scripture I adde the testimonies of godly and learned men, not to prooue the doctrine in hand; but to shew a consent, and to prooue thus much, that the thing which I auouch, is no priuate phantasie of any man. *Easily* (saith Ambrose of God) *is he reconciled, a if he bee instantly intreated.* Lib. 7. in Luc. c. 66. Augustine saith, *Let thy desire be before him, and thy Father which seeth in secret shall reward thee openly: for thy desire is thy prayer, and if thy desire bee continuall, thy prayer is continuall.* He addes further in the same place, that *the desire is a continuall voice, and the crie of the heart, and the inward inuocation of God, which may be made without intermission.* Againe, *To desire the helpe of grace, is the beginning of grace.* Againe, b *The whole life of a good Christian, is an holy will and desire. And that which thou desirest, thou seest not: but by desiring, art (as it were) inlarged and made capable, that when it shall come which thou shalt see, thou maist be fulfilled.* Basil saith, *Onely thou must will, and God will come of his owne accord.* c Bernard saith, *What, is not a desire a voice? yea, a verie strong voice. God heareth the desire of the poore, and a continuall desire, though we speake nothing, is a voice continued.* d Luther saith, *Christ is then truly omnipotent, and then truly raignes in vs, when we are so weake that we can scarce giue any groane. For Paul saith, that* one such groane is a strong crie in the eares of God, filling both heauen and earth. e Againe, *verie few know, how weake and small faith and hope is, vnder the crosse, and in temptation. For it appeares, then to be as smoking flaxe, which a good blast of winde would presently put out: but such as beleeue in these combates, and terrours against hope, vnder hope, that is, opposing themselues by faith in the promise of Christ, against the feeling of sinne, and the wrath of God, doe finde afterwarde that this little sparke of faith (as it appeares to reason, which hardly perceyueth it) is peradaunture as the whole Element of fire which filleth all heauen, and swalloweth vp all terrours and sinnes.* f Againe,

b Expos. in Iob. tract. 44

Hom. de bo militie.

c Sup. Cant. Ser. 84.

d Tom. 4 p. 124.

e Ibid. fo. 131

f Ibi. fol. 311

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The more we finde our vnworthines, and the lesse we find the promises to belong vnto vs, the more must we desire them, being assured that this desire doth greatly please God, who desireth and willeth that his grace should be earnestly desired. This doth faith, which iudgeth it a precious thing, and therefore greatly hungreth and thirsteth after it, and so obtaines it. For God is delighted to fill the hungrie with good things, and to send the rich emptie away.

g Resp. ad Acta Colloq. Mompel.

g Theodore Beza saith, *If thou finde not thine heart inwardly touched, pray that it may be touched: for then must thou know that this desire is a pledge of the fathers will to thee.*

h Loc. compar. 1.

h Kemnitius saith, *When I haue a good desire, though it doe scarcely shew it selfe in some little and slender sight, I must be assured that the spirit of God is present, and worketh his good worke.*

i Catechis.

i Vrsinus saith, *Faith in the most holy men in this life is imperfect and weake. Yet neuertheles, whosoeuer feeles in his heart an earnest desire, and a striuing against his naturall doubtings, both can and must assure himselfe that he is indued with true faith.* Againe, *Wicked men doe not desire the grace of the holy spirit, whereby they may resist sinne. And therefore they are iustly deprined of it: for he that earnestly desireth the holy Ghost, hath it alreadie: because this desire of the spirit cannot be but from the spirit:* as it is said, *Blessed are they that hunger and thirst after righteousnesse: for they shall be satisfied.*

k Bradford saith, *Thy sinnes are vndoubtedly pardoned, &c. for God hath giuen thee a penitent and beleeuing heart: that is, an heart which desireth to repent and beleeue: for such an one is taken of him (hee accepting the will for the deede) for a penitent and beleeuing heart indeede.*

k Bille to Carelesse.

m Taffine saith, *Our faith may bee so small and weake, as it doth not yet bring forth fruit, that may be liuely felt in vs, but if they which feele themselues in such estate, desire to haue these feelings [namely of Gods fauour and loue] if they aske them at Gods hands by praier, this desire and praier are testimonies that the spirit of God is in them, and that they haue faith alreadie: for, is such a desire a fruit of the flesh, or of the spirit? it is of the holy spirit who bringeth it forth onely in such as he dwells in, &c. Then these holy desires and praiers, being the motion of the holy Ghost in vs, are testimonies of our faith, although they seeme to vs small and weake. As the woman that feeleth the mouing of a child in her bodie, though very weake, assureth her selfe that shee hath conceiued, and that shee goeth with a liue child: so if we haue these motions, these holy affections, and desires be-*

m Booke of the marks of Gods children.

fore mentioned, let vs not doubt but that we haue the holy Ghost (who is the author of them) dwelling in vs, and consequently that we haue also faith. Againe he saith, 1. *If thou hast begunne to hate and flie sinne, 2. if thou feelest that thou art displeased at thine infirmities, and corruptions: 3. if hauing offended God thou feelest a griefe, and a sorrow for it: 4. if thou desire to abstaine: 5. if thou auoidest the occasion: 6. if thou trauailest to doe thy endeauour: 7. if thou praiest to God to giue thee grace: all these holy affections proceeding from none other then from the spirit of God, ought to be so many pledges, and testimonies that he is in thee.*

n Pfal. 6.

n Maister Knokes saith, *Albeit your paines sometimes be so horrible that you finde no release nor comfort, neither in spirit nor bodie, yet if thy heart can onely sob vnto God, despaire not, you shall obtaine your hearts desire. And destitute you are not of faith: for at such time as the flesh, naturall reason, the lawe of God, the present torment, the deuill at one doe crie, God is angrie, and therefore there is neither helpe nor remedie to be hoped for at his hands: at such time, I say, to sob vnto God, is the demonstration of the secret seede of God, which is hidde in Gods elect children: and that onely sob is vnto God a more acceptable sacrifice, then without this crosse, to giue our bodies to be burnt euen for the truths sake.* More testimonies might be alleadged, but these shall suffice.

Against this point of doctrine it may be alleadged, that if desire to beleeue in our weakenes be faith indeede; then some are iustified and may be saued wanting a liuely apprehension and full perswasion of Gods mercie in Christ. *Answ.* Iustifying faith in regard of his nature is alwaies one and the same, and the essentiall propertie thereof, is, to apprehend Christ with his benefits, and to assure the very conscience thereof. And therefore without some apprehension and assurance, there can be no iustification or Saluation in them that for age are able to beleeue. Yet there be certaine degrees and measures of true faith. There is a strong faith, which causeth a full apprehension and perswasion of Gods mercie in Christ. This measure of faith the Lord vouchsafed Abraham, Dauid, Paul, the Prophets, Apostles, and Martyrs of God. It were a blessed thing if all beleeuers might attaine to this height of liuely faith, to say with Paul, I am perswaded, that neither life, nor death, nor any thing else, shall be able to separate vs from

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the loue of God in Christ: but all cannot; therefore there is another degree of faith lower then the former, and yet true faith, called a little or weake faith, and it also hath a power to apprehend and applie the promise of saluation, but as yet by reason of weaknes, it is infolded (as it were) and wrapt vp in the heart, as the leafe and blossome in the bud. For such persons as haue this weake faith, can say indeede, that they beleeue their sinnes to be pardonable, and that seriously in their hearts they desire to haue them pardoned: but as yet they can not say, that they are without all doubt pardoned. And yet the mercie of God is not wanting vnto them, For in that they doe, and can desire, and indeauour to apprehend, they doe indeede apprehend; God accepting the desire to doe the thing, for the thing done. This which I say will the better appeare, if the grounds thereof be considered. Faith doth not iustifie in respect of it selfe, because it is an action or vertue: or because it is strong, liuely, and perfect: but in respect of the obiect thereof, namely Christ crucified, whome faith apprehendeth as he is set forth vnto vs in the word and Sacraments. It is Christ that is the author, and matter of our iustice, and it is he that applieth the same unto vs: as for faith in vs, it is but an instrument to apprehend and receiue that which Christ for his part offereth and giueth. Therefore, if faith erre not in his proper obiect, but follow the promise of God, though it doe but weakely apprehend, or at the least cause a man onely to Endeauour and Desire to apprehend, it is true faith, and iustifieth. Though our apprehension be necessarie, yet our saluation stands rather in this, that God apprehends vs for his owne, then that we apprehend him for ours. Phil. 3. v. 12. And rather in this, that we are knowne of him, thē that we know him. Gal. 4. 9.

Out of this conclusion springs another not to be be omitted, that God accepteth the endeauour of the whole man to obey, for perfect obedience it selfe.

THat is, if men endeauour ro please God in all things, God will not iudge their doings by the rigour of his law: but will accept their little and weake endeauour, to doe that which they can doe by his grace, as if they had perfectly fulfilled the law. But here remember I put this caueat; that this indeauour must be in and by the whole man; the very minde, conscience, will, and affections, doing that which they can in their kinds: and thus the indeauour to obey, which is a fruit of the spirit, shall be distinguished from ciuill righteousnes, which may be in heathen men, and is onely in the outward and not in the inward man. The truth of this conclusion appeares by that which the Prophet Malachi saith, that God will spare them that feare him, as a father spares his child: who accepts the thing done, as well done, if the child shew his good will to please his father, and doe what he can. Mal. 3. 17.

IV. Conclusion.

To see and feele in our selues the want of any grace pertaining to saluation, & to be grieued therefore, is the grace it selfe.

The Exposition.

VNderstand this conclusion as the former, namely that griefe of heart for the want of any grace necessarie to saluation, is as much with God as the grace it selfe. When beeing in distresse, we cannot pray as we ought; God accepts the very groanes, sobs, and sighs of the perplexed heart, as the praier it selfe. Rom. 8. 29. When we are grieued, because we cannot be grieued for our sinnes, it is a degree and measure of godly sorrow before God. Augustine saith well: *Sometimes our praier is lukewarme, or rather cold, and almost no praier: nay sometime it is altogether no praier at all, and yet we cannot with griefe perceiue this in our selues: for if we can but grieue because we cannot pray, we now pray in deede.* Hierome saith, *Then we are iust when we doe acknowledge our selues to be sinners.* Againe, *This is the true wisedome of man, to know himselfe to be imperfect: and (that I may so speake) the perfection of all iust men in the flesh is imperfect.* Aug. againe saith, *That the vertue which is now in a iust man is thus farre forth perfect, that vnto the perfection thereof, there belongs a true acknowledgement and an humble confession of the imperfection thereof.* A broken and contrite heart after an offence, is as much with God, as if there had bin no offence at all. And therfore so soone as *Dauid* after his grieuous fall, in heauinesse of heart confessed his sinne, saying in effect but thus much, *I haue sinned*, the prophet in the name of the Lord pronounceth the pardon of his sinne

Cem. 4. l. 1. ad Simplic. in fin.

Lib. 1. contra Iulianū.

sinne

his ſinne in heauen, and that preſently.

V. Concluſion.

He that hath begunne to ſubiect himſelfe to Chriſt and his worde, though as yet he be ignorant in moſt points of religion, yet if he haue a care to increaſe in knowledge, and to practiſe that which he knoweth, he is accepted of God as a true beleeuer.

The Expoſition.

SVndry perſons by the Euangeliſts are ſaide to beleeue, which had onely ſeene the miracles of Chriſt, and as yet had made no further proceedings but to acknowledge Chriſt to be the Meſsias, and to ſubmit themſelues to him and his doctrine, which afterward ſhould be taught. On this manner the woman of Samaria beleeued, and many of the Samaritans vpon hir report: and a certaine ruler, by reaſon of a miracle wrought vpon his ſonne, is ſaid to beleeue, and all his houſhold. Ioh. 4. 42, 52 When our Sauiour Chriſt commended the faith of the Apoſtles, terming it a rocke, againſt which the gates of hell ſhould not preuaile, it was not the plentifull knowledge of the doctrine of ſaluation (for they were ignorant of many articles of faith, as namely of the death, reſurrection, aſcenſion, and kingdome of Chriſt) but becauſe they beleeued him to be the ſonne of God, and the Sauiour of mankind, and they had withall reſolued themſelues to cleaue vnto him, and the bleſſed doctrine of ſaluation which he taught, though as yet they were ignorant in many points. The holy Ghoſt commendeth the faith of Rahab when ſhe receiued the ſpies. Now this her faith was indeed but a ſeede and beginning of liuely faith: for then ſhee had onely heard of the miracles done in Egypt, and of the deliuerance of the Iſraelites, and was therevpon ſmitten with feare, and had conceiued a reſolution with her ſelfe, to ioyne her ſelfe to the Iſraelites, & to worſhip the true God. Now theſe and the like, are termed beleeuers, vpon iuſt cauſe: for though they be ignorant as yet, yet their ignorance ſhall be no continuing or laſting ignorance: and they haue excellent ſeedes of grace, namely a purpoſe of heart to cleaue to Chriſt, and a care to profit in the doctrine of ſaluation, whereof they haue ſome little knowledge.

VI. Concluſion.

The foreſaid beginnings of grace are counterfeit vnleſſe they increaſe.

The Expoſition.

THe wickednelſe of mans nature, and the depth of hypocriſie is ſuch, that a man may and can eaſily transforme himſelfe into the counterfeit and reſemblance of any grace of God. Therefore I putte downe in this laſt concluſion a certaine note whereby the gifts of God may be diſcerned, namely, that they growe vp and increaſe as the graine of Muſterd ſeede to a great tree, and beare fruit anſwerably. The grace in the heart is like the graine of Muſterdſeed in two things. Firſt it is ſmall to ſee to at the beginning: ſecondly, after it is caſt into the ground of the hart, it encreaſeth ſpeedily, & ſpreads it ſelfe. Therfore, if a man at the firſt haue but ſome little feeling of his wants, ſome weake and faint deſire, ſome ſmall obedience, hee muſt not let this ſparke of grace goe out, but theſe motions of the ſpirit muſt be encreaſed by the vſe of the word, Sacraments, and prayer: and they muſt daily be ſtirrd vp by meditating, endeuouring, ſtriuing, asking, ſeeking, knocking. The maſter deliuering his talents to his ſeruants, ſaith vnto them, Occupy till I come, and not hide them in the earth, Matth. 25. 26. Paul vſeth an excellent ſpeech to Timothie: I exhort thee to ſtirre vppe the gift of God which is in thee, namely as fire is ſtirred vp by often blowing, and putting to of wood. 2. Tim. 1. verſe 6. As for ſuch motions of the heart that laſt for a weeke, or a moneth, and after vaniſh away, they are not to be regarded: and the Lorde by the Prophet Oſee complaineth of them, ſaying, O Ephraim, thy righteouſneſſe is like the morning deaw, chap. 6.

Therfore conſidering, grace vnles it be confirmed and exerciſed, is indeede no grace; I will here adde certaine rules of direction, that we may the more eaſily put in practiſe the ſpirituall exerciſes of inuocation, faith, and repentance: and thereby alſo quicken and reuiue the ſeeds and beginnings of grace.

1 In what place ſoeuer thou arte, whether alone or abroad, by day or by night, and whatſoeuer thou art doing, ſet thy ſelf in the preſence of God, let this perſwaſion alwayes take place in thy heart, that thou art before the liuing God: and doe thy endeuour that this perſwaſion may ſmite thy heart with awe and reuerence, and make thee afraide to ſin. This counſell the Lord gaue Abraham, Geneſ. 17. 1. *Walke before*

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me and be vpright. This thing alſo was practiſed by Enoch, who for this cauſe is ſaid *to walke with God*.

2 Eſteeme of euery preſent day as the day of thy death: and therefore liue as though thou were dying, and doe thoſe good duties euerie day, that thou wouldeſt doe if thou were dying. This is Chriſtian watchfulneſſe, and remember it.

3 Make catalogues and billes of thine owne ſinnes, ſpecially of thoſe ſinnes that haue moſt diſhonoured God, and wounded thine owne conſcience: ſet them before thee often, ſpecially then, when thou haſt any particular occaſion of renewing thy repentance, that thy heart by this dolefull ſight may be further humbled. This was Dauids practiſe when he conſidered his waies, & turned his feet to Gods commandements. Pſa. 119.57. And when he confeſſed the ſinnes of his youth: Pſal. 25. This was Iobs practiſe, when he ſaid, he was not able to anſwere one of a thouſand of his ſinnes vnto God. Iob 9.1.

4 When thou firſt openeſt thine eies in a morning, pray to God, and giue him thankes heartily: God then ſhall haue his honour, and thy heart ſhal be the better for it the whole day following. For we ſee in experience, that veſſels keepe long the taſte of that liquor wherwith they are firſt ſeaſoned. And when thou lieſt downe let that be the laſt alſo: for thou knoweſt not whether falſen aſleepe, thou ſhalt euer riſe againe aliue. Good therefore it is, that thou ſhouldeſt giue vp thy ſelfe into the hands of God, whileſt thou art waking.

5 Labour to ſee and feele thy ſpirituall pouertie, that is, to ſee the want of grace in thy ſelfe, ſpecially thoſe inwarde corruptions, of vnbeleefe, pride, ſelfe-loue, &c. Labour to be diſpleaſed with thy ſelf: and labour to feele, that by reaſon of them thou ſtandeſt in need of euery drop of the blood of Chriſt to heale and cleanſe thee from theſe wants: and let this practiſe take ſuch place with thee, that if thou be demaunded, what in thine eſtimation is the vileſt of the creatures vpon earth? thine heart and conſcience may anſwer with a loud voyce, *I, euen I, by reaſon of mine owne ſinnes*: and againe, if thou be demaunded, what is the beſt thing in the world for thee? thy heart and conſcience may anſwere againe with a ſtrong and loud crie, *One drop of the blood of Chriſt to waſh away my ſinnes*.

6 Shew thy ſelfe to be a member of Chriſt, and a ſeruant of God, not onely in the generall calling of a Chriſtian, but alſo in the particular calling in which thou art placed. It is not inough for a magiſtrate to be a Chriſtian man, but he muſt alſo be a Chriſtian Magiſtrate: it is not inough for a maſter of a familie to be a Chriſtian man, or a Chriſtian in the Church, but hee muſt alſo be a Chriſtian in his familie, and in the trade which he followeth dayly. Not euerie one that is a common hearer of the word, and a frequenter of the Lords table, is therefore a good Chriſtian, vnleſſe his conuerſation in his priuate houſe, and in his priuate affaires and dealings be ſutable. There is a man to be ſeene what he is.

7 Search the Scriptures, to ſee what is ſinne, and what is not ſinne in euery actiō: this done, carrie in thy heart a conſtant & reſolute purpoſe, not to ſinne in any thing: for faith and the purpoſe of ſinning can neuer ſtand togither.

8 Let thine indeauour bee ſutable to thy purpoſe: and therefore do nothing at any time againſt thy conſcience, rightly enformed by the word: exerciſe thy ſelfe to eſchew euerie ſinne, and to obey God in euerie one of his commandements, that pertaine either to the generall calling of a Chriſtian, or to thy particular calling. This did good *Ioſias*, who turned vnto God with all his heart. according *to all* the law of Moſes, 1. King. 25.25. and thus did Zacharie, and Elizabeth that walked *in all* the commaundements of God without reproofe. Luke 1.6.

9 If at any time againſt thy purpoſe and reſolution, thou be ouertaken with any ſin little or great, lie not in it, but ſpeedily recouer thy ſelfe by repentance: humble thy ſelfe, confeſsing thine offence, and by prayer intreate the Lord to pardon the ſame, and that earneſtly, till ſuch time as thou findeſt thy conſcience truly pacified, and thy care to eſchewe the ſame ſinne increaſed.

10 Conſider often of the right and proper ende of thy life in this world, which is not to ſeeke profite, honour, pleaſure, but that in ſeruing of men, we might ſerue God in our callings. God could, if it ſo pleaſed him, preſerue man without the miniſterie of man, but his pleaſure is to fulfill his worke and will, in the preſeruation of our bodies, and ſaluation of our ſoules, by the imployment of men in his ſeruice, euery one according to his vocation. Neither is there ſo much as a bondſlaue, but he muſt in and by his faithfull ſeruice to his maſter,

maſter, ſerue the Lord. Men therefore doe commonly profane their labors and liues, by ayming at a wrong end, when all their care conſiſteth onely in getting ſufficient maintenance for them and theirs, for the obtaining of credit, riches and carnal commodities. For thus men ſerue themſelues, and not God, or men: much leſſe doe they ſerue God in ſeruing of men.

11 Giue all diligence to make thy election ſure, and to gather manifolde tokens thereof. For this cauſe obſerue the workes of Gods prouidence, loue, and mercy, both in thee, and vpon thee, from time, to time: for the ſerious conſideration of them, and the laying of them together when they are many and ſeuerall, miniſter much direction, aſſurance of Gods fauour and comfort. This was the practiſe of Dauid, 2. Sam. 17. 33. Pſal. 23. all.

12 Thinke euermore thy preſent eſtate whatſoeuer it be, to be the beſt eſtate for thee: becauſe whatſoeuer befalles thee, though it be ſickneſſe, or any other affliction, or death, befalls thee of the good prouidence of God. That this may the better be done, labor to ſee and acknowledge a prouidence of God. That this may the better be done, labour to ſee and acknowledge a prouidence of God, as well in pouerty, as in abundance, as wel in diſgrace, as in good report, as well in ſickeneſſe, as in health, as well in life, as in death.

13 Pray continually, I meane not by ſolemne and ſet prayer, but by ſecret and inward eiaculation of heart, that is, by a continuall eleuation of minde vnto Chriſt, ſitting at the right hand of God the Father, & that either by prayer, or giuing of thankes, ſo often as any occaſion ſhall be offered.

14 Thinke often of the worſt and moſt grieuous things that may befall thee, either in this life, or death, for the name of Chriſt; make a reckoning of them, and prepare thy ſelfe to beare them; that when they come, they may not ſeeme ſtrange, but be borne the more eaſily.

15 Make conſcience of idle, vaine, vnhoneſt, and vngodly thoughts, for theſe are the ſeeds and beginnings of actuall ſin, in word and in deede. This want of care in ordering and compoſing of our thoughts, is often puniſhed with a fearefull temptation in the very thought, called of Diuines, *Tentatio blaſphemiarum*, a tentation of blaſphemies.

16 When any good motion or affection riſeth in the heart, ſuffer it not to paſſe away, but feede it by reading, meditating, praying.

17 Whatſoeuer good thing thou goeſt about, whether it be in word or deede, doe it not in a conceit of thy ſelfe, or in the pride of thy heart, but in humility, aſcribing the power whereby thou dooſt thy worke, and the praiſe thereof to God, otherwiſe thou ſhalt finde by experience, God will curſe thy beſt doings.

18 Deſpiſe not ciuill honeſty: good conſcience and good manners muſt go together: therefore remember to make conſcience of lying, and cuſtomable ſwearing in common talke: contend not either in deede or word with any man, be curteous and gentle to all, good and bad: beare with mens wants and frailties, as haſtineſſe, frowardneſſe, ſelfe-liking, curiouſneſſe, &c. paſsing by them as being not perceiued: returne not euill, for euill, but rather good for euill: vſe meate, drinke, and apparrell, in that manner and meaſure, that they may further godlineſſe; and may be as it were ſignes, in which thou maieſt expreſſe the hidden grace of thy heart: Striue not to goe beyond any, vnleſſe it bee in good things: goe before thine equalls in giuing of honour, rather than in taking of it: make conſcience of thy worde, and let it be as a bond: profeſſe no more outwardly than thou haſt inwardly in heart: oppreſſe or defraud no man in bargaining: in all companies, either do good, or take good.

19 Cleane not by inordinate affection to any creature, but aboue all things, quiet and reſt thy minde in Chriſt, aboue all dignity and honor, aboue all cunning and pollicy, aboue all glory and honour, aboue all health and beauty, aboue all wealth and treaſure, aboue all ioy and delight, aboue all fame and praiſe, aboue all mirth & conſolation, that mans heart can feele or deuiſe beſide Chriſt.

With theſe rules of practiſe, ioyne rules of meditation; whereof I propound ſixe vnto thee, as I finde them ſet downe by a learned Diuine, called *Victorinus Strigelius*.

I.

We muſt not fall away from God for any creature.

II.

Infinite eternity is farre to be preferred before the ſhort race of this mortall life.

III.

We muſt hold faſt the promiſe of grace, thogh we looſe all temporall bleſsings, and they alſo in death muſt needes be left.

IIII.

Let the loue of God in Chriſt, and the loue of the Church for Chriſt, be ſtrong in thee, and preuaile againſt all other affections.

V

It is the principall Art of a Chriſtian, to beleeue things inuiſible, to hope for things deferred, to loue God when he ſhewes him to be an enemy, and thus to perſeuere vnto the end.

VI.

It is a moſt effectuall remedie for any griefe, to quiet our ſelues in a confidence of the preſence and helpe of God, and to aske of him, and withall, to waite, either for ſome eaſement, or deliuerance.

VII.

All the works of God are done in contrary meanes.

FINIS.

5 DE 60

THE TRVE GAINE: MORE IN WORTH THEN *all the goods in the world*

Philip. 3.7.

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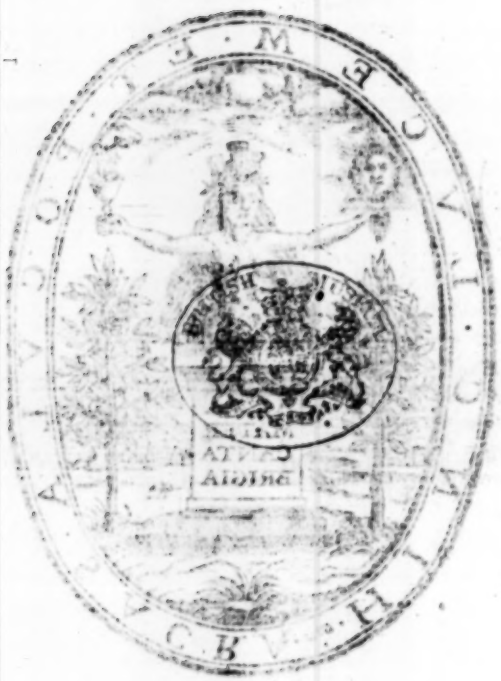


TO THE RIGHT WORSHIPfull, *Sir Edward Dennie Knight.*

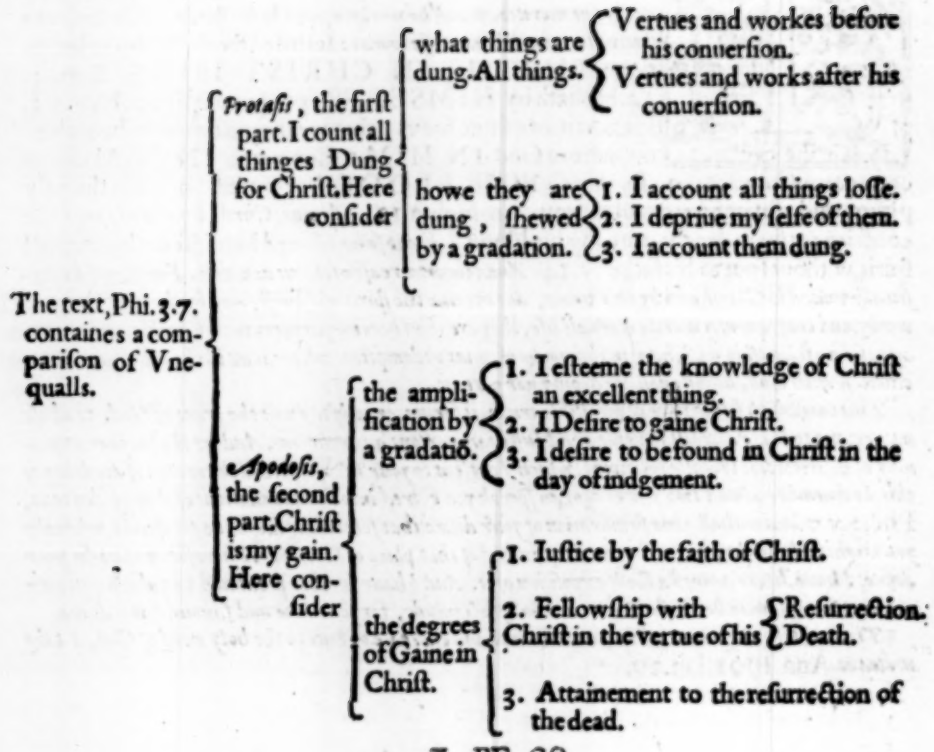
IT is a concluſion of our religion worthy to be conſidered: That Chriſt alone is our Mediatour, Iuſtifier, Propitiatour, Saviour, by workes and merites which hee himſelfe wrought within himſelfe, and not by any workes, or merites, which he worketh in vs by his ſpirite. The Scripture ſaieth thus much in expreſſe words: Iuſtified freely by the redemption; THAT IS IN CHRIST IESVS, Rom.3.14. He hath by HIMSELFE, purged our ſinnes, Heb.1.3. He was made ſinne for vs, that we ſhould be made the righteouſneſſe of God IN HIM, 2.Cor.5.21. IN HIM are ye compleate, Coloſſ.3.10. By his OWNE BLOOD hee entred once into the holy place, and obtained eternall redemption, Heb.9.12. *Againe, Chriſt is ſaide to purge* our conſciences from dead workes by his blood: *becauſe he* offered himſelfe by his eternall ſpirit, without ſpot to his father. v.14. *And common reaſon tells vs as much. For if men be myſtically vnited to Chriſt, and by this vnion, doe receiue the ſpirit of Chriſt, and by the ſpirit doe good workes, and conſequently merite eternall life, they are then become partners with Chriſt, and are receiued into fellowſhip with him, in the worke of mans redemption: whereas he in the act of our reconciliation with God, admits neither deputy nor partner.*

This concluſion being thus of infallible truth, it ſerues greatly to exalt the grace of God, to abaſe nature, and to beate downe the pride of all Iuſtitiary perſons and religions. And for the further explaning of it, ſerues this treatiſe following, which I preſent to your Worſhip. And the reaſon of my doing is thus, I remember almoſt two yeares agoe, in ſpeech you entred into commendations of that golden text, Phil.3.v.7. *and withall gaue ſignification of your deſire, that ſomething might be ſet downe, whereby you might be brought to a further vnderſtanding of that place of Scripture. Therefore, to ſatisfie your deſire, I haue heere penned a ſhort expoſition of it. And I haue further preſumed to publiſh it in your name, deſiring it may be a teſtimony of a thankefull minde, for your loue and fauour towards me.*

This wiſhing to your Worſhip, continuance and encreaſe of loue to the holy word of God, I take my leaue. Ann. 1601. Ian. 20.

Your W. in all dutie to

command, *W. Perkins.*


The text, Phi. 3.7. containes a comparison of Vnequalls.
Protasis, the first part. I count all thinges Dung for Christ. Here consider
what things are dung. All things.
Vertues and workes before his conuersion.
Vertues and works after his conuersion.
howe they are dung, shewed by a gradation.
1. I account all things losse.
2. I deprive my selfe of them.
3. I account them dung.
Apodosis, the second part. Christ is my gain. Here consider
the amplification by a gradatiō.
1. I esteeme the knowledge of Christ an excellent thing.
2. I Desire to gaine Christ.
3. I desire to be found in Christ in the day of indgement.
the degrees of Gaine in Christ.
1. Iustice by the faith of Christ.
2. Fellowship with Christ in the vertue of his Resurrection. Death.
3. Attainement to the resurrection of the dead.

5 DE 60

Phil. 3. 7. *But the thinges which were aduauntage to me, the ſame I accounted loſſe for Chriſt.*

Yea, doubtleſſe I count all things but loſſe, for the excellent knowledge of Chriſt Ieſus my Lord, for whom I haue counted all things loſſe, and doe iudge them to bee doung, that I might winne Chriſt,

And be found in him———.

THe ſcope of theſe wordes, is this. In the ſecond verſe, Paul admoniſheth the Philippians, to take heede of certaine counterfeite Apoſtles, which ioyned Chriſt and circumciſion in the cauſe of their ſaluation: and put confidence in the fleſh, that is, in the outward workes of the ceremoniall and morall lawe. and that this Admonition might take the better place, he vſeth two reaſons. The firſt propounded in the 3. verſe, is this: True circumciſion is to worſhip God in ſpirit, to reioyce in Chriſt, and not to put any confidence in the fleſh. The ſecond reaſon is framed thus, if any man might put confidence in outwarde things, then I much more: but not I: therefore no man. The propoſition or firſt part of the reaſon is propounded in the 4. ver. and confirmed in the fift and ſixt. The ſecond part, or, aſſumption [but I do not put confidence in outward things] is confirmed in the ſeuenth, and eight verſes, thus: All things are loſſe to me in reſpect of Chriſt: therefore I put no confidence in any thing out of Chriſt. And this is the very drift of the former words.

In the ſecond place the proper ſenſe & meaning of this portion of ſcripture is to be conſidered. And for this cauſe, we are to be aduertiſed of ſundrie things in the wordes themſelues. And firſt of al, let it be obſerued, that Paul in the 7. verſe ſaith, in the time paſt, *I haue counted all things loſſe:* and in the next verſe, in the time preſent, *I doe count all things loſſe.* The former ſpeech is meant of that time in which he was firſt called to the knowledge of Chriſt: the ſecond is ſpoken of the time, when he had long continued an Apoſtle of Chriſt, and writ this Epiſtle to the Philip. This diſtinction of times in one and the ſame worde, makes much to the cleering of the doctrine that ſhal afterward be deliuered. Secondly whereas in our tranſlation, it is ſaide in the eight verſe, *for whome I haue counted all things loſſe*, the wordes are too ſcant, and doe not fully expreſſe the meaning of the holy ghoſt. For the words fully tranſlated, ſignifie, *I haue made all things loſſe*, or, *I haue caſt away all things*, or, *I haue deprined my ſelfe of all things for Chriſt:* And whereas Paul had ſaide before, [*I count all thinges loſſe,*] his meaning is to amplifie his owne woordes, by ſaying, *I deprine my ſelfe of all things, and iudge them dung for Chriſt.* Thirdly, the worde tranſlated [*doung*] ſignifieth ſuch things in the intrals of beaſts, as beeing vnfit for mans vſe, are caſt to dogges: and by it Paul ſignifies, that he did not only eſteeme all things as loſſes, and depriue himſelfe of them, but alſo caſt them away with loathing, in a mind neuer to ſeeke the recouerie of them. Laſtly, it muſt bee knowne, that Paul in theſe verſes vſeth a ſimilitude borrowed from the Merchant man; and it may be framed on this maner. The merchant, in hope of a treſure, is content to eſteeme his commodities no commodities, but loſſes; yea hee is further content to caſt them out into the ſea, and to eſteeme them as things caſt to dogges, that he may obtaine his intended treaſure: ſo, ſaith Paul, doe I count all my former prerogatiues as loſſe, and am content to depriue my ſelfe of them, yea to loathe them as dung, for the obtaining of Chriſt.

Furthermore the ſumme and ſubſtance of the woords, is a compariſon of things vnequall, and it may be formed thus: All thinges are loſſe to mee for Chriſt: and Chriſt is my gaine. The firſt parte of the compariſon is of Pauls loſſes, and it is amplified two wayes. Firſt, hee ſettes downe, what things be his loſſe: & they are of two ſortes. Priuiledges, vertues, and works before his conuerſion when he was a Phariſie: Againe, priuileges, vertues, and works after his conuerſion when he was an Apoſtle of Chriſt: the firſt are mentioned in the vij. verſe, the latter in the eight. Secondly, Paul ſets downe, how all things are loſſes to him by a gradation, thus: *I count al things loſſe: I deprine my ſelfe of them, I count them dung.*

The ſecond part of the compariſon is of Pauls Gaine. And it is amplified by a contrarie gradation, thus: *I eſteeme the knowledge of Chriſt an excellent thing: I deſire to*

gaine

gaine Christ: and I desire to be found in him. Of these points in order: and first of Pauls losses before his conuersion, in these words:

For the things which were vantage to me, I counted losse for Christ.

That these things may be well knowne, let vs yet more narrowly search the meaning of these words. The things that were vantage to Paul are of three sorts. First his priuiledges, that he was borne a Iewe, that is, a member of the Church: & againe, that he was circumcised and brought vp in the straight sect of the Pharisies: Secondly his vertues, namly, his iustice and zeale in his religion: thirdly his works, whereby he for outward cariage obserued the ceremonial and morall law, without reproofe. And all these things are called his advauntage because he put his confidence in them, and thought to merit eternal life therby, when he was a Pharisie. He addes further, that he counted these his aduantage to be his losse; because so soon as he knew Christ, his cõfidence ceased, his former merits were no merits, but as things lost and cast away, yet not simply, but for Christ, that is, that he might gain Christ, and be found in Christ, as he expoundes himselfe in the wordes following.

The meaning thus laid downe, sundrie things may be learned. The first, that it was an heresie of the Pharisies, to put confidence in their workes, and to thinke that they could merit eternall life by them: for here Paul saith, that beeing a Pharisie, workes were his gaine & aduantage in the cause of saluation. And hence we learne, what to iudge of the Popish religiõ, which teaches in substãce the very same doctrine of confidence in workes, and of the merit of saluation thereby. And therfore the Papists of our time are the children of the old Pharisies, reuiuing and renuing the old heresie touching merit, with new & fresh colours. If they alledge that they ascribe merit to the works, not of the ceremonial, but of the morall law, and to works not of nature, but grace; I answer that the Pharisies did the same, as the Pharisie acknowledgeth in his praier, when he saith, *I thank thee O Lord, I am not as other men, &c.* Secondly, in Pauls example being a Pharisie, we learne, that it is the pride and arrogancie of mans nature, to be somthing within himself, and to erect vp somthing vnto himself to be his righteousnes, and a meanes of his saluation out of Christ. *The iust* (saith Habacuk) *liues by his faith, but he whose soul is not right in him,* Hab. 2. 4. *puts vp himselfe*, or builds towers of defence to himselfe by vaine confidence out of God. The prodigall sonne must haue his part alone by himself from his father. Paul saith of the Iewes that they established their owne righteousnes, and would not be subiect to the righteousnes of God. Rom. 10. 3. This being so, let vs learne to see and detest this pride in our selues. For where it raigns and takes place, there Christ is not truly acknowledged: & when men begin to know Christ, this hidden & spirituall pride giues place. And further by this, we learn not to maruell, that Turks & Iewes deny Christ, and that Papists in the cause of their saluation, beside the passion of Christ, foyst in something of their own, namely their own merits and satisfactions: for it is the proud nature of man to set vp himselfe, in whole, or in part, and to relie himselfe vpon somthing of his owne out of Christ. No maruaile then, that such as be otherwise learned and wise, liue and die in the opinion of iustification by their owne good workes. Thirdly, wheras Paul accounts things of aduauntage to be his losse, we learne, that no priuiledges out of Christ, minister true comfort or true happines. It is a priuiledge to haue knowne Christ, and to haue eaten and drunken with him: but of such Christ saith, *Depart from me, I know you not.* Luk. 13. 26. It is a priuiledge to be of the kinred of our Sauiour Christ, but it is of no moment: for Christ saith, *Who is my mother and brethren?* Mark. 3. 33. *he that doth the will of my father, is my brother, sister, and mother.* It is a priuiledge that the virgin Marie was the mother of Christ: but if she had not as well borne him in heart by faith, as she bare him in her wombe, she had not bin saued. It is a priuiledge to propheſie in the name of Christ, but of such Christ saith, *Depart from me ye workers of iniquitie*, Math. 7. Lastly, it is a priuiledge to be indued with all kind of learning, of artes, and tongues; but alas all is nothing: for if a man had all wit, wisdome and learning, and could speake in all matters with the tongue of men and Angels, vnlesse he be found in Christ, he is no better in the sight of God than a damned wretch. This being so, we must learne first of all, to moderate our care and our affections, for worldly profites, honours, pleasures; and our principall care must euermore bee cast on CHRIST. Secondly, such persons as liue in an honest and ciuill life, and stand vppon this, that they are no theeues, no murtherers, no adulterers, no

blasphemers, but in outward duties shewe loue to God and man, they must I say, take heede least they deceiue themselues, building vpon false grounds. For though ciull honestie be a thing commendable before God, yet it is not sufficient to saue vs before God. And Paul who was a strait obseruer of the law, after he came to the knoledge of Christ counted all his morall obedience, in which he had formerly trusted, but losse and dung for Christ.

Fourthly is hath bin the doctrine of the popish Church this many yeares, that before a man can be in Christ, and be iustified, he must first of all prepare and dispose himselfe to receiue his iustification: & that when he is sufficiently disposed, he doth merit of congruitie that God should infuse righteousnesse, whereby of a sinner he is made no sinner and righteous before God. But I demād of the Patrōs of this doctrine; whether, when the workes of preparation are done, the doer is in Christ or out of Christ? If he be in Christ, he is also iustified before he is iustified. If he be as yet out of Christ, Paul hath giuen the sentence, that the said workes are to be esteemed as losse, and that the merit of congruitie is not meat for them that desire to feed on Christ, but rather food for dogs.

Lastly, hence we learne, how Christ is to be receiued of vs. Such as would truely come to Christ and receiue him, must make losses of all things: they must come naked and emptied of all their own righteousnes. As men in a Shipwracke cast out their commodities, and when there is no remedie leaue their ship and betake themselues to the sea, and thus come swimming to the shore: euen so must all men first forsake all, & then come to Christ. Beggars, that they may obtain their almes, come in their rags, vnfolding legs and armes, that their sores & botches may be seene. Benadad king of Syria, that he might recouer the fauour of the king of Israel, cast off his crowne and royall robes: he and his men come in sackcloth with halters about their heads: and thus he obtaines his desire. In like manner comming to Christ we must lay aside all opinion of our goodnesse, and in abasing of our selues follow beggers fashions, & with Benhadad cloath our selues with signes of guiltinesse and confusion of face. We must first be annihilated and vtterly in respect of goodnesse be made nothing in our selues, that we may be what we are out of our selues in Christ. There is no entering into the kingdome of heauen, except wee receiue it and Christ as a little child in all meekenes and humilitie. For there must be nothing in vs to receiue Christ, but meere faith resting on meere mercie. Let all such thinke on this, as desire to be in Christ, & to receiue true comfort by him.

Thus much of Pauls losses before his conuersion: now come to be considered the things which were his losses after his conuersion: and they are set downe in the words following. But, [*doubtles I doe thinke all things losses for the excellent knowledge of Iesus Christ my Lord.*] That these losses may be the better knowne, let vs a litle consider the meaning of the words. Whereas before Paul had said, that therefore he counted things to be losse vnto him for Christ, that had bin his aduantage: some mā might happily think, this is but rash iudgement in Paul, he therfore, to cut off this surmise saith, *doubtles I count all things losse*, that is, that I may not be thought to speak rashly, I say more, that I do now account all things losse, and I speake it confidently, as beeing resolute what I say. When he saith, *I doe count*, he speaks in the time present of himselfe as beeing not only a Christian but also an Apostle of Christ. And when he saith, *All things*, the generall speech must be obserued: for he excepteth nothing pertaining to him, but his knowledge and faith in Christ. Here therefore we must first of all vnderstand the priuiledge of an Apostle: secondly all inward and Christian vertues, as hope, feare, loue of God, good conscience, &c. for of all the inward gifts none is excepted but faith (as I haue said.) Thirdly here we must vnderstand workes not of nature but of grace, done and effected by the spirit of God in vs. For in the verse following hee doth reiect his owne righteousnes which is of the lawe. Now he saith of all these, that they are his losses for Christ. But how are they losses? The speach must warily be vnderstood, least it be offensiue. They are losses not in respect of godly conuersation: for they are the causes thereof, and they are meanes of shewing our thankfulnes to God and loue to man. Now then they are losses onely in respect of iustification and saluation: when they are reputed and maintained as meritorious causes thereof either in whole or in part. Though, when they are rightly vsed and applied, they are the excellent gifts of God; yet when they are brought into the Act of iustification and saluation, they become

become as losses and dung. And this I take to be the meaning of these wordes. To the like purpose the prophet Isai saith in the name of the whole Church confessing her sinnes, *All our righteousnesse is as a cloath vtterly to be cast away*. And Paul to the Galatians: If righteousnesse be by the lawe, *Christ died without cause, or in vaine*; that is, if the righteousnesse of the lawe be our aduantage, Christ must be our losse: and on the contrarie, if he be our aduantage, the righteousnesse of the lawe must be our losse.

Isa.64.6.

Gal.2.21.

This doctrine of Paul, that all vertues and workes both of nature and grace are losses in the case of our saluation, sounds not in mās reason, & there be many things brought to the contrarie. First, it is alleadged, that God doth accept and crown our workes: and therefore that they are not losses. I answer: God doeth as it were keepe a double court. One of iustice, the other of mercie. In the court of iustice he giues iudgment by the lawe, and accurseth euery man that doth not continue in all things written in the lawe to doe them. In this court nothing can stand but the passion & righteousnesse of Christ, and for the best workes that we can doe, we may not looke for any acception or reward: but vse the Plea of David. Enter not, O Lord, into iudgement with thy seruant, for no flesh shall be iustified in thy sight. Nowe in the court of grace and mercie, God hath to deale with his own children that stand before him iustified and reconciled by Christ. And the obedience of such he accepteth in this court, & mercifully regardeth, though otherwise it be imperfect; yet not for the merit thereof, but for the merit and worthinesse of Christ. Thus then good works in rigour of iustice are worthie condemnation, and are accepted of mercie procured by the merit of Christ. Secondly, it is alleadged that works are necessarie to saluation, and therefore not to be reputed losses. I answer, workes may be considered either as causes of saluation, or onely as a way directing thereto. If they be considered as causes, they are not necessarie, but in this respect they are dung. If they be respected as a way leading and directing to eternall life, they are indeede necessarie thus, and no otherwise. Thirdly it is obiected: that the lawe requires works, and the lawe must be satisfied, and therefore that be which is iustified, must be iustified by workes. The answer is, that whosoeuer is iustified and saued, is iustified and saued, by workes. But workes must be distinguished. Some are personall workes done in & by our selues. These neither iustifie nor saue any man, but in the cause of saluation are losse and dung. Besides these, there be workes that are out of vs, wrought in and by the person of our Sauiour Christ, namely the workes of obedience in satisfying and fulfilling the lawe. These indeede are the workes which iustifie and saue vs, and none that proceede from vs. To this effect Paul saith, *That we are iustified freely by the redemption that is in Christ*. Lastly it is alleadged, that if all vertues be losse for Christ, then faith is selfe. I answer; Faith must diuersly be considered, first of all as a vertue working and bringing forth many good fruits in vs. And thus it is to be reputed losse, as all other vertues are. Secondly it must be considered not as a vertue, but as an instrument or hand not to giue or worke any thing, but to apprehend and receiue Christ and his benefits. And thus it is no losse, but as a thing excepted in this text. Now the we see that the doctrine of Paul is manifest, that all vertues and works both of nature and grace, are meere losses in the cause of our iustificatiō and saluation.

Rom.3.24.

Hence sundrie things may be learned. The first, that the most holy works of holy men can not iustifie or merit eternall life; When they are brought within the Acte of iustification as causes, Paul saith they are but losse, & as offals to be cast to dogs. Let this be noted and remembred for euer against all iustitiarie papists. Who, if they would but seriously consider this one text, they might be farre better resolued then they are.

Secondly, hence the doctrine of our church is plainly gathered, namely, that we are saued and iustified by faith alone. For all things except our knowledg and faith in Christ are made as dung. And that this our doctrine may not be scandalous, sundrie things must be remebred. The first is the right meaning of the doctrine, which is, that there is nothing within vs, that is any cause either efficient, materiall, formall or finall of iustification but faith. The second that faith is no principall cause, but onely an instrument. The third, that faith is no instrument to procure or worke our iustification and saluation, but an instrument to receiue or to apprehend our iustification giuen by the father, procured by the sonne,

sonne, applied by the holy Ghost. The last, that faith must be cõsidered as a cause, or else as a way of saluation. If, as an internal cause in vs, it only iustifieth, and consequently saueth vs. If as a way, it doth not saue alone. For other vertues and workes, though they be not causes, yet are they wayes to eternall life as well as faith. Here then when Papists make out-cries against vs, saying that we look to be saued by faith alone: the true and plaine answer to them is this; We consider faith two waies: first as a cause within vs, not meriting any way, but instrumentally apprehending pardon in Christ, & applying it to vs for our eternall happines. Secondly, faith may be considered as a way wherein we are to walke for the attainmẽt of euerlasting life. In the first sense faith alone iustifieth & saueth, & nothing else within vs. To this do the learned fathers agree. Basil saith; *This is perfect reioycing in God, when a man is not puffed vp for his owne iustice, but acknowledgeth that he wants iustice,* a *and that he is iustified by faith alone in Christ.* Hillarie: *That is remitted of Christ by faith, which the law could not loosen: for faith alone iustifies.* Ambrose: *They are iustified freely which* b *doe nothing, nor repay like for like, are iustified by faith alone, through the gift of God.* Againe, in his Commentarie vpon the Epistle to the Cor. *This is appointed of God, that he which beleeues in Christ should be saued without workes, by faith alone: receiuing remission of sinnes.* Hierom. *God iustifieth by faith alone.*

Hom. de hum.

a Fide sola in Christum se iustificari.

In Math. c. 9.

in 3. c. ad Rom

b Nihil operantes.

in 1. Cor. 1.

in Rom. c. 10.

Neuertheless, if we speake of the way to life, then we are not saued only by faith. For though faith be the only instrument to apprehend Christ, yet it is not the onely way to life: repentance also is the way, yea all vertues, and all workes are the way. In this sense, affliction is said to *worke vnto vs* a more excellent weight of glorie: not as a cause, but as a way giuing direction. And mothers are said to be saued *by bearing of children*, not as by a cause, but as by a straight and narrow way. Againe, Abrahams faith went not alone, but had a kind of co-operation with his works: faith and workes both being considered as a way to happines or as markes in a way. In this sense the fathers haue ascribed saluation to many things, not as to causes, but as to waies. Bernard said well, that workes are *the way to the kingdome of heauen, and not the causes of raigning.* Lactantius saith, *Great is the helpe of repentance: which whosoeuer taketh away, cuts off to himselfe the way of life.* Chrysostome: *Some by watching, by sleeping on the bare ground, by tewing their bodies with daily labour doe blotte out their sinnes: but thou mayest obtaine the same by a more easie way, that is, by forgiuing.* Thus many hundred places of the fathers are to be vnderstoode, when they ascribe remission of sins to martyrdome, to fasting, prayer, works of mercy, and such like.

2. Cor. 4. 17. κατεργάζεται.

1. Tim. 2. 15.

Iam. 2. 22.

Lib. de grat. & Larbit. Via regni nõ causa regendi.

Epist. dim. instit. c. 9.

Hom. 38. in Iob.

Thirdly, here is laid downe the foundation of true humilitie. For if all our vertues and works be losses in the case of our saluation, thẽ all boasting is excluded, & we are to take nothing to our selues but shame & confusion, & giue all glory to god. Yea the more our virtues are and workes, if we put any trust in them, the greater are our losses.

Thus wee see what things are losses to Paul: in the next place let vs consider how they are losses. This Paul sets downe by a gradation thus, *I count them losse, I make them my losses, I count them as dong.* This gradation is nothing else but a repetition of one and the same thing inlarged and amplified in speech. Nowe repetitions in Scripture are not idle and vaine, as they are oftentimes in the writings of men, but they commonly signifie two things, namely the certainty, and the necessity of the thing repeated: and in this place they signifie the certainty and the necessity of Pauls losses.

Certaine they are; becausse hee that will be saued by Christ must certainely indure those losses without recouery. The foundation of this certainety lies in an impossibility of merit by any works of man, which I will make manifest by fiue reasons. The first is this: It is a principal part of christian inherent righteousnes to haue and keepe a good conscience: nowe Paul expresly excludes it from iustification, saying; *I know nothing by my selfe, yet I am not thereby iustified*, 1. Cor. 4. 4. The second is this, Paul saith Eph. 2. 9. *We are not saued by workes:* nowe hee meanes no other woorkes but such as follow faith, and are done by the spirite of God. And this appeareth by the reasons which hee vseth, *that wee are created to good workes.* And againe, *that they are ordayned that we should walke in them.* The third: before a worke can merit, it must please God: before the worke please God, the worker must please him: before the worker please him he must be reconciled to God and perfectly iustified. Iustification therefore goes in order before good workes, and for this cause works cannot be brought within the act of iustification as causes. Good workes make not good mẽ in whole or in part: but men

men first of al made good by the goodnes of Christ imputed, made good workes by their goodnesse. The fourth is this: The humanitie of Christ is the most excellent of al creatures in heauen and earth: yet being considered by it selfe, it cannot possibly merit at Gods hand. In a worke properly meritorious there be three conditions. First, the doer thereof must doe it by him selfe, and not by another, for then the praise is his by whom he doth it, & not his owne. Secondly, the worke to be done, must not be a debt and dutie, for then the doer deserues nothing. Thirdly, there must be a proportion betweene the worke and the reward of life eternall. Now the manhood of Christ considered apart by it self, cannot performe these three conditions. For it dooth what it dooth by the spirit of God, whereby it was conceiued and is filled without measure. Againe, it is a creature, and therefore whatsoeuer it is, hath, or can doe, it oweth all to God. Lastly, it can not do a worke proportionall to eternall glorie; becauſe it takes all of God, and can giue nothing to him. If then it be demaunded, how his manhood of Christ merits in our behalfe: I answer, not by it selfe, but by meanes of the personall vnion, whereby it is exalted and preferred into the vnitie of the second person, the eternal word of the Father. Hence it is that Christ meriteth: none can merit of God but God. Now then if Christ merit onely in this regard, no meere creature, man, or angell can possibly merit by any worke. The fifth reason is this: there be two kinds of transgression of the law, one when a worke is directly against the law: the other is, when that is done that the law requires, but not in that manner and perfection the law requires. The second kind of transgression is in euerie good worke which is done by men vpon earth: now where any trausgression is, there must be pardon: where pardon is, there is no merit.

That this doctrine of the certentie of our losses may yet the better be cleared, I will set downe the supposed groundes of merit, and discouer their weaknesse. They are two: the first is, the promise that God hath made to workes, whereby he hath bound himselfe to reward them with eternall glorie. I answer, that this very promise is made of the good pleasure, and meere good will of God: and of the same goodnesse it is, that any man is a doer of anie good worke, either by nature or grace. Therefore if a man could fulfill the whole law, he should not merit at Gods hand. Thus saith the lord. *Ex. 20. 6. That he will shew* mercie *vpon thousands of them that loue him and keepe his commaundements.* The second ground is, that vertu of meriting is deriued from Christ the head to his members by diuine influence. I answer, it is a thing vnpossible. For the vertue of meriting is in Christ, not simply as he is man, but as he is in one person God and Man. The worke which meriteth is done or acted euen by the manhood; but the merit of the worke is from the godhead, or from the excellencie of the person. Now then if this vertue be in Christ, not as he is man, but in respect he is Man-god, or God-man; it cannot be deriued to vs that are but men, vnles euery beleeuer should be Deified, and made of a meere man God-man, which is impossible. Therefore there is no capablenesse or possibilitie of merit in the work of any meere man or creature whatsoeuer. For this cause the true Church of God euer detested humane merit. The merit of *congruitie* before iustification, is a Pelagian conceit, and was neuer maintained of the orthodoxe fathers. Stapleton confessed thus much. *The merit of congruitie* (sayth he) *in respect of the first grace was of olde hissed out: neither was it euer admitted of the better sort of Schoolemen, as of Thomas in his summe, and his latter writings, nor of his followers.* And the [a] merit of *condignitie*, whereby workes are said of their owne dignitie and that properly to deserue the increase of the first iustification, and eternall life, was not receiued of the learned in the Church for more then a thousand yeares after Christ. Radulphus Ardens, a very learned man in his time, saith thus: *Seeing by one grace we come to another,* [b] *they are called merits, and that improperly. For as Augustine witnesseth, God crownes onely his owne grace in vs.* Againe, *No man may thinke that God is bound as it were by a bargaine, to repay that which he hath promised. For as God is free to promise, so is he free in respect of repaying, especially considering that as well merits as rewards are his grace. For God crownes nothing else in vs but his grace: because* [c] *if he would deale with vs in extremitie, none liuing should be iustified in his sight. And hereuppon the Apostle, who laboured more than all, saith:* I thinke that the afflictions of this time are not worthie the glorie that shall be reuealed. *Therefore this couenant or bargaine is nothing else but a voluntarie*

De origen. l. 1. c. 4.

[a] Meritum condigno.

In dominic. 1. post trin. in fin. 1050.

[b] Meriti dicuntur at impropriè.

In dominica septuagesima

[c] Districtè agere.

rie promise. Anselme after him saith, *If a man should serue God a thousand yeares, and that most zealously,* [d] *he should not worthely deserue to be in the kingdome of heauen so much as halfe a day.* S. Bernard saith, *Touching eternall life, we knowe that the sufferings of this time are not worthy of the glorie to come; no not if one should suffer all. For the merites of men are not such, that eternall life may bee due for them, or that God should doe some iniurie if he gaue it not. For to let passe, that all merits are the gifts of God, and so man is rather debter to God for them, then God to man, what are all merites to so great a glorie? Lastly, who is better then the Prophet, to whome the Lorde giueth so worthy a testimonie, saying: I haue found a man according to mine owne heart? for all that he had neede to say to God, Enter not into iudgement with thy seruant.* Againe in the processe of time, when the merit of condignitie had taken place, it was not generally receiued: for it was reiected of sundrie schole men, and others, as of Gregorie of Arimine, of Durand, of Waldensis, of Burgensis, and Scotus. Wherefore to conclude, it now appeares to be an infallible certentie, that he that desires to be saued by Christ, must indure the losse of all his works and vertues whatsoeuer, in the cause of his owne iustification. Now then if this doctrine be so certaine and infallible, as it is: then also must we be setled in this poynt without doubting, that the present Church of Rome erreth greiuously, in that it magnifieth the merit of works. Yet in this regard it reuerseth the very foundation of true religion. For if they make aduantage in the matter of saluation by their workes, Christ must needes vpon infallible certentie be their losse: because Paul makes all workes losse, that Christ may be aduantage. Therefore, farre be it from vs al, to haue any dealing or contract of societie with that Church, lest we be partakers of her dangerous and fearefull losses.

[d] De transfiguratione anno 1080 d Non meretur extendere.

Ber. de assumt. Virg. serm. 2. anno 1140.

Againe, in that all vertues and works of grace are but losses for Christ; we must not onely in our first conuersion, but euer afterward, though we be iustified and sanctified, euen in the pang of death, by meere faith, rest on the meere mercie of God, and apprehend naked Christ, that is, Christ seuered, in the case of saluation, from all respect of all vertues and works whatsoeuer. For there is nothing opposed to the seuere iudgement of God, but meere Christ. If we doe presume to oppose any of our doings to the sentence of the lawe, hell, death, cõdẽnation, we are sure to goe by the losses,

Thus much of the certaynty of Paules losses now followes the necessitie of them. They are necessarie, in as much as without them, no man can haue part in Christ. For the merit of our vertues and good works, and the grace of God in Christ can not stand together: yea they are contrarie as fire and water, and one ouerthroweth the other in the cause of iustification and saluation. Paul, to signifie this contrarietie saith, *If election be of grace, it is not workes:* & if it be of workes, it is not of grace. And againe, if ye be iustified by the lawe, ye are abolished from Christ. And to the same purpose Ambrose saieth, *grace is wholy receiued, or wholy lost:* and Augustine, *It is no way grace, that is not freely giuen euery waie.* Hence it folowes, that the present religion of the Church of *Rome* aboliseth Christ, in as much as it mainetaines and magnifies the merit of good workes. And this may be gathered by the very doctrine of that Church. For it teacheth, that men must be saued by their praiers, fastings, almes, pilgrimages, buildings of churches, chappels, bridges, &c. What then shal the passion of Christ doe? whereto serues it? They answer, that it frees vs from death, and giues to our woorkes, the merite of eternall life, and makes them meritoriously to increase our iustification. Hence it followes, that Christ is no more but the first cause of our saluation, and that we our selues are secondary causes vnder him, & with him. And thus hee is made, of a Sauiour, no Sauiour. For either he must be a ful and perfect Sauiour in himselfe, or no Sauiour. Secondly, by the former necessitie we learne, that whosoeuer will be saued by the merit of Christ, must come vnto him without vertues or works of his owne, not carrying in heart, so much as the least confidence in them, esteeming himselfe to be a most vile, wretched, and miserable sinner, as the Publicane did, who praied, Lord be mercifull to me a sinner.

Gala. 5.4.

Rom. 11.6.

Hitherto of Pauls losses: now followes the second part of the comparison, touching Pauls gaine, *But Christ is my Gaine.* A sentence to be remembered, and to be writ in the tables of our heart for euer. And the reason thereof is manifest, Christ our mediatour God and man, is the only fountaine of all good things, that are, or can be thought on, whether spirituall or temporall. Saint Iohn saieth. *Of his fulnesse we re-*

Iohn. 1.63

ceiue grace for grace. Againe Paul saith, *In him all the treasures of wisedome and knowledge are hidde:* and, *Ye are compleate in him.* And he calles Christ our *Ransome, or Counterprice.* And as he makes Adam the roote of all euill in mankind, so he makes Christ the roote of all grace and goodnes. For the better clearing of this doctrine, two points are to be handled: When Christ is our gaine? and how? Touching the time when, I set downe three things. He is our gaine in this life: he is our gaine in death: & he is our gaine after death. To returne to the first: he is our gaine in life, if we turne from our euill waies, and beleeue in him; in as much as he hath giuen for vs many benefites, which I will reduce to ten heads.

Colos.2.9,10.
1.Tim.3.6.

1 The first is, pardon of sin, without tearme of time, whether past, present, or to come: Yet must we here remember, that pardon of sinne is not giuen absolutely, whether men repent or no, but vpon condition of

2 our repentance. The second is, the imputation of Christs obedience in fulfilling the law, for our iustification before God. From the former benefit ariseth our freedome from hell, and from the law, in respect of the curse thereof: and from the second ariseth a Right to eternall life; whereof the possession is reserued to the life to come.

3 The third is our Adoption, whereby we are the children of God, and brethren of Christ. And hence haue we a Right of Lordshippe or dominion ouer the whole world, and all things contained therein, whether in heauen or in earth: which right was lost by Adam, and is now restored by Christ. Indeede wicked men and infidels haue and vse the things of this life at their wills, & that by Gods permission: but they receiue and inioy them no otherwise, then children of traitors doe the goods of their parents, who peraduenture are suffered to take the benefit of some part of them for the preseruing of their liues, though title and interest to them be not restored. The

4 fourth is the ministery, that is, the presence,
Heb.1.14. aide, and protection of good angels. The

5 fifth gaine or benefit is, that all the miseries and calamities of this life, cease to be curses, and are made blessings, being turned
Rom.8.28. to the good of them that are to be saued by

6 Christ. The sixth is the mortification of originall sinne, with all the parts thereof, by the vertue of the death of Christ. The se-

7 uenth is a spirituall life, whereby we liue not, but Christ liues in vs, making vs partakers of his Annointing, and thereby enabling vs to liue as Prophets, Priests, Kings. Prophets, to teach and make confession of our faith in Christ: Priests, to dedicate and present our bodies and soules to God for the seruice of his Maistie: Kings, to beare rule and dominion ouer the corruptions, and lusts of our harts. The eight 8
gaine is, that Christ presents all our praiers and good works to his Father in his owne name: and thus by his owne Intercession makes them acceptable vnto him. The ninth gaine is, the presence of his spirit: For 9
when Christ ascended, he tooke with him Iohn 16.
our pawne, namely our flesh, and left with vs his owne pawne, the presence of the Comforter, to supply his owne presence, to guide, comfort, and to assure vs of our adoption and saluation. The tenth & last 10
is Perseuerance in hauing and holding the former gaines. For thus saith the Lord, Ierem.31.40
I will put my feare in their hearts, that they shall not depart from me. And it must be remembred, that these woordes are not spoken onely in generall to the Church, but also in singular to euery true member thereof: becaus they are the wordes of the couenant. Againe Dauid saith, that the *righteous man is like a* Psalm.1.3.
tree planted by the waters side, whose leafe neuer withereth: who therefore hath alwaies sappe of grace in the heart to the end.

Againe, as Christ is our gaine in life, so is he also our gaine in death, in as much as he hath taken away the sting of death, and hath changed the condition of it, by making it, of the gate of hell, to be the way to eternall life.

Thirdly, hee is our Gaine after death three waies. Our first gaine is the resurrection of our bodies to eternall life in the day of iudgement. The second, is a priuiledge to iudge the world. For first of all 1.Cor.6.2.
iudgement shall passe vpon the godly: which done, they shall be takē vp to Christ, and there as witnesses & approouers of his sentence of condemnation, iudge together with him, the wicked world. The third is, the eternall retribution, in which God shal be all in all, first in Christ, and then in all the members of Christ, and that for euer and euer.

The next point to be handled, is, How Christ is our gaine? For the answering of this, 2. questions are to be opened. The first is, According to what nature is Christ our gaine? I answer, folowing the ancient and catholike doctrine, That (a) whole Christ

(a) Augustin. de natura & gratia, Humana omnia, & diuina manifestat mihi.

is

is our gaine, according to both natures. The godhead of Christ profites no sinner without the manhoode, nor the manhoode without the godhead. And as Leo saieth; Each nature worketh that which is proper vnto it, having communication with the other. Againe, God may be considered two waies; *God absolute*, or, *God made man*. God absolute, that is, God absolutely cõsidered without respect to Christ, is indeed a fountaine of righteousnesse and life; but this fountaine is closed, sealed vp, and not to be attained vnto: because our sinnes make a seperation betweene God & vs: and God thus considered, is a Maiestie full of terror to all sinfull men. But God considered as he was made man, and manifested in our flesh, is also a fountaine of goodnesse; yea the same fountaine opened, vnsealed, and flowing forth to al mankind. Hence it is that Christ is called the light of the world; the bread and water of life; the way, the truth, the life. Heere againe wee must remember to make a difference or distinction of the natures of Christ: For the godhead of Christ is our gaine, not in respect of essence, but in respect of vertue and operation shewed in, or vppon the manhoode of Christ, whereby it makes things which were done and suffered in the saide manhoode, apt and sufficient to appease Gods anger, and to merite eternall life for vs. As for the manhood, it is not onely in effect and operation, but also really communicated to the faith of the beleeuing heart: and heereupon it is as it were a treasury & storehouse of all the rich graces of God, that serue to iustifie, saue, or any way to enrich the Elect of all ages and times, through the whole world. If any doubt of this, let them consider three things of this most glorious manhoode. The first, is the *grace of personall vnion*; whereby it is receiued into the Vnity of the second person, and hath no being or subsisting, but onely in the subsistance thereof. And hence it is truely termed, the humanity of the Sonne of God, or of the Word. The second is, that this manhoode hath in it all fulnesse of grace, commonly called in schooles, *habituall grace*. Now this fulnesse of grace containes in it all the gifts of the holy-Ghost, and that, in the highest degree of perfection. It hath therefore in at gifts more for number, and greater for measure, than all men and Angells haue. The third is, that it receiueth this excellency of gifts & graces, not for it selfe, but that it may be as it were a pipe or conduit to conuey the same graces to all the Elect. Our saluation and life dependeth on the fulnesse of the Godhead, which is in Christ: neuertheless it is not conueied vnto vs, but in the flesh, and by the flesh of Christ. Thus much Christ signifieth, when he saieth; *My flesh is meate indeede*. And, *Except yee eate the flesh of the Son of man, and drinke his blood, yee haue no life in you*. And, *Hee which eateth my flesh, abideth in me, and I in him*. And Iohn the Baptist saieth; *Of his fulnesse, we receiue grace for grace*. The Supper of the Lord, is ordained for the increase and continuance of grace and life: and of it Paul saieth; *The bread which we breake, is a fellowship or communion with the very body of Christ*. On this manner Christ is saide *to bee made vnto vs of God, wisedome, righteousnesse, sanctification, redemption, Wisedome*, not because the essentiall wisedome of the God-head is giuen to vs: for that is infinite and incommunicable. Neither againe, because hee is the authour of our wisedome, giuing vs knowledge of our saluation, as the Father and the holyghost do. Nor because hee is the matter of our wisedome, the knowledge of whome is eternall life: but for an higher cause than all these. Our mediator the man Iesus Christ, who is also God, is an head vnto vs, and a roote of our wisedome. For he was annointed with the spirit of wisedome in the assumed manhood, not priuately for himselfe, but that we also which beleeue, might be partakers of the same annointing, and that wisedome from him by his flesh, might be conueied vnto vs. Therefore from his wisdome there is wisedome deriued in some measure, to all that are mystically vnited vnto him, as light in one candle is deriued of an hundred, or as heate is deriued from heate. Againe, he is *our iustice*, not onely because hee is the author and giuer of our iustice, with the Father and the holy-Ghost: neither because the essentiall iustice of Christ is giuen to vs: for then wee should be all deified: but because that iustice which is in the manhoode, consisting partly in the purity of nature, and partly in the puritie of action, whereby hee obeyed his Fathers will, and suffered all things to be suffered for vs: this iustice I say, is imputed to vs, and accounted ours, according to the tenour of the couenant, as if it were inherent in vs. Hee is our Sanctification, not onely because hee is the authour of it, neyther because the sanctity of holinesse of the Godhead, is communicated to vs: but because

Leo Epist. 10.

Ioh. 6. 53. 54.

1. Cor. 1. 30.

Ioh. 3. 35.

he was sanctified in his manhood aboue all men and Angells. And from this holinesse of his, our holinesse is deriued, and springs as a fruit; as the corruption in Adams posterity is deriued from the corruption of Adam. Christ saith; *For their sakes sanctifie I my selfe, that they also may be sanctified through the truth.* Cyrill saith; *As God, he giues himselfe the spirite, as man he receiues it: which hee doth not for himselfe, but for vs, that the grace of sanctification out of him, and in him first receiued, might passe to all mankind.* Againe he saith; *That the body of our Lord, being sanctified by the vertue of the Word, ioyned to it, is made so effectuall for mysticall benediction, that it can send forth his sanctification into vs.* Lastly, Christ is is our *Redemption* or *life*, on this manner. In the person of the Mediator, being one and the same, there is a double life: one vncreated and essentiall, agreeing to Christ as he is God. And this life is not giuen to vs at all, saue in respect of the efficacy thereof. For in God we liue, moue, and haue our being. The other is the created life of the manhoode; and it is either naturall, or spirituall. Naturall, is that wherewith he liued in the estate of humiliation by ordinary meanes, as all other men doe. Spirituall, is that whereby hee now especially liueth in the estate of exaltation and glory. And this life he liueth not onely for himselfe, but also for vs; that wee being partakers thereof, may liue together with him. Thus the auntient Church hath taught; the flesh of Christ vnited to the Word, is made quickening flesh; that it might further quicken them with spirituall life, that are vnited to it.

Iohn 17.19. Cyril in Iohn libr. 11. c. 15. Lib. 11. c. 22. Rom. 6. 8. Cyril. in Ios. lib. 3. c. 37. & 4 21. 14. & li. 20. 13.

The next question is, In what estate Christ is our Gaine? The estate of Christ is twofold: the estate of humiliation from his birth to his death; and the estate of exaltation in his resurrection, ascention, and his sitting at the right hand of God. In this first estate, he workes and procures our Gaine. Christ lying basely in the manger, and crucified ignominiously on the Crosse, gained our deliuerance from hell, and a right to life euerlasting. In the second estate, hee communicates to vs the gaine before named, and by degrees, puts vs in possession of it. And for this end, hee now sits at the right hand of God, and makes request for vs.

The vse of this doctrine, that Christ is our gaine, is manifold. For it sheweth, that wee in our selues are poore and altogether destitute of spirituall good things. For to this end is Christ our gaine, that hee may supply our want, and fill them with graces that are otherwise empty and euen hunger-starued. Secondly it teacheth, that men doe in vaine seeke for so much as the least drop of goodnesse out of Christ, who alone is the storehouse of all good things. Heauen and earth, men and Angells, and all things are but as nothing to vs, if by them, wee seeke to enioy any thing out of Christ: yea, God is no GOD to vs without Christ. Thirdly, we learne to detest the Treasury, which the Church of Rome maintains and magnifies. It is as it were a chest, in which is contained, not onely the ouerplus of the merites of Christ, but also of Martyres and Saints, to be dispensed in pardons at the Popes pleasure. But Christ is alone our full and perfect gaine; and therefore in himselfe there is an al-sufficient Treasury of the Church: and as Paul saith, *in him we are compleate*. As for the merites of Martyres and Saints, they bring no aduantage to the people of God, but are indeede matter for the dunghill. Fourthly, if Christ be our treasure and gaine, our hearts must be set on him. Our mindes vse to be vpon our penny, and we hunger after gaine: let vs therefore hunger after Christ; hee is our penny, and he is our gaine. Nay, wee must aboue all pleasures, honors, profits, loue him, and reioyce in him: yea, wee should be swallowed vp with loue of him. Lastly, heere is matter of comfort. In the losse of goods and friends, and all calamities of this life, wee may not be dismaied: all the losses of this life, are but petty losses, so long as we haue Christ for our gaine. Nothing can be wanting vnto vs, in the midst of all our losses and miseries, so long as wee receiue of his fulnesse, who is the fountaine of goodnesse, neuer dried vp.

Coloss. 2. 10.

To proceede further, the second part of the comparison [*Christ is my gaine*] is amplified by a gradation on this manner: *Ieesteeme the knowledge of Christ Iesus my Lord an excellent thing; I desire to gaine Christ; I desire to be found in Christ.* Of these in order. By the knowledge of Christ, we are to vnderstand the doctrine of the Gospel, or the doctrine of the person and offices of Christ, conceiued and knowne of vs. To this knowledge an excellency is ascribed, of which I will speake a little. This excellency appeares, partly in the matter and contents, and partly in the effects thereof. Touching the matter, it is full of excellent mysteries, which Paul reduceth to sixe heads in his Epistle to Timothy. The first is, the

1. Tim. 3. 16.

Incarnation of the Sonne of God in these wordes, *God made manifest in the flesh*. And heere two wonders offer themselues to be considered: the first, whereas Adams flesh and Adams sinne are inseparably ioyned together, in respect of all that Nature can doe, yet did the Sonne of God take vnto him mans nature and flesh without mans sinne: because he was conceiued of a Virgine by the operation of the holy-Ghost: whereas if hee had beene conceiued by naturall generation, he had with Adams flesh taken Adams corruption. The other wonder in the Incarnation of Christ is, that the flesh of man is vnited to the person of the Sonne of God, and thence hath his subsistance, otherwise hauing no subsistance of his owne. The like example is not to be found in the world againe: sauing that we haue some resemblance therof in the plant called *Miscelto*, which hath no roote of his owne, but growes as a braunch of the oake, or some other tree, and hath his life
2 and sappe from the roote thereof. The second mysterie in the knowledge of Christ, is the iustification of Christ in these words, *Iustified in the spirit:* and it was on this manner. Christ made man became our suretie, and was made subiect to the Lawe for vs. Heereuppon our sinnes were imputed to him, and the punishment due thereto laide vpon him, that is, the first death with the paines of the second: yea further, death in the graue had dominion ouer him. After all this, by his spirite or power of the Godhead hee raised himselfe from death, and thereby acquit himselfe of our sinnes; and this acquitall or absolution is his iustification, whereby hee declareth himselfe to be a Sauiour perfectly righteous. For if hee had not satisfied the wrath of God to the full, and brought perfect righteousnesse, he had neuer risen againe, considering he was iudged and condemned for our sinnes.
3 The third mysterie is, *the sight of Angels*, who desired to looke into the Incarnation of Christ: in which they saw three things, as Luke testifieth. The first, that it was a
Luke 2.14. meanes to manifest the *glorie of God:* the second, that it brought *peace* and good successe to men vpon earth: the third, that it was a meanes to reueale *the good will of God* to the worlde. The fourth is, the *preaching*
4 *of Christ to the Gentiles*. This appeareth to be a great mysterie; because the knowledge of Christ was kept secret from the nations, for the space of more than 4000.
Rom. 16.25 yeares. For from the creation to Moses the Church of God was shut vp in a little family: from Moses to Christ, it was included within the precincts of Iewrie: which was not so much as the fourth part of *England*. The fifth mysterie was the *conuersion* 5 *of the worlde* to the faith of Christ. And this is so much the greater wonder; bicause this conuersion was wroght by the preaching of the Gospell, which is flatte against the naturall reason and will of man, and therefore vnfit to perswade: and the preachers hereof were simple and seely men to see to: and some of them which were conuerted, were the very Iewes that crucified Christ. The last mysterie was the *ascension of Christ into glorie*. The greatnesse of this mysterie appeares in two things. The first, that Christs ascension was a reall and full opening of the Kingdome of Heauen, which had formerly been shut by our sins. The second, that the ascention of Christ, was no personall or priuate ascention: for hee ascended in the roome and steade of all the Elect: and they ascended together in and with him, and now after a sorte are together in and with him in glorie. Thus we see the excellency of the knowledge of Christ in respect of the Mysteries contained therein: the like excellencie appeares in the effects thereof; which are two, the knowledge of God, and of our selues.

For the first, by the knowlege of Christ, we know God aright. Hence Christ is called, *the brightnesse of the glorie of the Father:* Hebr. 1.3. and, *the ingrauen image of his person:* and, *the* Colos. 1.15 *image of the inuisible God*. And Paul saieth notably, that when God shineth in our hearts by the light of the Gospel, *his glorie* 2 Cor. 4.6. *is to be seene in the face of Christ*. The wisedome, power, and goodnesse of God is made manifest in Christ: and that more fully than euer it was in the creation. In the creation Adam beeing but a meere man was our head; but in the estate of grace, Christ is our head, God and man. By creation wee receiue but a naturall life to bee continued by foode: by Christ we receiue a spirituall, to be preserued eternally without foode: by the operation of the spirite. As the Spouse of Adam was bone of his bone, and flesh of his flesh: so is the spouse of Christ bone of his bone, and flesh of his flesh: and that in more excellent manner: bicause euery particular man, as he is borne anew, and the whole Catholicke Church the true Spouse of Christ, springeth and ariseth out of the merite and efficacie of the blood that distilled out of

the heart and side of Christ. In the creation God makes life of nothing: but by Christ he draws our life forth of death, and changeth death it selfe into life. Againe in the law the iustice of God is set downe and reuealed: in Christ wee see more, namely perfect iustice and perfect mercie, reuealed to the full; yea (which is a woonder) iustice and mercie reconciled. Lastly, in Christ wee see the length, the breadth, the height, the deapth of the loue of God, in
Iohn 17.23. that God vouchsafeth to loue the Elect with the very same loue wherewith he loueth Christ.

As by Christ we know God: so also by Christ wee knowe our selues: and that on this manner. First wee must consider, that in the Passion hee tooke our person vpon him, and that vpon the crosse, hee stoode in our place, roome, and steade. Secondly we are to consider the greatnes of his agonie and passion, set foorth vnto vs especially by fiue things. The first is the testimonie of the Euangelists, who say in
Matth.27.37 emphaticall wordes, that he was *full of sorrow*, and *grieuously troubled*. The second, his complaint, *that his soule was heauie vnto the death*: and, *that he was forsaken of the father*. The third, his prayer *with strong cries: saue mee from this houre: let this cuppe passe*. The fourth, the comming of an Angel to comfort him. The last, his sweate of water and thicke or clotted blood. Now in Christ thus considered, we see the greatnes of Gods anger against vs for our sinnes: we see the greatnes of our sinnes: wee see the vilenes of our persons: we see the hardnesse of our hearts, that neuer so much as sigh for our offences, for which the sonne of God sweat water and blood: we see our vnthankfulnes, that little respect or regard this work of Christ. Lastly, we see our dutie: that wee are to be throughly touched with true repentance, and to humble our selues as it were to the very pit of hell: for if the Sonne of God mourne and crie for our sinnes imputed, wee are much more to
Zach.12.10. cry and bleed in our hearts for thē, seeing they are ours properly, & with thē we haue pierced Christ. And thus the excellencie of the knowledge of Christ is manifest.

Hence we learne sundry things: first, if the knowlege of Ghrist be so excellent, we may not maruell, that by the malice of the diuell it hath bin corrupted many hundered yeares in the Romish church: which teacheth, that the Gospel is nothing else in effect but the lawe of Moses perfected. Now if this were so, Christ doubtlesse died in vaine, and we might place our hope in our owne righteousnes; and the promise of life eternall by Christ, should be of none effect. For the lawe neuer iustifies before God, til it be perfectly kept: which condition of perfection if men could performe, there should be little neede of Christ, or of the Gospell. Secondly, if this knowledge be of such excellencie, it must be learned of vs, and that in speciall manner. If to other inferiour learning we lend the vnderstanding and memorie, to this wee are to apply the whole man. The minde must learne it by opening it selfe to conceiue it: the memorie must learne it, by storing it vppe: the will and affections must learne it, by resigning and conforming themselues in their kinde vnto it. Thus Paule teacheth, *that to learne Christ; as the truth is* Eph.4.21.22
in Christ, is to put off the olde man, and to put on the new man, which after God is created in righteousnesse and holinesse. Thirdly, by this we learne to value & prise the knowledge of Christ, aboue all thinges in the world. The Angels of God themselues desire to profite in this knowledge. Dauid, who in the darknes of the olde Testament Psal.84.
desired to be a doorekeeper in the house of God, if he were now liuing on earth, wold be content with an office a thousand folde more base, that he might inioy this cleare light of the knowledge of Christ. But alas, there are no such Dauids nowadayes. It is our fault, and the fault of our times, that this knowledge is of little or no value and account among men; and little fruit thereof to be seene. And therefore it is to be feared, that God will take this treasure of knowledge from vs, and send forth strong 2. Thess.2.10.
illusions to beleeue lies; becausse it is little or nothing loued.

Paul yet further commends this knowledge, in that he calles it, *The knowledge of Christ*, HIS LORD. Nowe hee is our Lord foure waies. First, by the right of donation (becausse all the Elect are giuen to him of the Father in the eternall counsel of election:) secōdly, by creation: thirdly, by the right of redemption: fourthly, by the right of headshippe; in that as a liuing head hee giues sense and spirituall life to them that beleeue in him. And Paul calls Christ *his Lorde*, becausse hee beleeued his owne election, in which he was giuen to Christ, his creation and redemption by him, and his mystical coniunction with him, as with his head. And heere Paul in his example

teacheth

teacheth vs two things. The first, how we ſhould know Chriſt, & the doctrine of the Goſpel. For the right knowledge whereof, there is required, beſide generall vnderſtanding of Chriſt & his benefits, with generall aſſent, a ſpeciall application thereof. It is not ſufficient to beleeue the election, redemption, iuſtification, glorification of Gods people: but we muſt go further, & beleeue the very ſame things in our ſelues. The reaſon may bee taken from the Contents of the Goſpell. For it containes two parts; the first is a promiſe, in which Chriſt with all his benefits is offered & propoũnded vnto vs. The ſecond is a commandement to apply the ſaide promiſe, and the ſubſtance thereof to our ſelues, and that by our faith. And hee that takes away this ſecond part, ouerthrowes halfe the Goſpell of Chriſt. Here is the foundation of ſauing knowledge, which iuſtifieth and bringeth life eternall; and the foundation of ſpeciall faith. The ſecond thing to be learned in Paules example is, that wee are to reſigne our ſelues, our bodies, & ſoules, and to render all ſubiection to Chriſt. For in that hee calleth him Lord, he profeſſeth himſelfe to be the ſeruaunt of Chriſt. The end of all preaching is to bring, not onely our words and deedes, but alſo our ſecret thoughts in ſubiection vnto him. And the end why Chriſt ſitteth in glorie at the right hand of the Father is, that euery knee may bow vnto him, of things in heauen & earth. It behooueth vs therefore to liue and carry our ſelues in our places as true and vnfained ſeruants of Chriſt.

1.Iohn 3.23.

Ioy 53.
Iohn 17.3.

1.Cor.10.5.

The ſecond degree in *Paul*ᵉ gradation is, *that he deſires to gaine Chriſt*. Now to gaine Chriſt is nothing elſe, but to make Chriſt his gaine, as appeeres by the oppoſition of the wordes. For hee ſaieth, *hee had deprined himſelfe of all things*, that is, made all thinges his loſſe, *that he might gaine Chriſt*. And he is made our gaine if two things be doone. Firſt hee muſt bee made ours, that is, thy Chriſt or my Chriſt in particular: ſecondly we muſt put our confidence in him. For the firſt, that Chriſt may be made ours, a double conſent is required: Gods conſent to giue Chriſt, and our conſent to receiue him. Gods conſent, that Chriſt ſhalbe ours, is giuen in the reuelatiõ of the promiſe touching the womans ſeede, made to our firſt parẽts, in the continuall renuing of the ſaid promiſe to our forefathers, in the incarnation and birth of Chriſt, in his paſsion, in the preaching of the goſpel, in the adminiſtration of both the ſacraments, baptiſm & the Lords ſupper. Our cõſent to receiue chriſt, is when we beginne to beleeue in him; yea when we begin to be touched in our harts for our ſins, and to hunger and thirſt after Chriſt. Thus by the cõcurrẽce of theſe two conſents is our Sauior Chriſt really made ours. And further yet, that hee may be not only ours, but alſo our gain, we muſt ſet & fix the whole confidẽce of our harts vpon him alone, for the forgiueneſſe of our ſins, and the ſaluation of our ſoules. For where the gaine is, there muſt the heart be. When riches increaſe wee may not ſet our heartes on them, bicauſe, though they be good, yet are they not our gaine or treaſure: Chriſt is not only good vnto vs, but our gain, & the very fountain of all good things: and therfore we muſt beſtow our harts on him.

Hence we learn that the popiſh religion teacheth wickednes. For it maintaines that we are not only to beleeue in God, but [a] alſo in the church: it maintaines an hope [b] & confidence in Saints, eſpecially in the virgin *Mary*: it maintains laſtly a [c] confidence in our own works: ſo it be as they ſay in ſobrietie. This is to make the creature our gain, & to put down Chriſt our redeemer.

a Remenſis in Rom. 10.14.
b I ho. becket in Maria ſperat totã ponit ſpoſt Chriſtum. Math. Paris. in Henrico 2.
c Bellar. tom. 3 de iuſtif. l. 5. c. 7.

Againe, Paul had ſaide in the [d] former chapter, that Chriſt was his gaine both in life and death: and yet now hee ſaith, that *he ſtill deſires to gaine Chriſt*. And by his example we learne, that in this life our affections muſt neuer bee ſatisfied and filled with the deſires of Chriſt, till we haue the full fruition of him. Naturally our deſires be inſatiable, in reſpect of riches, honours, pleaſures: but we muſt learne to moderate and ſtint our ſelues in ſeeking of earthly things; beeing content with the portion that God doth allot vs: and the inſatiableneſſe of our affections muſt indeede be directed & turnd vpon Chriſt. The woman in the Goſpel, that had the bloody iſſue, deſired to touch the hem of his garment; wee muſt goe further, not onely to touch him, but alſo by our faith to lay holde on him, and as it were with both the handes, and to hang vpon him. Thomas deſired for his contentation, but to put his finger into his ſide: wee muſt ſet before our eyes Chriſt crucified: & his pretious blood as it were, afreſh diſtilling from his hands, feet, & ſide: and we muſt not onely touch this blood, but ſprinckle our ſelues with it, yea dip, and as it were diue our ſelues into it, body, ſoule, and all.

d Phil. 1.21.

The third and laſt degree in Pauls gra-

dation is, *that hee desires to be found in Christ.* And heere his desire is twofold, the first, *to be in Christ:* the second; *to be found so of God* in the day of iudgement. The first, To be in Christ, is to be taken out of the first Adam, and to be vnited vnto Christ as his very flesh, or as a true member of his mysticall body. Now this incorporation and vnion into Christ, is a mysterie; and for the better vnderstanding of it, foure rules must be obserued. The first, that not onely our soules are vnited to the soule or godhead of Christ; but also the whole person of him that beleeueth is vnited to the whole person of Christ. For the Redeemer and they which are redeemed, are vnited together: and Christ, God and man, redeemed vs, not onely in soule, but also in body. Wee therefore beleeuers, haue our whole persons vnited to the whole person of Christ.

1.Cor.6.15 And Saint Paul saith; *that our very bodies are the members of Christ.* And Christ himselfe

Iohn 6.56. saith; *that wee must eate his flesh, and drinke his blood, that we may be in him, and he in vs.* The second rule is, touching the order of this vnion: That wee are ioyned to the flesh of Christ, and by his flesh, to his godhead. For that which brings vs to haue fellowshippe with God, ioynes vs to God. Now by the flesh of Christ, wee haue our fellowshippe with God. It is as the vaile of the Temple,

Hebr.10.20. whereby the high Priest entered into the holy of holies, and in the presence of God. Againe, it serues as a pipe, or conduit, to derive the efficacy and operation of the Godhead vnto vs. The third rule is, that this vnion stands not in imagination, but is a true and reall coniunction. Neither doth the distance of place (wee being on earth, and the flesh of Christ in heauen) hinder this vnion. The minde is vnited after a sort, to the thing it mindeth. After the contract of marriage, two distinct persons being a thousand miles asunder, remaine one flesh. If nature affoord thus much: why may not the like bee found in the coniunction, that is, aboue nature? The last rule is, That the bond of this coniunction, is one and the same spirite, being both in Christ and vs: first in Christ, and then in vs. This

1.Iohn 3.13. teacheth S. Iohn, saying; *that Christ dwells in vs by his spirit giuen vnto vs.* Againe, this spirite worketh in vs faith, which also knits vs

Ephes 3 17. to Christ: who as Paul saieth; *dwells in our hearts by faith.* And by this wee further see that distance of place hinders not this vnion. The spirite of God being infinite, may dwell both in Christ, and vs: and our faith though it be seated within our hearts, yet can it reach forth it selfe, and apprehend Christ in heauen.

The second desire of Paul is, *that he may be found of God to be in Christ*, that is, that God would respect him as a member of Christ, and accept him into his fauour eternally for Christ. For the better vnderstanding of this, the order that God vseth in shewing his loue must bee obserued. First of all, he beginnes his loue in Christ, whome he loues simply for himselfe: then from Christ he descends to them that are vnited to Christ, considering them euen as parts of Christ: whome also he loueth, yet not simply, but respectiuely, in and for Christ. He that lookes vpon things of diuers kindes through a greene glasse, beholds them all to be greene: euen so, whom God respecteth in and for Christ, they are loued of God, as he is loued, and righteous as he is righteous. And this is the thing which Paul desireth, that in the day of iudgement he may be thus respected.

Hence we learne, that God will make an examination of all our hearts, liues, and workes, in the day of iudgement. For this Finding, which Paul mentioneth, presupposeth, that god sees, & obserues our waies, and will one day certenly discouer them, knowing euen now certenly whether we be in Christ or no. For this cause we are to call our selues to an account, yea to a strait account: for God will find out whatsoeuer is amisse, though we haue skill to make faire shewes before men. And we are withall to amend our selues. Salomon vpon this ground dissuades the yong man from fornication; *why shouldest thou, my sonne* (saith he) *take delight in a strange woman, seeing the waies of men are before the eye of God, and hee pondereth all their paths?* To this purpose the Iewes haue a saying woorth our marking: write, say they, 3 things in thy hart, & thou shalt neuer sinne: *There is an eye that seeth thee, an eare that heareth thee, and a hand that writeth all thy doings in a booke.* The cause of our manifolde sinnes is, that men falsely thinke, that God neither sees, nor heares them. Thus saieth Dauid of his enemies; *They brag in their talke, and swords are in their lips; for say they, who heareth vs?* Pro.5.21. Psal.59.8.

Againe, heere we see Pauls care, yea the pitch of all his desires and his principall forecast, that he might be found of God in the day of iudgement, to be a member of Christ. The like must be our care and forecast now in the time of this life: yea, this must

must be the care of all cares, that we may be knit to Christ, and so accepted of God, when he shal rise to iudgement. Christ bids
Luke 11.36. vs, *Watch and pray, that we may stand before the Sonne of man:* and this we cannot doe, vnles we be incorporated into Christ. We are bidden first to seeke the kingdome of heauen: and that is indeed to be in Christ. To be wise and circumspect in many matters, and yet to want forecast to compasse our maine and principall good, is the greatest folly of all. What is the fault of the foolish virgins? virgins they were as the wise: they caried the burning lamps of Christian profession: likewise they had oyle, that is, the oyle of grace: but alas, they had not oyle inough to furnish their lamps. Their fault was, that they wanted forecast to furnish themselues with oyle sufficient. And there is neuer sufficiencie of oyle, till we be true and liuelie members of Christ. And this was their damnable follie, that they contented themselues with the name and profession of Christ, and had not a serious and speciall care indeed to be members of Christ. Therfore let vs now diligently indeauour to be that in this life, which we desire to be found of god in the day of iudgement. There be three iudgements which we are to vndergo, the iudgement of men, of our selues, and of God. The two first we may falsifie, the third we cannot. For men we may deceiue, and our selues we may deceiue; but God we cannot. It is the foundation of all good things to be ingrafted into Christ: and for this cause, all the forecast of our heades, all other cares and studies should giue place that this might be accomplished. Some man may hereupon demand, what he should do, that he might be in Christ. I answer, two things: first he must breake off all his sinnes, and turne vnto God: secondly, he must pray ernestly euen vnto the death, that his heart may be knit to Christ. Again it may be demanded, how it may be knowne of vs, that we
1. Iohn 2.3. are in Christ. S. Iohn answereth, *Hereby we know that he dwelleth in vs by the spirit which he hath giuen vs.* And we may know that we haue the spirit of Christ, if the same minde, inclination, and disposition, the like loue to God and man, the like meekenes, patience, & obedience be in vs which was in Christ.

v. 9. —— *Not hauing mine owne righteousnesse, which is of the law, but that which is of the faith of Christ, &c.*

The Apostle hauing taught in generall termes, that Christ is his gaine, here beginnes to declare the same in more particular sort. For he sets downe a three-folde gaine which he desired to obtain of Christ: the first is, *the righteousnesse of Christ*: the second is, *inward fellowship with him*: the third is, *the resurrection of the bodie* to eternall glorie. Now this righteousnesse of Christ which Paul makes his first gain, is handled in the 9. v. for the better knowledge wherof, I will first open the meaning of the words. And first of all, it must be knowne, that they are an exposition of the wordes which went before. For whereas Paul had desired to be found in Christ, now he shews his own meaning, that he desired therein nothing else but that he might be accepted of God for Christs sake, and be esteemed righteous in his righteousnesse. And that this righteousnesse may be the better discerned, he sets downe two sorts of iustice: the one he refuseth, the other he desireth and chooseth. The righteousnesse refused, he calles it his owne: because it is within him, and it is exercised by the powers of his soule, namely, his mind, will, affections. He saith further, it is *of the law*, that is, of the works which the law requireth: for (as Paul saith) *the righteousnes of the law is this, He that doth these things shall liue therein.* Rom. 10.5. Againe of the iustice desired, he saieth, it is *by the faith of Christ*, that is, it ariseth of the obedience of Christ apprehended by faith. For in this manner to the Romanes, hee Rom. 3.22.25. puttes the faith of Christ, for faith in the blood of Christ. And whereas some man might happily say, that euen this righteousnesse is ours, as the former, Paul addeth further, that it is *of God*, wholy and onely, and not of vs, either in whole, or in parte; being freely giuen of him *vpon our faith*, that is, when we beleeue.

In these few wordes Paul coucheth many weighty poynts of doctrine. I will distinctly propound them one by one. First of all, he makes a double iustice, one of the Law, the other of the Gospel: yea hee opposeth them as contraries in the case of iustification; and that they may the better be conceiued, he discribes thē seuerally. Touching the iustice of the law, he sets it down by 2. things. First he saith, it is within vs: bicause it is nothing else but a conformitie of heart and life to the will of God reueald in the said law. And the lawe knowes not the righteousnes which is without vs. Secondly he notes the matter of it, that it consists of such virtues & works as the law prescribeth. Nowe the iustice of the Gospell it is likewise

likewise set forth by foure things. First, it is not in vs, but forth of vs: because Paul opposeth it to the righteousnes which is ours, and within vs. Secondly, Paul sets downe the matter of it, or the person in whom it is, namely, Christ. Of whom Ieremy saith; *Iehouah is our righteousnesse.* And Christ must be considered two waies; as God, & as Mediatour: according to which two respects, he hath a double righteousnesse: One as God, and that is infinite, and therefore incommunicable: The other as Mediatour, is the obedience of Christ, which he performed in his manhoode, consisting of two parts: his sufferings in life and death, and his fulfilling of the law for vs. And this very obedience which is in Christ, and not in vs, is the very matter of the iustice of the Gospel. Thirdly, Paul sets down the means whereby this iustice is made ours, and that is faith, which doth rest on Christ, and apply his obedience to vs. Lastly, Paul sets downe the author of this iustice, and that is God, who of his grace and mercy, freely giues Christ and his obedience vnto vs, when we belieue. Out of these foure points a definition of the iustice of the Gospel may be framed thus. It is the righteousnesse of the Mediator, namely the obedience of Christ, giuen vs freely of God, and receiued by our faith.

By this distinction of Legall and Euangelicall iustice, wee learne the difference of the law and the Gospel. The law promiseth life vpon the condition of our workes, or obedience performed, according to the tenour of the law. The Gospel requires not the condition of merit, or of any worke to be done on our parts in the case of our iustification, but only prescribes vs to belieue in Christ, and to rest on his obedience, as our iustice before the tribunal seate of God. Secondly, by this we learne, that the Church of Rome, and the learned therein, are ignorant of the right difference betweene the law and the Gospel. For they teach, that the righteousnesse which stands in our inherent vertues and workes, done by vs, is required for iustification, as well in the Gospel, as in the Law: and that the difference lies onely in this, that the law is more darke, and without grace; the Gospel more plain, hauing also the grace of God annexed vnto it, to inable vs in our own persons, to do that which both Law and Gospel require. But this is indeede to make a confusion of the Law and Gospel, and to abolish the distinction of the two-fold iustice before named; which may not be.

The second point of doctrine deliuered by Paul, is, That a sinner stands iust before the Tribunall seate of God, not by the iustice of the law, but by the iustice of faith, which is the obedience of Christ, without any works of ours. And because this point of doctrine is of great moment, and is with all oppugned of many, I will further confirme it by some speciall reasons. First of all, in the iustification of a sinner, God manifests his mercy and iustice to the full. For as Paul saith; *He iustifieth freely by grace:* Rom.3. and in iustifying, *hee is not onely a iustifier, but also iust.* Now this concurrence of mercy and iustice, is no where to be found, but in the obedience of Christ, performed by him in our roome and steede. As for all Christian vertues and workes of godly men, they are by mercy accepted of God, but they doe not satisfie the iustice of God, according to the tenor of the law. Secondly, Paul in the Epistle to the Romans, considering Abraham not as an idolater vnconuerted, but as a beleeuer, yea as the father of all the faithfull, saith; that then *he was iustified without works:* Rom.4.2. and that, his faith, that is, the Messias apprehended by his faith, was counted vnto him for righteousnesse, long after his conuersion. Now as he, who is a patterne for vs to follow, is iustified; so must wee bee iustified, and no otherwise. Thirdly, as by Adams disobedience we are made sinners, so by Christs obedience wee are made righteous: but by Adams disobedience[a] imputed to vs, are wee made sinners: therefore wee are made iust by the obedience of Christ imputed. Bernard vsed this reason: *Whom* (saith hee) *another mans fault defiled, another mans water washed. Yet in calling it another mans fault, I doe not deny it to be ours: otherwise it could not defile vs. But it is another mans, because wee all not knowing of it, sinned in Adam. It is ours, because we haue sinned, though in another; and it is imputed to vs by the iust iudgement of God, though it bee secret. Yet, that thou maiest not complaine, O man, against the disobedience of Adam, there is giuen thee the obedience of Christ: that being solde for naught, thou mayest be redeemed for naught.* Againe, the doctrine of imputed iustice he teacheth expresly, saying; *All are dead, that the satisfaction of one might bee imputed to all, as hee alone haue the sinnes of all.* Againe, *Death is put to flight by the death of Christ, and the righteousnesse of Christ is imputed to vs.* Fourthly, Paul saith; *Christ is made vnto vs of God, iustice,* that is, iustice im-

[a] Lira vpon Rom.5. & Bella. de grat. amis. lib.5. c.17.

Epist.190. Ad milites temp. c.11.

2.Cor.1.30.

imputed: for in the next words he saith, he is made *our sanctification*, that is, our iustice not imputed, but inherent. Fiftly, as Christ was made sinne, so are we made the iustice of God, but Christ was made our sinne, not by any conueiaunce of any corruption into his most holy heart, but by imputation. We therefore are made the iustice of God by like imputation. And lest any man should yet surmise that this iustice is not imputed, but infused into vs, Paul saith, *We are made the iustice of God in him*, that is, in Christ. Hence it followeth manifestly, that there is no vertue or work within vs which iustifieth before God, and that our iustice, whereby we are iust in the sight of God, and accepted to life eternall, is out of vs, & placed in Christ. Thus much haue the Fathers obserued vpon this text of Paul. Augustine saith, that Christ was made sinne, that we might be made iustice, *not our iustice*, but Gods iustice, *neither in vs*, but in him: as he declared sinne not to be his, but ours, not placed in him, but in vs. Hierome saith, Christ being offered for vs, tooke the name of sinne, that we might be made the righteousnes of God in him, *not ours, nor in vs*. In the same manner speake Theophilact, Anselme, Sedulius presbyter and others. Lastly, Man considered as a creature before his fal, owed vnto god the fulfilling of the law, which as a certaine tribute was daily to be paid vnto him. After the fall, he doubled his debt, because he then became debter to God of a satisfaction due for the breach of the law. Now the not paiment of this double debt, is our vnrighteousnes. But where may we find a sufficient paiment for this debt? we our selues, by our sins, daily increase the said debt. And our owne workes, though proceeding of faith, are no conuenient payment; because we cannot by one debt pay an other. And if we shall search through heauen & earth, there is nothing to be found, that may stand for paiment with God, but the obedience of the Redeemer, which he hath presented & laide downe before the throne of the Almightie, as an endles treasure to make paiment in our behalfe. And becaufe the saide obedience is a satisfaction for our vnrighteousnes, it is also our iustice in the acceptation of God. By these and other reasons it appeares, that nothing can absolue vs before God, and procure the right of eternall life, but the onely obedience of the mediator Christ, God and man: and that without any vertue or worke of ours.

Hence it folows, that the present Church of Rome corrupts the article of iustification, by mingling things together, which can no more be compounded and mingled together, then fire and water: namely, the iustice of the gospel with the iustice of the Law. For it makes a double iustification: the first containes two parts, pardon of sinne by the death of Christ, and the infused habite of charitie. The second is, by works, which (they say) do meritoriously increase the first iustification, and procure eternall life. Here we see the soueraigne medicine of the Gospel, namely remission of sinnes, tempered with the poison of the law. For though vertues and workes prescribed in the law, haue their place, as good gifts of God, in our liues and conuersation; yet when they are set vp higher, and brought within the circle of iustification as meritorious causes; they are put quite out of their place, and are no better then poison: and hereupon are tearmed of Paul, Losse and Dung. But such as desire to be termed Catholiks, alleadge for themselues against vs, that the obedience of Christ, that is, the righteousnes of an other can not possibly be our righteousnes. I answer, that the iustice of another may be our iustice, if it be really made ours. And this is true in Christ. For when we beginne to beleeue in him, though our persons remaine euermore distinct and vnconfounded, yet are we made one with him, and according to the tenour of the Euangelicall couenant, are we giuen to him, and he to vs: so as we may truly say, Christ is mine, as we can truly say, this house, or this land is mine. Now if Christ be ours, then also his obedience is not onely his, but ours also: his, because it is in him; ours, because with him it is giuen vs of God. Againe they alledge, That when Paul refuseth the righteousnes of the law, he meanes nothing else but the works of the law, that are performed by the strength of Nature, and that he doth not exclude the works of grace. I answer, it is false: for he speaketh of himselfe in the time present when he was a Christian Apostle: and therefore he excludes all righteousnes of his owne, which he had by the law, euen when he was an Apostle. And the obiection, Rom. 6. 1. *What then? shall we sinne that grace may abound?* cannot be inferred vpon iustification by workes of grace: but vpon a iustification by the obedience of Christ imputed to vs, without all works of our owne.

Againe

Ephes. 2. 21. & 4. 16. Apoc. 21. 18.

Againe, that we are iuſtified, not by the iuſtice of the law, but by the iuſtice of faith, here is the foundation of our comfort. For hereupon, if we be tempted in the time of this life, we may oppoſe againſt the tempter this our iuſtice. If Satan pleade againſt vs, that we are ſinners, and therefore ſubiect to eternall damnation: let vs anſwer him, that the obedience of Chriſt hath freed vs from this damnation. If he pleade further, that we neuer fulfilled the law; and conſequētly, that we haue no right to eternall life: we muſt anſwer him, that Chriſt fulfilled the law for vs. If he ſhall vex and vpbraid vs with conſideration of our manifold wants and corruptions; let vs tell him, that ſo long as we turne vnto God, from all our euill wayes, bewaile our corruptions, and beleeue in Chriſt, all our wants are couered in his obedience. Againe, If in the time of death, the feare and apprehenſion of the iudgement and anger of God terrifie vs, we are to oppoſe this obedience of our Mediatour Chriſt Ieſus, to the iudgement of God, and to put it betweene Gods anger and vs: yea we are to reſt vpon it, and to infold and wrappe our ſoules in it, and thus to preſent them to God. Iſay the prophet ſaieth, that the Meſſiah is a *place of refuge*, ſhelter, or ſhade, *againſt the tempeſt*, or burning heate of the wrath of God. And Paul ſaith, *he is our propitiatorie*: to ſignifie, that, as the propitiatorie couered the Arke, and the Law in the arke, which is the hand-writing againſt vs, from the preſence of God: ſo Chriſt couereth our ſinnes, and puts himſelfe betweene vs and the indignation of his Father.

Iſa. 4.6.

Rom. 3.25.

The third and laſt point of doctrine here deliuered by Paul, is; *That faith* is the meanes to receiue and to obtaine the obedience of Chriſt for our iuſtice, That this may the better be conceiued, foure pointes are to be handled. What this faith is? how it is a meanes to obtaine iuſtice? whether alone by it ſelfe, or by the helpe of other vertues? when, and how long it is the only meanes? For the firſt: Faith is a ſpeciall gift of God, whereby we beleeue Chriſt and his benefits to be ours. In the firſt place I ſay, it is a gift of God: becauſe it comes wholy of God, and not from the minde or will of man. Thus Paul ſaith, *It is giuen you for Chriſt to beleeue in him*: and Chriſt our Sauiour ſaith to two of his diſciples, *O fooliſh and ſlow of heart to beleeue*: If it be obiected, that when we beleeue firſt, we then beleeue willingly: I anſwer, it is ſo indeede: yet is not this willingnes in vs by nature, but by grace: becauſe when God giues vnto vs the gifts of faith, he giues vs alſo to will to beleeue. None comes to Chriſt but hee is drawne of the father: and to be drawne, is, when the vnwilling will is changed, and by the power of God made a willing will. I adde further, that faith in the Meſsias is a ſpeciall gift for two cauſes. Firſt, becauſe it is a gift aboue, not onely corrupted, but alſo aboue the firſt created nature. For it was neuer in mans nature by creation. Adam neuer had it: neither did the morall lawe reueale it vnto vs; becauſe it neuer knew this faith. Neuertheleſſe other vertues, as loue of God and man, feare of God, &c. are reuealed of the law, and were in mans nature by creation. Againe, whereas all other gifts of God are giuen to them that are ingrafted into Chriſt, faith is giuen to them that b are to be ingrafted: becauſe it is the ingrafting, and therefore cannot be giuen to them that are alreadie in Chriſt, but to them that are to be in Chriſt. Further, I ſay, that by faith, we beleeue Chriſt and his benefits to be ours. For this is the propertie of faith, whereby it differs from all other graces of God. When Thomas had put his finger into the ſide of Chriſt, he ſaid, *My Lord, and my God*: to whome Chriſt replied, *Becauſe thou haſt ſeene, thou haſt beleeued*: where we ſee, that this is faith, to beleeue Chriſt to be our Lord & our God. Paul ſaith, *I liue by the faith of Chriſt*: now what he meanes by faith, he ſhewes in the next words: *who hath loued ME and giuen himſelfe FOR ME.*

b Non inſita, ſed inſerenda.

Ioh. 20.28.

Mark 11.24.

If a man ſhal demand, on what grounds (becauſe we are not to goe by imagination) I ſay, vpon what grounds he is to conceiue a faith, that Chriſt is his Chriſt: I anſwer, the grounds are two. The firſt is the commandement of God, to beleeue Chriſt and his benefits to be ours, 1. *Ioh.* 3.23. This *is the commaundement, that yee beleeue in the name of his ſonne Ieſus Chriſt.* Now to beleeue in Chriſt, is to put our confidence in him: and we can put no confidence in him, vnleſſe we be firſt aſſured that he with his benefits is ours. And whatſoeuer we aske in praier, we are commaunded to beleeue that it ſhall be giuen vnto vs. Now aboue all things we are to aske, that Chriſt and his benefits may be giuen vnto vs of God. This therefore muſt we beleeue. The ſecond ground is this: we muſt conſider the manner that God vſeth in propounding the

Gala. 1.23.

Phil. 1.29.

Luke 24.25.

the promise of grace vnto vs: for he doth not onely set it forth vnto vs in a generall sort, but also he vseth meete and conuenient meanes to apply it to the persons of men. First of all, he confirmes it by oath, that we our selues might the better apply it & reape sure consolation thereby. Secondly God giueth vnto vs the spirit of adoption; which beareth witnesse to our consciences of such things as God hath giuen vnto vs in particular, and are onely in generall manner propounded in the promise. And this testimonie must be certaine in it selfe, and also plainly knowne vnto vs; els is it no testimonie. Thirdly both the sacraments, are seales of the promise: in the lawfull vse whereof God offers, yea exhibits Christ vnto vs, and doth (as it were) write our names within the promise, that we might not doubt. Now then, looke as God giues the promise, so must we by faith receiue it. But God giues the promise, and withal applies it: we therefore must receiue the promise, and by faith apply it to our selues. If any man shall say, that he can not cõceiue a speciall faith vpon these grounds by reason of his vnbeleefe: I answer, that he must striue against his vnbeleefe, and indeauour to beleeue by desiring, asking, seeking, knocking: and God will accept the will to beleeue for faith it selfe, so be it there be an honest heart touched with sorrow for sinnes past, and a purpose to sin no more.

Heb. 6. 18.

That we may yet better know, what faith is; vnderstand that there be two kinds of false faith, like indeed to true faith, and yet no faith at all. The first, is when a man conceiues in his heart a strong perswasion, that Christ is his Sauiour, and yet carries in the same heart a purpose to sinne, and makes no change or amendment of his life. This perswasion is nothing but presumption, and a counterfeit of true faith, whose propertie is to purifie the heart and to shew it selfe in the exercises of inuocation and true repentance. The second is, when men conceiue a strong perswasion, that Christ is their Sauiour, and yet for all this contemne and despise the Ministerie of the word and Sacraments. This also is an other counterfeit. For true faith is cõceiued, cherished and confirmed by the vse of the word and sacraments. And wee must there seeke Christ, where God will giue him vnto vs: now God giues Christ in the word & sacraments; & in them he doth as it were open his hand and reach forth all the blessings of Christ vnto vs. We must not therefore imagine to finde Christ, where & how we list; but we must seeke him in the word and sacraments, and there must we receiue him, if we desire to receiue him aright.

The second point to be considered is: How faith is a meanes to iustifie? I answer thus. Faith doth not iustifie as it is an excellent worke of God in vs: for then all vertues might be meanes of iustification, as well as faith. It doth not iustifie as it is an excellent vertue in it selfe: because it is imperfect & mingled with vnbeleefe. It doth not iustifie as a meanes to prepare and dispose vs to our iustification: for so soone as we begin to beleeue in Christ, we are iustified [d] without any disposition or preparation comming betweene faith and iustification. Lastly it doth not iustifie as it cõtaines in it all other vertues and good workes, as the kernell containes the tree with all his branches. For then should it be a part, yea the principall part of our iustice. Whereas Saint Paul distinguisheth iustice and faith, saying, that *our righteousnes is of God vpon faith*: & not for faith, but, *by faith*. Nowe then faith iustifies, as it is an Instrument or hand to apprehend or receiue the benefits of Christ for ours; and this apprehension is made, whē we doe indeede beleeue Christ and his benefits to be ours. And least any should imagine, that the very actiõ of faith in apprehending Christ, iustifieth: we are to vnderstand that faith doth not apprehende by power from it selfe, but by vertue of the couenant. If a man beleeue the kingdome of France to be his, it is not therfore his: yet if he beleeue Christ and the kingdome of heauen by Christ to be his, it is his indeede: not simply because he beleeues, but because he beleeueth vpon cõmandement and promise: for in the tenour of the couenant, God promiseth to impute the obedience of Christ vnto vs for our righteousnesse, if we beleeue.

d Chrysost. hom. 7. in Rom. Quam primum homo crediderit, confestim simul iustificatus est.

The third point is, Whether faith alone be the meanes to obtaine the iustice of Christ for vs or no? I answer, it is the only meanes without the helpe of any other vertue or worke. For Paul here teacheth, that faith apprehendeth Christ for righteousnes, *without the law*: That is, without any thing that the lawe requires at our hands. And here by this exclusiue particle [*without the lawe*] he teacheth three things. The first, that nothing within vs is an efficient or meritorious cause, either principall or lesse principall, in whole or in part, of our iusti-

fication or reconcilation with God. The ſecond, that nothing within vs is an inſtrument or means to applie the obedience of Chriſt vnto vs, but faith which is ordained of God to be an hand to receiue the free fauour of God in the merit of Chriſt. The third, that our renouation or ſanctification is no matter, forme, or part of our iuſtification, but that it wholly ſtands in the imputation of the iuſtice of Chriſt. In a word, Paul vtterly excludes all things that are within vs, whether by nature or by grace, from the act of iuſtification: that in this article, onely grace, onely Chriſt, onely faith, only mercie in pardon of ſinne may raigne. It may be here obiected that Abraham was iuſtified not by faith alone, but by works, as S. Iames teacheth. I anſwer, there is a double iuſtification, one of the perſon whereby a man of a ſinner is made no ſinner: the ſecond is the iuſtification of the faith of the perſon, whereby faith is declared to be true faith: and this ſecond is by workes: and of it S. Iames ſpeaketh as appeares v. 18. where he ſaith, *Shew me thy faith by thy workes.* And whereas he ſaith, that *Abraham our father was iuſtified by workes*, his meaning is, that Abraham by workes iuſtified himſelfe to be a true beleeuer, yea the father of all the faithfull: and his faith was made perfect by works, verſ. 22. that is, declared or iuſtified to be a true faith.

The fourth or laſt point is, When and how lõg faith alone iuſtifieth? I anſwer, not onely in the beginning of our conuerſion, but alſo in the continuance, and finall accompliſhment thereof. For here Paul deſires in the day of iudgement to ſtand before God only by the iuſtice of faith, without his owne iuſtice of the lawe. And Paul brings in Abraham (as I haue noted before) in the very middeſt of godly conuerſation and holy obedience to be iuſtified without any works by his faith in the Meſſias. And Paul auoucheth three things of faith: by it *we haue acceſſe* to the grace of God: by it we *ſtand in the ſame grace:* by it *we reioyce vnder the hope of glorie.* Thus then, we ſee there is one only way of iuſtification, namely that we are iuſtified and accepted of God to life eternall through grace alone, by faith alone, for Chriſt alone in the beginning, middle, and ende of our conuerſion. And here is plainly diſcouered the errour of the church of Rome. It makes a double iuſtification: one whereby a ſinner is made of an euill man a iuſt man; and this they ſay is by faith alone: the ſecond is, whereby a iuſt man of a iuſt man is made more iuſt: & this (ſay they) is by faith and works togither: but falſly, as I haue ſhewed.

Rom. 4.

Rom. 5. 2.

By all this which hath bin ſayde, we ſee how righteouſneſſe comes by, and vpon the faith of Chriſt. And hence we learne, that it ſtands vs in hand to prooue whether we haue faith or no: becauſe where is no faith, there is no iuſtice. Secondly our dutie is to labour for ſuch a faith, that can and doth iuſtifie it ſelfe to be true faith, by workes of leue to God and man. Thirdly we muſt by this faith, reſt and wholly relie our ſelues on the obedience of Chriſt both in life and death: yea whatſoeuer doth befall vs. Though God ſhould reach out his hand and deſtroy vs, we muſt ſtill reſt vpon him.

Secondly if our iuſtice be forth of vs, & we muſt by faith truſt God for it: then much more muſt we truſt him for health, wealth, libertie, peace, foode, and raiment, and for all the things of this life. And if we cannot truſt him in the leſſe, we ſhall neuer truſt him in the principall. Therefore it is our part to walke in the duties of our callings, and to obey God therein: and for the ſucceſſe of our labours, to truſt him vpon his word; yea when all wordly helps & ſuccours faile, to truſt in him ſtill. If we cannot truſt him for our temporall life we ſhal neuer truſt him for our ſaluation.

The ſecond gaine which Paul deſireth, is fellowſhippe with Chriſt, in the 10. verſe. Where it is ſet forth firſt generally, and thẽ by his parts. Generally in theſe wordes [*That I may know him.*] Here it muſt be remẽbred that knowledge is twofold, knowledge of faith, and of experience. Knoweledge of faith is to be aſſured of Chriſt & his benefits, though it be againſt all humane reaſon, hope, and experience. Of this Paul ſaith, *It is eternall life to know thee the onely God, &c.* The knowledge of experience is to haue a ſence and feeling of our inward fellowſhip with Chriſt, and vpon often obſervation of his goodnes to grow more and more in experience of his loue. Now this knowledge is here meant, & not the firſt, which was before mentioned, verſ. 8. And therefore Pauls deſire is, that he may growe more and more in holy experience of the endleſſe loue of God, & fellowſhip with Chriſt.

The parts of this deſired cõmunion are two: Fellowſhip with Chriſt in his reſurrectiõ, & fellowſhip with him in his death. The former is expreſſed in theſe words, [*and the vertue of his reſurrection.*] And

for the better conceiuing of it; wee are to consider what the resurrection of Christ is? And what is the vertue thereof? That the resurrection of Christ may be rightly conceiued, fiue points are to be scanned. The first, touching the person of him that rose: and that was Christ, God and man. Indeede properly the body alone did rise, and not the soule or Godhead, yet by reason of the vnion of the two natures in the vnitie of one person, whole Christ arose, or God himselfe made man arose. This commends to vs the excellencie of Christs resurrection, and makes it to be the foundation vnto vs of our resurrection. The second point is, For whom he rose? Hee rose not as a priuate person for himselfe alone; but he rose in our roome and stead, & that for vs: so when he arose, all the elect arose with him, and in him. Thus saith Paul, that
Ephes.1.6. *the Ephesians were raised together with him.* His resurrection therefore was publike: and this is the ground of our comfort. The third point is, When he arose? Hee arose then, when he lay in bondage vnder death, and that in the graue, which is as it were the castle and holde of death. When Peter
Act.2.24. saieth, *That God loosed the sorrowes of death,* he signifieth that Christ was made captiue for a time to the first death, and to the sorrowes of the second. Now in the midst of this captiuitie and bondage, he raised himselfe: and this argues, that his resurrection is a full victorie and conquest ouer death and all our spirituall enemies. The fourth point is, That he rose by his owne power,
Iohn 10.18. as he saith of himselfe, *I haue power to lay downe my life, and to take it vp againe.* If this had not bin, though he had risen a thousand times by the power of another, he had not bin a perfect Redeemer. The last point is, Wherein stands the resurrection of Christ? *Ans.* It consistes in three actions of Christ. The first is the reuniting of his bodie to his soule, both which were seuered for a time, though neither of them were seuered from the Godhead. The second action is the change of this naturall life, which he lead in the estate of humiliation, into a heauenly and spirituall life without infirmities, and not maintained by foode as before. For we find not that after his resurrection he euer tooke meate for necessitie, but onely vpon occasion, to manifest the the truth of his manhood. And this life he tooke vnto himselfe, that he might conuey it to all that shoulde beleeue in him. The third action is his comming foorth of the graue; whereby death it selfe did as it were acknowledge him to be a conqueror, and that it had no title or interest in him. These fiue thinges considered, the Article of Christs resurrection shal be rightly vnderstoode.

Touching the vertue of Christs resurrection, it is nothing els but the power of his Godhead, or the power of his spirit, whereby he raised himselfe mightily from death to life, and that in our behalfe. The excellencie of it may be knowne by the effects, which be in number eight. The first, that by it he shewed himselfe to be the true and perfect Sauiour of the worlde. For it was foretold of the Messias that he should die and rise againe, Psal. 16. Mat. 12. And all this was accordingly accomplished by the vertue of Christs resurrection. The second effect is, that by it he shewd himselfe to be the true and naturall sonne of God. Paul saith, *Hee was declared mightily to be the* Rom.1.
Sonne of God, by the spirite of holinesse in his rising from the dead. The third effect is, that by this vertue hee declared himselfe to haue made a full and perfect satisfaction for the sinnes of the world. For if hee had not satisfied to the full, he had not risen againe. And Paul saith, *If Christ be not risen,* 1.Cor.15.17
wee are yet in our sinnes. On the contrary then, seeing hee is risen, such as beleeue in him, are not in their sinnes. Againe, *who shal* Rom.8.
condemne vs? it is Christ which is dead, yea or rather which is risen againe. The fourth effect is iustification, as Paul testifieth: *Hee died for our sinnes, and rose againe for our iustification*, and that was on this manner. When hee was vpon the Crosse, he stoode there in our roome, hauing our sinnes imputed vnto him: and when hee rose from death, hee acquitte and iustified himselfe from our sinnes, and ceased to be any more a reputed sinner for vs: and thus, all that doe or shall beleeue in him, are in him acquit, absolued, and iustified from all their sinnes. If any demand, how they which liued in the time of the olde Testament, before the resurrection of Christ, coulde bee iustified thereby, considering the effect must follow the cause: I answer, that they were iustified by the future resurrection of Christ: which though it followed in time, yet did the value and vertue thereof reach euen to the beginning of the world. The fift effect, is the conferring and bestowing of all such giftes and graces as hee had merited and procured for vs by his death and passion. Thus Christ testifieth

that the giuing of the spirite in large and plentifull manner, was reserued to the glorification of Christ, which beganne in his resurrection. And the preaching of repentance and remission of sinnes is reserued til after his resurrection. And Saint Peter saith, that the Elect are *regenerate to a liuelie hope by the resurrection of Christ.* By reason of this bestowing of graces and giftes, the resurrection of Christ is the beginning of a new and spirituall worlde, which the holie Ghost calles *the world to come*, in which shal be a new heauen and a new earth, as Isaiah speaketh, and a peculiar people of God, zealous of good workes, keeping an eternall Sabbaoth vnto God. This one effect alone sufficiently declares the excellencie of this vertue of Christ. The sixt effect is viuification, which is a raising of vs from the death of sinne to newnesse of life. And the reason hereof is plaine. For Christ in his resurrectiō put away his natural life, which with our nature he receiued from *Adam*, and tooke vnto him a spirituall life, that he might communicate the said life to all that beleeue in him. Againe, as the first Adam makes vs like himselfe in sinne and death: so Christ the second Adam renews vs and makes vs like to himselfe in righteousnesse and life. And the head quickned with spirituall life, will not suffer the members to remaine in the death of sinne. The seuenth effect is to preserue safe and sound the giftes and graces which hee hath procured by his death, and bestowed on them that beleeue: and this he doth by the vertue of his resurrection. For to this end, hath hee conquered all our spirituall enemies, and dooth by his power conquer them still in vs; so as none shall be able to take his sheepe out of his handes. The last effect is, to raise the body from the graue in the day of iudgement to eternall glorie. If it be obiected, that the wicked are also raised then by the power of Christ: I answer, that the power of Christ is two-folde. One is the power of iudgement, the other a power of a Sauiour. By the first, Christ a Iudge raiseth the vngodly, that hee may execute on them the curse denounced from the beginning of the worlde [*at what time thou shalt eate the forbidden fruite, thou shalt die the death.*] The second power is here termed the power of Christs resurrection; and it belongs to him as hee is our Sauiour: and by it hee will raise to life eternall, all those that by the bond of the spirit are mistically vnited to him. For by means of this vnion, this raising power shal flow from the head to the dead bodies of thē that are in Christ. Thus we see what the vertue here mentioned is, and what Paul desires, namely, that he may haue experience of these effects in himselfe.

Iohn 7.39.
Luke 24.47.
1.Pet.1 3.
Hebr.2 5.
Isay 65.15
Rom.8.11.
Gene.2.17.

The vse of the doctrine followeth. First of all, in that Christ rose for vs, and in that his resurrection is of endlesse efficacie, here is the foundation of all our spirituall comfort. For by this vertue of Christs resurrection from death to life, all our spirituall enemies are conquerd and subdued, and by the saide vertue dooth hee daily more and more subdue them in vs. Vpō this ground saide Christ: *Yee shall haue affliction in the world: but be of good comfort, I haue ouercome the world.* And this victorie is for vs, and it is made ours by our faith, as Iohn saieth, *This is the victorie which ouercommeth the worlde, euen your faith.* Art thou then terrified and afraide with the conscience of thy sinnes, with the cruelty of tyrants, the rage of the world, the paines of hell, the pangs of death, the temptations of the diuell? Be not disinaid, but by thy faith rest on Christ that rose againe from death to life for thee, and thereby shewed himselfe to be a rock for thee to rest on, and to be the lion of the tribe of Iudah: and thus shalt thou be sure to finde certen remedy against al the troubles and miseries of life and death.

Iohn 16.33.
1.Iohn 5.4

Againe, here we are taught to rise with Christ from our sinnes, and to liue vnto God in newnesse of life: and for this end to pray that wee may feele the vertue of Christs resurrection to change and renew vs. Great are the benefits which we reape by this vertue, & we are to shew our selues thankfull to God for them: which wee can doe no way, but by newnesse of life. Againe, the end why Christ rose for vs, was, that we might rise from our sinnes & corruptions, in which wee lie buried as in a graue, to a new spirituall life. And the reward is great to them that make this happie chaunge. For hee that is *partaker of the first resurrection shall neuer see the second death:* as on the contrary, hee which neuer riseth from his owne sinnes and euil waies, shall certenly feele and endure the second death. And further, it must be knowne, that the virtue of Christs resurrectiō, & the merit of his death, are inseperably ioyned together: and therefore he that findes not the vertue of Christ to raise him to an holie & spiritual life acceptabl to god, falsly perswades himselfe of the merit of his death in the

Rom.6.4.
Reuel.20.6.

the remission of his sinnes. Christ by rising put vnder his feete all our enemies, and led captiuitie captiue euen sinne it selfe. It is therefore a shame for vs to walke in the waies of sinne, and to make our selues slaues and captiues to it. Christ by rising from death made himselfe a principall leader & guide to eternall life. What wickednes then is it to walke in the waies of our owne heart, and not to follow this heauenly guide? The care and purpose to keepe a good conscience is a certen fruit & effect of Christs resurrection. Thus Saint Peter saith, that the effect of our baptisme is the stipulation of a good conscience by the resurrection of Christ. Where the word which I translate, *Stipulation*, signifies an interrogation vpon an interrogation. For the minister in the name of God demands, whether we renounce the world, the flesh, and the deuill, and take the true God for our God. And we vpon this demand, doe further in our hearts demaunde of God, whether he will vouchsafe to accept vs being wretched sinners for his seruants; and thus we make profession of our minde and desire. When Christ rose, by the vertue of his resurrection the earth trembled, and thereby this bruit creature in his kind professed his subiection and homage to Christ that rose againe. If then we beleeue, that Christ rose from death for vs, much more should our hearts tremble and we yeeld our selues in subiection to him in all spirituall obedience. Some men may say, you bid vs rise from our sinnes, as Christ rose to the glorie of his Father, whereas this is wholy Gods worke in vs, and not ours: I answer, it is so indeede: yet can we vse the outward meanes of hearing and reading; and if we haue any sparke of grace, we can aske and desire the spirit of God, that worketh this in vs. Againe, exhortations, admonitions, and such like, are meanes appointed of God, whereby he worketh in vs the things that hee requireth and commandeth. Wherefore lette vs listen to the voyce of Christ, *Awake thou that sleepest, stand vp from the dead, and Christ shall giue thee life.* And worldly cares must not hinder vs in this worke: for as Paul saith, they which are risen with Christ, must seeke the things that are aboue.

Acts 3.15.

1.Pet.3.21.

ἐπερώτημα.

Ephes.5.14

Againe, here we are taught, that we may not content our selues, if we know Christ in the braine, and can speake well of him with a glibbe tongue, we must yet go further, and by all meanes labour, that wee taste and feele by experience how good & sweete a Sauiour Christ is vnto vs; that our hearts may be rooted and grounded in his loue. This is the thing which Paul aimed at: which also we must seeke by al possible meanes to attaine vnto.

To proceede; that wee may haue right knowlege of our communion with Christ in his death, two poynts are to be handled. The first is, what are the sufferings of Christ? I answer, not onely the sufferings which he indured in his owne person, but also those which are indured of his members. Thus Saul persecuting the Church, is saide to persecute Christ himselfe. And Paul saieth, that *hee fulfilled the rest of the afflictions of Christ in his OWNE FLESH.* And whereas the Lord saide of the people of Israel, *I haue brought my sonne out of Egypt:* it is applyed by Saint Mathew to Christ himselfe. Yet here it must be remembred, that if the members of Christ suffer eyther ciuill or ecclesiasticall punishments, for euill dooings; they are not the sufferings of Christ. For when S. Peter had saide, *Reioyce in that you are partakers of the sufferings of Christ:* he addeth further, *Let no man suffer as an euill doer*, opposing the one kinde of sufferings to the other. Therefore our sufferings are then to be accounted the sufferings of Christ, when they are for good cause, and for the name of Christ.

Acts 9.4.

Coloss.1.24.

Hosea 11.1.

1.Pet.4.13.15

For the second poynt, fellowship with Christ in his death is, either within vs, or without vs. That within vs is called the mortification of the flesh, or the crucifying of the affections and the lusts thereof. The other without vs, is the mortification of the outward man by manifold afflictions: and of this Paul speakes in this place: and it may be thus described out of this text. Fellowship with Christ in his death; is nothing but a conformitie in vs to his sufferings and death. And it is a thing worthy our consideration to search wherin stands this conformity. For in ij. respectes there is no conformity betwixt our sufferings and the sufferings of Christ. For first of al, God poured forth on Christ the whole malediction of the lawe due to our sinnes: and by this means shewed vpon him iustice without mercy. Contrariewise in our afflictions God moderates his anger, & in iustice remembers mercie: becausse hee layeth no more vpon vs, than wee are able to beare. Secondly, Christs sufferings are a redemption and satisfaction to Gods iustice for our sinnes: so are not ours; bicause before

God, we stand but as priuate persons, and for this cause the sufferings of man can not satisfie for another: & there is no proportion betweene our sufferings and the glorie which shall be reuealed. And Christ saith
Isay 63.3. of himselfe, *I haue treadde the wine presse alone.*

Now this conformity stands (as I take it) properly in the maner of suffering; and that in foure thungs. First of all, Christ suffered for a iust and righteous cause: for he
1.Pet.2.21. suffered as our redeemer, the righteous for the vnrighteous. And so must we likewise suffer for righteousnesse sake. Secondly, Christ in suffering was a mirror of all patience & meeknes. And we in our sufferings must shew the like patience. And that we be not deceiued herein, our patience must haue three properties. It must be voluntary, that is, wee must willingly and quietly renounce our owne willes, and subiect our selues in our sufferings to the will of God. Patience perforce is no patience. Againe, it must not be mercenarie, that is, we must suffer, not for by-respects, as for praise, or profit, but for the glorie of God, and that we may shew our obedience to him. Hence it appeares that the patience of the Papist, that suffers in way of satisfactiō, is no right patience. Lastly, our patience must be constant. If we endure afflictions for a brunt, and afterward begin to grudge & repine, casting off the yoke of Christ, wee faile in our patience. Further, if it be demaunded, whether the affections of griefe and sorrow may stand with patience: I aunswer, yea: for Christian religion doeth not abolish these affections, but onely moderate them, and bring them in subiection to the will of God, when we lie vnder the crosse. The third point wherein stands our conformitie with the sufferings of Christ, is
Hebr.5.8. this: Christ learnd obedience by the things which hee suffered, not because he was a sinner, but because being righteous he had experience of obedience. And we likewise in our sufferings must be more carefull to take the fruite thereof, than to haue them taken away. And the fruit of them is to learne obedience thereby, specially to the commandements of faith and repentance.
Iob 42.6. When Iob was afflicted of God, not for his sins, but that hee might make a triall of his faith and patience, hee neuertheless in the end tooke an occasion thereby to renew
2 Cor.1. his old repentance. And Paul saith, that he receiued in his owne flesh the sentence of death, that he might learne by faith to trust
Hebr,12.4. in God alone. Lastly, Christs sufferings were euen to death it selfe: euen so must we resist sinne, fighting against it to the sheadding of our blood. Faith and good conscience are things more pretious than the very blood of our hearts: and therefore if neede be, we must conforme our selues to Christ, euen in the paines of death.

This is that conformitie which Paule heere speakes of, which also he magnifies as a speciall gaine. And there be many reasons thereof. For first of all this conformitie is a marke of Gods child. For *if wee obediently endure afflictions*, God in them, and
Hebr.12.7. by them, *offereth himselfe as a father vnto vs.* Secondly, it is a signe that the spirit of God dwelleth in vs: as Peter saith, *If yee be railed*
1.Pet.4.13. *vpon for the name of Christ, the spirite of glorie and of God resteth vppon you.* Thirdly, the grace of God is most of all manifested in afflictions, in which God seemes most of all in mans reason to withdraw his grace.
2.Cori.12.9. *Gods power is made manifest in weakenesse. Afflictions bring foorth patience:* not of themRom.5.3. selues, but because then the loue of God is shead abroad in our heartes. Hope of eternall life sheweth it selfe most in the patient bearing of afflictions. In peace & ease naturall life raignes. Contrariwise in our suffrings naturall life decayes, and the spirituall life of Christ apparantly sheweth it selfe. Lastly, this conformity with Christ, is the right and beaten way to eternal life. *By*
Acts 14. *many tribulations we must enter into the King-*
1.Tim.2.12. *dome of heauen.* That wee may raigne and liue with Christ, wee must first die with him. The estate of humiliation is the way of exaltation and glorie, first in him, and then in vs.

The vse of this doctrine followes. Here we see what for this life is the condition of all true beleeuers: namely, that after they are made partakers of Christ and his benefits, by the vertue of his resurrection, they must also be made conformable to his death. The commandement of our Sauior Christ to them that will be his Disciples,
Luke 9.23. is, *To denie themselues, and to take vppe their owne crosses euery day.* And there be three weightie causes, why God will haue it so. The one, that he may correct sinnes past: the other, that hee may preuent sinnes to come: the third, that he may prooue what is in our hearts. Secondly, we learne by this which hath bin said, to comfort our selues in our sufferings. For in them Christ & we are partners, and he vouchsafes to make vs his fellowes. Hence it followes, that all our afflictions are well knowne to Christ, and that

that they are layd on vs with his consent: and for this cause wee shoulde frame our selues to beare them with all meekenesse. And hence againe we learne, that hee, being our partner, wil help vs to beare them, either by moderating the weight of thē, or by ending them for our good. Lastly, here we learn that our afflictiōs are either blessings or benefits: and such may we discern them to be, though not by the light of reason, yet by the eie of faith: because they are meanes to make vs conformable to our head Christ Iesus. Benefits of God are of two sorts, positiue, and priuatiue. Positiue, whereby God bestowes something on vs. Priuatiue, wherby God takes away a blessing, and couertly giues another. Benefits of this kind be afflictions. Of the twaine, these are the rifer for the time of this life: & the other for the life to come. And therfore whil we liue in this world, our duty is with Paul to labour to attaine to this conformitie with the sufferings of Christ, when vpon any occasion wee shall be afflicted: for then shall wee be fashioned like vnto him, and reape much comfort thereby.

Thus much of the second gaine: nowe followes the third in these words, [*If by any meanes I may attaine to the resurrection of the dead.*] The word [resurrection] here signifies the reward of eternall life; the antecedent being put for the consequent. For to rise againe of it self is no gaine, considering it is common both to good and bad, but eternall life that followeth is the rewarde. And the forme of speech, [*if by any meanes*] dooth not signifie or imply any doubting in Paul of his owne resurrection to life: for he was perswaded that nothing should seperate him from Christ: and it is an article of our and Pauls faith, to beleeue the resurrection of the body to eternall life. Wherfore it signifies properly a difficulty to obtaine the gaine desired: and an earnest affection in Paul to obtaine the same. And when hee saieth, [*By any meanes*] wee must know that there be three wayes or meanes to come to eternall life. One is by peaceable life and death: th'other is by a life lade with many afflictions: the third is by a violent, cruell, and bloody end. And Paules minde and desire is, to obtaine the crowne of eternall glorie by any of these wayes: and if not by the first or second, yet by the third.

In these wordes foure things are to bee considered. The first is the gaine it selfe, & that is, the rewarde of eternall glorie. And that we may the more with Paul be stirred vp to a desire thereof, I will stand a while to declare the excellencie and the conditions of it. It is nothing else but a certaine estate of life, in which all the promises of God are in and by Christ accomplished vnto vs in heauen. And it wil the better be conceiued by the aunswering of three questions: What shall cease in this estate? What we shall haue? What we shall doe?

For the first, seauen things shall cease. The first is the execution of the Mediatorship of Christ, or of the offices of a king, priest, prophet. Thus much teacheth Paul, when he saieth, that Christ in the last day *must giue vppe his kingdome to his father*. And though the execution shall then cease: yet nothing shall be wanting to them that beleeue: because then shal be the ful and eternall fruition of all the benefits of our redemption. Secondly, then shal cease al callings in familie, church, & commonwealth: because Christ shall then put downe all power, rule, and authoritie. In this blessed estate, there shall not be magistrate and people, maister and seruaunt, husband and wife, parents and children, pastor and people: but all such outward distinctions of persons shal cease, and we shal be as the angels of God. Thirdly all vertues, that pertaine to vs, as we are pilgrimes here vpon earth, shall haue an end, as faith, hope, patience, because the things beleeued and hoped for shall then be obtained. Withal, that part of inuocation called Petition, shall cease, as also the preaching and hearing of the word and the vse of the sacraments. The fourth thing that shal cease, is original sinne with the fruits thereof: because no vncleane thing may enter into the heauenly Hierusalem. Fiftly, then shall cease all miseries, and sorrowes, all infirmities of bodie and minde: for then all defects of eies, armes, and legs, shall be restored. The sixt thing that shall cease is naturall life with the meanes thereof, as meat, drinke, clothing, physicke, recreation. For then our bodies shal be spirituall, that is, immediatly and eternally preserued by the operation of the spirit of God, as nowe the bodie of Christ is in heauen. The last thing to be abolished is the vanitie of the creatures, specially of heauen and earth: which in the last iudgement shalbe restored to their former excellencie.

The second question is, what we shall haue and inioy in this estate? I answer,

three things. The first is, immediate and eternall fellowship with God the Father, Sonne, and holy-Ghost. For in this happie estate the tabernacle of God shall be with men, as S. Iohn saith: and God shall be all things that heart can wish to all the Elect. Reuel.21.5.

Augustine saith notably, *There shall be exceeding peace in vs, and among vs, and with God himselfe. Because we shall see him and inioy him alwayes and euery where. Therefore blessed shall that life be, for the thing which we shall enioy: for wee shall enioy God himselfe. For the manner of enioying him: for wee shall enioy him by himselfe, all other meanes ceasing. For the measure of enioying him: for wee shall fully enioy him. For the time: for wee shall eternally enioy him. For the certaintie, whereby wee shall knowe that it shall be so. For the place: for we shall enioy him in heauen. Lastly, for the companions ioyned with vs: for they be the Elect.* Ser. de temp. 148. From this fruition of God shall arise endlesse and vnspeakable ioy Psa. 16 11. *In thy presence is fulnesse of ioy, at thy right hand are pleasures for euermore.* In the transfiguration of Christ, which was but a shadow of eternall glorie, Peter was rauished with ioy and delight: the ioy therfore that shall be in the kingdome of heauen, must needes be vnspeakable. The second thing which shall be enioyed, is glorie both in minde and bodie. In minde, because wee shall then be partakers of the Diuine, not essence (for then we should be deified) but nature, that is, diuine vertues and qualities, more excellent then those which God bestowed on Adam, thogh of the same kind. The third thing is, *Dominion* and lordship ouer heauen and earth; which lordship once lost by Adam, shall then fully be restored. He that ouercommeth *shall possesse all things.* Reuel.21.7. Phil.3.21.

The third question is, what we shal do? I answer briefly, keep an eternall Sabboth in praising of God, and giuing thanks vnto him. And thus by the consideration of these things, we may take a taste of the excellencie of this third and last gaine.

The second point here to be considered, is, the difficultie of obtaining this desired gaine of eternall life. And the reason is plaine. For the way to eternall life is full of impediments, which I reduce to iiij. heads. First of all in this way wee are to fight, not with flesh and blood, but with principalities and powers in spiritual things, seeking the destruction of our soules. Secondly, there be within vs innumerable lustes that compasse vs round about, presse vs down, and draw vs away to the broad way of destruction. Thirdly, this way lies full of offences, partly in doctrines, partly in euill examples; all tending to this end, either to make vs fall, or to goe out of the waie. Lastly, it is beset with manifold and diuers tribulations, from the beginning euen to the end. Hence we learne, that wee must giue all diligence that we may attain to the reward of glorie: and therefore wee must struggle, striue, and wrestle to enter in at the streight gate. The principal gaine, and the hardnes to obtain it, requires our principall studie and labour. Therefore they deale wickedly that vse no meanes, but (as they say) leaue all to God, thinking it the easiest matter in the worlde, to winne the kingdom of heauen. The like is their fault, that professe religion in a slacke and negligent maner, being neither hote nor colde.

The third point, is Pauls minde and desire of eternall life. If it be said, that wicked men haue the like desire, as for example Balaam: I answer, in Paul there was an endeuour aunswerable to his desire, as appeares Act.24.16. where he saieth, *that he waited for the resurrection of the iust and vniust:* and that in the meane season *he laboured to keepe a good conscience before God and men:* now this desire in the vngodly is barren, and yeelds not his fruit. Againe, Paul being iustified, still desires to attaine to full fellowship with Christ, and to conformitie with him in glorie. The like desire, with the like indeauour, shoulde be in all vs.

The last poynt, is Paules courage and fortitude. He is content to indure any kind of death, yea cruell death, so he may obtain this third and last gaine. And thus it is verified, which hee saieth, *that God* had giuen him *the spirite, not of fearefulnesse, but of courage.* 2.Tim.1.7.

Like was the courage of Moses, who was content to indure afflictions with the people of God, that hee might winne the recompence of reward. Like was the courage of the Martires, *that were racked and would not be deliuered, that they might obtaine a better resurrection.* Wee likewise walking in the way to eternall life, must take the like courage vnto vs in all daungers. For this cause we must pray vnto God, to giue vs the spirite of courage: and wee must alwayes attend vppon the calling and commaundement of God, making it the stay & foundation of our courage: and wee must yet further stay our selues on the promise Hebr.11.26. Verse 33.

of

of Gods presence and protection, so long as we obey him. If it be alleadged, that we are by nature fearfull in dangers, and therfore vncapable of courage: I answer, there is a threefold feare. The first is, feare of nature; when mans nature feares, flies, and eschews that which is hurtfull vnto it. This feare was in Christ, whose soule was heauy vnto death, who also feared the cursed death which he indured. And therfore this feare of it selfe is no sinne, and it may stand with true fortitude. The second feare is that which riseth of the corruption of nature, when a man feares without cause, or without measure. Without cause, as when the disciples feared Christ walking vppon the sea: or when they feared drowning, Christ lying asleepe in the shippe. Without measure, as when men distrusting god, neglect their callings in time of danger, & the duety of inuocation, flying to vnlawfull meanes of deliuerance. Now this second feare is an ennemie vnto all true courage. The third feare is, when perills and death are indeede feared: but yet feare is ordered by faith in the mercie and prouidence of God, by hope, by inuocation; and it is ioyned with obedience to God in the time of daunger. This is a proceeding of grace, and it may well stand with courage, & it serues to order the two former feares, the one of nature, the other of distrust.

Trin-vni Deo gloria.

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WARNING

against

THE IDOLATRIE OF THE last times. And an

Instruction

touching Religious, or Divine

worship.

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sitie of CAMBRIDGE. 1605.

TO THE RIGHT HONOVRABLE, Lord *Henrie* Earle of Kent, Lord of Hasting, Wels-ford, and Ruthyn.

RIght Honourable, &c. great hath bin the mercie of God to this our English nation, in that beside peace and protection, he hath bestowed on vs the Treasure of his Gospel, now more then fourtie yeares, and that vnder the gouernment of a most gratious Queene, le is a benefit vnspeakeable: and England (as I thinke) neuer had the like before.

For this great mercie we owe to God all thankefulnes, that heart can thinke or tongue can speake. Our thankefulnes must shew it selfe in the fruit of obedience to the Gospel. And obedience is to turne euen vnto God from euery euill way, to beleeue in Christ, and to walke in newnes of good life.

But, alas in respect of the greatest number, we are a nation very vnthankefull: yeelding small obedience to the Gospel of life. If the things which haue beene done in England, had beene done in Barbarie, or Turkie, or America, it may be they would haue repented in sackcloath and ashes, and haue turned more earnestly vnto God then we haue done. And for this cause we haue deserued, that God should take away his Gospel from vs, and giue it to a nation that will bring forth the fruits thereof. For the preuenting of this euill which we haue deserued, it stands vs in hand to repent of our vnthankefulnes, to imbrace the Gospel more then we haue done, and to walke worthie of it in holines of life.

For the furthering of this good worke, I haue penned this small treatise of Idols and the true worship of God. For this is the right practise of the Gospel, to put from vs all manner of idols, and to sanctifie God in our hearts, that is, to serue him in minde & spirit, namely with a pure heart, a good conscience, and a faith vnfained.

And hauing penned this Treatise, I now present it to your Honour, and presume to publish it in your name. First, because God hath made you honourable, not onely by ciuill dignitie, but also by an vnfained loue and obedience to the Gospel of Christ. Againe my desire is, to giue some testimonie of a thankefull minde for fauour vndeserued. Thus I take my leaue, praying God to establish the heart of your Honour, and all his people, without blame in holines before him, euen our Father, against the comming of our Lord Iesus Christ with all the Saints.

Your *H.* in all dutie to command, W. Perkins.

To the Reader:

IF any demaund, wherefore I haue penned, and am allowed to publiſh a Treatiſe of Idolatrie, now in the light of the Goſpel, and in a Church, where Idolatrie is condemned to the pitte of hell: let them vnderſtand that I doe it for ſundry cauſes.

The firſt is, to declare and conuince the Church of Rome of manifeſt Idolatrie: and conſequently, to ſhew that they are deceiued, who thinke that Proteſtants and Papiſts differ not in the ſubſtance of religion, but in circumſtances.

The ſecond is, to aduertiſe our Recuſants (if they wil vouchſafe to reade and conſider what I haue ſaide) that they ought to be Recuſants to the Church of Rome; becauſe ſhe is a maintainer and a worſhipper of Idolles.

The third is, to ſtirre vp and kindle in the mindes of our country-men a further deteſtation and loathing of the Romiſh religion. For if it had no other fault or defect, the very crime of Idolatrie vnexcuſable, wherewith it is iuſtly charged, is a ſufficient inducement to mooue all men that regarde their owne ſaluation, to an vnfained loathing of it.

The laſt is, to informe the ignorant multitude touching the true worſhippe of God. For the remainders of Poperie yet ſticke in the minds of many of them, and they think, that to ſerue God, is nothing elſe but to deale truely with men, and to babble a fewe wordes morning and euening, at home, or in the Church, though there be no vnderſtanding.

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1. Iohn 5.21. *Babes, keepe your ſelues from Idolles.*

THe intent and ſcope of the Apoſtle in this Epiſtle is to ſette downe markes and tokens, wheereby menne may know whether they be the children of GOD, or no. Hauing performed this from the beginning of the epiſtle to the end therof, toward the end of this chapter in the 18. verſe, he anſwers a ſecret obiection, which may be framed on this maner. Hee that is the child of God may fall from God, commit a ſinne vnto death, and ſo conſequently looſe his aſſurance. Therefore it ſeemes, that there is no comfort by the aſſuraunce of our adoption, but for the time preſent. To this the Apoſtle anſwers negatiuely in the 18,19,20. verſes: the effect of the anſwer is, That he which is borne of God ſo preſerues himſelfe by grace, that he cannot be drawne by Sathan to commit the ſinne that is to death. And in this laſt verſe of this chapter, hee ſettes downe a rule how men ſhould preſerue themſelues, that they fall not into this ſinne. *Babes, keepe your ſelues from Idols:* that is, hold faſt the true and ſpirituall worſhip of God: and for this cauſe auoide all things that may withdraw your hearts from God, eſpecially take heede of Idolls.

In this rule I conſider twoo thinges: a commandement and a reaſon. The commaundement, *Keepe your ſelues from Idolls.* The reaſon is infolded in the word *Babes.* That the right meaning of the commaundement may appeare the better, I wil ſtand a while to ſhew: firſt, what is meant by Idolles, and ſecondly, how wee are to keep our ſelues from them. The worde *Idoll* generally and properly ſignifies as much as *Image*, that is, the reſemblance of any thing either good or badde. For that which Image is in Latin, Idol is in Greek. Tertullian ſaith, that Idoll ſignifies a forme or litle forme: and the diſtinction of Idoll and Image was not obſerued of the *a* Latin interpreter. Yet by more narrow and more vſuall ſignification, the word *Idol* is put for any ſuch image as is erected to repreſent either falſe or true God. That idols are images of falſe gods, all men graunt; but that they are images alſo of the true God, there is the queſtion. But I make it manifeſt thus. The golden calfe of the Iſraelits, was an idol, as it is called by Saint Steuen, Act. 7.41. and it was an image of Iehoua. For after the calfe was once framed, Aaron proclaimed a day of ſolemnitie, and ſaith, *To morrowe ſhall be the holye day of Iehoua*, Exod. 32.5. That which the Iſraelites did in this caſe was no doubt the ſame which they had often ſeene the Egyptians doe before them. Now the Egyptians repreſented and worſhipped God in the formes of wilde and tame beaſts, as *b* Strabo the Geographer plainely ſaith. Images in vſe of religion, erected by the wiſeſt of the heathen, were nothing but Idols: and many of them verely were images of the true God, as Paul teſtifieth, when he ſaith, Rom. 1.23. they turned the glorie of the incorruptible God, to the ſimilitude of an image of a corruptible man, and of birds, &c. Thirdly, idolles often ſignifie falſe gods themſelues, 1.Chron. 16.26. *The gods of the people are vaine thinges*, or, *Idolles*. Thus Rahell is ſaide to ſteale the Idolles, or the gods of her father. And Paul, 1.Corinth. 8.4. makes an oppoſition betweene an Idoll and the true God. Yet are not falſe gods idolles properly ſo tearmed, but by a metaphor. Becauſe as images made in the way of Religion, drawe the heart from the true God: euen ſo doe falſe gods. Vpon this reſemblance are falſe gods truely called idols. Thus then, an idol is any thing ſet vp to be worſhiped, either in the roome of God, or as God. In the roome of God, as prophane images: as God, namely falſe gods.

The generall propertie of idoles, is, that they are NOTHING in the worlde, as Paul ſaith, 1.Cor. 8.4. and they are ſo tearmed becauſe they haue nothing in them of the diuinitie or Godhead, whether we regard the nature or the efficacie thereof. And this appeares by Pauls reaſon, *An idol*, ſaith he, *is nothing*

b See pag. 14.

Gen. 31.19 30.

de Idolat. c. 3.

a Hierom. in Iſa. 37. per idola intelligimus imagines mortuorum. Ezech 7 20. Imago ſimulachorum. Amos 5.23. imago idolorum.

in the worlde: because vnto vs there is but one God. Furthermore, it is nothing in respect of representation: for an idoll sometime is nothing at all: sometime it representeth as God, that which is meerely nothing: somtime it represents the true God, otherwise than he is; and in this respect also it represents nothing.

The kindes and sorts of idols are likewise to be considered, specially such as haue beene erected since the dayes of the Apostle. For there is no question, but hee did foresee that the Apostolicall religion should be corrupted by Idolatrie, and that made him say; Babes, keepe your selues from Idolls. That the diuers kinds of idols may be knowne, wee must consider how many wayes a man may erect an idoll to himselfe. And this may be doone three wayes. The first is, if God be otherwise conceiued, than hee hath manifested and reuealed himselfe in his owne word. God is to be conceiued as hee reueales himselfe vnto vs, and no otherwise: if otherwise, God is not conceiued, but a fiction or idoll of the braine. Augustine vpon the wordes of Iosua, *Take away the strange gods from among you*, saith on this manner: *The holie Prophet Iosua sawe in their heartes, thoughts of God not beseeming God, and hee wils them to be taken away. For whosoeuer conceiueth God to be such an one, as hee is not indeede, carries in minde a strange and false god.* Two famous examples we haue in this kinde. The first is, when the true God is conceiued out of the father, sonne, and holie-Ghost; or out of Christ our Redeemer God and man. For when the mind abstracts the godhead from the father, sonne, and holie-Ghost, God is transformed into an Idoll. The Ephesians before their conuersion, woorshipped God the maker of heauen & earth and so did the Galatians. And yet neuertheless Paule saieth of the first, that they were without God, Ephesians chap. 2. 12. and of the second, that they worshipped them that were not gods *by nature*, Galat. 4. 8. becaus they worshipped God out of Christ: for hee that denies the Sonne, hath not the Father. And the vnitie of the Godhead is to bee adored in the Trinitie of persons. Heere then beholde the Idol-god of the greatest Nations of all the world; of Turkes, of Iewes; yea of many that pretend Christianitie, who vpon ignorance worship nothing but an Absolute God, that is, God absolutely considered, without any relation to Father, Christ, or holy Spirit. Yea the multitude in al places set vp vnto themselues, a god that is all mercie, and no iustice: because they content themselues with the light of blind nature, and frame God according to their owne desires and affections. And by this meanes they erect vnto themselues Idolles within their owne hearts, and committe a most secret and spirituall idolatrie, which the world cannot discerne.

Aug quæst. 29 sup. Iosue. Quisquis cogitat Deum, qualis non est deus, alienum vtique deum & falsum in cogitatione portat.

1. Iohn 2. 23.

The second example followeth, and that is, Christ Iesus falsly and farre otherwise conceiued then he hath reuealed him self in the word. For hee in one person is perfect God and perfect man: our only redeemer al-sufficient in himselfe, and therefore perfect king, priest, prophet, without either partner or fellow in the woorke of mans saluation. And hee which otherwise conceiueth of him, turnes him into an idoll or forged christ. This doth that great and famous Italian Diana, I meane the religion that stands in force by the late coun cell of Trent. For it presenteth vnto vs Christ indeede, but yet a poore disguised and deformed christ. For it spoileth him of his manhoode, and degrades him of his offices. He is spoiled of his manhood by the presence in the sacrament: for if the bread be verily transubstantiated into the body of Christ, this verie bodie must needes be made, not onely of the substaunce of the virgine, but also of the substaunce of bread: nay, it is made a verie monstrous bodie. For beeing in his full quantitie and dimentions, and so remayning, it is supposed to bee included and contayned in the quantitie of a small round cake: as if a solide body of many foote could be contained in a solide bodie of twoo or three inches. Againe, if Christ be bodily in the *bread, and in the hand* of the receiuers, remission is to bee asked of God, from that which wee holde in our hands, and receiue with our mouth. For remission of sinnes must be asked and looked for at Gods handes for Christes sake, specially in the vse of the Lordes Supper. Communicants therfore must thus thinke with themselues, and speake vnto God; I pray thee, O heauenly Father, be merciful vnto me for this thine owne sonne, whom beeing nowe bodily present, I holde in this mine owne hand, and receiue with my mouth. And this is the oblation of the Popish Masse, in which the Priest imagins that hee holdeth and carrieth Christ bodily in his handes, and there offereth him-

him to his father, that he may obtaine remiſsion of ſins for himſelfe and others, and that for his ſake whome hee holds in his hands. And this, no doubt, is horrible and deteſtable idolatrie: and it were better to endure many deaths, then ſo much as once to be a doer in it. For we are taught by the word of God, to waite for our ſaluation by Chriſt made man, and now appearing at the right hand of his father in heauen, and not for him whome we hold and carrie in our hands. Touching his offices the ſaid religiõ degrades him of his prieſthoode by fiue things. The firſt is, the daily offering of Chriſt in the maſſe, and that in reall manner, and alſo for the ſinnes of the quicke and the dead. For by this meanes, the ſacrifice vpon the croſſe is either continued as a thing but begunne & after to be perfected, or it is repeated. If continued, it was not then accompliſht on the croſſe. If repeated, thẽ alſo it is imperfect: if imperfect, then no ſacrifice of a Redeemer. The ſecond is the doctrine of humane ſatisfactiõ. For if our ſuffrings conſidered as ſatisfaction for the temporall puniſhment of our ſinnes, muſt concurre in the worke of our redemption with his ſatisfaction for the fault and the eternall puniſhment of the ſame ſinnes, then is this ſatisfaction of his in very deed imperfect: becauſe it receiues an addition and ſupplement from ours. And if I ſatisfie for my ſelfe to my creditour, my friend dooth not make full ſatisfaction for me: neyther is it requiſite. And ſo farre foorth as I ſatisfie for my ſelfe, I redeeme my ſelfe. The third is the doctrine of the merit of works, which makes void the work of redemption wrought by Chriſt. For if Chriſt merited by his death and paſsion, that wee might merite by our workes eternall life: then is not Chriſt a full and perfect Sauiour, but onely the principall cauſe of our ſaluation; or rather an inſtrument of God to make vs our owne Sauiors. The fourth is the doctrine of veniall ſinne: for if ſome, yea, many ſinnes be veniall in their owne nature, ſo as we our ſelues may ſatisfie for them, it was not needefull that Chriſt ſhuld die, & by his death redeem vs from all ſins. The fift is the doctrine of the Interceſsion of Saints, who in Romiſh doctrine make interceſsion not only by requeſting, but alſo by meriting; *a* yea by commanding. For thus the virgine *Marie* doth; More then which Chriſt himſelfe can not do.

In the reformed Maſſe-booke there is aſcribed to the interceſsion of Saints. Firſt Protection, *b Let bleſſed Sabbas be making interceſsion for vs, protect vs, O Lord.* Againe, *by c thy Apoſtles keepe vs with thy continuall protection.* Second, Appeaſement. d *Being appeaſed by the interceſsion of thy Saints, graunt O Lord we pray thee, &c.* Againe, *Let not the prayer of Saint Chryſoſtome be wanting vnto vs, which may cauſe our gifts to be accepted and obtaine thy pardon for vs.* Againe, *by the prayer of Mathias make vs to be cleanſed of our ſinnes and defended.* Third, Confidence, e *by reſting* on their ſuffrages. What can be ſaid more of the interceſsion of Chriſt? I know they adde in the end, *per Dominum*, but what is that to the purpoſe? If we giue any poynt of ſupremacie to a ſubiect, it is treaſon; though otherwiſe in termes wee magnifie the ſoueraignty of the Prince. Againe the ſame Catholike religion degrades him of his kingly office, by giuing vnto the Pope two royalities of the kingdome of Chriſt: One is a power to giue pardon of ſinnes vnto men, both fully & *f* properly, which none can doe but God. The other is to make lawes truly binding the conſciences of all men in the Catholike church vppon earth, and that as truely as *g* the lawes of God: whereas there is but one Law-giuer that can ſaue and deſtroy the ſoule. Laſtly, it degrades Chriſt of his prophetical office. Firſt, bicauſe it giues vnto the Pope a power ſupream & infallible to determine in his conſiſtorie and in generall councells of all controuerſies in religion, whether concerning faith or maners; whereas this power indeede is inſeperably annexed to the perſon of chriſt, who in & by his written word determines of all matters pertaining to ſaluation, and that infallibly and ſufficiently to the contentation of an humble minde, and to the ſetling of any conſcience. Secondly, it addes & takes away, it changes and reuerſes the doctrine Chriſt hath left vnto his church, ſpecially in the bookes of the new teſtament by an heap of humane traditions, ſpecially by the law of ſingle life, & the communion in one kind, &c.

It may happily be alleadged, that the Religion pretended to be Catholike, holdeth the Vnitie of the Godhead, the Trinitie of perſons, the diſtinction of natures in Chriſt, the perſonall vnion, the offices of the Mediator, as we doe. I anſwer, that in word it doth, but indeede by infallible conſequence of doctrine it dooth aboliſh

b In feſtis Decembris.

c Præfat. de Apoſt.

d Feſta Ianu. In feſtis Mar. In feſtis Sept.

e Vt quorum ſuffragijs nitimur.

f Allen in his booke of prieſthood.

g Sic Driedo. & Bellar. de Pontif. li. 4. ca. 15.

a Damianus ſer. 2. de nat. Mariæ. Accedis ad illud autem reconciliationis altare: nõ ſolum rogans ſed etiam imperans, non ancilla ſed Domina.

Chriſt, as I haue ſhewed. Papiſts in word confeſſe him to be *Our Lord*, but with this condition, that the Seruant of Seruants may alter and change his precepts, whoſe power (they ſay) is of that greatneſſe that hee may be iudged of none, and that hee can open or ſhutte heauen to whome hee pleaſe. They confeſſe him to be Ieſus *Our Sauiour*; yet a Sauiour *in vs*, in that hee giues vs this grace, that by our owne merites wee may be our owne Sauiours; borrowing alſo (if neede be) a ſupplie from Martyres and the reſt of the Saintes. They confeſſe him to be *crucified, dead, and buried* for vs: yet with this condition, that the fault being pardoned, wee our ſelues muſt ſatisfie for ſome parte of the puniſhment, either in this world, or in Purgatorie. They confeſſe, that *hee ſittes at the right hand of God the Father*, to bee vnto him the Mediatour of interceſsion for vs: and yet withall, they holde that his mother is the Queene of heauen, hauing authoritie to controll and commaunde her ſonne. What a Chriſt is he, that in ſundry actions pertaining to our redemption hath partners or fellowes ioyned with him? For this cauſe wee reiect this religion, becauſe it turnes our onely and perfect Redeemer into a faigned chriſt of mannes deuiſing. It may be further ſaide, that ſome falſe opinions conceiued of Chriſt, doe not ſtrait way turne him into an Idoll. I aunſwere with Hierome: *Euen to this daie an Idoll is ſette vppe in the houſe of God, or in the heartes and ſoules of beleeuers when a new doctrine is deuiſed.* Againe, *a falſe opinion, is an Idoll of falſhoode.*

Hieron. in Ierem. ca. 31 & Dan. 3.

The ſecond way of erecting an Idoll is, when God is worſhipped otherwiſe, and by other meanes, than hee hath reuealed in the word. For when men ſet vp a deuiſed worſhippe, they ſet vp alſo a deuiſed God. Auguſtine ſaieth of the Gentiles, that they refuſed to worſhippe the God of the Hebrewes, *Becauſe, if their pleaſures were to worſhippe him in any other ſorte than he hadde appoynted, they ſhould not indeede worſhippe him, but that which they had faigned.* The Samaritans worſhipped the God of Abraham, Iſaac, Iacob: and they waited for the comming of the Meſsias: and yet Chriſt ſaieth of them, *Yee worſhippe ye know not what:* becauſe they worſhippe the true God by a worſhippe deuiſed of olde, and ſet vppe by men. The Lorde ſaieth to the Iſraelites, yee ſhall call me no more *MY BAAL:* whereby hee ſignifieth, that becauſe the Iewes didde ſometime worſhippe God in the ſame manner, with the ſame images, rites, and names, whereby the heathen worſhipped the falſe god Baal, therefore they made him indeede to be euen as the Idol Baal. And this I take to be the right meaning of the former words; becauſe the wordes following are: *For I will take away the names of Baalim out of her mouth:* verſe 17. When the Iewes in Ieremie chapter 2. verſe 23. denie that they worſhipped Baalim, there can be no reaſon (I ſuppoſe) of their deniall, but this, that they intended to worſhippe God in the Idols of Baal. Againe, Saint Iohn ſaith in epiſt. 1. ſecond chapter, and the foure and twentieth verſe; *If that which ye haue heard from the beginning remayne in you, yee alſo ſhall continue in the Father and the Sonne.* Hence it followes, that they which abide not in the doctrine of the Prophets and Apoſtles, but ſet vp ſome other forme of worſhipping God, abide not in the Sonne and the Father. Gods worſhip muſt bee according to his nature, heauenly, diuine, and ſpirituall; but all deuiſed worſhippe is according to the nature and diſpoſition of the deuiſer, fooliſh, carnall, vaine: as Chriſt ſaith, Math. 15. 9. *In vaine doe they worſhip me, teaching for precepts the commaundements of men.* And according to this worſhippe is the God that is worſhipped. Therefore when God is worſhipped, not according to his owne wil, but according to the pleaſure and will of man, the true God is not worſhipped, but a god of mans inuention is ſet vp. One notable example wee haue in this kinde. When God is either repreſented or worſhipped in any Image of mans deuiſing, there is preſently made a double Idoll, the one is the Image repreſenting: the other is GOD repreſented, who is by this meanes turned into an Idoll.

Aug. de Conſenſu Euang. lib. 1 c. 32. Si alio modo Deum colere vellem, quam ſe colendum ipſe diuiſſet, non vtique illum colerent ſed quod ipſi finxiſſent.

Iohn 4. 23.

Oſe 2. 16. with Deut. 12. 4.

That the Image made of vs to reſemble and repreſent God, is an idol, I prooue it thus. The image which Micha erected was a flatte Idol: for it is called Teraphim, which all commonly tranſlate, Idolls. And it was an image of Iehouah. For before it was made, the ſiluer where- Verſe 3
of it was made, was dedicated to God: and after it was made, when ſhee had got a prieſt into her houſe, to offer ſacrifice vnto it, ſhee ſaide; *Nowe I knowe that Ie-* Verſe 13
houah will be good vnto mee. The two golden calues erected in Dan and Bethel by Ieroboam, were idolles in the iudgement of all Iud. 17.5

all men; yet were they nothing else but Images to represent the true God of Israel.
2.King.17.28 For the worship of them, is called *the feare of Iehouah*.
2.King.10.31 Iehu neuer departed from the sinne of Ieroboam, and therefore he was iustlede a patrone and defender of the golden calues: neuertheless it was not his minde and meaning to make gods of them, but to worship the Lord of hosts in them and by them. For when hee was about to destroy the Images and priests of Baal, he said, *Come see how zealous I will be for the Lord of hosts*. Grauen images and likenesses mentioned in the second commaundement, are plaine Idols; and they are images, not onely of false gods, but of the true God. For Moses expounding this commaundement, saith thus,
Deut.4.16. *Take heede to your selues, that ye corrupt not your selues and make you a grauen Image or representation of anye figure:* and his reason is,
Verse 15. *for yee saw no image in the day the Lord spake vnto you in Horeb out of the middest of the fire* that is, ye saw no image of the true God, but onely heard his voice: therefore ye shall make no image, namely of God, to represent him, or his presence. Notable is the testimonie of Strabo for the proofe of this point: his words are to this effect.
Geographiæ l.16. de Syria. *Moses (* saith he*) did affirme and teach, that the Egyptians did not iudge aright, who represented God in the shapes of wild and tame beasts: nor the Lybians and the Greekes, who figured God in the formes of men. For God is that thing alone which containes vs, and the earth, and the sea, which we call heauen, and the world, and the nature of all things that are: the image of whome, who in his right wits dare presume to make like to any of the things that are about vs? But we must put away all making of Images, and set vp a temple and secret place beseeming him, and worship him without any forme.* A little after he addes of his owne, that *the Iewes are the true worshippers of God.* Origen saith against Celsus; that angels may not be adored, and that religion keepes Iewes and Christians from worshipping of God in temples, altars, Images; because the Law saith; There shall be no other gods vnto thee before my face: and thou shalt not make to thy selfe any grauen Image. Hence it folowes, that the framing or erecting of an image, with an intent to represent or worshippe God thereby, is the erecting of an Idoll, though it be not further applyed to idolatrous vse. It may be obiected, that we may lawfully make an Image of Christ, & that this image is no Idol. I answer: it is not vnlawfull to make or to haue the Image of Christ, twoo caueats beeing remembred. The first, that this Image be onely of the manhood: the second, that it be out of vse of religion. For if otherwise it be made to represent whole Christ, God and man: or, if it be vsed as an instrument or a signe in which, and before which, men worshippe Christ himself, it is by the former doctrine a flat Idol. Again, friends of Images pleade on this manner: Though wee may not set vp what Images wee will vnto God, yet may we represent him in such formes and shapes, in which hee hath vsed to manifest himselfe vnto men; as in the forme of a man, or in the forme of a doue, &c. I answer first of all, that the formes in which the Sonne and holie-Ghost haue appeared, were not their Images, but onely sensible signes and pledges of their presence: and signes not for euer, but onely for the present time, when they appeared: and therefore neyther signes nor images of Gods presence now. Hence it followes, that when the historie of the Bible is painted or pictured, as in some of our Bibles it is, there are no images of God described; but onely such visible appearances as (sometime) were signes of the presence of God, are expressed. 1 Againe, I answer 2 that the commaundement of God dooth generally forbidde images, not excepting the very shapes in which God himselfe hath heretofore testified his presence. And where the prohibition of God is against vs, it is in vaine to deuise shifts or excuses. For there is no exception against Gods commandement. Thirdly, it is a falshood 3 for vs to thinke that wee may lawfully doe whatsoeuer God doth. And therefore wee must warily reason from the example of God, when wee would defend our owne doings. Fourthly, God will not 4 be so adored and worshiped as idols are worshipped. *Thou shalt not doe thus vnto the Lorde thy God.* Fiftly, God hath power 5 to represent himselfe in what signes hee will; and so hath not any creature; neyther hath he giuen vs any power to represent him in this or that forme. Sixthly, 6 God can at his pleasure auoyde and cutte off all occasion of idolatrie, when hee represents himselfe in visible formes; so can not men doe, as common experience declares. Therefore in so doing they tempt God, and lay open themselues to the danger of Idolatrie. Lastly, images which men 7

a Or moulds wherein images are formed ὁ τύπος ἐστὶν ἰδέα χωρὶς.
c Διαστρέφεις ὅτι ἑλλήνων ἦσθε.
Origen cont. Cels. lib.5 in principio & l.7 in fine.

ſet vp vnto God, aboliſh and deface his Maieſtie, breede abſurd opinions of God in the mindes of men, and doe as little beſeeme his endleſſe glorie, as a picture of an Ape, or of a foole dooth the excellencie of an Emperour. Thirdly, it is obiected that the Scriptures doe not ſimply condempne religious images, but onely becauſe Iewes and Gentiles eſteemed and helde them for their gods: and that this opinion of theirs is confuted by Paul, when hee ſaith, Acts 19.26 *They are not Gods which are made with hands.* I anſwer againe, it was not the opinion eyther of the Iewes, or of the wiſeſt of the Gentiles, that grauen or carued images were their gods: the very light of nature didde teach them the contrarie. That they made a diſtinction betweene their gods and the Images thereof, it appeares by the very diſtinction of the firſt and ſecond commaundement. In the firſt are forbidden the falſe or ſtrange gods themſelues: in the ſecond are condemned the Images, which are either of the true Iehoua, or falſe gods. And if images be onely forbidden, becauſe they are reputed and worſhipped for gods, then the firſt and ſecond commaundements o of antient time diſtinguiſhed, ſhall be indeede but one and the ſame commaundement. Images (I grant) are called often in Scripture gods, but for two other cauſes. Firſt, becauſe in mans intention they haue relation to God, and repreſent him. And therefore by a metonymie they borrowe his name; as a painted man is called a man, or, as he that plaies the part of a king, is called a king. Secondly, they are called gods, becauſe men, though not in opinion and iudgement, yet in truth made them their gods, in that they gaue religious worſhip vnto them. And for this end dooth Paule ſay, they are not Gods which are made with hands, to draw the Epheſians by conſequent of reaſon from dooing of any worſhippe to the image of Diana.

o Ioſeph. antiqu. l. 3. c 4. Origen. in Exod. homi. 8. Ambroſ. & Hiero. in Eph. 6. v. 1. Athan. in Synopſi.

The ſecond poynt to bee confirmed, is, that God beeing eyther repreſented or worſhipped, in, at, or before an image, is preſently transformed into an Idoll. Habakuk ſaith, that Images are *doctours of lies.* Becauſe ſo ſoone as God is repreſented in an Image, he is depriued of his glorie, and changed into a bodily, viſible, circumſcribed, and finite Maieſtie. When the Iewes intended to worſhippe God in the golden calfe, the Pſalmiſt ſaieth, they turned God Pſa. 106.20 *into the likeneſſe of a beaſt that eateth graſſe.*

Origen contr. Celſum l. 7. nõ fieri id poterit vt & Deũ quis nouerit, & ſimulachris vt ſupplicet.

Hab. 2. 18

Secondly, we may not binde the preſence of God, the operation of his ſpirite, and his hearing of vs to any thing, to which God hath not bound himſelfe by worde of commaundement, or promiſe, or both. Now God hath not bound himſelfe by any word to be preſent at images, and to heare vs when we call vpon him, at them, or before them. Hence it followes, that when men preſent themſelues before Images, there to worſhippe God, they worſhippe not God, but either a fained god, that can and will be preſent and heare at images, or the verie Images themſelues. For God is not worſhipped of vs, but when it is his wil to accept our worſhippe: and it is not his wil to accept our worſhip, but when it is according to his will. Patrons of images wil here profeſſe and proteſt, that they intend not to worſhip the images themſelues properly, or any falſe god, but only the true God maker of heauen and earth. I anſwer firſt of all, that this was the very excuſe of the wiſer ſort amõg the heathen (as afterwards ſhall appeare:) and it could not excuſe them from Idolatrie. Secondly I anſwer, that mans intention makes not Gods worſhip, but Gods will. And it is not his will to accept the worſhip that is done to him in images: and therefore hee indeede is not worſhipped, but ſomething elſe in his roome. It was the reall intention of the Iſraelites (as I haue ſhewed) to worſhip the God of their forefathers in the golden calfe: and it was the intention of Ieroboam to doe the like in the calfes at Dan and Bethel: and their meaning was not t'addreſſe or direct their ſeruice to the molten images: yet hath the holy Ghoſt giuen his iudgement and ſentence, that the Iſraelites in the wildernesſe Pſa. 106.19 worſhipped *the moulten Image*, and that Ieroboam *offered ſacrifice to the calues.* 1. Kin. 12. 32 The Gentiles are ſaide *to ſacrifice to Diuelles,* 1. Cor. 10. 20 whereas they, at the leaſt ſome of them, offered ſacrifice to God in images. And the reaſon is, becauſe God did not accept this ſeruice at their hands. And indeed deuills were ſerued, though the Gentiles intended the contrarie. For they thought verily that their images were the receptacles of celeſtiall powers and good angels, but Paul giues ſentence that they were deuills, or wicked ſpirits. Again, when God is adored in deuiſed Images, the worſhippers are ſayde *to forget God,* though they Pſa. 106. 21. thinke that they will remember him. And the reaſon is, becauſe they forget not only his

his comandement, but alſo the true knowledge or acknowledgement of God, ſo ſoone as they repreſent him in an image: for then he is conceiued to be otherwiſe, than he is.

By this which hath beene ſayde vppon manifeſt grounds out of the word of God, we may take a cleare view of the idolatrie of the pretẽded catholike church of *Rome*. For it teacheth men to worſhip God and Chriſt, in, and before Images, eſpecially Crucifixes which in very truth is nothing elſe but the Idolatrie before deſcribed. Againe, this Roman church adoreth Chriſt, in, at, and before a peece of bread in the Euchariſt, and it teacheth men to doe ſo. Now to direct our adoration to the bread, or the place where the bread is, what is it leſſe then idolatrie? For firſt of all, it is manifeſt, that adoration is not tied, either to the bread it ſelfe, or to the forme of bread, or to the place thereof by any commandement of God, or by any promiſe. And it is a practiſe very idolatrous, to bind adoration to any particular thing, or to any particular place: that is, to determine, that god is to be adored, and that he heares vs in any ſet place, in which he hath not expreſly commanded himſelf to be worſhipped, & made promiſe to heare vs. Againe, in the new Teſtament, or after the aſcenſion of Chriſt, it is certen that ſpirituall adoration is onely required, and that worſhip which is tyed to any certaine thing or place on earth, is vtterly aboliſhed and forbidden. This Chriſt himſelfe teacheth, *The houre*
Iohn 4.21,22 *commeth, and now is, when yee ſhall worſhippe neither at Ieruſalem, nor in this mountaine:* And therefore neyther in the breade nor wine of the Lords ſupper, nor in the altar, nor in the hand of the Miniſter. For by a figure Synechdoche hee taketh away all circumſtaunce of place on earth, to which the worſhip of God may poſsibly be tyed and directed. And this appeares manifeſtly by the oppoſition in the words following; *But in ſpirit and trueth.* If it be ſaid, that the Iewes worſhipped God, at, and before the Arke: I anſwere, they did ſo: and for this deede of theirs, they had both commaundement, and promiſe: and therefore they which worſhipped God at the Arke and Temple in Hieruſalem, were accounted true worſhippers of God. But they that worſhipped the verie ſame GOD in Dan and Bethel, before, and at the golden calues, or in the Temple of Samaria without a word or warrant from GOD, were, though not equally, yet in like ſorte reputed Idolaters, as if they had worſhipped the golde it ſelfe whereof the calues were made. For it is Idolatrie to turne, diſpoſe, or direct the worſhip to God, or any parte thereof, to any particular place, or creature, without the appoyntment of God. Now they of the Church of Rome, direct their worſhip to God, in, at, and before crucifixes, or before the breade in the Sacrament, hauing no warrant of their doing, either by commandement or promiſe. If they haue, let them ſhew it: if they haue not, they are to know, it is a deuiſed worſhip which they performe: and it is a deuiſed god which they worſhip, namely, a God that wilbe preſent and ſpecialy heare them, in, or at Images. Their intention to worſhip the true Chriſt is nothing, vnleſſe they worſhip him according to his owne will. Baal in Iſrael ſometime was worſhipped for the true God, if wee reſpect the intention of men; and yet for all this, Baal ſtill remayned an Idoll, and was nothing elſe but an idle and emptie name: and ſo, conſidering there is no ſuch Chriſt as will be corporally preſent, and lie hidde vnder the form of bread: not Chriſt which is now corporally in heauen, but a meere fiction of the braine of man is worſhipped.

Furthermore, vpon the former ground it followes, that not onely falſe gods, but alſo angels and ſaints departed, when they are worſhipped, at, in, and before their Images, are likewiſe turned into Idolls: for if God thus worſhipped bee turned to an Idoll, then they much more, becauſe we haue no warrant more to worſhippe them on this manner, than God himſelfe.

The third and laſt way whereby Idolls are erected, is, when that which is Gods in proprietie, is giuen to the creatures. For to whatſoeuer thing the glorie which is due vnto God, is aſcribed; it is made an other God. The reaſon and foundation of this doctrine is this: When Rachel ſaide, *Giue me children, els I die:* Iacob anſwered, *Am I as God who hath depriued thee of the fruit of thy wombe?* Gen. 30.1,2. When the king of Syria had written to the king of Iſrael, that Naaman might be cured of his leproſie: he rent his cloathes and cried out: *Am I God to kill and to giue life?* 2. king. 5,7. *I am Iehouah, this is my name, and my glory will I not giue to any other, neyther my praiſe to grauen Images,* Iſa. 41.8. And that which is proper to GOD is giuen to the creatures three wayes.

The

The firſt is, when the Godhead, Diuinitie, or diuine nature is aſcribed to any other things whatſoeuer, that are not by nature Gods: for then they are made falſe or ſtrange gods. Falſe gods are ſpecially of two ſorts, the gods of the Gentiles, and the Romane gods of this time. That we may the better haue ſome little conceiuing of the gods of the heathen, three points are to be explaned: what be the ſorts & kinds of them? what is meant by them? what images they had? Touching the firſt, the Heathen gods are of two ſorts: ſome ſuperiour, ſome inferiour. Superiour gods are theſe: *a* Baal the god of the Chaldeans and Aſſyrians: *b* Aſhtaroth the god of the Sidonians: *c* Moloch or Melcom the god of the Ammonites: *d* Chamos the god of the Moabites: *e* Rimmon the god of the Syrians: *f* Dagon the god of the Philiſtims: *g* Remphan mentioned by Steuen called Cijun by Amos. The Scripture beſides theſe mentioneth others, but I omit them. Inferiour gods were liuing or dead men: for it was the manner of the Aſſyrians and Romans to make their Kings and Princes gods, yea while they were liuing. King Aſſuerus exalted Haman. And this exaltation was not in reſpect of ciuill degree, but in reſpect of ſome higher and diuine eſtate, whereby he was made a petigod. For Mardocheus refuſed to honour him whome the king honoured, and that becauſe he was a Iewe: which he could not haue done with good conſcience, if no more had beene expected but ciuill honour. And the Fragments of the booke of Heſter (as much to be beleeued as any humane hiſtorie) haue theſe wordes of Mardocheus, *I did it becauſe I would not preferre the honour of a man aboue the glorie of God: and would not worſhippe any but thee my Lorde.* In like maner Conon an heathen man refuſed to adore king Artaxerxes, as the maner of the Perſians was. In like maner the men of Liſtra hearing and ſeeing Paul and Barnabas, preſently ſay, *they are gods in the forme of men*, and would haue offered ſacrifice vnto them.

a Num.22.25 pſ.105.iud.8.9
b Iud.2.1.k.11
c 2.King.23.
d Num.21.21 iudg.13.
e 2.Reg.5.
f Iud.16. 1.Sam.15.
g Actes 7 amos 5.26.
Heſt.3.2.
Verſe 2,3
Chap.13.14.
Iuſtin.hiſt.l.6
Actes 14.13

In the ſecond place, if it be demanded what is meant by the gods before mentioned: I anſwer that the firſt and principall, namely Baal, ſignifies Iupiter, the ſunne in the firmament, or the hoſte of heauen, yet not alwayes: for the holie-Ghoſt in the booke of the Kings diſtinguiſheth Baal from the ſunne, moone, ſtarres, and the hoſte of heauen. If I might coniecture, I would thinke it ſhoulde ſometime ſignifie Saturnus, that is, Time, which the heathen worſhipped as a ſpeciall God. For the prophet Elias taking occaſiō (as I ſuppoſe) from the faſhions of Baal, in mockage ſays to his prieſts, *that he is in a purſuite, or in his iourney, or that hee is aſleepe at noonetide:* which three properties fitly agree to Saturne, who hath of olde beene vſually repreſented *a* purſuing and deuouring his owne children, that is, all things which he bringeth forth: hauing alſo foure wings, two always ſpread, and two cloſed, to ſignifie, *b* that though he ſeeme to ſtand, yet is he alwayes going ſwiftly, as in a iourney: likewiſe with foure eyes, two open, two ſhut, wherby he is alwayes waking and alwayes ſleeping, euen at noonetide. And in *c* auncient writers Baal or Bel is the name of Saturne. Moloch is thought likewiſe to be Iupiter or Saturne: and Remphan to be Saturne or Lucifer, that is, the day ſtarre. And the reſt ſignifie either the worlde, or nature, or time, or fortune, or fate, or the ſunne, the moone, or the ſtarres, or ſpirits, or the ſoules of men departed, or ſome vnknowne God.

2.Kin.18.27. Carterius de imag.Deor. Naz.orat.1. in Iulianum.
a Tempus edax rerum.
b Citò præterlabitur ætas.
c Euſeb.de præpar.Euan. lib.9.ca.4. & Hieron.in Iſa. 46.verſ.1. Auguſt.quæſt.in Iudic.16. Actes 17.23.

Touching their images, Baal had many. One among the reſt was the forme or repreſentation of a flie: and hence hee is called Baalzebub the lord of flies, becauſe he was thought to bee the chiefeſt flie in the world: and as Nazianzene ſaith, A flie was the God of Accoron. Aſhtaroth Sidonian gods were worſhipped in the formes of ſheepe, as the name ſeemes to import: Dagon in the forme of a fiſh: Diana in ſiluer plates, in which was ſtampt the figure of a temple, and the forme of Diana. When the Aſſyrians came to inhabite Samaria, they brought their gods with them, Sucoth, Benoth, Nergel, Aſima, Nehabaz, Tharthac, Adramelech, Anamelech; all which in the Syrian tongue, are ſaid to borrowe their names of cockes, hennes, chikins goates, dogs, aſſes, horſes, mules, peacockes, &c. Thus we ſee in part, what were the heathen gods commonly mentioned in Scripture. And here we are to take knowledge of the mercy of God towards vs, that hath not left vs to our owne waies, as he did the Gentiles in former ages, who were without God and without Chriſt; but he hath reuealed himſelfe vnto vs, and his will, and choſen vs to be his owne people. For his mercie let vs be thankefull, and ſhew it by cleauing vnto him alone with our hearts.

Naz.inuect. 2.in Iulian. Plin.2.76.
2.Reg.17.30
2.Reg.33.3
2.Chron.33.3

The

The Roman false gods are two. The first is the Virgin Marie; whome the pretended Catholikes of this time, of a Saint make a goddesse: for they cal her the *queene of heauen, the queene of the world: our Ladie: the mother of grace and mercie.* Shee is esteemed as an vniuersall aduocate to the whole world, and there be other mediatours vnto her, as to a queene: there be eight solemne feasts for the honour and inuocation of her; besides this, there is no day passeth, in which shee is not inuocated in hymnes or in the masse. And they ascribe to hir, power to command and controll her sonne in heauen, saying, *Aske the Father: command the sonne, and command him by the authoritie of a mother*: againe, *cause him to receiue our prayers.* This is to make her, not only a goddesse, but also to place her aboue God himselfe. Here they alleadge, that these formes of speech are spoken *by a metaphore*, or by a Prosopopœia: but thus cannot be. For the ground of these speeches is properly ascribed to Marie, namely the right of a matter, and therefore also the act of commanding is without figure properly ascribed to her.

In officio B. Mariæ.

roga patrem, iube natum, iure matris impera. —— Sumat per te preces.

We take our selues beholden to Turselline the Iesuit for his fiue bookes of the *Ladie of Lauretto*, as she is called. For two things may plainely thence be gathered: The first, that shee is made a goddesse, beeing worshipped with the very same worship wherewith God himselfe is worshipped. For when men be in any danger, necessitie, or extremitie, straightwaies they offer vp their praiers to her with solemne vowes. Secondly, when in their Pilgrimages they come neere to the towne of Lauretto, and behold the place where her image is, a farre off they fall downe and worship her: and some goe bareheaded afterward in the very middest of winter, till they come to her Temple, at the dores whereof they fall downe againe and worship. Thirdly when they come before hir Image: all, yea the greatest persons in the basest manner that may be, humble themselues before her, kneeling or lying vpon the bare ground, and kneeling among the base multitude. Fourthly, shee hath a quire of boies to sing praises to her. Fifthly, shee is honoured with a double feast, one of her conception, the other of her natiuitie: one in the spring: the other in the autumne: the solempnitie of eache of them lasteth three moneths: and there resorts to her at euery feast, two hundred thousand people. Lastly, shee is worshipped with temple, altar, and offerings without measure: for none almost come to her emptie handed. The furniture pertaining to her image is of gold, siluer, pearle, pretious stones, silke: and of all things of excellencie that heart can wish.

Lib.4.14. & lib.5.c.vlt.

Lib.3.ca 3.

Lib.5.c2.

The second point is, that the thing worshipped vnder the name of the Ladie of Lauretto, is indeede neither God nor saint, but the deuill himselfe. For first her couetousnesse appeares to be vnsatiable, because shee findes no measure in taking and accepting of gifts; whereas God and his true seruants doe the contrarie. Secondly her miracles be as many as those which we reade to be done by Christ and his Apostles. And yet they indeede are such as may be done by Satanicall operation. For the deuill knowes the secrets of nature more then all men doe, and by this meanes he can doe things like miracles, which indeede are no miracles: and he is the best physition in the world, and can cure diseases, which in the iudgement of man seeme vncurable: yet cannot giue sight to them that are borne blind, nor raise the dead: and therefore among all her miracles there is no mention of such. Thirdly her apparitions and her miracles tend all to erect, stablish, and maintaine the worship of her selfe: whereas the true Saints of God seeke not to aduance their owne honour but the honour of God. Fourthly, when men make absolute formes of praier to the Virgine Marie for any temporall helpe or deliuerance, they haue neither commandement nor promise so to doe: and yet these praiers are commonly accomplished. Fiftly, our Sauior Christ, beeing king of heauen and earth, neuer medled with matters pertaining to the execution of ciuill iustice in priuate persons: but this Ladie of Lauretto sometimes breaks the halter when mē be in hanging: and when they are hanging shee preserues their liues till they be taken downe: when praiers be made for infidels shee heares them: thus was the Turkes Bassa cured of an impostume in his breast.

Exod.36.4.

Lib.2.c.23.

Reuel.9.10.

Lib.4.c.20.

Libr.4.c. 19

Lib.3.18.

The second false god is the Romane bishop, who though he be not called God commonly, yet is he made a god. For first he takes to himselfe the titles of God, and suffers himselfe to be called God in his owne law, in which the tenour of a certaine canon is to this effect: He that is god may be iudged of none. The Pope is god: for so

ſo he is called of the Emperour Conſtantine. Therefore he may be iudged of none. And it muſt be remembred, that theſe words are found, not only in the old copies of the Cannon law, but in the newe corrected edition of Gregorie the thirteenth. Againe, he ſuffers himſelfe to be called the *Doctour* and *Paſteur of the Catholike church*, and *the ſpouſe of the Church*. And he himſelfe calles the *Catholike Church his owne ſpouſe*, in expreſſe words; whereas this fauour is proper to Chriſt. And it had beene enough for him to be friend of the ſpouſe. Bernard ſaith of him, that he is by *annointment Chriſts*. Secondly the Pope chalengeth to himſelfe infinite power, according to the place in Matthew *All power is giuen to me in heauen and earth*. Thus ſaith the booke of the Pontificall Ceremonies; *This Pontificall ſword doth figure that ſupreame Pontificall power, which is giuen of Chriſt to his Vicar vpon earth the Biſhop of Rome, according to that, All power is giuen to me in heauen and earth:* and againe, *he ſhall rule from ſea to ſea, and from the flouds to the ends of the world. And this is ſignified by that velvet cap which the Popes vſe to weare on the night of the nativitie of our Lord.* And this appeares in that he vſurpes power and authoritie ouer all creatures, yea ouer kings and princes: and will be the deputie of Chriſt for the gouernment of the vniuerſall Church. Thirdly, he takes to himſelfe a ſoueraigne iudgement ouer all perſons and cauſes; ſo as if he carrie innumerable people into hell with him, no man may iudge him. Laſtly, he takes to himſelfe fulneſſe of power to diſpence with the lawes of God. In his law it is ſaid, *that men doe with ſuch reuerence reſpect the apoſtolical ſeat, that they rather deſire to knowe the auncient inſtitution of Chriſtian religion from the Popes mouth, then from holy Writ: that they inquire only what is his pleaſure, and according to it order their conuerſation.* And therefore in the councel of Trent he hath preſumed to forbid vnder pain of Anathema, more degrees of conſanguinitie then God hath forbidden. What is this elſe but to verifie the ſaying of the Apoſtle, that he exalts himſelfe aboue al that is called God, or worſhipped?

Belar. de ſummo Pont libr. 2 ca 31.

Sacrar. Ceremoniarum li. 1. Sectione 2. in ſexto de Immunit. c. Quoniam.

2. Cor. 10. 1

Ber. de Conſid. ad Eug. 3.

Lib. Cerem. Pont. lib. 1. f. 736.

In annot. ſup. diſt 40. c. Si Papa. Edit. Greg.

De iure poſſimus diſpenſare in.

2. Theſſ 2. 4.

The ſecond way whereby that which is Gods is giuen to the creatures, is when properties or proper actions of the Godhead are aſcribed to them. And thus are creatures made gods in part, & conſequently idols. Heretofore it hath bin thought a kind of Idolatrie, to appoint the conſtellations of heauen, and to make them ſignes to manifeſt ſecret trueths: becauſe that which is indeede proper to God is giuen to them. And the Church of Rome at this day affoords vs foure notable examples. Firſt of all, it makes the Saints in heauen idols. For it teacheth men to kneele downe to them and to make praier to them, beeing abſent from vs, as farre as heauen is from earth. And by praying to them, men doe acknowledge, that they haue power to heare and helpe in all places, and at all times, and that they know the ſecret minds and hearts of men. Now to heare and to diſcerne the very heart, is a propertie of the Godhead, as Salomon ſaith, *Heare thou in heauen in thy dwelling place——: for thou onely knoweſt the hearts of all the children of men.* And Paule takes it for a granted truth, that there is one onely that ſearcheth the hearts, and knowes the meaning of the ſpirit, and that no man knowes what is within a man, but the ſpirit or conſcience of a mã. Anſwer is made, that God heares and knowes the hearts of men, of himſelfe, and by his owne nature, and that the Saints doe it not of themſelues, but by communication or religion. I anſwer againe, that God doeth ſometime reueale to his ſeruants ſome particular and ſecret ſayings and doings of men, as he did to Elias and Peter, we denie not: but that God ſhould reueale all the thoughts and deſires of all that pray in all times, and all places, and that the Saints by reuelation ſhould know thus much, this wee denie. For this is to communicate the glorie of God to the creature, and conſequently to make the creature God: though not by nature, yet by cummunication. Such were the Gods of the Gentiles for the moſt part, for they were men indeede, and were made Gods by *a* participation, and no otherwiſe.

2. King. 8. 39.

Rom. 8. 27

2. Cor. 2. 11

2. King. 5. 26. & 4 27.

Actes 5.

a κατὰμετοχὴν. Athanaſ contra Arianos. diſp. 1.

Secondly the Church of Rome tranſformeth the Sacraments to Idols, by teaching that they conferre grace *ex opere operato*, by the very worke done: that is, that the outward elements or wordes duly ſpoken, or both, in the adminiſtration of the ſacraments, doe as phyſicall cauſes *effectiuely, actiuely*, and *immediatly* worke & produce in the heart, the grace of regeneration & iuſtification. To this effect the prieſt is appointed to pray, *that the nature of waters might* cõceiue the vertue of ſanctificatiõ: *that God would make the water fruitfull*

Bellar. de Sacr. lib. 2. ca. 1

Miſſale reformatum de benedict. fontis.

full by the ſecret admixtion *of his godhead, that hauing conceiued ſanctification, a new creature may ſpring out of the immaculate wombe of the diuine fountaine, that it may be liuing water, that it may be effectuall to purifie our minde; that the holy Ghoſt would deſcend into the fulneſſe of the fountaine; that hee would make the* whole ſubſtance *of the water, fruitfull in effecting of regeneration.* Now the worke of regeneration in man, is a propper and immediate worke of the Godhead, and I proue it thus. To create, is a proper and immediate worke of the Godhead: To regenerate, is to create, and man in that he is regenerated, is created againe. To regenerate therefore, is the proper and immediate worke of God. Nothing therefore can actiuely regenerate but God. Sacraments are ſaid to regenerate as moral inſtruments, becauſe when they are rightly vſed, God himſelfe conferres grace: yet if they doe, and can *effectiuely* and *actiuely* regenerate and iuſtifie, they are not onely morall, but they are more then phyſicall inſtruments; nay they are as God himſelfe in this regard. Paul ſaith; That in planting and watering, he is not any thing. We receiue not new and ſpirituall life from the Sonne, but by the meanes of his fleſh, apprehended by our faith: yet the power and efficacy of quickning or reuiuing, is not in the fleſh, as in a proper ſubiect, but in the Godhead. God will not giue this glory to men or angells, nor to the fleſh and manhood of the Son of God, much leſſe to creatures without life or ſenſe: and therefore not to Sacraments.

Thirdly, the Romane Church makes very idols of works, by aſcribing the merit of iuſtification and ſaluation to them. For none can merit of God, but he that is God. The creature can doe nothing to benefite God; and therefore, God is not bound by the bond of mans deſert to reward man, for any thing hee doth. If he be bound, it is becauſe hee bindes himſelfe by his owne promiſe: and hee is mooued to make his promiſe, not for the goodneſſe of any worke to be done by man, but meerely vpon his owne goodneſſe. If it be ſaid; that Chriſt meriteth, and yet hee himſelfe can doe nothing to benefit God. I anſwer, that Chriſt meriteth properly, vpon the dignity of his perſon: for in that God incarnate, or God-man ſuffered and fulfilled the law for vs; diuine iuſtice dooth require that ſhould be giuen him, which by ſuffering and obeying, he hath deſerued. This cauſe is found in no man or Angell. For God, as being the cheefe good, is to magnifie himſelfe, and to maintaine his own honor, and that by the order of diuine iuſtice: and he is not ſo bound to his creatures, but of his free and meere good will, he giues the bleſsings which he giues.

Fourthly, they of the Romane Church, make the bread in the Euchariſt to be that which it is not, and conſequently an idoll. For the cheefe of them ſay; that the bread after conſecration, without annihilation, is made by conuerſion, the very bodie of Chriſt; and by this meanes, bread is exalted aboue men and Angells, and is receiued into the vnity of the ſecond perſon. If it be ſaid; that in their opinion the bread is no idoll, becauſe they beleeue this conuerſion. I anſwer, that Sacraments out of their vſe, the adminiſtration being ended, ceaſe to be Sacraments, and bread ceaſeth to be the body of Chriſt. Therefore, the Hoſt, (as it is called) or the bread in the box, carried in proceſſion, and worſhipped, is nothing elſe but a wheaten or breaden god, and an idoll, not inferiour to Aarons calfe, or Ieroboams calues, or the Nehuſtan that Ezechias brake in peeces; nay, as vile and deteſtable, as any idoll among the heathen.

The third way, whereby that which is Gods is giuen to creatures, is, when his worſhippe is giuen to them. And thus are they transformed into idolls. For Gods worſhippe is proper vnto him, as Chriſt our Sauiour ſaieth; *Him onely ſhalt thou ſerue.* Mat. 4. 10. And when diuine worſhippe is directed or giuen to any creature, that creature is made a God, or equall to God: and therefore an idoll. Now images made by the miſ-applying of Gods worſhip, are of three ſorts. Firſt of all, creatures are made idolls, when men giue their hearts vnto them, and fixe their principall affections on them. The Scripture bindes vs ſtreightly to giue our harts, & the affections thereof, to God, and the obedience of the inward and outward man, Acts 5. 29. *We muſt rather obey God than men,* Math. 10. 28. *Feare not them that kill the body,* 1. Pet. 3. 14. *Feare not their feare, but ſanctifie the Lord in your hearts,* Pſal: 118. 8. *It is better to truſt in the Lord, than to put any confidence in man,* Ier. 17. 1. *Curſed is he that truſteth in man,* Math. 10. 37. *He that loueth father or mother more than mee, is not worthy of mee,* Ier. 10. 5. *Feare not idolls, they can neyther doe good nor euill. There is none like to thee, O King.* And the

Scripture requires theſe thinges at our hands, becauſe by them we acknowledge God to be our God. Wherefore on the contrary, when any creature is placed aboue God, or matched with him, in regard of obedience, feare, loue, confidence &c. it is made another god to vs. For then the firſt Commandement is broken, and there is no poſsible ſeruing of two Maiſters, Math.6.24. Sathan is called the *god of this world*, 2. Cor. 4.4. becauſe men rather obey his ſuggeſtions, than God. In this reſpect alſo *Antichriſt is called god*: becauſe hee more ſtraightly inioynes men to obey his owne traditions, then hee doth the very word of God. Saint Paul ſaieth; couetouſneſſe is the *worſhipping of idolls*: becauſe the couetous man puts his confidence in his riches, for the preſeruation of his life. Againe, hee ſaieth; that ſome make *their belly their gods*: becauſe they minde nothing but earthly things, and loue their pleaſures more than God. [a] A learned man calls this, *Idolatry in maners*. His words are theſe: *An idolater is hee that giueth to the creature, the worſhip that is due to the Creator. And there be two kindes of idolaters; for ſome are idolaters in opinion, as they which in opinion doe aſcribe to the Sunne, or Moone, or any other creature, a certaine diuinity. Others be idolaters in manners, as they which preferre the creature before the Creator. For that which a man loues more [than God] he makes his god. And therefore, hee that preferres the pampering of his belly before God, makes it his God. Hee that preferres wine before God, makes Bacchus his god. Hee that preferres luſt before God, makes luſt his god. Of which ſort, (I cannot ſpeake it without greefe) are many at this day, rather ſeruing their vices and ſinnes, than God, which though they ſay with their mouthes, that they beleeue in God, yet in their deedes and maners they denie him.* And thus dooth the Church of Rome make idolls of works, becauſe it teacheth, that men may put their confidence in them, touching their ſaluation; [b] ſo they do it in ſobriety: this is indeed to deifie them, and to put them in the room of God. Hierome [c] ſaith well; *If we muſt put our confidence in any, let vs haue our affiance in God alone.* [d] Baſil, *As it is meete to worſhip nothing beſide God, ſo we muſt fixe our hope in one God.*

Coloſſ.3 5. Eph.5.5.

Phil.3.19. with 2. Tim.3.

a Radulph. Ardens hom. in Dominica 9 poſt. Trinitatem. Anno. 1050. Chryſoſt. in Rom. hom. 6.

b Bellar. de iuſtificat. l 5. c.7

c Hier. Ezec. l. 4. c. 14. in ſolo Deo confidamus.

d In Pſalm. 7.

Againe, Angells and Saints departed, are made idolls, and that by the Church of Rome, foure waies. Firſt, in that it giues vnto them, religious worſhip or adoration; that is, the bending of the knee, or the proſtrating of the body. The diuell deſired no more of Chriſt, but the bowing of the knee, in token and ſignification, that by Gods permiſsion, hee was the diſpoſer of the Kingdomes of the world: But anſwer was made, that hee might not; becauſe it was written: *Thou ſhalt worſhippe the Lord thy GOD, and him onely ſhalt thou ſerue.* When Iohn the Apoſtle fell downe to worſhip the Angell, he meant not to worſhip him as God, for he had well learned to diſtinguiſh betweene the creature and the Creator; onely hee meant to worſhip him as a wonderfull and diuine creature; and therefore to adore him with ſome portion of diuine honour. But he is forbidden by the Angell: *See thou doe it not, for I am thy fellow ſeruant: worſhip God.* Hence I reaſon thus: They which be our fellow ſeruants, are not to be worſhipped with diuine honour: Angells and Saints are our fellow ſeruants: therefore they are not to be worſhipped with diuine worſhippe. It may be alleadged, that wee adore Kings and Princes, yea inferior perſons. I aunſwer: Adoration or worſhip, is either diuine or ciuill. The bowing of the knee, or the proſtrating of the body, is one and the ſame in both, and the cauſe of bowing makes the difference. Wherefore it is diuine adoration, when wee bow the body vpon ſome diuine cauſe, properly concerning God: as when we kneele downe vnto him, in token of ſubiection; becauſe hee is Lord of all things, yea of our bodies and conſciences: becauſe he knowes all things, and knowes the heart; becauſe he is euery where preſent, and can doe what he will; becauſe hee is the author and giuer of all good things; becauſe hee is able to heare, and helpe all that call vpon him through the whole world at all times. And thus God alone is to be adored. Ciuill adoration, is vpon ciuill cauſe; as when wee bow to men, either becauſe they are in gouernment, or becauſe they are indued with excellent gifts and graces of God. And this ciuill adorarion hath his degrees, as the authority and gifts of men are more or leſſe. Vppon this ground I anſwer; that Kings and Princes, are worſhipped onely with ciuill, not with diuine adoration; whereas Angels & Saints, are worſhipped in the Roman Church, with diuine adoration. For we haue no outward ſociety with them: and therfore if any worſhip be done to them, it is not for politicke conſiderations, but for ſome higher reſpect. Yea the

Reuel. 19. 10.

cauſe,

cauſe for which they are worſhipped, is properly diuine: for there is giuen to them, the faculty of hearing and helping all ſuch as pray vnto them, in what place, and at what time ſoeuer; yea, though they be abſent from the place, in which they are adored. And this kind of adoration giues vnto them, knowing and ſeeing of our hearts, preſence in all places, and an infinit power to helpe all that call vpon them. And they that worſhip Saints and Angells, doe ſuppoſe with themſelues, that they being in heauen, can heare and helpe them at all times, and in all places, if they pray vnto them. Therefore it is nothing but a vaine ſhift, when the Papiſts ſay; they giue *worſhippe* to God, and no more but a certaine kinde of ſeruice to the Saints: when they giue that which is Gods to the Saintes. When certaine ſeely women vpon fooliſh deuotion, did not ſo much as offer candles or prayers to the Virgine Mary, nor ſo much as call her the Queene of heauen, the aduocate of ſinners, our hope, the gate of heauen, our mediatreſſe, &c. but only offered *a* a cake in honour of her: Epiphanius Biſhoppe of Cyprus condemns their fact, and ſaieth; It is honour aboue meaſure: namely, adoration, which is honour due to God alone, and not to Angells: much leſſe to the Virgin Mary. Againe, Angells and Saints are made idolls, in that prayer or inuocation is directed to them: for prayer is a proper part of Gods worſhip. The commandement of God is this; *Call vpon me in the day of trouble.* Heere the word [*alone*] muſt be vnderſtoode. And that I gather by proportion. Moſes ſaieth: *Thou ſhalt worſhip the Lord thy God, and him ſhalt thou ſerue.* Now Chriſt alleadging, and withall expounding this teſtimony, ſaieth thus: *Him ONELY ſhalt thou ſerue.* By this it appeares, that all commandements inioyning the worſhip of God, include the force of this word [*alone*] though it be not expreſſed. Moreouer, the reaſon of this commandement, *I will deliuer thee:* prooues as much; and it may be diſpoſed thus. To him that can deliuer thee, muſt thou pray: I alone deliuer thee; therefore call vpon me alone. Secondly, hee to whom we muſt pray, muſt be of that nature and condition, that wee may beleeue in him: as Paul ſaieth: *How ſhall they call vpon him, in whom they haue not beleeued?* We muſt not beleeue in Angells or Saints, but only in God. For the auncient and Apoſtolike faith is, *to beleeue in God*, and *to beleeue the Church.* Auguſtine ſaieth well; wee beleeue the Apoſtle, we doe not beleeue in the Apoſtle. Againe, it muſt be knowne, that wee muſt beleeue the Church, and not in the Church. Thirdly, ſacrifice is proper to God. Prayer in the new Teſtament, comes in the roome of ſacrifice: for whereas Malachi had ſaide; *That incenſe and a cleane offering ſhould be offered to God in euery place*; Paul ſhewes what is meant heereby, when hee ſaith; *Lift vp pure hands vnto God in euery place.* And praier is ſpirituall ſacrifice, and therefore is called the *calues of our lips.* The opinion of the auntient Church hath beene, that the holy Ghoſt was God: becauſe he was inuocated. For the heretikes obiection was this: God is to be inuocated; the holy Ghoſt is not inuocated: therefore the holy Ghoſt is not God. Anſwer was onely made to the Minor, and declaration made, that the holy Ghoſt was inuocated. Origen ſaieth; *That all vowes, all interpellations, deprecations, and thankſgiuing, are to be addreſſed vnto God, the Lord of all things; and that it is not conuenient to inuocate Angells, vnleſſe wee could know them.* Athanaſius ſaieth; *a The Saints*, that is, *beleeuers, pray not for aide to any thing that is created:* and therefore, that Ieſus Chriſt to whom men pray for aide, is God. Patrons of inuocation of Saints alleadge, that they pray not to them as to God: becauſe they make them not (as they ſay) to be authours and giuers of the good things which they aske, but onely helpers by prayer. I anſwere, it is falſe. For they make them not onely helpers by their prayers, but alſo by their *b* merites: and this is to make them Redeemers. And the forme of their prayers in their Breuiaries and Maſſe bookes, is this: *Haue mercy on vs: giue vs this or that: deliuer vs from this or that euill.* I anſwer againe; ths ſpeech of theirs, is as if the adultreſſe ſhould ſay: I company with this man, as with my louer and friend. I know hee is not my husband, neither doe I conuerſe with him, as with my husband. Againe, they alleadge, that if the liuing may requeſt the liuing to pray for them, then may the liuing alſo requeſt the helpe of the dead. I anſwer, the reaſon is not like; becauſe it admits foure maine differences. The firſt, we haue a commandement to requeſt the prayers one of another, and there be examples thereof in the word: wee haue no commandement at all to pray to the dead. Secondly, we are preſent with them, whom wee requeſt to pray for vs; wee are not

a Collyrida. Hæreſ. 79.

Pſal. 50. 15.

Deut. 6. 13. & 10. 20.

Mat. 4. 10.

Rom. 10. 14.

Tract. 54. in Ioh. Serm. de temp. 131. ſub eius nomine.

Exod. 22. 20.

Mal. 1. 11.

1. Tim. 2. 8.

Hebr. 13. 15.

Naz. orat. 5. de Theologia

Contra Celſum, l. 5. in initio.

a Athanaſ. orat. 2. contra Arianos in fine.

b Lumb. l. 4. diſt. 45. d. 10. merito nos iuuant & ſuffragantur non affectu tantùm vt viui. And Catec. Rom. on the 1. Com.

not present with Saints, who are in heauen. Nay, if a man heere among vs, should kneele downe to a man in London, Rome, or Hierusalem, and request his prayer, hee should commit idolatry: Why not then much more, when men on earth kneele downe and pray to Saints in heauen? It is alleadged, that they are present, in respect of hearing of our prayers; because they are present with God, and see him who sees all things; and therefore in him they see all things. I answer, it is false. The Angells of God, see the wisedome of God, & the whole mystery of our redemption, not in God, with whom they are present, but *in the Church*, after it was gathered by the apostolical ministry. The Saints vnder the Altar, cry; *How long Lord, holy and true:* as not knowing the time of their deliuerance. Christ saieth; that *the Father hath kept the times and seasons in his own power.* And that the very Angells know not the time of his comming. The Prophet Esay saieth; *Abraham is ignorant of vs, and Israel knowes vs not.* And to this purpose dooth Augustine alleadge this text. The third difference: One liuing man may seeke the helpe of another, either by word of mouth, or by letter: and thus fully open his minde, and shew his wants. In prayer we reueale our wants, not by voice or writing, but by secret groans and desires of our hearts, and wee lift our soules to him, to whom we pray, and by our faith wee make him our refuge. For prayer is not in speech, but in the desires & the faith of our hearts. Lastly, when a man requests the prayer of his friend, they both stand as fellow members, and direct one prayer to one God, in the name of one Mediatour Christ: but when wee pray to the dead, the case is otherwise. For then they stand not as fellow members with vs, but are lifted vp aboue vs, in degree: in that they are made Mediatours of intercession betweene vs and God.

Eph.3.10.

Apoc.6.9.

Acts 1.7. Math.24.16.

Esa.63.16.

Aug.li.de cura pro mortuis.c.13.

Thirdly, Saints and Angells, are made idolls, in that Temples, Altars, holidaies, are consecrated to their honour and worship. For all these properly appertaine to the worshippe of God. Temples: because none can binde his presence, operation, and his hearing of vs, to this or that place, but God. Altars: because they are for sacrifices and oblations which are proper to God. Festiuall daies: because God is the onely Lord of daies and times, and therefore they are onely to be dedicated to his honour. And though we retaine the names of Saints daies in the Church of England, yet are we altogether free from this idolatry; because wee dedicate the daies themselues to the honour of God.

Exod.22.20. Aug. de vera relig. c.55. de ciuit.Dei.l.22 c.10. Epist.ad Deogratias. resp. ad quæst.3.

Lastly, they are made idolls when men sweare by them, and make vowes vnto them. Ier.5.7. *Your children haue forsaken me, because they sweare by them that are no gods.* And God threatens to destroy them that sweare by God and Melcom; that is, Moloch their King. The like iudgement is to be giuen of them that sweare by God, and by Mary, by the Masse, and such like. One saith; *that he which sweares by any thing beside God, defiles that thing, and thereby makes himselfe an idolater.* Touching vowes, Isai saieth; *In that day men shall vow vowes vnto the Lord, and performe them*: where hee makes vowes a proper part of the worship of God, and by it, signifies the rest. And *Origen* auoucheth, that all our vowes are to be made and addressed to God.

Tzephan.1.5.

Opus imperfect.in Math. hom.32. Esa.19.21.

Contra Celsum.l.5.initio.

To come to the last kinde of idolls: images themselues, reliques of Christ, and Saints; Holy things, as Temples, Altars, and such like, are made idolls two waies. The first is, when they are adored and worshipped with religious worshippe: or, when the liuing image of God, namely, man, falls downe before a dead image: for then indeede they are made false gods. In the second Commandement the Lord saieth; *Thou shalt not bow downe to them and worship them*: that is, (as I haue proued before) to the images either of the true God, or of any thing else. And hee giues this reason: *I the Lord thy God am a iealous God.* Hence it followes, that images when they are worshipped, are turned into false gods, and consequently to idolls. For God would not be iealous, vnlesse it were because we, who haue espoused our selues vnto him, set vp another god, to be as it were an husband vnto vs in his roome, or with him. For when we bow to them, it is more then ciuill worship: and therefore the honour of God is giuen to them; whereas he admits no partner or fellow in the least part of his honour. Againe, man is a liuing image of God, made by the very hand of God: and in this respect, a thousand folde more excellent than all images, made by the hand of man. Now if any meere man shall be worshipped with any worshippe that is more than politike or ciuill, hee is made more than a man, and by this meanes, he is trãsformed into an idoll. And if no more be

Exod.20.4.

due

due to man, but ciuill honour, though hee be considered as the image of God: then may not religious honour be giuen to any image, made by the hand of man. When Cornelius fell downe and worshipped Peter, hee meant not to honour him as God, but to doe ciuill worship vnto him: yet because this worship was excessiue and mingled with some portion of diuine honour, Cornelius is reproued for it. What reproofe then is due to them, that in religious manner bowe downe to images? Such as worshipped the Sunne, Moone, and starres, are condemned for idolatours: much more then are they to be condemned for idolatry, that worship images and reliques. For the Sun, Moone, and starres, are the workmanship of God; whereas images are but the workmanship of man. It was idolatry to kisse the golden calues of Ieroboam. Augustine saieth, that they which *are worshippers of pictures, want the power of Christianity.* Againe, he numbers the worship of images among heresies: *Of the sect of Carpocrates* (saith hee) *Marcellina his companion was thought to be, who worshipped the images of Iesus, and Paul, and Homer, and Pythagoras, with adoration and the offering of incense.* Againe he saith, that in the second Commandement, we are forbidden to worshippe *any likenesse of God*, made by mans inuention: because no image of God may be worshipped, but that which is the same with himselfe. Ambrose saith, it is an *heathenish errour* to worship the Crosse, on which Christ died. And Holcot vpon the booke of Wisedome, saieth; *That the spirit of God there condemns idolaters, that honour and serue images and artificiall figures.* Catharin, a great man in the Counsell of Trent, saieth thus: *There is some question among the Catholikes, whether images may be carued and painted for this ende; that they may be adored, and worshippe may be giuen them. And there be, that vtterly denie it, and cry out against it, as against idolatry. And they seeme not to be mooued with slight reasons, nor without the authority of Fathers, and Scriptures. For without doubt, the Scripture condemns the idolls and images of the Pagans, not onely because they represent false gods, but also because the idolls themselues, are the workes of mens hands, and also without all sense: so as euen in this regard, they could not deserue worship of themselues. And this opinion some of the auncient Doctours seeme to approoue, if wee shall at any time consider that which they haue written.* Durand saieth; *We doe not adore images, nor call them gods, nor put our hope in them: because this were to commit idolatry.* In the same place he makes a double vse of images. One moderate, when they are vsed for memory and representation. The other *b* excessiue, and that is, when they are worshipped. And by this he saith, that simple and weake ones are easily drawne to idolatry.

Acts 10.25.

Deut 4.19. 2.Reg.23.

Ost 13.2.

De morib. eccles. c.34.

De hæres. c.7.

Aug. epist. 119 ca.11.

De obitu Theodosij.

Lectio 157.

Libro de cultu imaginum.

Rationalis li. 1.ca 3.

b nimius vsus imaginum.

It is obiected, that men may bow to the chaire of estate, or to the letter of a Prince, without idolatrie: and therefore much more to the images of God, Christ, and Saints. I *answer*, the reason followes not. For when wee bow to the chaire of estate, or to the Seale of a Prince, it is but meete ciuill worship, for a politicke end, that we may doe homage and signifie our loyalty and subiection to our lawfull Prince: whereas bowing to images, is done in religious regard. Secondly, the chair of estate, is a signe of the Princes presence, and his, or her letters, are signes of their pleasures, and that by Princes will: and so are not images, signes and monuments, eyther of Gods presence, or pleasure: because God will not be worshipped in them, by them, or at them; neither doth hee binde his presence, or his hearing of vs to them. Thirdly, men vse not to bow to the chaire of estate, when the Prince is present: yet men that worship images, vse to bow to them, though God be present neuer so: as he is alwaies present. And I returne the argument on their owne heads, on this manner. He that sets vp a chaire of estate, and saith, it is the Presence; hee that sends a letter in the princes name, and puts to a counterfeit seale, is guilty of treason: euen so, they which set vp on their owne heads, images, as signes and monuments of the presence of God, and of Christ, what doe they else, but commit treason against God himselfe? When Nadab and Abihu offered sacrifices, that God had appointed with fire of their own appointment, it was present death vnto them. When the Iewes worshipped the true God with his owne worshippe, in places of their owne choise and appointment, the holy Ghost saieth; *They corrupted themselues, and did not prepare their hearts to the Lord.* What wickednesse then doe they that worship God in images, without commaundement vpon their owne heads? When the Iewes set their thresholds by Gods thresholds, and their posts by Gods posts, that is, ioyned their traditions to Gods commandements,

Leuit. 10.1.

2.Chro. 27.2. with 2.Kin 15 34.35.2. Chr. 20.33.

they ſet a wall betweene them and God, and defiled his holy name with their abominations. An oath may not be made by the creatures, though they be conſidered as ſignes and pledges of the preſence & power of God: and though when they be named, all the worſhip in the oath be directed vnto God. For the right manner of ſwearing, which the Scripture allowes, is, that our oathes be ſimple, without fraud, direct, and not oblique oathes; leſt the authority of God be diminiſhed, or our neighbour deceiued, (which is againſt the order of humane ſociety) or the religion of an oath, grow into contempt, as commonly it comes to paſſe, when it is made by the creatures. And therefore Chriſt ſaide; *Yee ſhall not ſweare at all, neither by heauen, &c.* Now as one part of Gods worſhip is, ſo are all the reſt, direct, and not oblique. And therefore we may not worſhip God, in, at, & before images, though they be conſidered of vs as ſignes and pledges of the preſence of God, and we only intend to worſhip God in them.

Ezech. 43. 8.

Againe they alleadge: The woodden Croſſe of Chriſt, was an inſtrument of our redemption; and therefore it is to be worſhipped. I anſwer. Firſt of all, it was an inſtrument of Chriſts death, but it was no cauſe nor inſtrument of mans redemption, which came by his death. Secondly, by the ſame proportion of reaſon, Iudas, and the Iewes, ſpeares, and thornes, are to be worſhipped; becauſe they were inſtruments of the death of Chriſt; yea, ſpittle and clay is to bee worſhipped, becauſe Chriſt vſed them ſometime in working of miracles.

Iohn 8. 9.

Thirdly, the words vſed to Moſes and Ioſua, are vrged. *Put off thy ſhooes, for the place where thou ſtandeſt is holy. Anſ.* Moſes and Ioſua put off their ſhooes, not to the place where they ſtood, but to God, whoſe preſence made the place holy. Secondly, the place was not holy alwaies, but onely for the time, in which God manifeſted his preſence. Now images and reliques, are ſaid to be holy at all times, and in all places.

Ioſua 5. 15. Exod. 3. 5.

Againe, images and reliques, are made idolls, when incenſe is offered to them, when tapers are lighted before them, when altars are erected, and gifts offred to them, when men goe on pilgrimage to them. For all theſe are parts of religious worſhip: and when they are performed to images and reliques, it is becauſe there is a ſecret perſwaſion in mens mindes, that there is ſome diuine power and preſence, and operation in them, or at leaſt about them. The brazen Serpent was an ordinance of God, a *a* figure of Chriſt, and a monument of deliuerance, from fiery Serpents in the wilderneſſe: yet when the Iſraelites offered incenſe to it, (*b* incenſe being a part of Gods worſhip) it was turned into an *c* idoll: and for this cauſe was it deſtroyed by Ezechias, whoſe fact is commended in Scripture.

a Ioha. 3. 14.

b Exod. 30. 8. Leuit. 2. 1.

c Au. de ciuit. Dei l. 10. c. 2. 2. Reg. 18. 4.

Vpon this which hath beene ſaid, wee are to take notice of the profeſſed idolatry of the Church of Rome, whereof the principall ring-leaders teach and defend, that Roodes or Crucifixes, and other images of God, are to be worſhipped with the very ſame worſhip, wherewith Chriſt himſelfe is worſhipped. And as one ſaith, with the *d* *ſame kinde of worſhippe*, with *the ſame affection*, and the ſame deuotion. What is this elſe, but to make gods of crucifixes? And the excuſe, that crucifixes are worſhipped with reſpect to Chriſt, and that the worſhip paſſeth by the image to him, will not ſerue the turne: becauſe ſtill the image is honoured with religious honour, which may not be. Neſtorius conceiued the manhood of Chriſt, to be a diſtinct perſon from the word or Sonne of God: and withall, hee fained a co-adoration, whereby this manhoode was to be adored with the word. Now the *e* Counſell of Epheſus condemnes this co-adoration: much more then would it haue condemned a co-adoration of the crucifixe with Chriſt. It will heere be ſaid, that adoration is giuen to God properly and directly, and not to the image in the ſame manner, but improperly, and indirectly. I anſwer againe, there is more giuen to the image of God and Chriſt, than ſhould be, if any adoration be giuen: and there is more giuen by farre than co-adoration. For they aſcribe fiue things to images. The firſt is, *an Vnion* with God, whereby, when wee ſee the image, the thing ſignified comes to the minde. Vpon this vnion, ſtanding in relation, followes a *relatiue Preſence*, whereby God and Chriſt, are in their images, and their images with them, as one and the ſame obiect. The third is, the *property of Signification*, whereby the image, as an image ſignifies God and Chriſt. The fourth is the *propertie of Repreſentation*, whereby the image ſtands in the ſtead, place, & roome of God; not only as an ambaſſador,

Thom. 3 part. q. 25. art. 3. Greg. de Val. tom. 3. de idolatria punct. 6.

d Eodem obſequij & honoris genere. Eodem animi motu. Bell de imag. l. 2. c. 23. Imago adoranda adoratione exemplaris non propria ſed per accidens.

e Cyril. in thematiſmo.

Bell. de Imag. l. 2. c. 21, 22. & Val. tom. 3. de Idola. punct. 3

baſſadour, but as a viceroy or deputie is in the roome of the Prince. And by this meanes all things muſt be done about the image which ſhould be done about God, or Chriſt, if he ſhould manifeſt his owne preſence. And this is verily a portion of diuine honour. For the image is in the roome of God to receiue honour for god, and God by it. The fift is *the communication of religious worſhip* to God and the Image. And that is two-fold, one when the worſhip paſſeth by the image to God directly, and returnes to the image by *o* conſequent indirectly: as when a man kneeles downe before an image, and prayes, the worſhip is Gods properly, and pertaines to the image only by conſequent. The ſecond is, when worſhippe is directed to the image, and comes to God by conſequent, as when a man paſsing by, ſalutes the image, or puts garments & iewels vpon it. Vpon this communication of worſhip followes a *communion of worſhip*, whereby God partakes in the worſhip of the image, and the image again partakes in the worſhip of God. Now this communion in religious worſhip, abaſeth the honour of God, and exalts the image into a diuine eſtate aboue the condition of men and angels. If a king ſhal make one of his ſubiects to be his image, & to be his Deputie, for worſhip, ſo as ordinarily the worſhip of the king ſhal be done before the deputie, though there be neuer ſo many intentions in the mindes of the ſubiects to worſhip the king, and not the deputie; yet indeed the deputie is king, & the other only beares the name. And ſo images being not onely images of God, but alſo his deputies, haue indeede the honour of God giuen vnto them. Againe, when *Latria*, diuine honour is giuen to God in his image, it hath his termination in the image: for this worſhip is firſt directed to God, and ſecondarily by conſequent in one and the ſame motion, it is extended to the image. Nowe that religious worſhip, whoſe termination is in the creature, is by common conſent, Idolatrie.

o Vno & eodem motu.

Hitherto haue I ſhewed what an Idol is, and the kinds thereof, and the wayes of erecting them: now I wil proceede to a ſecond point; and that is to ſhewe how we ſhould keepe our ſelues from Idols. And that we may throghly preſerue our ſelues from the contagion of them, foure things muſt be done. We muſt auoid the making of them, the hauing of them, the vſing of them, the vſers of them.

The making of them muſt be auoided by the expreſſe commandement of God. *Thou ſhalt not make to thy ſelfe any grauen Image, or the likeneſſe of any thing.* In theſe wordes are forbidden Images of all kinds, grauen or painted: and images of al things in heauen, earth, vnderneath the earth: & therfore of God, whoſe dwelling is in heauen. Tertullian ſaith thus: *Little children (ſayth Iohn) keepe your ſelues from Idols, not now from Idolatrie, that is, as it were from the ſeruice, but from the Idols, that is, from the image of them.* Yet is not the making of images here forbidden ſimplie. For there is a two-fold lawful vſe of images: one holy, the other common. The holy vſe is, whē they ſerue to ſignifie the holy things of God. Such images are properly ſignes and types, & are only at the appointment of God. Thus the Cherubims vpon the mercie ſeate, were figures of the preſence of God. The braſen ſerpent a figure of Chriſt crucified: the outward elements in both the Sacraments of the newe teſtament, ſignes and ſeales of the bodie and blood of Chriſt, with the benefites therof. The common vſe of images is three-fold. One is Symbolicall, or politicall, as when they ſerue for the diſtinction of coynes. Thus the Iewes, who might not on their owne heades erect images in the Temple or Synagogues, had libertie to make and vſe images in their coynes. Chriſt hauing ſeene and acknowledged the Image and ſuperſcription of Cæſar in the coin, ſaid; Giue vnto Cæſar that which is Cæſars. The ſecond vſe is Hiſtoricall, when Images ſerue to repreſent humane or diuine hiſtorie. And here it muſt be remembred, that the painting of the hiſtorie of the bible, though otherwiſe lawful in it ſelfe, is not expedient in churches: becauſe danger of idolatrie may riſe thence. And therefore commendable is the practiſe of the Church of England, that ſuffers not in places, that ſerue for vſe of religiō, images either painted or carued, no not in the hiſtorie of the bible painted. And the caſe is otherwiſe with ſuch repreſentations of the hiſtorie as are found in ſundrie Bibles, becauſe there is not the like occaſion of idolatrie. The third vſe is, when Images are made for the beautifying of houſes, either publike, or priuate, that ſerue onely for ciuill meetings. Wherefore it is the ſcope and intent of the commaundement of God, onely to forbid

De corona militis. c. 10.

o Abipſa effigie eorum.

bid the making of images, in reſpect they are to be applied to Diuine or religious vſe, that is, to repreſent God in his nature, or properties, or preſence. Some man may thus obiect: when we thinke on God, we conceiue an internall image or forme of him in our minds, and that which we conceiue, we may proportionally ſet downe by painting or caruing. Againe, if the internall forme of God be lawfully conceiued, why may not the externall be made? I anſwer, the right way to conceiue God, is not to conceiue any forme: but to conceiue in minde his properties and proper effects. So ſoone as the minde frames vnto it ſelfe any forme of God (as when he is popiſhly conceiued to be like an old man, ſitting in heauen in a throne with a ſcepter in his hand) an idoll is ſet vp in the minde. And the formes of things internally conceiued in minde, are neuer worſhipped of vs, as painted and carued images be. Laſtly, God who allowes internall images rightly conceiued, forbids the externall in vſe of religion.

The ſecond thing to be auoided, is the keeping and hauing of idols, that is, images that haue beene abuſed to idolatrie, and are in likelihoode ſtill to be abuſed, ſpecially if they ſtand in publike places.

Exod.34.13.a The commandement of god is to deſtroy the idols of the heathen, their altars, and their high places. According to this commandement Moſes deſtroyed the golden

Deut.7.25. calfe. Ezechias the braſen Serpent. And

Exod.32.20. there be ſundrie weightie reaſons of this commandement of God. Firſt, Idols preſerued are ſignes and monuments preſerued of the worſhip of diuels, and of the contempt of the true God: and therefore this preſeruation tendes but to continue a memorie of the diſhonour of God, and of things that are an abhomination to him, deu.7.25. A good ſubiect wil not preſerue and keepe in ſtore the ſignes of conqueſt made by the enemie: for thus he declares that he carries no loyall mind to his owne prince. Secondly, our dutie is to make confeſsion, not onely in word, but alſo in deede, that we are the people of God, and worſhippe no idols. And this confeſsion is not made, if we keepe them in ſtore and lay them vp. This reaſon the

Deut.7.5.6. Lord himſelfe vſeth. Ye ſhall deſtroy them, *becauſe ye are an holy people to the Lord.* Thirdly, the keeping of them is a ſcandall to them that carrie Idolatrous mindes: for hereby they conceiue an opinion, that there is ſome reuerend regard had of them. Fourthly, our dutie is to cut off all occaſions of idolatrie. This is not done when idols are preſerued: for hence they haue often opportunitie and occaſion to worſhip them, that are ſuperſtitiouſly minded. Fiftly, occaſion is giuen to the ſimpler ſort to abuſe them. When the idols of the nations remained in the ſight of the Iſraelites, they were a *ſnare vnto them.* Laſtly, Idols are called by the holy Ghoſt, Iud.2.3. vanities, not as other things which ſerue for good vſe, but they are ſimplie vanities, becauſe they are altogither vnprofitable: and therefore the keeping of them is to no good ende: whereas among the Iſai 44.10. people of God all things muſt in their kinde tend to the glorie of God, either more or leſſe. If it be ſaid, they are Laymens bookes, and that in this regard they may be kept: I anſwere, they are no bookes of Lay-men: for the Lord hath giuen the ſentence, that they are meere vanities. Auguſt. ſaith, they are worthy to be De conſenſu Euan.l.1.c.10 deceiued that ſeeke Chriſt & his apoſtles, not in Scriptures, but in painted walles.

The third thing to be auoided, is the vſe of Idols in religious manner, which vſe ſtandes in the worſhippe thereof, vtterly condemned in the ſecond part of the ſecond commandement: *Thou ſhalt not bowe downe to them and worſhip them.* In which wordes the Lord makes two parts of the worſhip of Idols, *Honour*, and *Seruice*. Honour is either inward, or outward. Inward, in the affection of reuerence. Outward honour ſtandes in all geſtures of the bodie, which ſignifie honour, as the putting off the hatte, the lifting vp of handes, and eyes, bowing of the knees, proſtrating of the bodie and ſuch like. *Seruice* likewiſe is either outward or inward. Inward ſtands in the deuotion of the mind; in cõfidence, hope, inuocation, vowes, and ſuch like. Outward ſeruice ſtands in all other duties that are beſide the geſture of the bodie: as ſacrifices, oblatiõs, lighting of tapers, burning incenſe, the erection of Altars and Temples, and pilgrimages to them, &c. And all theſe, with all of like kind, are vtterly forbidden. Furthermore, that there may be no place for the vſe of idols amõg the people of God, he hath by law ſtraitly barred vs the vſe of all ſuch things as are properly memories and monuments of idols: *Ye ſhall make no mention of the* Exod.23.13. *name of other gods, neither ſhall it bee heard out of thy mouth.* Yea, all things that pertain any

any way to the worship of idols must be
1.Cor.10. eschued. Vpon this ground Paul disputes at large, that the Corinthians might not be present, or sit downe at the feasts, which were made to the honour of Heathen gods, thogh otherwise they abstaine from the worshippe thereof. Thus Tertullian
De idola.c.20 saith, *It is a customable fault to say, me Hercule, me Dius fidius, arising of the ignorance of some that doe not know it is an oath by Hercules:* and yet he saith the former law doth not forbid vs to pronounce the names of false gods, which conuersation with men constraines vs to speake.

In the fourth and last place, we are to auoid the vsers of idols, & that in two speciall regards. First, in respect of the vaine deceits they vse: secondly in respect of fellowshippe. Touching the deceits whereby the Idolaters of this last age paint ouer their idolatries, and bleare the eies of the world, we haue a speciall caueat giuen vs by the holie Ghost to beware of them.
Col.2.8. Take heede lest no man spoile or *make a prey of you by Philosophie and vaine deceite, through the traditions of men.* And that they may the better be auoided, I will note fiue of the principall.

First of all, they tell vs that they worshippe no idols, but images of God, Saints and angels. Behold a poore & seely shift. For the golden calfe, Ieroboams calues in Dan and Bethel, and Michaes Teraphim were images of God (as I haue prooued) and they were idols, as all men graunt. Againe, an image of a feyned god, is a flat idol in the common iudgement of al. Now the image, that is erected to the honour of the true God, is an image of a fained god. For God will not be honoured by any image of mans appointing, though the honour be neuer so much directed to him in the mind and intention of man: and therefore the thing that is honoured is indeed a god of a mans deuising, who will heare, be present, and giue his blessing in, at, and before images. Hence it followes, that the image which is supposed to be the image of God, is indeed the image, not of God, but of an idol: and euery image of an Idol is an Idol. They say, that there is a difference betweene the images of the heathen, and the images of Christians. Well, but let them consider the 115. Psal. and let them shew, that their images can heare, smell, speake, and goe better then those of the heathen, & I wil grant a differēce: els not: for many of thē were images of the true God, as well as theirs. Irenæus reproueth the Gnostickes, not onely because they made images of Pithagoras and of Aristotle, but also because they made the images of Christ, and Paul, and worshipped them. Ambrose hath these words, *The Gentiles adore wood, because they thinke it to be the image of God.* Furthermore they define an idol falsely: for it is a false image *a* not onely representing that which is not, but that which is, as it is not, Thus *b* Popish diuines teach and write, and by name Catharin saith thus, *The adoration and worship of Saints which the Church of Rome especially vseth, hath his termination in God. For God is adored not absolutely, but as hee is laudable or glorious in this or that man, who is acknowledged for a Saint. Therefore, if hee be not a Saint, it is false adoration and false worshippe, and God so worshipped, is indeede a false God. For God is not adored absolutely, but as hee is existing in him by amitie and grace. But this God is not God: and therefore it may be called Idolatrie. And the case is the like in the hoste not consecrated. For God and Christ is not adored simply, but as hee is existing vnder the formes of bread and wine. Therefore if he bee not there, not Christ but a creature for Christ it found, to whome diuine worshippe is giuen: and therefore heere is Idolatrie also. For euen in this regarde they also were Idolaters, who adored heanen (for example) or any other thing, supposing with themselues that they adored in it, whome they called the soule of the worlde, according to Varroes diuinitie. De ciui. Dei l.7.ca 5. Therefore they are not to be cleared from idolatrie, because they intended to worshippe one God, as indeede there was but one God: but because they adored him there, where he was not, in that manner they supposed him to be.*

Lib. contra hæres. 1. c. 24

Comm. in Ps. 118. octon. 20

a repræsentās quod non est, vel quale non est

b Suarez to. 1 Thomā qu. 25 art. 4. Cathar. libr. contra Caietani dog mata circa medium.

The second excuse is, that they worshippe not images properly and principally, but Christ, Angels and Saintes in them, and at them. I answer: so didde the Heathen. Thus witnesseth Lactantius of them: *We feare not Images, say they, but them after whose likenesse they bee figured, and in whose names they are dedicated.* And in saint Augustine, *I worshippe (say they) neyther the Image nor the Duell, but in a bodily figure I beholde the signe of that which I ought to worshippe.* Againe, *I doe not worshippe that stone or that immage that is without sense: but I doe adore that which I see, and serue him whome I see not. Who is that? the inuisible diuine power who is president of that Image.* And Chrysostome saith thus: *When we say vnto him that they worshippe an Image:*

De falsa relig. l.2.ca.10.

Comm. in Ps. 113. concio 2.

Aug. in Psal. 94.

Hom. 18. in epist. ad Eph.

No,

No, ſay they, not the Image, but Venus and Mars. And when we aske them what is this Venus? the grauer ſort among them anſwer, Pleaſure. *And who is Mars? A manlike and valiant courage.* And yet could not this excuſe free them from Idolatrie. Againe, that worſhip onely pleaſeth God, which he himſelfe hath directly preſcribed
Mat.15.9. in his word. It is a vaine thing to worſhip God by the precepts and inuentions of men. Now for the worſhip of God in Images, there is no worde: nay the worde
Deut.12.4. ſaith the contrarie. *You ſhall not doe ſo to the Lord your God,* namely, as the heathen doe to their falſe gods. And that Chriſt is not to be worſhipped in a crucifix, it is plaine. For when he is worſhipped, the godhead is worſhipped, and the perſons therof: becauſe the trinitie is to be worſhipped in the vnitie, & the vnitie in the trinitie. And
De fide l.4.c. 17. & Pe. Fab. de Dei nomine. c.3. the Godhead being a ſubſtance immateriall, and inuiſible, is not to be worſhipped in any ſenſible thing; as Damaſcene, otherwiſe a friend of Idolatrie, teacheth.

The third excuſe is, that they giue *worſhip* to God alone, and that they honour Angels, Saints, and Images with *ſeruice.* I anſwer firſt of all, that religious adoration inuocation, vowes, and ſuch like, are part of Gods ſeruice, as I haue ſhewed before: and therfore they may not be giuen to the creature, by what termes ſoeuer they be called. Inuocation and the reſt, whether they be called worſhippe or ſeruice, they are ſtill proper to God: who will not be mocked with wordes. And it is abſurd to thinke, that a diſtinction of termes, ſhould make the proper worſhip of God to be the worſhip of the creature. The diuell required no more of Chriſt but *Dulia, Sernice.* For he deſired not to be worſhipped of Chriſt with diuine honour, but only to be worſhipped as a miniſter of God, to whom he had (as he falſely ſaid) committed the diſpoſition of the kingdoms of the world, Luk.4.6. And this to do Chriſt refuſeth, becauſe it is ſaid, *Him onely ſhalt thou ſerue.* Therefore not onely religious worſhip, but alſo religious ſeruice is gods. Secondly, that we may the better arme our ſelues againſt this vain diſtinction of worſhip and ſeruice; we muſt vnderſtand that worſhip is of two kindes. The *worſhip of religion* and the *worſhip of ſocietie.* The worſhip of religion is that, whereby the creature worſhips the Creator, becauſe he is the author and giuer of al good things. And all the partes and the manner of the performaunce heereof is preſcribed in the commaundements of the firſt table. The worſhip of ſocietie is that, which one fellow-creature giueth to another, in reſpect they are th'inſtruments of the good things whereof God is the Authour. This worſhip pertaines to the ſecond Table, and is preſcribed in the fifth commaundement, *Honour thy father and thy mother.* And heere commeth in the worſhippe that is to bee giuen of Saints and Angelles. For though they be in glory, yet remaine they ſtill our felow-ſeruants, and felow-creatures. And as we honour our betters, yea princes, with ciuill or politike worſhippe, ſo muſt wee worſhippe them, if they ſhoulde appeare. The kind of worſhippe muſt not be changed in reſpect of the excellencie of anie creature, but onely the degree. And we may not giue ſo much as the leaſt parte of the worſhip of religion to the chiefeſt and moſt glorious creatures, that are but creatures. Auſten ſaieth, *that religion is not the worſhip of any thing, but of God.* Hence it followes, that neither religious worſhippe nor religious ſeruice can be giuen to Saints or Angels. Againe, the worſhip of ſocietie is doone to the creature in reſpect of the neighbourhood, that is, becauſe it is viſibly preſent with vs, and we haue outward felowſhip and ſocietie with it. And where is no mutuall conuerſation nor ſenſible preſence between creature and creature, there is no worſhippe to be done of them ech to other. Hence againe it followes, that we may not giue to Saints or Angells ſo much as ciuill worſhippe, becauſe we haue not any outward ſocietie with them. Thirdly not onely worſhippe is Gods, but alſo ſeruice. *Thou ſhalt not bow downe to them, and ſerue them.* And reaſon good, for ſeruice is more than worſhip. For worſhip may be done of equall to equall: whereas ſeruice is properly of the inferiour to the ſuperiour.

De vera relig. 55. & de ciu. Dei. l.10.c.1. —— fidenter dicere audemus religionem non eſſe niſi cultum Dei.

The fourth excuſe, wherby the Idolaters of our time delude themſelues & the world is, that prayer to Saints, and the worſhip of Images & relikes is confirmed by reuelations & miracles. I anſwer firſt, that reuelations now are not the rule of our faith, but onely the written woorde: *They haue* Luke 19.29
Moſes and the Prophets, let them heare them.
To the lawe and to the teſtimonie. Secondly, Eſay 8.19.
myracles of themſelues alone, are not ſufficient to iuſtifie the veritie of a poynt of doctrine. For falſe prophets ſometimes, for the triall of men, are ſuffered to worke Deut.13.1.
myracles.

2. Theſſ. 2. 9. Reu. 16. 14.

miracles. Thirdly, the ſcripture ſaith plainly, that the comming of Antichriſt, who in all likelihood is the Biſhop of Rome, ſhall bee in miracles and lying wonders. And therefore we may iuſtly ſuſpect the reuelations and miracles pretended by the Romaine Church. And the ſpeaking, weeping, and bleeding of images, & the bleeding of the Euchariſt, what are they elſe but Satanicall illuſions?

The fift and laſt deceitfull excuſe is, that the Idolatry, which the ſcripture cõdemns, is (as they ſay) the worſhip of heathē gods. I anſwer, that the worſhippe of heathen idols, and the worſhip of God, Angels, Saints, images, in the Romane Church, is for ſubſtance all one. Like is the follie of both in the making of their gods. The

Iſa. 44. 15, 16. heathen man plants a tree; and after cuttes it downe. With one part he warmes himſelfe, with another part he roſtes his meate, and of the third he makes himſelfe a god: ſo likewiſe they of the Romiſh Church ſowe their corne, and afterward reape it, threſh it, grinde it, bake it: of ſome part thereof, they make foode for themſelues and their families, of another they

2. Reg. 5. 18. Baruch. 6. 16. make Chriſt, their breaden god. The *a* Gētiles builded houſes and Temples to their gods: ſo doe Papiſts to Saints and Angels. The Gentiles erected and conſecrated *b* altars to the honour of the idoles: ſo doe Papiſts to Saints and Angels. Gentiles at the entrance of their Temples vſed *c* hali-water: ſo doe the Papiſts. Gentiles ſerued their gods with *d* ſhauen prieſts: ſo do the Papiſts. Gentiles *e* cenſed their images, and lighted tapers before them: ſo do the Papiſts. Gentiles worſhipped their gods with faſting dayes. *Liuie ſaieth the Romans* faſt to Ceres: and Sozomen, *they worſhip their idols with choice of meates*, and they which will be preſent at their ſeruice abſtaine from prophane meates. Gentiles obſerued holy daies to their gods. Thus of auncient time in England, the third day of the weeke was dedicated to the honour of Weden, and the fift to Friu: and thereupon they were called Wedneſday, and Friday. So doe the Papiſts to Saints. Gentiles did not eſteem their idols to be gods, but they of the wiſer ſort profeſſed to wor ſhip God in them. The booke of Recognitions vnder the name of Clement, ſets downe ſundrie excuſes of the heathē thus. As there is one Cæſar, and he hath many iudges vnder him, conſuls, tribunes, and other inferiour powers: in like manner we thinke there is one great god, and other *gods ſubiect to him*, yet ſuch as gouerne vs and all things in the world. Againe, they adde, that the calfe called Apis of the Egyptians, Ibis, ſerpents & goats, &c. worſhipped as gods, *were figures and allegories of certaine vertues*, by which, as by helpes, mankinde is gouerned. Againe, they are woont to ſay: We worſhip viſible images, to the honour of the inuiſible God. *a* Euſebius teſtifieth as much, that the Gentiles adored idols as the images of excellent mē that had been helpfull vnto them. And yet for all this they are cõdemned of idolatry. Celſus in *b* Origen ſaith, that none but a very foole would account wood, ſtones, braſſe, gold, to be gods, and that they are *c either ſeruices or repreſentations of gods*. The Iſraelites after the heathen maner, vſed to ſay *to a tree, thou art my father, and to a ſtone, thou haſt begotten me*. So preachers among the Papiſts vſe to ſay to the image of the crucifixe, *Thou haſt redeemed vs thou haſt reconciled vs to the Father*. Anſwere will be made, that they ſay not this to the image as it is wood, but to Chriſt in whoſe roome the image is. And I ſay againe, that the Iſraelites did the ſame. The gentils ſaid that images erected *were elements or letters* to knowe God by: ſo ſay the Papiſts, that Images are Lay-mens bookes. The wiſeſt among the Gentils vſed images and other ceremonies to procure the preſence of angels and celeſtiall powers, that by them they might attaine to the knowledge of God. The like do the Papiſts with images of Angels and Saints. Gentiles *d* appointed gods ouer ſeuerall countries, cities, families, houſes, perſons, eſtates, artes, diſeaſes, &c. Thus popiſh ſuperſtition aſſigneth ſeuerall Countries to the patronage and protection of ſeuerall Saints. Saint Martine is for Germanie, Saint Iames for Spaine, Saint Michaell for France, Peter and Paul for Italie, Saint George for England. The care and keeping of Geeſe is commended to Gallus, of ſheepe to Wendelene, of horſes to Eulogius, of oxen, to Pelagius, of Pigges to Saint Anthonie. Againſt the plague, they praied to Sebaſtian and Rochus, againſt the ague to Petronilla, againſt the toothake to Apollonia, for the ſtone to Libarius; for the holy fire to Saint Anthonie; &c. Againſt plague, *e* peſtilence, thunder, lightning, tempeſts, the Gentiles vſed to carie their idols on their ſhoulders in proceſſion. And thus in the Romane Church, the

a Euſeb. de præpar. Euan. l. 8.

b Orig. cont. Celſ. l. 7. Quis ea niſi ſtolidus pro dijs habuerit?

c vel ſacra vel effigies Deorum. Iere. 1. 27. Bella. de ima. l. 2. c. 23.

Athan. orat. cont. gentes.

d Prudent. l. 2. cont. Symmachum. Quamquam cur Romæ genium mihi fingitis vnum? Cur portis, domibus, Thermis, ſtabulis ſoleatis Aſſignare ſuos genios, perq; omnia mẽbra Vrbis, perq; locos, geniorũ millia multa Fingere, ne propria vacet angulus vllus ab vmbra.

e Baruc. 6. 25. Apul. aſini. l. 11. ad ipſum iam Templũ peruenimus Sacerdos Maximus, quinq; diuinas effigies progerebat.

b Amob. cont. Genes. l. 6. Virg. de vener. c Vig. — Ter, ſocios pura circumluit vnda ſpargens rore leui, & ramo felicis oliuæ luſtrauit; vtros — d Hierom. in Ezec. l. 13. Baruc. 6. 30. Apul. aurei aſini l. 11. e Virg. de vene. vbi Templum illi centumq; Sabæo Thuræ calent aræ — Baru. 6. 18. Tullius offic. l. 3. f Liu. dec. 4. l. 6 Sozom. l. 5. 5.

Recognit. l. 5

the Hoſt, as it is called, and the crucifix are carried in Proceſsion, and worſhipped. The learned among the Heathen knewe, that there was one chiefe and true God, maker and gouernour of heauen & earth, and all things therein: and that their other gods were creatures, & men that excelled in gifts, and were tranſlated into heauen. Ariſtotle ſaieth, *The world and the order of all things is preſerued by God. And that which is higheſt in the world, is the ſeat of God: and there is nothing in the world that is ſufficient of it ſelfe to preſerue it ſelfe, and can be without his helpe.* In the lawes of the 12. tables of the Romans it is ſaid, *Let men govn to their gods purely, and let all pompe bee remooued: if they doe otherwiſe, God ſhall reuenge.* Lactantius ſaith of Tullie thus. In the booke, in which he comforted himſelf for the death of his daughter, he makes no bones to ſay, that the gods which are publikely worſhipped are men. And ſo much yet appeares in his bookes that are extant, in which he ſaith, that Hercules, Caſtor, Pollux, Æſculapius, Liber, &c. were men after death by common fame tranſlated into heauen. And the ſame he thinkes of the chiefe gods, called *Dij maiorum gentium.* Triſmegiſtus ſaith of heathen gods thus: we call them gods, not in reſpect of their nature, but for honours ſake. Auguſtine brings in the Pagans ſaying thus: *What is to be thought that our anceſtours were ſo vnwiſe and ſo blinde, that they ſuppoſed felicitie, and loue, &c. to be gods? Nay, they beleeued there was one God, whoſe gyftes and functions they were.* Furthermore, the heathen, though they worſhip theſe falſe gods, yet they alſo worſhipped the true God. Athanaſius ſaith of the heathen, that they worſhipped one God vnbegotten, & many gods made or created. Tertullian ſaith, that the heathē inſlaued to falſe gods, vſe to name God, and to ſay that God will giue this or that, and to call him to be their iudge, and to ſay that God ſeeth, & I commend vnto God, and God will repay: and that ſaying theſe things they *looke not to the Capitall of Rome, but to heauen.* Lactantius ſaith, when they ſweare, when they wiſh any thing, when they giue thankes, they name not Iupiter, or the other gods, but God, ſpecially in the feare of wars and other daungers, and that when they are ouerpaſt, they returne to the Temples of their gods againe. Neuertheleſſe, becauſe they gaue diuine honour to their ſuppoſed gods in prayer and ſupplication, they are condemned of idolatrie, & are ſaid by Paul, to paſſe by God, and to worſhip the creature. For as Lactantius ſaith, *It cannot be, that the true God be worſhipped and other gods too: becauſe of his honour be giuen to others, he is not worſhipped at all: conſidering his religion is, to beleeue that he is that onely true God.* Wherefore the Church of Rome doth indeede forſake God, whatſoeuer it pretend, and it cannot be free from idolatrie; becauſe it doth the verie like, when it canonizeth Saints, & giues vnto them diuine or religious honour. One in fauour of this Church, ſaith to this effect, that the Idolatry of the Gentiles hath fiue degrees: one, when ſtocks and ſtones are worſhipped; the ſecond, when the creatures, as the ſunne, moone, and ſtarres; the third, when dead men; the fourth, when the world; the fifth, when good angels or diuels are worſhipped. And further he addes, that in all theſe, the honour that is giuen by the heathen, beginnes in their mindes, and endes not in God, but in the creature: wheras the worſhippe which the Church of Rome maintaineth, beginnes in the minde, and endes in God. I anſwer, it is falſe which is ſaid. For Paulus Oroſius ſaith of the Pagans in his time, that they confeſſed, *that they followed not many gods, but that they worſhipped vnder one great god many inferiour gods, as being his miniſters.* Auguſtine alſo records their ſpeeches, *that they worſhipped not wicked ſpirits, but angels the vertues of the great God, and the miniſters of the great God.* And hence it appeares that they worſhipped men deceaſed, and angels for Gods cauſe, and God in them, becauſe they adored them in reſpect they were the inſtruments and miniſters of the great God. And therefore ſuch among the heathen as had more vnderſtanding, worſhipped the true God, in thoſe which they called inferiour gods, as the Papiſts worſhip God in Images. Neither was it their minds to impart the ſupreme adoration to their gods, but to honour them in a lower degree, as being inferiour to the great God. Horace the heathē Poet ſaies of the higheſt God: *It is he that gouerneth the affaires of men and gods, which ruleth the ſea and land, and the whole world with diuerſe ſeaſons: ſo that nothing is brought foorth greater then he, neither is there any thing like him, or ſecond to him. Yet Pallas receyueth the next honour to him.* The very ſame ſay the Papiſts at this day of God and our Ladie. And euen hence it appeares, that the Gentiles hauing many gods,

Ari. de mundo.

Cicero lib. 2. de ſimb.

Lact. l. 1. c. 15

Lib. de nat. Deorum & de legibus Tertul. de idolat. c. 15.

Triſmegiſtus in Pæmandro.

De ciuit. Dei. l. 4. c. 24 & l. 8. c. 26.

Orat. cont. Gen.

Apolog. c. 17.

Lact. l. 2. c. 1.

Rom 1. 25.

Lact. l. 1. c. 18.

Antidotum Scapler. in Act. 17.

Oroſius l. 5. c. 2. ſub vno deo magno, plures Miniſtros venerat.

Aug. in pſ. 96.

Proximos illi tamen occupauit Pallas honores.

gods, worſhip one as the chiefe, namely, Iupiter; and their inferior gods they worſhipped, as Papiſts worſhippe Saints. By this which hath been ſaid, it appeares, that heatheniſh idolatry, and the worſhip of images and Saints, in the Roman Church, are for ſubſtance all one. Yet a difference I acknowledge. For the wiſeſt among the heathen, ſaw the vanity of their religion. Seneca ſaid to this effect: We will doe worſhip; yer ſo as we remember, that this worſhip *is rather for faſhion, than for any thing elſe.* Lactantius ſpeakes in a certaine booke to Tullie, in this manner: *I ſee thou doſt worſhip to theſe earthly things, made with hands: thou ſeeſt they are vaine things, and yet thou dooſt the ſame things that they doe, whom thou confeſſeſt to be the verieſt fooles of all.* Neuertheleſſe, the vanity of images, and the worſhip of them, the Papiſts will not acknowledge, neyther can they abide to heare of it.

Magis ad morem quam ad rem pertinere. Aug. de. ciuit. Dei l. 6. ca. 6. Lact. de orig. erroris. l. 2. c. 3

Againe, as wee are to take heede of all the vaine deceits of idolaters of our time, whereby they doe nothing elſe but varniſh ouer the idol-ſeruice of the Pagans, and preſent vnto vs, olde things with new names: ſo muſt we auoide their fellowſhip. For Saint Paul ſaith; *Wee may not carry one and the ſame yoke with infidells*: and, that there may be no *agreement betweene the Temple of God, and idolls.* Fellowſhip with them, is either in religion, or in the things of this life. Fellowſhip of religion, is two waies. One, when wee are content to be of the ſame faith with them. The ſecond, when wee ioyne with them in the exerciſes of their religion.

2. Cor. 6. 14.

Touching the firſt, we may not haue any fellowſhippe with them, in one and the ſame faith, or in the doctrine of the worſhip of God: for their religion ouerturnes the foundation of our ſaluation. Saint Paul ſaith: *That they which worſhip Angells, hold not the head Chriſt.* Now worſhippers of Angells, were ſuch as thought they might not approach vnto God, without the mediation of Angels: and therfore they prayed to them, that they would pray to God in their behalfe: as Theodoret teſtifieth. *This errour* (ſaith hee) *touching the worſhippe of Angells, remained long in Phrygia and Piſidia. Wherefore, euen a Synode aſſembled at Laodicea, which is the mother City of Phrygia, by an ordinance, forbade men to pray to Angells. And to this day we may ſee in thoſe quarters, and in the Country about Chappells of Saint Michael. They therefore gaue this aduiſe, vſing forſooth humility, and ſaying; that the God of all things, can neither be ſeene nor comprehended, nor that men can come vnto him, but that they muſt attaine the good will of God by Angells. And this is that which Paul ſaith, in humilitie and worſhip of Angells.* Againe, *Paul* (ſaith hee) *commandes that they giue thankes to God the Father, by Chriſt, and not by Angels. And the Counſell of Laodicea, following this law, and willing to remedie that olde diſeaſe, prouided men ſhould not pray to Angells, and forſake Chriſt.* Further it appeares by theſe words of Theodoret, that the Counſell of Laodicea iudged Angells when they were inuocated, to be idolls, and inuocation of them, to be abhominable idolatry. Papiſts alleadge, that the Councell condemnes them that denied Chriſt, and praied to Angells in his roome. Indeede Chryſoſtome ſaieth as much: yet I anſwer two things. Firſt, that Theodoret dooth not ſpeake of them that reiected Chriſt, and betooke themſelues to the mediation of Angells: becauſe he ſaith; they *made a mixture* of the Law and the Goſpel: which mixture cannot ſtand, vnleſſe Chriſt, at the leaſt in word, be confeſſed. Secondly, that the error might be redreſſed which tooke place in Phrygia & Piſidia, (whatſoeuer it was) Theodoret ſaith; that the very act of inuocation, directed to Angells, was condemned. Thus much his very words import. Againe, idolatry is ſpirituall adultery; and therefore it breakes the band of ſpirituall wedlocke, that is betweene man and God: and it makes a people of God to become no people, and quite excludes them from the couenant of God. By this it appeares, that wee haue vpon good ground, departed from the Church of Rome, and that we may not ſo much as dreame of any Vnion to be made, or Reconciliation of the two religions. It is not true which many ſuppoſe, that we differ onely in matters of circumſtance. Idolatry is one ſpecial cauſe, that makes vs renounce the Roman religion.

Coloſſ. 2. 18.

Commen. in 2 Coloſſ.

In cap. 3. to the Coloſſ.

Concil. Laod. can. 35.

Hoſ. 2.

Againe, it is vtterly vnlawfull to ioyne with idolaters, in their exerciſes of religion. Saint Paul exhorts the Corinthians on this manner; *Flie idolatry:* that is, all feaſts and meetings that tend to maintaine the honour of idolls. And hee vrgeth his exhortation by ſundry reaſons. The firſt is framed thus: They which are partakers in one and the ſame diuine ſeruice, haue fellowſhip with him, whoſe ſeruice it is. This propoſition is confirmed by a double ex-

1. Cor. 10. Verſe 6.

ample: the firſt of the Lords Supper, in which, they that partake of bread & wine, are alſo partakers of the body and blood of Chriſt. The ſecond is, the Iewiſh ſacrifice; of which, whoſoeuer did eate, were partakers with the Iewes in their religion. The minor followes: they which are partakers of the feaſts of idolls, are partakers of the diuine ſeruice: they therefore which are partakers of the feaſts of idolls, haue fellowſhip with the idolls themſelues. The ſecond reaſon is this: they which are partakers of things offered to idolls, haue fellowſhippe with diuells: but yee may not haue fellowſhip with diuells: therefore ye may not be partakers of things offered to idolls. The third reaſon is this: they which are partakers of the Lords Table, may not be partakers of the table of diuells: but yee are partakers of the Lords Table: therefore yee may not be partakers of the tables of diuells. Now againſt theſe reaſons the Corinthians might happily reply thus: That they did not preſent themſelues at idol-feaſts, with an euill minde, as though they approued the idolls themſelues, and their ſeruice; that they went with their kinred and friends for this end; that they might preſerue them in the faith, by keeping their olde loue and acquaintance; or at leaſt, winne them to Chriſt. To this Paul anſwereth: *What, ſhall wee prouoke God to anger? are wee ſtronger than hee?* ſignifying thereby, that albeit, they had colourable ſhifts to defend themſelues, yet indeede by ſo doing, they incurred the wrath of God. Furthermore he ſhewes it to be vnlawfull for the Corinthians, to eate things offered to idolls, and that euen in priuate feaſts, ſo be it, they ſhall by their example offend their weake brethren, and draw them to doe that, whereof they are not as yet perſwaded. Vpon this doctrine of Paul, it followes by neceſſary conſequent, that it is wickedneſſe; yea, flat idolatry to be preſent at the Maſſe, though men keepe their hearts and their faith neuer ſo firmely vnto God.

Verſe 20. Verſe 20. Verſe 22. Verſe 28.

Sundry things there be which are obiected to the contrary: And firſt of all, the example of Naaman, who ſaieth to Eliſha; *When I bow in the houſe of Rimmon, the Lord be merciſull to mee in this thing*: and Eliſha anſwered; *Goe in peace*. Therefore (ſay ſome) hee giues leaue to Naaman to bow in the houſe of Rimmon. A double anſwer (to omitte many) is giuen to this place. The firſt is, that Naaman kneeled in the Temple of Rimmon, onely in ciuill reſpect, that the King might leane on his ſhoulders: and that he did this with open and publike proteſtation, that hee would indeede, worſhip none but the God of Iſrael. The ſecond anſwer, to which I rather incline, is this. In the words of Naaman, there be two things plainely to be gathered. The firſt is a confeſſion, in which hee doth acknowledge it to be a ſinne to enter into the Temple of Rimmon, there to kneele downe before idolls, or to giue any ſigne of reuerence to them. And therefore he ſaith twice; *The Lord be merciſull to his ſeruant. The Lord be merciſull to his ſeruant in this thing*. And by this alſo it appeares, that his reſolution & purpoſe, was no way to bow downe in the Temple of idolls, but to worſhip the God of the Hebrewes, of whom he had beene healed. And for this cauſe he craued that two Mules might be laden with the earth, where the Prophet dwelt: *a* no doubt for this end, to make an Altar thereon in his own Country, that might be a monument of the health of his body reſtored, and a place of ſpirituall ſacrifice in prayer & thankſgiuing. The ſecond thing in the words of Naaman, is a requeſt to the Prophet, that he would pray for him, that he might be conſtant in his profeſſion and purpoſe; and that if he were drawn againſt his purpoſe, and by humane frailty yielded to bow againe in the houſe of Rimmon, with his king, he would likewiſe pray, that God would pardon this ſinne of infirmity. And to this requeſt of his, Eliſha anſwered; *Goe in peace*: and hereby he ſignified, that he would pray for him, that he might no more fall to idolatry; and if he fell vpon weakeneſſe, that hee might obtaine forgiueneſſe. This place therefore giues no warrant to them, that ioyne themſelues to idolatrous aſſemblies; but rather it prooues the contrary.

2. King. 5. 18. a Verſe 17.

Secondly, it is alleadged, that none refuſed to worſhip the image of Nabuchadnezzar, but the three children: and conſequently, that Daniel bowed as the reſt. *An.* There is indeede, no mention made, that Daniel refuſed to worſhip: becauſe (it may be) he was neuer accuſed, as they were: and if hee had beene accuſed, yet were not the accuſations receiued of the King: becauſe he was in fauor with both Prince and people. Furthermore, that he did not worſhip the image, it appeares by his conſtancie in godlineſſe: and by his refuſall in leſſe matters, as namely to eate the portiō of

Dan. 1. 8. 5.

the

the Kings meate.

Thirdly it is obiected, that there is great difference between the feasts of idolls, and the popish Masse; and that the idolatries of the Gentiles, were inuented of the diuell, whereas the Masse was at the first inuented by Christ, though now it be corrupted by men. *Answer*, that the Masse is an abridgement or compendium of all superstition and idolatry: there is adoration directed to bread, or the formes of bread: there is the body of Christ offered really in a sacrifice of propitiation, which was neuer offered, but once with shedding of blood. There is adoration of stockes and stones, inuocation of dead men, saying of Masse to the honour of Saints and Angels. worshipping of dead mens bones, & such like abhominations.

Fourthly, it is alleadged, that the godly, as Ioseph and Marie, Christ, his Apostles, and the rest, came to the Temple, and there worshipped God: the worshippe then, being corrupted with many abuses. I answer. First they were bound by commandement, to offer sacrifice, and to doe other parts of Gods worshippe at Ierusalem, and they could doe it no where else. Secondly, the outward worshippe of God in Sacrifice and Sacraments, was not corrupted for substance: doctrine indeed was corrupted by sundry errours, but the godly did not therein communicate with the rest. Now in the Church of Rome, doctrine & sacraments, are corrupted in substance, and abound with idolatrous abhominations (as I haue shewed) and their outward worship of God, hath more affinitie with Gentilisme, than with the first institution of the Lord.

Deut. 16.16.

Lastly it is said, if we goe not to Masse, men count vs for heretiques, hate vs, and take offence at vs, and all offence must be auoided. *Answer.* Offence is either actiue, or passiue. Actiue offence giuen: passiue offence taken. Offence actiue, must alwaies be auoided of vs: passiue cannot possibly bee auoided. And wee must doe our dutie, though men be offended neuerso: remembring the rule of Christ, concerning them that be offended: *Let them alone, they are the blinde leaders of the blinde.* Furthermore, by hearing of Masse, weake ones are discouraged, obstinate idolaters are confirmed, & made more obstinate. Thus they that feare lest offence be taken, giue offence.

Matt. 15.

Heere it may be demanded, whether it be lawfull for Christian men, to goe into the Temples of idolls. I answer, they may, if they haue a calling so to doe, and doe not communicate with idolaters in their superstitions, or giue any honour to Idolls: but on the contrary, doe openly professe, either by word, or by their deeds, or both, that they abhorre both the idolls, and their seruice. Thus was Elias present with the Priests of Baal. Thus were the three children present, when the golden image was worshipped. Thus was the Prophet of God present at the Altar of Bethel, when Ieroboam stretched out his hand to offer incense to the idoll. Thus Paul was present in Athens, and in the places of idolatry, that hee might behold their superstitions. The protestant Princes, in the crowning of Maximilian at Franckfurt, brought the Emperour to the Church, and to the place where he was to sit: this done, they returned without dooing any reuerence at all, and thereby, professed their misliking of popish idolls, and their seruice. It may be obiected, that the Prophet of the Lord, prayed in the place where idolatry was exercised: because hee prayed at the Altar of Bethel, for the restoeing of the kings arme. *Answer.* Hee did not amisse. For to the cleane, all things indifferent are cleane: and therefore the place, though polluted with idolatry of others, was cleane to the cleane Prophet. And the Iewes were commanded, when they were in the middest of idolatrous nations, to worshippe GOD towardes the Temple at Ierusalem. And God heard his praier, by miracle restoring the Kings arme: and therefore he approoued it. And a prayer made in an idolatrous assembly, is no approbation of idolatry, if there be an open profession of the mislike thereof: and the prayer be made vpon some necessitie, as this of the Prophets was, that the King might be conuinced of his impiety. It may be obiected, that the Prophet, refusing to eate in the place, should also haue refused to pray there. I answer, no; because God appointed abstinence from meate, to be the signe of this detestation of the idolatry committed in Bethel, and not abstinence from prayer. And this example of the Prophet, dooth not warrant vs to be present at idolatrous seruice, there to worshippe the true God; because hee did not dissemble, but hee openly professed the truth against idolaters.

1. King. 13.

Acts 17.

1. King. 13. 7.

2. King. 8. 48. Dan. 6. 11.

Verse 8.

On the contrary, if men resolue not to

profesſe their deteſtation of idolatrous worſhip, either by word of mouth, geſture, or ſome other way; but onely deſire vpon curioſitie, to ſee new faſhions, and heereupon, enter into the Temples of idolls: I thinke they ought not to doe it. For they themſelues tempt God by ſo dooing; they offend their weake brethren, and drawe them by their example, to doe the like. And laſtly, by their preſence they confirme the obſtinate idolaters, in their ſuperſtition. The like is to be ſaid of them, that curiouſly without calling, goe out of the precincts of the Church, into idolatrous countries, for this end onely, to ſee, and to be ſeene.

Touching ciuill ſocietie with them, two points are to be handled. What ſociety may be vſed with them, and what not. For the firſt, we may vſe their ſociety vpon neceſsitie, that cannot be auoided, vnleſſe we will vtterly reiect the fellowſhip of mankinde. Paul, who forbiddes the Corinthians, to company with a brother that is an idolatour; for all this giues them libertie to conuerſe with the idolatours of the world. This may ſeeme ſtrange: but the reaſon is, becauſe the company of beleeuers, was then but ſmall, and the whole world beſide, was nothing but idolaters: and therefore, it was impoſsible for beleeuers to auoide their ſocietie, vnleſſe they meant to goe out of the world. And vpon this neceſsitie, Paul permittes the Church in his daies, to vſe the fellowſhip of idolaters: and for the very ſame cauſe hee ſaieth: *If any of them that beleeue not, bid you to a feaſt, goe if ye will.* Secondly, beleeuers may lawfully ioyne with idolaters, in the *ſociety of Concord.* For by the generall calling of Chriſtianity, they are bound to haue peace with al men. Vpon this ground may the church make couenants of peace with idolaters, vpon euen and iuſt conditions. Hebr. 12. 14. *Haue peace towards all men and holineſſe.* Rom. 12. 18. *Haue peace with all men, if it be poſſible, and as much as in you lieth.* Thus Abraham made a league of peace with Aner and Eſchol, Kings of the Amorites, and with Abimelech, and Iſaac with Abimelech, and Iacob with Laban, and Heber the Kenite, with Iabin a forrain king: and theſe examples haue ſufficient warrant. For that which we may do, we may binde our ſelues to doe. Thirdly, we may vſe any ſuch fellowſhip with them, as is, or ſhall be occationed by vertue of our particular calling. Thus Chriſt being the Sauiour of the world, conuerſed with Publicans and ſinners. Thus Paul being the Apoſtle of the Gentiles, enters into Athens, and there beholds their deuotions. It is Gods commaundement, that the beleeuing wife, ſhall not forſake her vnbeleeuing husband, if he be willing or deſirous to dwell with her. If it be alleadged, that Ezra conſtrained the Iſraelites to put away their Ammoniti ſh and Moabitiſh, and the reſt of their heathen wiues. I anſwer; that their marriages were indeede void, and no marriages. Firſt, becauſe the nations with whom they married, were people, according to Gods law, ciuilly dead: in that God had commanded their deſtruction, vnleſſe when peace was offered, they accepted of it. Secondly, in that they were not onely idolaters, but alſo intiſers to idolatrie, God by expreſſe commaundement, did ſimply forbid the Iewes to marry with them; vnleſſe they did repent and change their religion. And in regard of this commandement, the foreſaid marriages were nullities; as inceſtuous marriages are no marriages, by reaſon of the abſolute prohibition of God.

Touching the ſociety forbidden vs with idolaters, it is the *ſociety of Amity*: that is, of familiarity and ſpeciall loue. Two examples, whereof we finde in the word of God. One is of contracts of marriage with idolaters; which the Scripture preciſely condemneth, as an *abbomination in Iſrael, and a prophanation of the name of God, when Iuda marrieth the daughter of a ſtrange God.* Booz indeede married Ruth, a Moabiteſſe, but ſhe was entred and receiued into the body of the Iſraelites, by a former marriage: and ſhee was one that beleeued in the God of Iſrael; *Thy people,* ſaith ſhee to Naomi, *ſhall be my people, and thy God my God.* Samſon likewiſe married a woman of the Philiſtims, but that was by diuine inſtinct, and conſequently, by a ſpeciall appointment of God. Againe, it is alleadged, that God by expreſſe law, gaue leaue to the Iſraelites, to marry heatheniſh women, taken captiues in warre. *Anſwer.* That is a law onely of Toleration, without approbation: in which, God for the hardeneſſe of their hearts, permittes the euill, which cannot by pollicie be quite taken away. And this appeares by two things. Firſt, before the marriage, the woman by Gods appointment, muſt be deformed, by the cutting off her haire, by the growing of her nayles, by putting off the garments

1. Cor. 5. 10. 11

1. Cor. 10. 27

Gen. 14.

Iudg. 4. 17.

Act. 17.

1. Cor. 7. 13.

Ezra 10. 3.

Deut. 20. 16.

Mal. 2. 11.

Ruth 1. 16.

Iudg. 14.

Deu. 21. 10. 11

ments of her captiuity, and by mourning for her father and mother, for the space of a moneth: and the end of this was, to cause a dislike in the Israelites, of their intended marriages, or to signifie a chaunge of religion, at the least in pretence, in the partie espoused. The second example is of leagues, of mutuall aide and protection; which may not be contracted betweene beliewers and idolaters. Iehosephat for making this kind of league with Ahab, is thus reprooued. *Wouldest thou helpe the wicked, and loue them that hate the Lord? therefore for this thing, the wrath of the Lord is vppon thee.* 2.Chr.19.2. Againe, that which we may not doe, we may not couenant to doe: now we may not mutually giue and take aide and protection of idolaters. This tends to the dishonour of God; because it makes idolaters boast, that the people of God cannot stand without their aide. It is further an occasion of idolatry: and this league often infoldes the people of God, in the same plagues and iudgements with idolaters. It hath beene the decay both of Greece and Hungarie, that they haue heeretofore entred into leagues of amity with the Turks. It may be obiected, that Abraham made this couenant of protection with the Amorites, Aner, Eschol, Mamre: and that thereupon they ayded him in reskuing of Lot, and in the slaughter of the Kings. Gen.14. I answer. First, it may be they were beleeuers, imbracing the faith of Abraham: nothing can be shewed to the contrary. Secondly, if they were infidells, the couenant that was betweene them, was of peace onely: and they aided Abraham, not by request made by him, but by secret and special motion of God. Thirdly, the Fathers did sundry actions vpon bad custome, which God by law afterward redressed: and their examples may not be followed in all things. Lastly, I suppose that Abraham ioyned with them, as against a common aduersarie: and therefore, the protection they ministred to Abraham, was as necessary for themselues, as for him and his people.

Heere one exception must not be omitted. Put the case, that the husband is an idolater, and is content to dwel with his vnbelieuing wife: she then is to liue with him, not onely in the society of peace, but also in the societie of amity, by doing all duties of loue that concerne a wife, so far as may stand with good conscience. For the precept of Paul is, that marriage and marriage 1.Cor.7.14. duties, are to be preserued of the beleeuing party with an infidell, so be it the said infidell be content. It may be alleadged, that thus the beleeuer exposeth himselfe to danger of idolatry. I answer, no; because God defends them that call vppon him, who thrust not themselues into danger, but beare the danger and calamity into which they are fallen, attending vpon their callings. Againe, if the vnbeleeuing partie shall solicite the other, and vse all meanes, both faire and foule, to draw him, or her to idolatry, the beleeuing partie in this case, may goe aside for a time, and omit the dutie of marriage. For this is all one, as if the idolatrous and vnbeleeuing partie, should depart. For indeede, that party is said to depart, in whom the cause of departing is; as in the Church, hee is a schismaticke, in whom the cause of the schisme is, and not alwaies he that seperates. Secondly, it may be obiected, that a Christian may not become the member of a harlot, much lesse of an idolater; considering idolatry is a great sinne. I answer: the reason is not like. For the fornicatour consents to the fornication: and so doth not the beleeuing party, by dooing duties that pertaine to marriage, consent to the idolatry of the vnbeleeuing partie. And the fornicator willingly ioynes himselfe with an harlot; whereas the beleeuing partie, desires hee might be yoked with a beleeuer, and not with an infidell. Lastly, it may be obiected, If for adultery, diuorce may be made, why not for idolatry which is spirituall adulterie? I answer, that not any sinne by it selfe, as it is a sin, but as it is a sinne, breaking the troth and bond of marriage, is the proper cause of a diuorce, and not any kinde of idolatry; but the sinne of adultery breakes this troth.

Hitherto haue I shewed the meaning of this Commandement; *Keepe your selues from idolls.* Now I come to the reason of the Commandement, in the word *Babes*, or *Little children*. The worde [childe] in Scripture, is giuen to them that be any way inferior to others. And it is applied ten waies. First, they which come of others, in respect of blood and generation, are called children. It needs no proofe. Secondly, they are called children, which are in the right descending line. Christ saith to the Iewes: *Your fathers eate Manna*: and Iohn 6. this was about 1500. yeares after. Againe he saieth; *You builde the tombes of the Prophets, which your fathers killed:* and that was Luke 11.47.

1.Tim.5 4. at the leaſt 500. after. A widdow to her nephewes, is as a parent. Yea, they which deſcend in the line collaterall, are children, or as children. Thirdly, ſubiects be children. Dauid ſpeakes thus to Saul, the *King my Father*. Thus Abimelech is named father and King. Fourthly, they which ſucceed others in title or right of inheritance, are called children. Thus Ieconias that neuer had childe, is ſaid to beget *Salathiel*, becauſe Salathiel was the next of Dauids ſtocke, who therefore did ſucceede Ieconias, in the kingdome of Iuda. Fiftly, they who are guided by the counſell of others, are called children. Thus Ioſeph ſaith; *God hath made me a father to Pharao*. Sixtly, ſubiects are called children. The ſeruants of Naaman ſay vnto him; Father, if the Prophet had bidden thee doe a great thing. Seuenthly, younger men and women, in reſpect of their elders, are as children. Saint Paul ſaieth: *Rebuke not an elder, but exhort him as a father*. VIII. They which be in the tuition of others, are children. Chriſt commending his mother to Iohn, ſaith; *Behold thy mother, behold thy ſonne*. Iob ſaieth; hee was a *father to the poore*. IX. They which learne Arts inuented of others, are children. Thus *Iubal is called the father of all that play on Harpes*. Laſtly, ſchollers are called the ſonnes of the Prophets. Elizeus ſaith to Elias; *My father, my father*. And hearers are called children, in reſpect of their teachers. King Ioas ſaid to Elias; *O my father, my father, the charet of Iſrael and horſemen*. Paul ſaith to the Corinthians; *Ye haue many teachers, but not many fathers*: and to the Galathians; *I haue begot you by the Goſpel*. And in this place Iohn ſaith to all true beleeuers; *my little children*. And heereby he ſignifies his tender loue, and his fatherly care to the Catholike Church in generall, and to all in ſingular, that imbrace the faith of Chriſt: that the Commandement touching idolls, might take the better place, and be the more reſpected.

2.Sam.24.12. Ier.22.30. Matt.1.12 Gen.45.8. 2.King.5.13. 1.Tim.5.1. Iohn 19.26. Iob 29.16. Gen.4 21. 2.King 2.12. 2.Kings 13.14 2.Cor. 14.15. Gal.4.19.

Thus much of the reaſon. Now I doe earneſtly exhort and wiſh all perſons, that tender their owne ſaluation, to remember it, and to be doers of it to the end. And that they may the better be reſolued, let them firſt conſider the greatneſſe of the ſinne. The Prophet ſaieth; *That diſobedience is as witchcraft, and tranſgreſſion as idolls*. The greatneſſe heereof appeares in two things. Firſt, to erect any image to God, is to abolish his maieſty and glory. Paul ſaith; the *Gentiles turned the glorie of the incorruptible God, into the ſimilitude of man and beaſt*. Hee that ſhall goe about to repreſent the perſon or preſence of a mighty Monarch, by ſetting vp the image of any beaſt, as namely of an Ape, with a Scepter and a crowne, doth no doubt, greatly abuſe himſelfe, and diſgrace the ſaid Monarch: much more then is our heauenly king diſgraced, when men take vpon them to repreſent, either his maieſty, or his preſence, with the image and picture of any creature. Secondly, the worſhippe if idolls, is the worſhip, not of God, but of the diuell himſelfe: becauſe it is preſcribed by the diuell, according to his pleaſure, againſt the will of God. Againe, we are to conſider the foule attendants and companions that goe with the worſhip of idolls, namely, adulteries, and fornications. For in the iudgement of God, they are left to bodily fornication, that giue themſelues to that which is ſpirituall. Paul ſaith; that the Gentiles becauſe they diſhonoured God in idolls, were *for this cauſe, giuen vp to the luſts of their owne hearts, vnto vncleanneſſe, to defile their owne bodies, and to commit ſinnes againſt nature*. When the Iſraelites fell from God to idolls, oftentimes they fel to Sodomy. In Italy, for their idolatries, men are left to themſelues to permit the ſtews, & to abound (as the fame is) in whordomes and fornications. Thirdly, ſuch as worſhippe idolls, ſeuer themſelues from God and Chriſt, as I haue proued. Laſtly, the puniſhment of idolatry, is double. For the ſoule, a *portion in the lake that burnes with fire and brimſtone*: for the bodie, *captiuitie or deſtruction*. Thus ſaith the Lord; *becauſe they haue prouoked me to ielouſie in them that are no Gods, I will alſo prouoke them to ielouſie in them that are no people*. Thus in this laſt age, Horſemen from Euphrates: that is, *a* Saracens or Turkes, *ſhall deſtroy them that worſhippe idolls of golde or ſiluer*: that is, the idolaters of the Roman Church.

Rom.1.23. Rom.1.24. 2.King.17.17. Reu.21.8 Deut.32.21. Reu.9.20. a Abbas Ioach. ibidem

If any ſhall heere ſay, that they are not yet reſolued, that the Church of Rome is a worſhipper of idolls, let them conſider theſe reaſons that followe. The firſt is this.

Babylon is a worſhipper of idolls,
Rome is Babylon: *Ergo*
Rome is a worſhipper of idolls.

The maior is manifeſt. For Babylon is called the *mother of fornications*: Reu. 18. 5. and the *dwelling place of diuells*. verſe 2. by reaſon of her idolatries. The minor is alſo manifeſt. For Babylon is called, Reu. 18. 21.

21. *A cittie that rules ouer the Kings of the earth*; & that is Rome which was the ſeate of the Empire in the dayes of Iohn. Here anſwer is made, that Saint Iohn ſpeakes of heatheniſh Rome, after it had receiued the Goſpel. I anſwer, it is falſe: for Rome ruled by the Emperour, did not *make the kings of the earth drinke the wine of her fornications*: becauſe it let euerie nation and Countrie to his owne religion and deuotions. For this was the common errour of the heathen, to approoue of all religions, and to admit the ſects of all Philoſophers. Themiſtius the Philoſopher went about to perſwade Valens the Emperour *that the varietie of ſects was pleaſing vnto God, while he was worſhipped in ſundrie ſortes.* Leo ſaith thus: *This Cittie not knowing the authour of her aduauncement, whenſhee ruled almoſt ouer all Nations, ſhe ſerued or gaue herſelfe to the errours of all Nations, and ſeemed to her ſelfe to haue taken vp a great height of religion, when ſhe refuſed no manner of falſehoode.* Therefore heatheniſh Rome dranke of the wine of the nations, and did not cauſe the nations to drinke of her cuppe. This therfore is ſpoken and meant of Rome gouerned by the Pope. Againe, Reuelat. 13. 1. there a beaſt is riſing out of the ſea with ſeauen heades, and ten hornes, which by common conſent of interpreters is the Romane Empire: and the other beaſt verſ. 11. ariſing out of the earth with the voice of the dragon, and the hornes of the lambe, is the eſtate of the church of Rome gouerned by the Pope. For *it doth all things that the other beaſt did*, and that *in his ſleights: and it giues a ſpirit to the image of the beaſt*, becauſe it reuiues and puts in practiſe the dignitie, authoritie, and tyrannie of the Romane Emperours. Thus Irenæus of olde vnderſtood this chapter, who ſaith, that the number of the name of the beaſt is contained in the worde *Lateinos*, which ſignifieth a Latin or Roman. Abbat Ioachim in his commentarie vpon the Reuel. hath theſe words. a *Some that carry a ſhew of the ſeat of God, that is, the Catholike Church, are made the ſeat of the beaſt, which is the kingdome of Antichriſt, raigning euery where in his members, from the beginning of the Church.* Againe, *We haue by Tradition from our fathers, that Rome is ſpiritually Babylon.* Againe, *the Marchants of the earth are Prieſts themſelues, who ſell prayers and Maſſes for* b *pence, making the houſe of prayer a place of marchandiſe.* Againe, *We know that not onely Biſhops and Prieſts, are intangled in the affaires of Babylon that they may growe rich: but alſo ſome Abbats, Monkes, and religious perſons, or rather, which ſeeme to be, and are not.* Honorius ſignifies in plaine wordes, that the Pope and his Cleargie is the verie Babylon of the Apocalips. The ſumme of his wordes are theſe: *Turne thee to the citizens of Babylon, and looke what ones they are, and by what ſtreete they goe. Behold her princes and iudges: for in them is the ſeate of the beaſt —. Turne to the Cleargie, and in them thou ſhalt ſee the Tent of the beaſt —. Beholde the Cloyſters of Monkes, and in them thou ſhalt ſee the Tabernacles of the beaſt —. Beholde the houſes of Nunnes, and thou ſhalt ſee in them a bed prepared for the beaſt —.* Nowe then the concluſion muſt needes followe, That Rome gouerned by the Pope, is a worſhipper of Idolles. It pleaſeth ſome to auouch, that if the learned Papiſts and Proteſtants might conferre together, they ſhoulde be found to differ, not in ſubſtance, but only in circumſtances: but it is falſe which they ſay, vnleſſe by skill they be able to make idolatrie a circumſtance.

Aug. de ciuit. dei. l. 18. c. 51.

Socrat. hiſt. l. 4. c. 27.

Leo ſerm. 1. de Pet. & Paulo.

a Part. 5. l. 10.

b prodenarijs.

Auguſtodunenſis in Catalogo Illyrici edito Lugduni 1596. parte 2. pag. 477.

A ſecond reaſon. A thing fained in the minde by imagination, is an idoll. This is the expreſſe doctrine of Theodoret and Origen: of whome, not onely the Images of things fained, but alſo the thinges themſelues, as Titan, Sphinx, Centaurus, men with dogs heads, and ſuch like are called dogs.

In exod. q. 38. Hom. 8. in Exod.

Nowe I aſſume: But images, which the Church of Rome ſaieth are the Images of the true God, and of Chriſt, are indeed the images of things that are not. For there is no ſuch God that doth annex his preſence to painted or carued Images, that dooth heare and helpe ſuch as prey before them, more than any where elſe: that wil be worſhipped, in, at, and by images. If there be ſuch a God, hee hath either reuealed himſelfe, or not. If he haue reuealed himſelfe, let the promiſe of his preſence and of his hearing of vs at images be brought forth. Againe, let his commaundement binding vs to worſhippe him in images be ſhewed. And if neither (as I verily thinke) can be ſhewed, the worſhip it ſelfe is but a vaine thing. And the thing worſhipped is but a fiction of the braine.

Againe I aſſume: The Image of the virgine Mary, is the image of a thing that is not. For there is no ſuch mother of Chriſt, that is preſent with her image, and heareth men & women praying to her there. And there is no man vppon earth that can poſ-

sibly by sufficient reason proove it to be: whereas for al our actions, specially for actions of religious worship, faith must be the ground.

The third reason. To turne the glorie of God into the image of a corruptible man, is idolatrie. This Paul prooues at large, Rom. 1.

Now the Papists represent God in the image of a man. And the learned among them defend it. I say (saith one) it is lawfull to paint the Father in the forme of an old man, and the holy Ghost in the forme of a doue. And such kind of paintings turne the glorie of God into the similitude of a corruptible man. Let Augustine speake in this case. *We must not therefore thinke* (saith he) *that God the father is circumscribed as it were with an humane shape, that when we thinke of him a right or left side should come into our minde, or that which is said, that the father doth sit, we must not thinke to be done with the bowing of the legs, that we fall not into that sacrilege wherewith the Apostle curseth them that haue changed the glorie of the incorruptible God into the similitude of a corruptible man. For it is extreame wickednesse, that a Christian man should place such an image for God in the temple, much more is it wicked in his heart where the temple of God is indeed, if it be cleansed from earthly desire and errour.* Furthermore, the Father neuer appeared in this forme, but the Sonne.

Bellar. de ima. l. 2. c. 8.

Aug. de Sym. & fide. c. 7.

The fourth reason. To inuocate a bruit creature, is Idolatrie. Now the Popish Church inuocates a bruit creature when they say, *All haile, O Crosse, our onely hope in this time of the passion, increase righteousnesse to the godly, and giue pardon to guiltie persons.* If any shall say these wordes are directed to Christ: I say againe they are spoken to the very wood of the crosse. For the words in the Hymne immediatly going before, are these: *Blessed is that Crosse on whose armes the price of the world did hang, it was made a beame to weigh his bodie, and tooke the prey from hell.*

In breuiario infra hebdom. 4. quadrag.

The sift reason. The worship of God that is deuised and taken vp by man, is indeede and effect Idolatrie: because it is a worship that God doth abhorre and detest: who wil precisely be worshipped according to his owne worde, without any addition, detraction, or change.

Deut 4 2. & 12. 32.

Now the worship of God in the Church of Rome, is deuised and taken vp by man. And this I declare in fiue particulars. The first is, the inuocation of Saints departed, of which I propound these conclusions. The first is, that for 350. yeeres after the death of Christ, *there was no practise or acknowledgement of prayer to Saintes in the true Church of God.* For till 200. yeeres after Christ, the intercession of Saintes was vtterly vnknowne: as appeares plainely by the writing of Irænеus, Iustine, Clement, Tertullian; and about the yeere of our Lord, 240. Origen beganne to broach the doctrine of the intercession of Saints: not as the publique doctrine of the church, but as his owne priuate coniecture. And after three hundred yeeres from Christ, the learned disputed against the Arrians on this manner: Christ is inuocated, therefore Christ is God. Which kinde of reasoning had bin vnfitte, if praier to Saints had then taken place.

Homil. 3. in Com. & in Iosu. c. 13.

2. *Concl.* Vpon the point of 400. years, Basil, Nyssen, Nazianzen gaue further occasion of prayer to the dead. For by a rhetoricall figure they vsed to speake to the dead, and as it were to talke with them after the manner of Orators. And these speeches of their may seeme to be prayers, but indeed they are no praiers, but wishes. For in the same manner they vsed to speake to the soules of damned men, as to the soule of Iulian, and to things without life, as to the Passeouer. Secondly, their speeches were directed to Saintes in doubtfull and wauering tearmes, to this effect: *a Heare vs if there be in thee any care of vs, if there be any sense in thee.* Thirdly, they supposed the Saints to be *b* present with them, to heare them when they speake vnto them.

Vota non preces propè.

a Nazian. de laud. Gorgoniæ & orat. 1. contr. Iul.

b Naz. orat. 1 in Iuli.

3. *Conclus. Till* 500. *yeeres after Christ were expired, inuocation of Saintes was not receiued into the publike Liturgie of the Church.* After 400. yeeres Saint Augustine saieth of publike prayer: *Wee doe not make gods of Martyres: they are named of the Priest, but no prayer is made vnto them.* After 500. yeares Petrus Gnaphæus an heretike is saide to put inuocation of Saintes into the publike prayers of the Church. And Gregorie the great, about 600. yeeres after Christ brought prayers to the dead into the Letanies of the West church.

Hieron. in vita Hilarionis.

De ciuit. Dei lib. 2. cap. 10.

Niceph. li. 15. ca. 28.

The second particular is touching Images of Saints: of which I set down foure conclusions.

1. Conclusion. *There was no vse of Images among Christians, specially in their Churches, for* 300. *yeeres after Christ.* The contrary cannot be shewed.

2. Conclusion. *Solitarie or single Images of*

of God or Saints, were not allowed to be set vp in Churches for any vse of religion, till more then 400. yeares after Christ. And the contrarie cannot be shewed.

3. Conclusion. *Images erected in Churches for Laie mens bookes, were not publikely allowed to be worshipped till after sixe hundred yeares.* Gregorie the great, saith thus to Sirenus, *And indeede because you forbad images to be worshipped, we altogither praised you, but that you haue broken them, we haue reprehended you* I say, *publikely*; because sundrie priuate men, and particular Churches, after 400. yeares began religiously, or rather superstitiously to adore the wood of the crosse, and the peeces thereof: but this was then a particular and priuate act, not the act of the Catholike Church.

Lib. 7. indict. 4. Epist. 9.

Prudent. l. 2. cont. Symm. Paulinus. Ep. 11. Hier. in Epitaphio Paulæ. Euagr. l. 4. c. 25.

4. Conclusion. *Adoration of images was neuer publikely authorized, till 789. yeares after Christ, in the second Councell of Nice.* And in the writings of the fathers there is nothing for that religious worship of images which is more then veneration or reuerence, till about the former time. And this authorisement in that Councell wanted vniuersality. For shortly after a Synod at Frankford (in which Charles the greate, and the Legates of the Bishop of Rome were present) condemned the Councell of Nice, as heretical. Houeden an English historian saith well in this point. *Charles* (saith he) *king of the Frankes, sent the booke of a Synod to Brytaine, directed to him from Constantinople. In which booke, alas, many things are are found verie inconuenient and contrarie to true faith, specially that it is confirmed by ioynt consent of almost all the Doctors of the East, being three hundred, or there about, Bishops, that Images are to be worshipped. Which thing the Church of God doth altogither accurse. And against which Albin writ an Epistle marueilously confirmed by the authoritie of the Scriptures, and brought it with the same booke to the king of the Franks, in the name of our Bishops and Princes.*

Houed. in cõtinuatione Bedæ an. 662. & Ado Viennẽ sis in ann 791. Pseudosynodus quã Septimam Græci appellant, pro adorãdis imaginibus abdicata penitus.

The third particular is of religious worship. *One Conclusion. The distinction of religious worship into Latria worship, and Dulia seruice, was not knowne and receiued into the Church till 400. yeares after Christ.* Augustine was one of the first that vsed this distinction; yet in another sense. For he puts Latria for religious worship prescribed in the first table, and when he puts Dulia for more then ciuill worship, he flatly denies it to be due vnto Saints, as in these words of his, *We honour Saints with charitie, and not with a seruice.* Againe, *Let it not be our religion the worshipping of dead men.* And I would faine see the Authour within 500. years after Christ that ascribes Dulia to any meere creature, whẽ it signifies an higher worship then politike or ciuill honour.

a Dulia. De vera relig. c. 55.

The fourth particular is of the crucifix. Of which I set downe one conclusion: *That Crucifixies were not in vse till 400. years after Christ.* The single crosse was, I grant, but not the crosse with the image of Christ put thereto. The testimonies of Iustine, *a* Lactantius, *b* Minutius Fœlix, *c* Tertullian, *d* Chrysostome, are alleadged to the contrarie. But they indeed speake onely of the reall crucifix, that is, of Christ himselfe crucified vpon his owne proper crosse: and not of the formed crucifix. The book of visiting the sicke, that goes vnder Augustines name, mentions the painted crucifixe. But that is a knowne counterfeit of latter times. Metaphrastes reporteth that a Cristall Crosse with the image of Christ appeared to Procopius the Martyr, and that he was biddẽ to make the like of gold and siluer, which he caried about him, and obtained victorie against the Saracens. This testimonie of Metaphrastes is of no value, for he is but a fabler. Yet his testimony declares thus much, that in the daies of Diocletian, which was vpon the point of 300. yeares, Popish crucifixes were not in vse. Because Procopius made the crucifixe which he wore about him, vpon the speciall occasion of a reuelation. And it seemes that crucifixes were not publikely receiued in the Church till 700. yeares after Christ. For then the sixth Councell of Constantinople, whose Canons are not counterfeit, commandes that the image of Christ be set vp in the roome of *Agnus dei*.

a Carmen de passione.
b In octauio.
c Lib. 3 cont. Martionem.
d Hom. 55. in Mat.

Aug. de visit. infir. l. 2. c. 3.

Synod. Trullensis c. 82. & this canon is allowed. Bellar. de ima. l. 2. c. 12.

The last particular, is touching the worship of Christ, and his Images. The first conclusion. *The adoration of the Sacrament or of Christ after the Romane manner, in, at, and vnder the forme of bread was not knowne or vsed in the church of God, within eight hundred yeares after Christ.* For Transubstantiation the ground of adoration, was not knowne or receyued of the learned, till after this time. Let them of the Romane religion studie till their heads and hearts ake, they shall neuer be able soundly to prooue the contrarie. And Honorius III. is saide to haue instituted this adoration about the yeare of our Lord, 1220.

The 2. Conclusion. *The worship Latria or diuine honour, was not giuen by the learned any*

way to the image of Chriſt for a thouſand yeares after his aſcention, and vpward. This the Papiſts ſee and confeſſe. Catharin ſaith, *Indeede none of the auncient (as farre as I could reade and marke) euer ſaid, that images are to be worſhipped with the worſhippe of Latria, but they all deteſted this kinde of ſpeaking. Againe, it is not found in anncient writers, that an Image (conſidered as an Image) is to be adored with Latria, but contrarwiſe, that it is not ſo to be adored. And we reade this often proteſted in the anſwers of the Biſhops of the ſeuenth Synod, and in the decree moſt manifeſtly, which I certainely beleeue neuer came to the handes of Thomas.* Of the ſame opinion is Francis Swares the Ieſuite, who thinkes that Thomas neuer ſaw the ſeuenth Synode, or the ſecond councell of Nice.

Catharin. in cultu imag.

Vpon Thom.

Vpon this which hath bin ſaid, it appeares that ſundry maine points of religious worſhip hath beene deuiſed by men in the Church of Rome, and conſequently that their worſhippe is in effect idolatrie. For all this, put caſe, that the Roman worſhippe be no idolatrie: neuertheleſſe it is ſubiect to a poſsibilitie of being idolatrie, and therefore naught, and thus I reaſon.

The true worſhippe of God is not ſubiect to a poſsibility of being idolatry. For there is no poſsibilitie of darknes in light, no poſsibilitie of euill in goodneſſe. The worſhip of God in the Romane Church is ſubiect to a poſsibilie of Idolatrie. For it is poſsible that he which by ſignes manifeſts his preſence, and heeres them that pray before images, be the diuell himſelfe, and doe it by Satanicall operation. There is no ſuch likelihood in the Sacraments & word preached: becauſe they are founded in the inſtitution of God, and ſo are not Images, or worſhippe at them. Againe in the adoratiō of imeges, three caueats muſt be obſerued, as they teach. The firſt, that no confidence be placed in images: the ſecond, that we aske nothing of them: the third, that we doe not aſcribe any diuinity vnto them. Now it is a poſsible thing (nay it is not ordinarie) that the cōmon people omit theſe, or ſome of theſe cautions. Auguſt. ſaith, *Who doth not worſhip or pray beholding an image, which is ſo affected, that he thinketh he is not heard of it, and hopeth that ſhall be performed by it, which he deſireth.* Againe, *the ſimilitude of a ſhape, and the counterfeit compoſition of lines doth lead, and with a certain weake and ſicke affection, doth rauiſh the weaker ſorts of mortall men.*

in Pſa. 113. & Epiſt 49. ad Deo gratias.

Againe it is poſsible that the prieſt faile in this intētion, by wandring by thoughts whē he is in the conſecration of the Hoſt, or he may of bad purpoſe intend not to conſecrate: or he may of negligence omit ſome word or words of conſecration: and then there is no right conſecration: if no conſecration, no tranſubſtantiation: if no tranſubſtantiation. Chriſt is not adored but a peece of bread for the liuing God.

Againe, there is a poſsibilitie that ſome of them that be worſhipped for Saints in heauen, be no Saints, but damned in hell. And Hierom ſaid, *We worſhip the bodies of many vpon earth, whoſe ſoules are tormented in hell.* Sundrie images in the Church of Rome at the firſt, in all likelihoode were inuented to repreſent, not the perſons of men, but myſteries after the manner of Emblems. The figure which is called ſaint Margaret, deſtroying a dragon after ſhe was deuoured of it, in former times ſerued to repreſent the calling of the Church of the Gentiles, being gathered by the preaching of the Goſpel out of the bowels (as it were) of the diuell, of whom they were deuoured. S. George on horſe-backe was in former times a repreſentation of Chriſt our Sauiour, who vanquiſhed the diuell for the deliuerance of his Church. S. Chriſtopher, who was indeed a meere fiction, was in former times nothing elſe but a repreſentation of the life of a chriſtian man: as the verie name declares. For Chriſtophorus is one that bears the name of chriſt before mē. Now theſe and like pictures of myſteries, were in proceſſe of time reputed pictures of Saints; and are worſhipped at this day of many, as they haue beene heretofore, for the images of Saints indeede. To this I adde, that reliques are very often counterfeit: that the feaſt of the Aſſumption of the virgin Marie is of no better ſtampe. Becauſe there is no certaintie in hyſtorie to proone this aſſiumption. Thus much of the Idolatrie of our times.

Feretius de Trad. par. 3.

HAuing thus declared, what is meant by Idols, & how they be to be auoided, I muſt yee proced further. For it is the propertie of a diuine law, in forbidding any thing to command the contrarie: and therefore when Idols are forbidden in this text, the true worſhippe of God is commāded: & it is the very ſcope of this place to inioyne vs to preſerue our ſelues in the true worſhip of God. Of which dutie I will

will speake a little, because it is of speciall weight & moment. That we may the better keepe our selues in the right worship of God, we must consider first, what is meant by the worship of god; and secondly, what are the spirituall heads and parts therof. That we may cõceiue aright what is meant by the worship or seruice of god, six points are distinctly to be considered. The first is the foundation of Gods worship. For they that would truly worship God, must lay downe a foundation thereof in their hearts; and that consisteth of two parts, the knowledge of God, and of our selues. Of the knowledge of God, the Isai 19.21. Prophet Esai speaketh thus. *The Egyptians shall know the Lord in that day, and doe sacrifices and oblations, and shall vow vowes vnto the Lord.* And Paul saith, Rom.10.14 *How shall they call on him, of whome they haue not heard?* If it be demanded, what knowledge of God is required, I answer, we must not onely know God as he is in himselfe, that is, the vnitie of the Godhead in the Trinitie of persons, with the properties and workes thereof: but we must know him as he is to vs, that is, our God, extẽding his mercy & his prouidence ouer vs. For the sense, or experimental knowledge of the fauour & goodnes of god, breeds in vs the true worship of God. Concerning our selues we must know two things. The first, what we are by nature, namely vile, wretched, and miserable sinners, vnable to do any good, prone to al euil, deseruing many thousand damnations. This knowledge of our misere is indeed no cause, that mooues vs to worship God, yet is it an occasion therof. Iohn 4. The woman of Samaria did no better then scorne Christ, till she was brought to a sight of her sinnes, and then afterward she reuerenced him as the Messias. Luke 15. The prodigall sonne, when he was touched with a feeling of his owne misery, came and yeelded himself in subiection to his father. Againe we must further know, what we are by grace, namely the children & seruants of God, and heires of the kingdome of heauen. And this knowledge is a notable inducement to the worship of God. For Rom.12.1. the mercies of God are they which moue men, to bring vnto God the true and reasonable seruice.

Vpon the former doctrine, two things offer themselues to be cõsidered, the sinne of our times, and our dutie. The sinne is Psal.14.2. noted by the Prophet, *There is none that vnderstandeth, and seeketh after God.* This we see by dayly experience. Men content themselues with that knowledge of God which nature affoordeth, and they indeauour not to know and acknowledge him as he hath reuealed himselfe in the written word, specially in the couenant of grace. And so great is the force of selfe-loue in most men, that they cannot abide to consider of themselues, as they are in themselues out of Christ. Thus must men present a worship vnto God, but it is without groũd or foundation. Now the dutie of all men is to study for the knowledge of God and of themselues; and to increase herein. For hence it is, that all godly men haue stirred vp themselues to duties pertaining to the honour of God. Dauid blesseth God, prai- 1.Chr.29.10, 11. seth him, and brings gifts and offerings to him, vpõ the knowledge he had, that kingdome, power, and glory, was Gods, & that all things were his. Daniel makes solemne Dan.9.5. praier and confession to God, because he considered him to be great and terrible, & to be a keeper of couenants with them that loue him. The ground of the nine latter commaundements is the first, *Thou shalt haue no other gods before me.* And the ground of this commaundement is a knowledge and faith that Iehouah is our God. And this appeares, because the words, *I am Iehouah thy God, which &c.* are closed vpon the first commandement, and shut vp with it in one and the same period in the Hebrew text. Moreouer when God is not knowne aright, he is not worshipped aright, but either the idols of our braine are worshipped, or deuills. Thus Paul saith Galat.4.8. that the Galatians, when they knew not God, worshipped them that are no gods by nature. For such as our knowledge is, such is our worship.

The second point is the Rule of worship: and that is, That nothing may goe vnder the name of the worshippe of God, which he hath not ordained in his owne word, and commanded to vs as his owne worship. For we are forbidden vnder pain of the curse of God, either to adde, or to Deut.12.8.32 take away any thing from the precepts of God in which he prescribes his owne worshippe. When the Iewes worshipped God after the deuised fashions of the Gentiles, though their meaning was to worship nothing but God, yet the text saith, *they worshipped nothing but deuills.* Againe, the Lord forbids vs in his worship, to folow *after our owne hearts and eyes, or to walke in the ordinance of our forefathers, but onely in his commandements.* Deut 12 17. Num.15.39. Ezech 20.18. Iiii 29.13.

maundements. And he holdes it as a vaine
Matt.15.9. thing, *to teach his worshp and feare by the precepts of men.* That we may worshp God with reasonable seruice, we must *proone what is the good, acceptable, and perfect will of*
Rom.12.2. *God.* And those are good workes, indeede
Ephe.2.10. acceptable to God, which *he hath prepared*
Col.2.22,23. *for men to walke in.* All *voluntarie religion*, and will-seruice, is vtterly condemned. Therefore nothing may goe vnder the name of Gods worshippe, but that which he prescribes. It is alledged to the contrarie, that when a worke is done without commaundement, so there be an intention to honour God, it is the worshp of God. I answer, it is false. For that any worke or action may be the worshp of God, foure things are required; the person or doer must be regenerate; the matter of the worke must be a thing commaunded; it must be done in faith: and then, in the intention of the minde, it must be directed to the honour of God. Secondly, the intention to honour God, is not alwaies good, vnlesse it be an intention to honour him, by yeelding obedience to that which he commandeth. Againe, it is alledged, that a worke done in loue to God, though there be no commandement thereof, is the worshp of God. I answer, that loue keepes it selfe to the word, and will of God: and things done without a word from God, are not of loue.
Gal.5.14. For *loue is the fulfilling of the lawe.* Thirdly, it is obiected, that vowes in the old testament were a part of the worshp of God, and that they were not commanded. I answer, though God did not binde all men by a commandement to make vowes; yet hath he testified in his word, that vowes were acceptable to him: for he prescribed the matter of vowes, and the manner of
Mark.14.7. making, and the keeping of them. Furthermore, it is vrged, that Marie who anoynted Christ, had no commandement so to doe, and yet she did a worke acceptable to Christ. I answer, though she had no particular commandement, yet had she a generall. For the worke she did, was a confession of her faith and loue to Christ, and
1.Cor.9.18. that is commanded. Likewise Pauls example is vrged, who preached the Gospel freely, and looked for his reward of God: and yet he had no commandement so to doe. I answer, to take a stipend for preaching the Gospel, is in it selfe a thing indifferent, and may be done, or not done. Yet was it not a thing indifferent in the church of Corinth, by reason of the offece of many. And therefore Paul preached freely: and he could doe no otherwise, vnlesse he would haue abused (as he saith) his authoritie. For a thing indifferent in the case of skandall, ceaseth to be indifferent, and is a thing commanded. Lastly, some obiect, Luk. 10. 16. *He which heareth you, heareth me.* Therefore (say they) the very commandement of Pastours prescribe Gods worshp. I answer, first the place is properly to be vnderstood, not of all teachers, but of the Apostles. Secondly, if it be spoken of all teachers the words must be vnderstood with limitation: for thus is the Ministeriall commission, *Teach them to observe all things* Mat.28.18. *which I haue commanded you.* As Christ was sent of the father, so are the Ministers Ioh.10.22. sent of him: but he was sent to doe his fathers will: *as my Father hath commanded* Luke 14.31. *me, so doe I.*

Thus the truth of this rule is manifest: and we must lay it vp in our hearts as a treasure, and neuer suffer our selues to be depriued of it. For the vse of it is great. By it we may discerne the prophanenes of our times. All men can say, God must be worshipped: but when it comes to the point, what is the worshp wherewith they honour God? Surely, what they list themselues. Some worshp God, with their good meaning; some with their good dealings; some with the babbling of a fewe wordes, as namely of the Apostles Creed, and ten commandements for praiers. This seruice of God is very common: but alas, it is poore seruice. For the rule of diuine honour is not the will of him that honoureth, but the will of him which is honoured. Secondly, here we learne to detest the seruice and worshp which is perfourmed to God in the Church of Rome. For it containes many partes and points of will-worshp, hauing no warrant from God, either by commaundement or promise. Of this kind are the Sacraments of penance, confirmation, matrimonie, orders, and the last annointment: the consecration of the bodie of Christ by fiue wordes, *For this is my bodie:* the oblation and sacrifice of Christ in the Masse for the sinnes of the quicke and dead: the vowe of continencie, perpetuall pouertie, and of regular obedience: the religious distinction of meates, garments, times: the hallowing of ashes, palmes, bread, water, &c. for the driuing away of diuells, and for the health of the body and soule. For these and many other practises, let them bring forth the word of God,

God, if they can. They pleade for many things, that they haue the word of Traditions. I answer, that Traditions Ecclesiastical are no word of God; but the word of man. And traditions which are called Apostolicall, are eyther of no moment, or doubtfull. For how shall we know certenly, that they were the traditions of the Apostles, considering none hath said so, but some of the Fathers, whose testimonies are not sufficient, because they are subiect to errour?

The third poynt is the end, which God hath appoynted of all his worship: & that is, not to giue or adde glorie to God: for nothing can be added to absolute perfection. But the end is, to acknowledge, praise, and confesse, the infinite glory of GOD. Furthermore, the end of this acknowlegement or confession, is our happines & saluation, Iohn 17.2. *This is eternall life, to know thee the onely true God* —. *Psal.* 50. *Call vpon mee in the day of trouble, and I will deliuer thee.* Paul saith, *Godlines is our gaine:* and the reason is, because *it hath the promises of this life, and the life to come.* Vpon this wee must be admonished euermore to worship god, and that with all care and diligence; because the worship of God is not his benefit, but our benefit and saluation.

The fourth point is concerning apt and able persons to performe worship acceptable vnto God. And they are onely such as turne vnto God, and are renewed by the holy-Ghost. And the worship of God performed by any other persons, is not worship, but sinne, Prou. 15.8. *The sacrifice of the wicked is an abhomination vnto the Lord.* The Lord by the prophet Isai protesteth, that the oblations and sacrifices of the Iewes *were an abhomination to him, and that he hated them, because their handes were full of blood.* Againe he saith, *That he which killes a bullocke is as he which killes a man, and that hee which offers a sheepe in sacrifice as hee which cuts off a dogges head;* because of their vile abhominations. Iohn 9.31. *God heareth no sinners.* Whatsoeuer is not of faith, is sinne: whatsoeuer worship of God is performed by vnrepentant sinners, it is not of faith. Bicause they want that faith, without which there is no pleasing of God. He that turnes not to God, doth not acknowledge his owne guilt, hee that doth not acknowledge his guilt, doth neither acknowledge Gods iustice, nor his mercie: hee that doth not acknowledge the iustice and mercie of God, can not truely worshippe him: hee therefore that turnes not to God, can not vnfainedly worship him. If it be demaunded, how the worship of God should be a sinne in any man, considering it is commaunded: I answer, sinnes be of two sorts. The first is, when something is done that is flat contrary to the commaundement of God: the second is, when that is doone which God commaundeth, but not in that manner God commandeth. And thus the worship of God in wicked men is a sinne. Because, though they doe that which God commands, yet they doe it not as he commands. Againe, it may be saide, if the worship of God bee a sinne in the vnregenerate, then must not they be exhorted to the worship of God: because we may not exhort to sinne. I answer, that exhortations may not bee made for the dooing of anie thing that is a sinne of it selfe: nowe the worshippe of God is not a sinne of it selfe, but onely by accident; that is, because it is performed by vngodly persons, to whome beeing vncleane, all thinges are vncleane. Againe, vngodly men are not to be exhorted to the worshippe of God, but in meete and conuenient order. For first, they must bee admonished to turne vnto God, and then afterward to worship him.

Isa. 1, 13, 14, 15

chap. 66. 3.

Heere lette vs take notice of the ouersight of many, who liuing without reformation and amendment of life, thinke neuertheleſſe if they pray vnto God, heare his word, come to the Lordes Table, that they do great matters, and that the Lord is highly bound vnto them, whereas indeede they doe nothing elſe but offend him and prouoke him to anger: not because they worshippe GOD, but because they worshippe him without faith and repentance. Likewise their loue of GOD, their strong and liuely faith (of which they boast,) their confidence in Christ, are but fictions of the braine, so long as they are seuered from amendment of heart and life.

Heere againe we are taught, that if we indeede would serue and worshippe God, wee must first turne to him with all our hearts; yea continually make a renouation of our first conuersion, and seeke reconciliation with God and man, Marke 11.25. *When yee shall stand and pray, forgiue.* The beleeuing Corinthians, because they wanted this renued reconciliation, when they came to the Lordes Table, did eate iudgement to themselues.

It may here be demaunded, in what part the man regenerate worshipps God. I answer, in the whole man both bodie and soule, as Paul saith, *Glorifie God in your bodies and in your spirits.* 2 Cor. 6. 20. Yet there must some distinction and difference be obserued. For principally and properly God is worshipped in our spirit. Ioh. 4. 25. *The true worshippers shall worshippe the father in spirit.* Rom. 1. 9. *Whome I serue in my spirit.* 1. Pet. 3. 15. *Sanctifie God in your hearts.* By the spirit, I vnderstand the thought of the minde, the conscience, and the affections of the heart. For in these is the first and principal seate of diuine and spirituall worshippe. As for the bodie, it is but a secondarie instrument of the seruice of God. By this we may discerne the vanitie of Popish religion. For it consists for the most part, vpon externall & bodily rites, gestures, and ceremonies, borrowed, partly frō the Iewēs, and partly from the heathen: whereas the true religion of the newe Testament, hath but fewe prescribed ceremonies, & for the most part, is diuine and spirituall.

The fifth point is, concerning the particular thing or place to which the worshp of God is to be directed. And this rule must be remembred. The worshippe of God both inward and outwward must bee directed towards that thing, in which, and at which, God will be worshipped. Nowe God hath straightly bound the worshippe of the Sonne, and consequently of himselfe, to that masse and lumpe of humane nature, receiued into the vnitie of the second person. For this is the vniuersal commandement of God touching his Sonne Christ, *He is thy Lord, and thou shalt worshippe him.* And, *Adore him all ye his angels.* Therefore in euery place, in which wee know him to be bodily present, without any more adoe, we are by directing our bodies and minds vnto him according to the place in which he is, or abides, to doe him homage. For this finite and created masse of the manhood carries with it the adoration of the persō to euery place, in which we certainly know the said manhood to exist substantially. And it matters not whether it be seene with bodily eyes or no. For it is sufficient, if we be certaine, either by sense, or by the word of god of the bodily presence of Christ. By vertue of the former cōmandement, the wise men fal downe before the child Iesus & worship him, turning eyes & mindes to that part of the house in which they saw him present. The woman of Canaan comes & falls dwne at the feet of Christ, and worships him at the place in which he stoode. Thomas as soone as he knew that Christ stoode before him, he directs his speech vnto him & saies, *My Lord and my God.* Ioh. 20. 28. The disciples adore him in the mountain, in the aire, in the clouds, so long as they could see him: & when he was takē out of their sight, they still adored him, by directing minde, and gesture of bodie, not to the sunne, moone, starres, ayre, clowdes, much lesse to any erthly creature or place, but to the place of celestial hapines, which is aboue and beyond this visible world, into which he ascended bodily, where also Steuen worshipped him, and al the people of God euer since, directing hand & heart to heauen. As concerning the Arke of the couenant, the commaundement of God is, *Exalt the Lorde your God, and fall downe before his foote stoole:* for hee is holy. Psal. 99. 5. By means of this commaundement, the Iewes were bound to worship God by directing themselues towards the ark or merty-seate, euen as if they had seene God himselfe there visibly present. Now the manhood of Christ is the true Propitiatorie, and comes in the roome of the Arke of the couenaunt nowe in the time of the new testament. And further, seeing it is a part of Christ the Mediatour, God will rather be worshipped in it than at the arke of the couenant, and it carries with it the adoration and woorship of God to the place, in which it is known certenly to be more then the Arke. Furthermore, considering adoration is tied to the manhoode of the Sonne of God, and God in it is worshipped, now in the daies of the new Testament wee are not bound by any commandement to direct our worship toward any place or creature vpon earth: but on the contrarie, without reuerence or respect to this or that place to worship in spirit and truth, lifting vp heart and mind to heauen where our Redeemer is at the right hand of God. Iohn. 4.

The sixt and last point is, concerning the properties of the worshp of God, and they are three. The first is, that the worshp of God is Incommunicable. Isa. 42. 8. *I will not giue my glorie to any other, nor my praise to grauen Images.* Mathew 4. 10. *Him onely shalt thou serue.* It may bee obiected, that diuine adoration is giuen to the manhoode of Christ, which is a creature. I answer, that adoration or inuocation pertains and is to be giuen to whole Christ, least

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we shhuld seeme to diuide the person, and separate the natures. And yet a distinction must be made of the Godhead and manhoode. For the Godhead is the proper obiect, to which religious adoration is properly and simply directed, & so is not the manhood. For no creature is simply to be honoured with diuine adoration. Athanasius saith, *God is to be adored in regard or respect of the Godhead.* Ciril saith, *Doe we adore Immanuel as b a man? God forbid. For this were a dotage, deceit, and errour. For in this we should nothing differ from them which worshippe the creature beyond the Creatour and maker.* Againe, *The Godhead in Christ is a nature to be adored, and the humanitie is the nature adoring.* Neuertheless though Adoration be directed simply to the Godhead, yet is not the said Godhead to be adored without the flesh. Athanasius saith thus: *When we are about to adore, we doe not separate the Word from the flesh. For we know the Word was made flesh. For who will say, Stand apart from the flesh that I may adore thee?* Lastly, we are to hold that the very manhood of Christ, is to be adored of man and angels with religious adoration due to the sonne of God: in regard it is the manhoode of the Word, and is receiued into the vnitie of the second person. But how to be adored? not directly as the Godhead: but in c oblique manner by reason of the vnion with the Godhead. When subiects ciuilly worshippe their prince wearing a crowne and bearing a scepter: in this worshippe they doe not separate the prince from his crowne & scepter, but they honour the person directly, and the crowne and scepter only by consequent, namely as signes and testimonies of princely maiestie. And so is the manhoode adored in the person of the sonne, yet not properly and simply as the godhead (for that were damnable idolatry) but so farre forth as it is vnited to the said godhead of the sonne: not as a garment, which may be put off & on, but inseparably as a part of the second person: so as the Mediatour worshipped shalbe God-man or man-god in the vnity of one person. And the catholike Church hath accursed them which hold, that the flesh of Christ is not to be adored; considering it is the flesh of God: & that in one and the same adoration Christ is not to be adored with his flesh. Thomas the scooleman saith, *The Adoration of Latria or diuine worship is not giuen to the humanitie in respect of it selfe, but in respect of the diuinitie to which it is vnited, according to which Christ is not lesse then the father.* Heere by the way, let it be obserued, seeing Latria diuine worshippe, is giuen to the manhood of Christ, onely in respect of the personall vnion: that therefore the images of God and Christ, as crucifixes, are not to bee worshipped with Latria. For there is no vnion betweene them and God, but onely in the blinde conceit of man. Furthermore beside this religious oblique adoration, there is due to the manhood of Christ greater honour thē to any creature beside. For euen as he is man he hath receiued a name aboue all names, at which all things bowe in heauen and earth, Psal. 2.10. to wit, the name of a iudge and Gouernour of all things in heauen and earth, Math. 28. 18. in which respect we are commanded to kisse the sonne, Psal. 2.12.

Againe, if the worshippe of God be proper to him, and not to be giuen either to man or angel, it may bee demaunded, how angels and Saints in heauen are to be worshipped. I answer, whether they appeare vnto vs or not, a certaine generall kind of worshippe is to be giuen to them, & it consists of two parts; *Commemoration*, and *Imitation*. Commemoration is reuerend remembrance of their persons and vertues. Of this saith the virgin Marie in way of prophesie, *All nations shall call me blessed.* Luke 1.48. Of this commemoration we haue a notable example in the 11. chapter to the Heb. where the worthy deedes & vertues of the Saints of the olde and newe testament are rehearsed. Here two caueats must he obserued: first, that we fixe not our minds vpon the Saints, but lift them vp to God, by giuing thainkes to him for his mercies vpon them, and for their vertuous example towards vs. Thus the Church of Galatia *glorified God* for Paul. Galat. 1.23. Secondly, we must not keepe a memorie of Saints departed in hypocrisie, as the Pharisies did, who builded the tombes of the prophets, but despised their doctrine: and as the Papists do, who magnifie the Apostles, and persequute their doctrine. The second part of their honour is *Imitation.* And that this imitation may be worthie praise and commendation, fiue caueats must be remembred. First we may not imitate actions done vpon singular commandement; as for example, we may not imitate Abraham in offering his sonne Isaac. Secondly, we may not imitate actions done by extraordinarie and heroicall instinct,

Matt. 23 30.

Phil. 3. 17.

b That is, the manhood cōsidered apart from the godhead.

c Obliqui.

instinct. When the disciples would haue commanded the fire come downe from heauen vpon the Samaritans, as Elias did vpon the captaines with their fifties. Christ said, *ye know not of what spirit ye are.* Luke 9.54. Thirdly we must not imitate personall actions, as Peters walking on the waters. Fourthly we must not imitate their miracles: For they serued only for a time, to confirme the doctrine which they taught. Lastly wee must not followe them in their attire, gestures, infirmities of body, or vices: for this is but apish imitation, specially to imitate their fashions: but we must followe them in substantiall duties of the morall lawe. Paul saith, *Follow me, as I follow Christ:* 1.Cor.11.1. nowe he folowed Christ in morall obedience to God. And thus in a generall sort are Saints to be honoured.

Againe if Saints or Angels certainly appeare vnto vs, we may then worshippe them with bodily gesture, but it must bee remembred, that this gesture be altogither ciuill. For there is no other kind of honour due vnto them, but that which appertaines to princes and great personages. But when they appeare not to vs (as nowe in these last times) we may not worshippe them at all, either by gesture or speech.

The second propertie of the worshippe of God is, that it must be free and voluntarie, without all constraint & compulsiō, Psal.110.3. *Thy people shall come willingly in the day of assembly.* 2.Cor.8.12. *If there be a readie minde, God accepts a man according to that which he hath, and not according to that which he hath not.* This is the seruice of the kingdome of God: and earthly princes haue not the like. This seruice is not from nature, but from the spirit of grace: and therefore with Dauid we must pray to God to be established and guided by his free or voluntarie spirit.

The third propertie of the worshippe of God is, that it must be ioyned with honestie and comelinesse, 1.Tim.2.1. *Pray for kings and princes that ye may liue in godlinesse and honestie.* 2.Pet.1.5. *Adde to your faith vertue.* Where by honestie and vertue is meant, a graue, sober, decent, comely, modest behauior towards all men, and before all men. For this ciuill and vertuous honestie is the ornament of diuine worshippe, and therefore the common saying must not be despised, That good conscience, and good manners must goe together. The Lord condemnes all such as doe Psal.50.16. but take his worde in their mouthes, when they hate to be reformed in their liues.

Comelynesse is, when the worshippe of God is performed with meete and conuenient circumstances of time, place, person, 1.Cor.7.35, 36. and 14.40 gesture. Publike worshippe must be performed by publike persons, in publike places, and it must haue publike and solemne gesture. Priuate worshippe is to be giuen to God by priuate persons, in priuate places, with priuate gestures and signes. Secret worship must secretly be yeelded to God, and the signes thereof concealed frō the eies and hearing of men. Thus Nehemias praied in the presence of Assuerus, Nehem.2.4. And Anna before Elie the priest, 1.Sam.1.13. *her lips moued onely, but her voice was not heard.* Men therefore are deceiued that thinke the open Church the fitest place for the priuat & secret praiers which they are to make to God.

Vpon the former points of doctrine ioyntly cōsidered, a definition of the worshippe of God may be framed thus. The worshippe or seruice of God is, when vpō the right knowledge of god, we freely giue him the honour that is proper to him, in our hearts, according to his owne will.

Worshippe thus defined, must be consi- a Hier.ep.11. ad Riparium dered as a distinct thing from that honour which is called *a Veneration.* For worshippe properly belongs to persons, and *veneration* to things which appertaine to persons. And veneration is to haue a reuerent estimation of any thing, or to preserue and keepe it without hurt, as making store of it: and to vse it reuerently if it be to be vsed. In this sense Augustine saith, we De doctrina Christ lib.3. c.9.epist.146 worshippe or *reuerence the baptisme of Christ.* And in the canon lawe it is said; *Let them diligently heare, and faithfully reuerence the words of God.* And thus are all holy things of God worshipped, and all signes or remembrances of excellent things past. When Dauid fetched home the Arke and daunced before it, he gaue no worshippe to the Arke but veneration.

The worshippe of God is twofold, principall, or lesse principall. The Lord saith, *I will mercie, not sacrifice,* that is, rather Osea 6. mercie thē sacrifice. Where mercie is made the maine and principall worshippe of God, and sacrifice also is worshippe, but the accessarie or lesse principall.

The principall worshippe of God is a worke of God in vs, whereby we are made conformable to him in holines and goodnesse: and whereby his image is renewed or restored to vs. That this cōformitie with God

God is indeed the maine and proper worship of God, it appeares by these reasons. It is the commandement of God: *Be ye merciful as your heauenly father is mercifull:* Luke 6.36. and againe, *Sanctifie your selues, and be ye holy, for I am holy.* Leuit. 11.44. Now the intent of these commandements is, to set downe the main worship of God: as Saint Iames testifieth, *Pure religion and vndefiled before God, is to visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.* Iames 1.27. Againe Christ saith, *The true worshippers worshippe God in spirite and truth.* Iohn 4.24. Where by *Spirit*, is to be vnderstood, not only the heart, but also the spirituall renued motions thereof: or as Saint Paul saith, *Loue out of a pure heart, good conscience, faith vnfained.* 1. Tim. 1.5. And this appeares by the opposition: for Christ here opposeth *Spirit*, to the ceremoniall worship of the Iewes which was carnal, vpon a carnal commandement (as the holy Ghost speaketh:) because it stood in outward and bodily rites & actions which had no power to sanctifie. And by *truth*, is meant no sinceritie, but all such duties of ours, as were figured by Iewish types and ceremonies, namely and specially our mortification, viuification, and such like. Paul saith notably, *He that serueth God in these things*, that is, righteousnes, peace of conscience, and ioy in the holy Ghost, *is acceptable to God.* Rom. 14.18. And againe he saith, that *our reasonable* or spirituall *seruice of God, is to dedicate our selues in bodie and soule to his honour.* Euery man talkes of the seruing of God: but few there be that thinke of this seruice which stands in the conforming of our selues to the image of God, which is in iustice and holines.

This principall worship hath two properties. The first is Eternitie: for it begins in this life, and is perfected in the life to come. Because it is that euerlasting worship, wherewith angels and Saints that for euer worship God in heauen. And herein it differs from ceremonies and sacraments, which haue an end in this life. The second is, that it pleaseth God of it selfe, and that without sacraments, or ceremonies: so there be no contempt of them: as it was in the theefe vpon the crosse. And the reason is plaine. God is not onely a spirit or spirituall substance, but he is euery way infinite and hath sufficiencie of all perfection in himselfe. And therefore he takes no delight in any good thing that the creature can communicate to him: but his delight is in the communication of his own goodnesse to vs, and in all such duties whereby we conforme our selues to him and magnifie his goodnesse. Thus Paul saith, That God needes nothing: and therefore he is not worshipped with any thing made by the hads of ma. And the Lord saith by the Psalmist, that he doth not principally respect our gifts and our sacrifices: because, all things are his: but he respects praise & thanksgiuing. Acts 17.25. Psalme 50.8

The principall worship of God hath two parts: one is to yeeld subiection to him, the other to draw neere to him, and to cleaue vnto him. By the first we put a difference betweene our selues and God, by reason of the greatnes of his maiestie. By the other we make our selues one with him as with the fountaine of goodnes.

Subiection to God is, when we put away, and as it were banish from our selues our owne reason and will & make the wisdome of God to be our wisdome, and his will to be our will, euen then when it is against our will: by causing our will to be subiect to his will, and to depend vpon it. This will of God, to which we must be subiect, is reuealed, partly by the written word, in comandements, promises, threats, & partly by the euent of any thing: as when a man is sick, we know by the euent in that he is sick, it is the will of God he should be sick: nothing falls out without the will of the heauenly father. If it be alledged, that subiection is due vnto men: I answer, that the subiection due to God *is absolute*: first because it is to be giuen by the whole man in bodie and soule, and conscience: secondly because it is to be yeelded to him in all things without exception, whereas subiection to men must alwaies be in the Lord.

In subiection there be two things. The first is the foundation thereof, and that is, a *knowledge*, and faith, that God is our soueraigne Lord and King, and our iudge of infinite iustice, able to saue and to destroy bodie and soule. The second is, vpon this knowledge a *Resignation* of our selues to the pleasure of God. And that is againe in two things: when we suffer him to rule vs by his word: and when we suffer him to dispose of our bodies and soules, and all things that belong vnto vs; as shall make for his glorie and our good. This is the right subiection and right seruing of God. Take an example in Dauid, when he fled out of his kingdome beeing pursued by his sonne Absalon. *Let him say that I please him not, behold, here I am, let him doe vnto me* 2. Sam. 15.26.

as shall seeme good in his owne eyes.

Subiection to God is practised by three vertues, faith, adoration, feare. Faith is a subiection to the commandement of God, that bids vs beleeue him, and trust him in his word. Of this faith I haue spoken at large, when I shewed how we should liue by faith. Onely one thing I adde, that faith is the single eie of which our Sauiour speaketh, which giueth light of direction to all the actions of our hearts and liues. Adoration is, when we subiect our selues to the greatnes and maiestie of God. In it be two actions: the exaltation of God to the highest degree: and the abasing of our selues to the lowest degree. Thus Abraham in praier calls God *his Lord*, and himselfe *dust and ashes*. Thus Daniel in praier giues *all glorie to God, to himselfe and the people, shame, and confusion of face*. Thus the woman of Canan adores Christ by caling him *Lord*, & by acknowledging her selfe to be *but a dogge*.

Math.6.22

Gen.18.27

Dan.7.

Feare is a subiection to all the threatnings and commaundementes of God. In feare, which is the worship of God, there are two things, the foundation & the propertie. The foundation is the knowledge of three things. The first is knowledge of the precepts of God, Deut.4.10. *I will cause them to heare my woordes, that they may learne to feare me.* The second is, knowledge of his threatnings and iudgements. *The righteous* (saith Dauid) *shal see this*, that is, the destruction of Doeg, *and feare*. The third is the knowledge and consideration of the presence of God. Cornelius is said to be a man fearing God: and the holy Ghost hath noted the ground of his feare in his owne words: *We are here* (saith he) *in the presence of God, to heare all things which God hath commanded thee.* The propertie of true feare is, to make vs in our hearts to stand in awe of God, and to feare, hate, and eschew the offence of God. Pro.8.13. *The feare of God is to hate euill, pride, arrogancie, and the euill way.* Exod.20.20. *His feare must be before you that ye sinne not.* If it be demanded, why we are to feare the offence of God: I answer, it is first of all to be feared for it selfe, because it is the offence of God; though there should no punishment insue: considering it is the greatest euill that can befall the creature, to offend the Creator. And in the second place it is feared for punishmēt. And that feare in which nothing is feared but punishment, is no worship of God.

Psalme 52.6.

Actes 10.2,33

Thus we see what true subiection to God is: now we are to be exhorted euermore to yeild this subiection vnto him. For first it is Gods commandement so to doe. *Take my yoke vpon you, learne of me that I am meeke and lowly, and ye shall finde rest to your soules.* Now this yoke is subiection to God in his precepts, and in his corrections. Secondly subiection is a thing of great excellencie. That we are subiect to God, it is not for his benefit, but ours. To be in this subiection, is to be in perfect libertie, and to haue the kingdome of God within vs. Thirdly, subiection is a matter of absolute necessitie. The deuils & damned spirits, will they, nill they, must yeild a subiection, and there is no way to auoide it. Let vs therefore willingly subiect our selues to God. Fourthly, to denie subiection, or to grudge thereat, is the propertie of a wicked man. *Who is the Almightie*, saith the wicked man, *that we should serue or be subiect to him?* Lastly the punishment of them, that will not be subiect, must be considered. *These mine enemies*, saith the sonne of God, *that will not that I should raigne ouer them, bring them hither and slay them before me.* And contrariwise subiection brings rest to our soules.

Iob 21.

The second part of the principall worship of God, is to *cleaue* vnto him: and that is to be knitte vnto him in heart without purpose of any seperation. Of this we haue commandement: *Serue the Lord thy God, and cleaue vnto him.* Likewise a promise: *Draw neere vnto God and he will draw neere vnto you.* Againe, *The Lord is with you while ye be with him: if ye seeke him, he will be found of you: if ye forsake him, he will forsake you.*

Deut.10.20

Iames 4.8.

2.Chron.15

Furthermore we cleaue vnto God by two vertues, Loue & Confidence. In Loue I consider two things; the foundation, and the properties. The foundation is the knowledge of the loue & mercies of God towards vs. 1.Ioh.4.17 *We loue him because hee loued vs first.* Psal.116. *I loue the Lord because he hath heard my praier.* And Psal. 31.24. *Loue the Lord all ye saints, because he saueth them that be faithfull.*

The properties of loue are two. The first is to maintaine an heauenly felowship and coniunction with God & Christ. For the nature of loue is to vnite it selfe as much as may be, to the thing loued. Againe in the want of this felowship, Loue makes vs desire and seeke it according to Gods will aboue all things in the world. The spouse of Christ, that is, the Church, or euery

uery Christian soule saieth of Christ, *I greatly desire to sit vnder the shadowe:* and, *I am sicke of loue:* that is, I faint, because I do want that fellowship with Christ my head which I desire: I adde this clause [*according to his will*] for two causes. The first, because true loue seekes fellowshippe with GOD onely in such meanes as he hath appointed to communicate himselfe vnto vs, as the word preached, praier, sacraments; & not in visions, dreams, reuelations. The secõd is, because our loue, if it be without hypocrisie, doth communicate it selfe vnto God in things in which hee will be loued of vs; as namely in the person of our neighbour, and specially of the poore. For God will haue our neighbour, in respect of loue, to be in his roome and steade: and in the loue of our neighbour, with whome wee conuerse, will hee be loued of vs. Hence it is that Paul saith, *That the loue of our neighbor is the fulfilling of the whole lawe.*

Cant. 2. 3. 5

Galat. 5. 13.

The second propertie of loue is, to stir our mindes to a doing and fulfilling of the will of God. The nature of loue is to make vs accomplish the minde and will of him whome we loue. Christ saith, *He that hath my commaundements, and doth them, is he that loueth mee.* And Saint Iohn, *This is the loue of GOD, that wee keepe his commaundements.*

Iohn 14. 21.

1. Iohn 5. 3.

The second vertue whereby wee cleaue vnto God, is *Confidence:* the foundation whereof is knowledge of the wisedome, goodnesse, iustice, and mercie of GOD; specially of his power and will in performing his promises. This we see in Abraham, who trusted God because hee was perswaded, as hee had promised, so he was able to performe. The propertie of confidence is, to cause vs to rest and depend vpon the bare and naked promise of GOD without meanes, and against meanes, and to quiet and pacifie our mindes in the will of GOD when it is come to passe. Thus Abraham depended vpon God for issue, when he was aged, and Sara barren, and when hee putte the knife to the throate of his only sonne Isaac. Iehosaphat, when the great army of the Ammonites and Moabites came against him, said in a liuely confidence, *Lorde, we knowe not what to doe, but our eyes are towarde thee.* And thus in time of daunger and distresse, to rest our selues on the worde of GOD, when we see neither helpe nor comfort, and haue nothing to stay our selues on, but the bare testimonie of GOD, is the right honouring and seruing of God.

2. Chro. 20. 12.

Besides the heades and poyntes of the worship of God before described seuerally, there is a certain mixed and compounded worshippe of God, when men in one and the same acte both yeelde subiection and cleaue vnto God. And that is done by foure things, Humilitie, Patience, Prayer, and Thankesgiuing.

Humilitie is, when in our heartes wee humble our selues before GOD. Of this the Prophet saieth: *Hee will shew thee, O man, what is good, and what the Lorde requireth of thee, to doe iustice, to loue mercie, and* to humble thy selfe, *in walking before thy God.* Of this wee haue a notable example in Manasses, *who in tribulation prayed vnto God, and humbled himselfe exceedingly before the God of his fathers, and was heard and deliuered.* In true humilitie there bee twoo things; the first is the glorifying and exalting of God; when wee doe wholly giue and ascribe vnto God, whatsoeuer we are, haue, or can doe that is truely good. The second is, *Powertie* of our Spirites, which shewes it selfe in three actions. The first is *Annihilation* (as some call it) & that is, when we in our hearts acknowledge, that wee are nothing in our selues, and of our selues, and that wee doe nothing that is truely good: nay, that we are most vile and wretched sinners, deseruing nothing but euerlasting perdition. The second is *Despaire*: not the despaire of the damned, but a good despaire, when wee are vtterly out of all hope of saluation, in respect of our owne strength, vertues, workes, or anie thing that we can possibly doe. The third action is, vppon the sense of our spirituall powertie, to giue out of our selues as beggars out of their houses, and to flie to the throne of grace, and to pleade nothing but mercie: yea meere mercie in all times both in life and death.

Micah 6. 8.

2. Chron. 33.

Thus we see what humilitie is, and how we are to humble our selues before God. Now I would perswade all men that desire truely to serue GOD, to take out the lesson which our Sauiour Christ teacheth, *Learne to be meeke and humble,* and, *learne it of me.* And there be many weighty reasons to moue vs to condescend to this counsell. First, humilitie is the way to obtaine heauenly wisedome, Psalme 25. 9. *He teacheth the humble his way.* Secondly, it maketh a blessed and happy alteration of our liues when it takes place in the heart. For it restraines, hatreds, griefes, and sorows, that com-

Matth. 11. 29.

commonly arise in the mindes of all men, becauſe others haue better gifts and callings than they haue. When Ioſhua was grieued that Eldad and Medad prophecied in the campe, humilitie made Moſes to
Num.11.29. ſay, *Enuieſt thou for my cauſe? yea would God that all Gods people were prophets.* It was no griefe, but a ioy to Iohn Baptiſt, that
Iohn 3.30. *Chriſt increaſed, and hee decreaſed.* Againe, humilitie makes vs not to ſcorne and condemne others, but to thincke better of others than of our ſelues: not to frette and chafe, but to be content, that others haue better gifts than wee, or better places, or callings: to giue honor cheerefully to all to whome any degree or meaſure of honor belongs: to be content with our own gifts, be they more, be they leſſe: and to be content with our owne eſtate and condition, & to range our ſelues within the compaſſe of our owne callings, and not to ſeek to be exalted: and to be content to be deſpiſed, when we ſee our ſelues deſpiſed, becauſe wee knowe our ſelues woorthie of contempt. Thirdly, humilitie is as it were an eſtate or condition in which we obtain the grace of God, and haue fellowſhippe with him, Luke 1. *Hee fillet the hungry with good things.* 1.Pet.5. *He reſiſtes the proud and giues grace to the humble.* Eſay 57.17. *I dwell with him that is of a contrite and humble ſpirite, to reuiue the ſpirite of the humble, and to giue life to them that are of a contrite heart.* Againe, 66.3. *To him will I looke that is poore, and of a contrite ſpirite, and trembleth at my word.* Laſtly, humilitie is the waie to eternall life. Chriſt humbled himſelfe; and
Phil.2.8. therefore was hee exalted of his Father.
Matth.4.8. They that would enter into the kingdome of heauen muſt be conuerted, and become as little children in reſpect of humilitie. Wherefore let vs giue our ſelues nowe and euermore to ſerue our God in humbling our ſpirites before his Maieſtie. This is the right ſeruing of God: he reſpectes not the ſeruice of the multitude, which ſtands onely in the performance of certaine ceremonies, and is nothing but hip-labour.

In patience we muſt conſider firſt of all the ground: and that is faith and hope. By faith I vnderſtand that perſwaſion, whereby wee are aſſured that God is iuſt in his corrections: wiſe, impoſing them for good endes: and mercifull, not dealing with vs according to our deſerts. Saint Paul ſaith, *that affliction bring foorth patience*, not properly of themſelues, but becauſe they are ioyned with the ſenſe and apprehenſion of the *loue of God ſhed abroad in their hearts* Rom.5.
who are afflicted. Saint Iames ſaith, *the tri-* Iames 1.3.
all of your faith bringeth forth patience, that is, faith exerciſed by afflictions, and prooued to be tru faith, cauſeth patience. Hope likewiſe is the ground of patience: becauſe when it is begun by faith, it is continued and preſerued by hope: which makes vs in our afflictions to looke for ſome eaſe, or end, or for euerlaſting life. And therefore
1. Theſ.1.3. patience is called the *patience of hope.* The propertie of patience is to mooue vs quietly & willingly to yeild ſubiection to the hand of God in all our afflictions to the very death, and to moderate our affections by the conſideration of the will and plea- Pſal.44.and
ſure of God. Daud ſaith, *Examine your* 37.7.
ſelues vppon your bed, and be ſtill: againe, *be ſilent to Iehoua.* Nowe this is the ſilence of the heart, whereby without grudging, repining, or rebelling, men ſubiect their wils, and reſigne themſelues to the will of God in their aduerſities, and are well content therewith. When Gods hand was heauie on Iob, he worſhipped God, and gaue Iob 1.20.21
thankes ſaying, *The Lord hath giuen, and the Lord hath taken away, bleſſed be the name of the Lord:* auouching alſo that we muſt be content to receiue euill things of the Lord as wel as good things. Chriſt our Sauiour was the myrrour of all patiẽce: who Math.26.39.
in his agonie ſaid, *Father, let this cuppe paſſe from me, yet not my will, but thy will be done:* againe he ſaith, he could pray to his Father and he would giue him twelue legions of angels to deliuer him, but he would not, becauſe his fathers will muſt be fulfilled. And this is right patience; the deuill and his angels yeild ſubiection to God in their puniſhments, not freely vpon a conſideration of the will of God, but by conſtraint, becauſe they can no otherwiſe chooſe. The child of God in his afflictions yeelds himſelfe to the pleaſure of God, and will not ſeeke to be free from them, when he knowes it to be the will of God that he Phil.4.11.
muſt indure them. As Paul ſaith, *I haue learned, in whatſoeuer ſtate I am, therewith to be content.* And this practiſe of patience, it the true ſeruice of God: and therefore is the promiſe made, that if wee
quietly ſubiect our ſelues to afflictions, Ephſ.1.7
God offereth himſelfe vnto vs as to children.

In the Praier of the heart, diſtinguiſhed from vocall praier, I conſider two things. The firſt is the rule thereof, and that is the will of God: according to which we muſt

asko

aske whatsoeuer we aske. And therefore for euery petition we direct vnto God, we must haue, either commandement, or promise, or both. Secondly praier contains in it a double action of the heart. The first is, from touched and feeling hearts to present vnto God the honest desires and the godly sorrowes thereof. For these are before God liuely and reall requests. Dauid saith, Psal.10.17. *The Lord heareth the desires of the poore.* And Paul, Rom.8.26. *the spirit maketh request for vs with grones that cannot be vttered.* By honest desirs, I vnderstand the desire that we may glorifie the name of God, the desire that his kingdome may be erected in our hearts, the desire of obedience to his will, the desire that we may depend on his prouidence for the things of this life, the desire of mercie and forgiuenesse, and the desire of strength and the presence of God in temptations. By godly sorrowe, I meane griefe conceiued for want of the grace and blessings of God before named. The second action of the heart in praier, is by faith to depend on God, and to put our trust in him for the accomplishment of our honest desires. For we must aske in faith, and wauer not. By meanes Iames 1.7. of these two actions, praier is a 1 Sam.1.15 *the powring out of the soule before God*: and the b Psal.77.2. *seeking of God*, that is, of his fauour, prouidence, presence: and c 32.6,7. *our flying vnto him for refuge.*

In Thanksgiuing vnto God, there be two things. The first is a memorie, meditation, and serious acknowledgement of the blessings of God bestowed vpon vs, specially of our redemption by Christ. The second is, in way of thankfulnesse to God, Rom.12.1. to dedicate and consecrate our bodies and soules and all wee haue to diuine vses, that is, to the honour and seruice of God. This thing was figured in the sacrifices of the old law, which were first set before the altar, and so presented vnto God, and then afterward were offered vnto him. This dedication is made, when in the intention of our minds, and purpose of our hearts, and in all our affections, we giue vp and set our selues apart to the seruice of God, and this was first done in our baptisme, and is continually renewed in the Lords supper.

Thus haue I shewed the heads of the maine & principall worship of God. Now we are to be admonished to present vnto God the worship of our spirits in our faith, feare, loue, confidence, humilitie, patience, thankefulnesse of heart. For this cause we must labour to be renewed in the spirit of our mindes. It is neither circumcision nor vncircumcision, as Paul saieth; it is neither baptisme, nor the Lords Supper; it is neither preaching nor hearing that auaileth, nor the profession of the Gospell, but the new creation in a pure heart, good conscience, and faith vnfained, that is, the 1.Tim.1.5. spirituall seruice of God.

Thus much of the principall worship of God. The lesse-principall is the outward worshippe of God, standing in sundry exercises of godlinesse. Of outward worshippe twoo things must generally be considered. The first, though it bee the lesse principall, yet is it altogether necessarie. We are commanded to loue God with all our strength: and therefore loue must not onely be conceiued in minde, but also testified in the actions of the bodie. God created as well the bodie as the soule: Christ redeemed both bodie and soule: therefore saieth Paul, *Glorifie God in your bo-* 1.Cor.6.20. *die, and in your spirite.* Christ is an head to the whole man, as well in respect of body as soule. For this cause, not only soule, but also body, must stand in subiection to Christ. Paul saith, *With the heart we beleeue to righteousnesse, and with the mouth wee make confession to saluation.*

The worshippe of the bodie is called *Adoration*, which standes in the bowing of the knee, the bending or prostrating of the bodie, the lifting vp of hands or eyes. Heer it may be demanded, whether it may be giuen to any other thing than God, and howe farre forth. I aunswer thus: The gesture of adoration is properly a signification of reuerence and subiection. And therfore adoration may be yielded to them to whome reuerence, humiliation, obedience, or subiection is due. Now GODS pleasure is, that men shal be subiect, first of all to himselfe, and secondly to some of his creatures: but in a diuerse kind of subiection. The subiection which is due to God, is absolute, and for himselfe, first in regarde hee is soueraigne Lorde of our bodies and soules, and consciences: secondly in regard of the infinite excellencie of his Diuine attributes, especially that hee is the Authour and giuer of all good things; that hee heares and helpes men euery where calling vppon him in the secretes of their hearts. And the adoration that is done euen for the acknowledgement and signification of these things, is the adoration

that

that is proper to God, and is therefore called diuine or religious adoration. And of it Christ saith, *Thou shalt worshippe the Lorde thy God, and him onely shalt thou serue*. The Angells refused this adoration, when it was giuen them. Daniel chose rather to be cast to the den of the Lyons, then to giue this kinde of worshippe to Darius, or at the least, to offer occasion to men to suspect the giuing of it.

Subiection likewise is due to the creatures that are set ouer vs, or about vs, by God; either by reason of greater gifts bestowed on them, or by reason of the office of gouernment which they beare. And this subiection is not absolute, but in part according to Gods will, and for God: that is, to signifie the reuerent regard we beare to the gifts of God, and the order which hee hath set among men. And the gesture of adoration doone to acknowledge and signifie these things, is called *Ciuill Adoration*. And according as the degrees of dignitie, by reason of diuersitie of giftes and offices are among men, so are the degrees of honor, and the signes of honor or reuerence in gesture, whereof the chiefe is the prostrating of the body. Vpon this ground it appeares to be the will of God, that men should yeeld subiection, and consequently adoration, only to creatures that are more excellent and worthy than himself. Therfore it is not the will of GOD, that man shall be subiect to vnreasonable creatures, and giue to them either ciuil or religious adoration, much lesse to images. Secondly, God wil not that we adore the wicked spirites being his enemies, adiudged to eternall pains, but that we hold them accursed, as God himselfe doth. Thirdly, good Angells, considering they excell men both in nature and gifts, were rightly honoured of the Patriarks when they appeard: but seeing they appeare not nowe, as they were wont heretofore, no adoration at all is to be giuen them. Lastly, ciuill or politicke adoration, or the bending of the bodie, without sinne or iniurie to God, is giuen to men that be in office, or excel in gifts: & oft times is due by the ordinaunce of God, and cannot without sin be omitted. Thus Abraham honoured the Hittites, Ioseph his brethren, Mephiboseth Dauid: & Paul saieth, *Honour to whom honour belongeth*. Of ciuill adoration two caueats must bee remembred: one, that it must not exceede the custome of the Countrey, where it is performed: the other, it must be doone as to a meere creature, though it be a Prince. If it exceed in either of these, it inclines to religious worshippe. Cornelius worshipped not Peter as though hee had beene a God by nature, for hee knew him to be a man: but he worshipped him as one that was by extraordinary grace exalted aboue the condition of men and angels, as thogh hee had beene more than a man, though not so much as God himselfe: and the adoration that is doone vnto him to signifie and acknowledge this condition of his, is disalowed of Peter himselfe. The worship that is done to the Pope, is ciuil adoration, inclining to religious honour, becaus the kissing of the foot is not giuen to any man or prince vpon earth beside: and it is giuen to him as hee is vicar of Christ, hauing power to make lawes, binding conscience, and to forgiue sinnes.

Gen. 23. & 43. 2. Sam. 9

The second point is, that the outward worshippe doth not please God of it selfe, but by meanes of the inward before described. Againe, it is spirituall, not by it selfe, becaus it stands in bodily actions, but by reason of the inward worshippe, whence it proceeds, and wherof it is a signe. Moreouer, being seuered from inward worship, it is worship in shew, and not worshippe in trueth. If the eye be euill, the whole bodie is darke. Christ biddes the Pharisies to wash the inside of the cup, and platter, and then all shall be cleane. To the vncleane their very minde and conscience, and all things else are vncleane. Matth. 6. 23 and 23. 26.

The outward worshippe of God, is eyther generall to all, or speciall to some. Worship common to all, is eyther church-seruice, or housholde seruice. Church-seruice is that which is performed publiklie in the Congregation of the people of God. The ground of this worshippe is, That we seperate, not only from Idols, but also ioyne our selues to the true church and people of God. For the church of God vpon earth is the Kingdome of Heauen, in which, righteousnes, peace of conscience, and ioy in the holy-ghost, with all blessings else, are to be found: and out of it is nothing to be found but shame and confusion. Againe, the Church of God vppon earth is as it were the suburbs of the citie of God, and the gate of heauen: and therefore entrance must be made into heauen, in and by the church. Hence it is that Luke saieth: *And the Lorde added to the Church from day to day, such as shoulde bee saued.* Acts 2. 47.

When Ieroboam erected golden Calues 2. Chro. 11. 15

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in Dan and Bethel, Priests, and Leuites,
2.Chr. 11.16 and such as set their hearts to seeke the Lord, ioyned themselues with Iuda and Ierusalem. And thus also must we doe so oft as we liue among idolaters and superstitious persons.

Church seruice stands in foure things, *the doctrine of the apostles.* (as Luke calleth
Acte 2. it) *fellowship, breaking of bread, & praier.* By *doctrine* I vnderstand the hearing of Apostolicall doctrine preached, or the frequenting of sermons. Of it two things are to be taught, first the necessity, and the maner of hearing. The necessitie of this duetie appeares by sundrie reasons. First of all, the hearing of the word of God preached by the Ministerie of man, is an ordinance of God. The Israelites at Mount Sina say vnto Moses, *Speake thou vnto vs, and we will heare thee: let not the Lord speake vnto vs lest we die.* Exod. 20.19. To this request of theirs, the Lord yeeldes first his approbation, *They haue spoken well*: and then his
Deut. 18.17. promise; *I will raise them vp a prophet from among their brethren like vnto thee, and I will put my words in his mouth, and he shall*
verse 18. *speake vnto them all that I shall commaund him.* Indeede these words are spoken directly and principally of Christ: yet other Prophets and teachers must together with him be vnderstoode: because so much was
Acts 3.22. the request of the Iewes. And if it be not so, I see not the reason of adding the words following, *The Prophet which shall presume*
verse 19. *to speake a word in my name, which I haue not commaunded, or to teach in the name of other gods, shall die.* Because these things are not incident to Christ. Thus then (as I take it) the hearing and preaching of the word by man, was ordained and founded by God himselfe in Mount Sinai. This ordinance Christ renewed, when he said, *The Scribes and Pharises sit in Moses chaire, Heare them.*
Matth. 23.1. And that this ordinance must so continue to the end of the world, the prophet Isai teacheth, *In the last daies the mountaine of*
Isai. 3. *the house of the Lord shall be prepared in the toppe of the mountaines: ——— and many people shall goe and say, Come let vs goe vp to the mountaine of the Lord, to the house of the God of Iacob: and he will teach vs his waies, and we will walke in his pathes.* Secondly, the preaching and hearing of the word of God is a common and vsuall meanes of God to beginne and to confirme faith and all graces of God that depend on faith, and consequently to worke our salvation. Rom. 1.16. *The Gospel is the power of God to saluation to all that beleeue.* v. 18. *from faith to faith.* And cap. 10. v. 14. *How shall they call on him, in whome they haue not beleeued? and how shall they beleeue in him of whome they haue not heard? and how shall they heare without a preacher?* 1.Cor. 1.21. *It hath pleased God by the foolishnesse of preaching to saue them that beleeue.* That we may be saued, we must haue a speciall faith: speciall faith requires a speciall word: and the written word beeing otherwise generall, is made speciall by application: and this application is effectually made by the ministerie of the worde: in which men called thereto, apply particularly to the consciences of their hearers the commaundements and the promises of God, and that in the name of God. By this it appeares of what weight and moment this ordinance of God is. Thirdly, vnlesse a man be borne anew by the holy ghost, he cannot enter into the kingdome of heauen: and the hearing of the word preached is the meanes of this newe birth. 1.Cor. 4. 15. *In Christ Iesus I haue begotten you thorough the Gospell.* Gal. 4.19. *My little children of whome I trauell in birth againe vntill Christ be formed in you.* And hereupon the word of God is called the *immortall seed.* The hearing therefore of the word is not (as many thinke) a matter of indifferencie. Fourthly, the hearing of the word is a note of seruice and subiection to God. Ioh. 8. 47. *He that is of God heareth Gods word.* And 10.17. *My sheepe heare my voice and follow me.* Fiftly, the want of the preaching and hearing of the word, is one of the great curses of God vpon earth. Salomon saith, *Where vision faileth, the people are made naked.* The greatest famine of all, saith the Prophet Amos, is the famine of Amos 8.11. hearing the word of God. Ose saith, *The daies of visitation are come, the daies of recompence are come, Israel shall knowe it:* but why? marke what followes: *The Prophet is a foole: the man of the spirite is mad, for the multitude of their iniquities.* Sixtly, the preaching of the word, is a meanes to beate downe the Kingdome of the diuell, and it is the key of the Kingdome of heauen. When the Disciples returned from preaching in Iudea: Christ saith; that Luke 10.18. hee *saw Sathan fall downe from heauen like lightning.* And promising to Peter authority to dispense the word, he saith; *I will giue to thee the keyes of the kingdome of heauen.* Lastly, Matth. 16.19

it is the olde and auncient practise of the people of God to frequent and heare sermons. When the Sunamite craued leaue of her husband to goe to the Prophet, he
2.King 4.23 said, *Wherefore wilt thou goe to day? it is neither newe moone nor Sabbath daie.* Hence it appeares to be the auncient practise, to resort to the Prophets vpon Sabboth and other daies. And the Prophet Isai foretels what shall be the practise of men in the
Isai.2. new testament, who shall say, *Come, let vs go vp to the mountaine of the Lord, for he will teach vs his waies, and we will walke in his statutes.*

To put the matter out of question, I will answer the principall obiections that are made against this ordinance of God: & they are made either by the heretickes called *Enthusiastes*, or by the common multitude. The Enthusiastes alleadge on this manner. First, say they: No creature can worke faith, and regenerate vs: the word preached is but a creature: for it is no more but a sound consisting of letters and syllables: and the vertue of it can doe no more but signifie to vs the will of God. I answer thus: The word preached and the right vse of it, must be distinguished. And the right vse of it is, when we vnderstand it, meditate thereon, endeauour to beleeue & to obey it. Nowe the word preached is of force, not simply, because it is preached & vttered, and the sound thereof comes to our eares; but because when it is preached, we heare it by the blessing of God, with docible, attentiue, and tractable hearts. And the word, when it is rightly vsed, is no principall cause of faith and regeneration, but only an instrument. And it is not an instrument, because it hath vertue in it to worke faith, and to regenerate, as a medicine hath to heale the bodie (for then it should be a naturall instrument) but it is an instrument in this respect, because when we heare and meditate on the word, God withall giues his spirit to worke that in vs which the word signifieth and testifieth, & to make vs not only to heare with our bodily eares, but also with the eares of our hearts, by yeelding subiection. The Lord
Isai 59.21. saith, *My spirit that is vpon thee, and my words which I haue put in thy mouth, shall not depart out of thy mouth.* Now by reason of this coniunction betweene the word and the spirit, in that the word by the senses conuaies to the minde that which the spirit workes in the heart: the preaching of the word is said to be an instrument of grace, and no otherwise. Secondly it is obiected, that the preaching of the word serues for the conuersion of the elect: and that no man knowes who be elect: wherevpon they say, that all exhortations to repentance are in vaine. I answer two things: the first, that the minister of the word in preaching is in the iudgement of charitie to presume that all his hearers be elect, leauing all secret iudgements to God. Thus Paul in his Epistles calles the Ephesians, Philippians, Thessalonians, &c. elect. The
Ephes.1.4. 1. Thes.1.4. second is, that the word preached serues indeede principally for the calling and conuersion of the elect, but not only. For it serues also for the hardening of obstinate sinners, and for the taking of all excuse from them that are not elect. The Lord
Isai.9.10. saith to the Prophet Isai, *Goe and say to this people, ye shall heare indeede, but ye shall not vnderstand: make the heart of this people fat, make their eares heauie, and shut their eies, lest they see with their eies, and heare with their eares, and vnderstand with their heartes, and conuert, and be healed them.* And we may not maruaile at this, that the word should be the meanes of the conuersion of some, and an occasion of hardening others. For they which are hardened deserue to be hardened: and God will haue mercie on whome he will haue mercie. Thirdly, it is obiected, that they which are ordained to saluation, shal be saued, whether they heare the word preached, or no: and consequently that there is no such neede of hearing. I answer, it is false which is said. They which are ordained to life euerlasting cannot but heare the word. They which are ordained to the end, are likewise ordained to the meanes which tend to that end. Whome
Rom.8.30. Actes 13.48. God hath predestinate, them he hath called. And as many as be ordained to eternall life, shall beleeue in Christ. In the counsell of God, the ordination of the meanes is as certaine as the ordination of the ende. The fourth obiection is this. The hearing of the word is vnprofitable without the spirit of God, which is not giuen to all: therefore we must waite till we receiue the spirit: and then afterward heare. By the like reason we might refuse, meate, drinke, apparell, and all means that serue to preserue life. For without the blessing of God, they are all vnprofitable: and therefore according to this wicked counsell, we should first of all waite till we feele the blessing of God in our bodies; and then afterwarde should we vse the meanes. And this were

to

to commit murder. For we must vse the meanes first, and then in the meanes shal we find the blessing of God. Lastly, it is obiected, that the ministers of the new Testament are not ministers of the letter, that is, (as they say) of the written and vttered word. I answer, that by the letter we must vnderstand the bare lawe without the gospel: and it is so called because it was written by the finger of God in tables of stone. 1.Cor.3.6. Vers.7.

Obiections of the common people are many. First, say some, if Christ himselfe would preach, or an angell from heauen, we would heare, but seeing men like to our selues speake vnto vs, we care not so much for hearing. First of all, I answer, it is the ordinance of God that men should speake in his roome or stead, and that their doctrine shoud be accepted, as if the Lord himselfe spake. Luk. 10. 16, *He that heareth you heareth me: he that despiseth you despiseth me.* 2. Cor. 5. 20. *We are imbassadours for Christ, as though God did beseech you through vs, we pray you in Christs stead, that ye be reconciled to God.* Paul commends the Thessalonians, that they receiued his doctrine not as the word of man, but *as the word of God*: and he addes, *that it was so indeede.* 2.Thess.2.3. Againe it is the will of God that the treasure of his word, should be deliuered to vs in earthen vessels, that all glorie might be giuen to him. Lastly, it was the mind of some in Corinth, that they would heare none but Christ: and for this Paul condemnes them. Secondly, there be others that say, they can read the bible in their houses: and that there be the most perfect sermons of Christ and the Apostles: and hereupon they say, that they can as well serue God at home, as they which heare all the sermons in the world. To this I answer, first that the sermons of Christ though they be most perfect in themselues, yet are they not so profitable vnto vs, till they be explained and applied to our consciences in the ministerie of the word: as a loafe of the finest bread is vnfit for nourishment till it be quartered and shiued out vnto vs. Secondly the publike preaching of the word is a part of the publike seruice of God: as Paul testifieth saying, *Whome I serue in the spirit in the Gospell of his sonne.* Therefore men may not at their pleasure lie lolling at home, but they must ioyne themselues to the congregation and serue God in the Gospell of the sonne. Thirdly there be others that say, or at the least thinke, that they haue knowledge enough, there fore need not heare and frequent sermons. But such must vnderstand, that they know but in part: that the ministerie of the word serues to build vs vp till we become perfect men in Christ; and that is not till after this life: that the preaching of the word serues to teach not onely knowledge, but also practise of our knowledge: and in this latter respect all men must be hearers. Fourthly, some alleadge, that sermons be sometime erroneous, and consequently occasions of errours: and that there is no such thing, that comes by reading: therefore, say they, they will content themselues with reading. To this Paul answers, *Dispise not prophesie.* And whereas some might obiect, that Prophets teach falshoods oftentimes, he addes further in way of answer, *Proue all things, hold that which is good.* Againe, if by reason of the defects of teachers, preaching should be abolished, then reading both publikely and priuately, though it be an ordinance of God, should much more be abolished. For in reading there is sometimes mis-reading, sometimes no vnderstanding, sometimes mis-vnderstanding, sometimes mis-applying of the word read; and all these defects are helped by preaching. Fiftly, some say, that if they should frequent sermons, they should be accounted precise, and be mocked for their labour. But we must know, that whosoeuer is ashamed of Christ and of his word, the heauenly father will be ashamed of him in the day of iudgment. It was Nicodemus fault, not that he came to Christ, but that he came to him by night, beeing ashamed openly to professe himselfe to be a Disciple. Againe others say, that there is no good that comes by sermons: because they say, there is none worse then they that are common hearers of sermons. I answer, this badnesse is not the fault either of preaching or hearing, it is onely the fault of the persons that heare. There are none worse then such as be common frequenters of tauernes: and yet the buying, selling, and drinking of wine is not vnlawfull. Such as were hearers of the sermons of our Sauiour Christ, were of foure sorts; three of them badde, and one onely good. Lastly, some say they, wil prouide for their bodies, and leaue their soules to God. But the commandement of Christ is, *Seeke first of all the kingdome of God and his righteousnesse.* By this which hath beene said, it appeares, that we are all bound in conscience to frequent sermons so oft as 1.Cor.12.13. Eph.4.13. 2.Thess.5.20. Vers.21. Rom.1.9.

libertie, abilitie, and opportunitie serues: & that they greatly offend God, that seldome or neuer frequent the congregation, but giue themselues libertie for hearing to doe as they list: and such ought to be reformed by the authoritie of the magistrate.

Thus much of the necessitie of hearing: nowe followes the manner of hearing: In the right hearing of the word, two things are required. The first, that we yelde our selues in subiection to the word we heare: the second that we fixe our hearts vpon it. For God dealeth with vs in & by his word. And therefore the honour we doe to god, must be done with reuerence and respect to his word. Subiection to god must be yeilded in giuing subiection to his word: and our cleauing vnto God must be by fixing our hearts vpon his word. Subiection to the word is prescribed, when Paul saith, *Let the word of God dwell in you plenteously.* Col. 3.16. Nowe it dwels in vs, when we keepe it in memorie, and withall giue vnto it a soueraigntie & superioritie ouer vs, suffering our selues to be ruled by it. Subiection is yelded by faith, feare, humilitie.

Faith, is to giue credence to the whole word of God when we heare it, whether that which we heare be promise, commandement, or threat. For this Paul commends the Thessalonians, that they receiued the worde *with much assurance.* 1. Thess. 1.5. Without this faith, the word is but a dead letter. When the old Hebrewes heard the word it was not profitable vnto them, *because it was not mixed with faith.* Heb. 4.2.

Feare likewise in respect of the word which we heare, is required. It is the right feare of God, to feare God in his word: & to auoide the breach of it. The prophet Isai saith, that the Lord hath respect to them that are of a contrite heart, *and tremble at his word.* Isa. 66.2.

Humilitie in hearing is necessarie, that we may humble our selues before God, by meanes of the word we heare. In this regard Saint Iames bids vs receiue the word of God with meekenes. Iames 1. When Iosias heard the law reade, his heart melted within him, and he humbled himselfe. 2. King. 22.19. The Iewes at the sermon of Peter cried out, beeing pricked in their hearts. *Men and brethren, what shall we doe to be saued?* Act. 2.37.

To come to the second point. Our hearts are fixed on the word of God two waies. First when we make it our treasure by louing it aboue all things, & by placing our principall delight in it. Consider the example of Dauid: *The lawe of thy mouth* (saith he) *is better vnto me then thousands of gold and siluer:* and, *Oh howe doe I loue thy lawe! it is my meditation continually.* Psal. 119.72.97. And hee that will be a good hearer, and make any proceeding in the schoole of Christ, must in the true affection of his heart preferre the lawe of God aboue all earthly things whatsoeuer.

Againe, we fixe our hearts vpon the word, when we make it our stay and foundation, to build our selues vpon it. Thus Iude biddes vs *build our selues to our most holy faith,* That is, vpon the word of God beleeued. Iud. 20. The world, in which we liue, is like a troubled sea: in it we finde no stay or footing for our selues: therefore we must lift vp our hands to the word of God and make it our stay or foundation. It is a foundation two waies. First, of our actions. Thus Dauid said that the statutes of God are the men of his counsell. Psal. 119.24. When Rebecca felt two twinnes to striue in her wombe, she went straight *to aske the Lord,* that is the Prophet of the Lord. And the like must we doe for all our actions. Furthermore, the word and doctrine of saluation is the foundation of our comfort both in life and death. *Remember* (saith Dauid) *the promise made to thy seruant, wherein thou hast caused me to trust: it is my comfort in my trouble. For thy promise hath quickened me.* Psal. 119.49.50. Paul saith, that the hope we conceiue, is by patience and the cõfort of scriptures. Rom. 15.4. God hath made promise to his presence, fauour, aide, and protection in life & death, to them that trust in his worde: in this must we establish our hearts in all our sorowes and troubles, and against the feares of death and damnation.

Thus much of the first part of the publike worship of God in the hearing and frequenting of sermons: the second followes, namely, Fellowship.

Fellowship is a worke of mercie, standing in the releife of them that be in need. And it is an excellent part of the worship of God: as he himselfe testifieth. *To doe good and to distribute forget not: for with such sacrifices God is well pleased.* Heb. 13.16. The almes of Cornelius did asced vp in the presence of God in heauen, as incense. Act. 10.4.

For the better vnderstanding of this fellowship, I will consider fiue things. Who must releeue? how releife must be giuen? and howe many waies? in what order?

der? and with what minde?

For the first, the Scripture makes two kinde of men, one that haue possessions, and are giuers: the other, such as be in need and are receiuers. And there is no third sort mentioned in the word: for all must either be giuers or receiuers. The man that gets his liuing with the labour of his hand, *must labour for this end, that hee may haue to giue to him that needeth*. The poore widdow cast *her mite into the treasurie*. Christ was poore, and yet he gaue almes. Such as could not bring vessels of gold to the building of the Tabernacle, yet, if they brought goates haire, and rammes skinnes, it was accepted. And they which are of any abilitie at all, be it neuer so small, should giue something, be it neuer so little, in regard that reliefe is the honouring and worshipping of God.

Eph 4.28. Luke 3.11. John 13.29.

For the second, How much? I answer, two things. First, that euery particular man must giue according to his abilitie, and, *if neede require, beyond his abilitie*. Paul commendeth the Macedonians for their liberalitie. For (saith hee) *to their power (I beare record) yea, beyond their power, they were willing*. And where he saith, beyond their abilitie, he sets downe a caueat afterward: *Neither is it, that other men should be eased, and you grieued*. The second point is, that euery Body or Church, yeeld a sufficiencie of releefe to their owne poore, and that from themselues, if it be possible: if not, by helpe from others. And this Paul teacheth, when hee requires, *that Churches be not charged, to the end, that there may be sufficient for them that are widdowes indeede*. And that there alwaies be a sufficiencie, three caueats must be obserued. The first, that they which can labour, must be forced to labour, and if they will not, they must not be releeued. This is the order that God hath set downe. Abilitie to labour in his kinde, is as good as land and reuenewes; and therefore the neglect of labour, is as much to the hurt of Church and Common-wealth, as the contempt of gold, siluer, land. Againe, the Lord requires, that men labour for this end, that they *may eate their owne bread, and that* (as much as possibly may be) *nothing be wanting vnto them*. The second is, that vaine and superfluous expences, in feasting, costly apparrell, and gaming, be cut off. For by these things, men disable themselues, to doe the good they ought to doe. The third is, that in extreame necessitie, when there is no other way of releefe, men must sell their goods, that the poore may be relieued. Thus must the commandement of Christ be vnderstood; *Sell that which you haue, and giue almes*. And the Psalme; *The righteous hath dispersed and giuen to the poore*. And in this case did they of Hierusalem sell their possessions, and giue to euery man, according as they had neede.

2 Cor. 8.3. Verse 13. 1 Tim. 5.16. 1 Thess. 3.10. 2 Thess. 3.12. Luke 12.33. Psal. 112.9. Acts 2.45.

Touching the third point, there be three waies of releeuing. The first is, the giuing and bestowing of any part of our owne goods, and this is commonly called *Almes*: and it is to be giuen for the releefe of such as want both possession & ability to helpe themselues by labour. The second is, *Free-lending* of goods or mony, to such as can liue of themselues in part, if they be thus helped. This dutie hath the Lord straightly commanded, in respect of the poore, that they borrow freely, and borrow sufficient. But alas, this worke of mercy, is little or nothing regarded. If there be hope of any thing to be lent, the rich presently seaze vpon it, with their interest: so as there is no place for the request of the poore. The third way of releefe is, to forgiue dues and debts to them that are fallen to decay, without their own default. Reade and consider the practise of Nehemias, ca. 5. verse 9.

Deut. 15.7. Luke 6.

The fourth point is, what order is to be vsed in releeuing. The answer is, that the poore may not be suffered to gather their alms from doore to doore by begging. For this is a proclamation to the world, of mens hardnesse of heart, and want of charitie, when releefe is not to be had, but by crying and calling. Againe, in the almes that is obtained by begging, no proportion is obserued: for the bold and instant begger gets all, and the rest haue nothing. Lastly, to suffer wandring and begging for releefe, is to set vp a schoole of idlenesse. For when it is knowne, that the poore may be suffered to begge, all thought of taking paines for a liuing by many, is laid aside, and begging is made an occupation, and beggars shall haue their apprentices, as men of trade, as it hath beene heeretofore. What then is the right order of dispensing releefe? I answer, that conuenient releefe must be collected, & accordingly diuided to the poore, by fit and able men. Among the Iewes, tithes & offerings to the poore, were brought into store-houses, and into the treasurie of the Temple: that they might afterward be diuided according to

Dent. 14.24. Nehe. 10.39. Luke 21.1.

euery mans neede. Possessions sold to releeue the poore in the Primitiue Church, were laide downe at the Apostles feete. And the Apostles mooued by the spirit of God set downe this order; that wise and godly men, must be chosen to gather and dispence the releefe of the poore. By Gods prouidence, like order is established in this our Church and land: because it is the ordinance of God, all men must seeke to further it: and they that shall neglect their duty herein, wittingly and willingly, are not in this point, friendes of God and their country.

The last point is, with what minde must wee giue releefe? I answer. First, with a thankfull minde to God. For wee must consider, that God hath giuen Christ to vs: and hereupon in way of thankfulnesse, we must giue our selues, our bodies, soules, goods, and all wee haue to God for his honour and glory. And hauing thus dedicated and giuen our selues to God; then shall wee be able to giue part of our goods in way of releefe to the poore. Paul commends the Macedonians for their rich liberality. But what was the ground of it? 2.Cor.8.5 They gaue *Their owne selues* (saith he) *first to the Lord, and after vnto vs by the will of God.* After the conuersion of Tyrus, *the merchandise and the gaine thereof, is sanctified to the Lord.* Isai.23.18. And what is this? marke what the Prophet addeth: *her marchandise shall not be laid vp and kept in store, but it shall be for them that dwel before the Lord, to eate sufficiently, and to haue durable clothing.* Secondly, releefe must be giuen in loue; because the poore be our flesh. 2.Cor.13.3. *If a man giue all his goods to the poore, and haue no loue, it is nothing,* saith Saint Paul. Thirdly, in releefe, there must be pittie and compassion. The Prophet Isai saieth; Isa.58.10. *Wee must plucke out our hearts to the hungry.* And wee are commanded, to remember them that be in bonds; Heb.13.3. as though we were bound with them, and them that be in afflictions; as if we were afflicted with them. Fourthly, releefe must be giuen in simplicitie. Rom.12. *He that distributeth in simplicitie.* Now simplicitie is, when in this action, wee aime neither at profite, nor praise, but onely intend to please and obey God. To this purpose saith Christ, Math.6.3. that when we giue our almes, *The left hand must not know what the right hand doth:* because wee may not seeke to please our selues of men in our almes, but simply to approue our hearts to God. Fiftly, cheerefulnesse is required. The Lord loueth a cheerefull giuer. Paul bids rich men, *that they be readie to distribute and communicate.* 1.Tim.6.18. To this purpose Salomon saieth; *Say not to thy neighbour, goe, and come againe to morrow, and I will giue it thee, if thou hast it now.* Prou.3.28. And Iob saieth, that hee neuer restrained the desire of the poore, nor made the eye of the widdow to faile. Iob 31.16. The sixt thing required, is bountifulnesse, which the Lord commandeth, by bidding vs to open our hands to the poore: and promising plentifull reward. He that *soweth in blessings:* that is, plentifully, *shall reape plentifully.* Deut.15.11. The seauenth, is iustice, whereby we giue releefe of our owne. Mercie will not stand with iustice: and the Lord biddes vs deale our *owne bread to the poore.* 2.Cor.9.6. The last thing is, that releef must be giuen, not in hypocrisie, but in truth: 1.Ioh.3.18. *Let vs not loue in word, neither in tongue onely, but in deede and truth.* Isa.58.7. Saint Iames notes, it was a vaine thing to say to the hungry and naked, warme your selues, and fil your bellies, whenas things needefull, are not giuen them. Iam.2.16.

Thus much of releefe. Now wee are to be exhorted, to practise this dutie beforesaid, and that in the manner before prescribed. Inducements heereto are many. First, it is the commaundement of God, to giue releefe: and for the better inforcing heereof, hee hath added his promise; *Blessed are the mercifull; for they shall obtaine mercie:* Math.5.7. and his threat; *There shall be iudgement mercilesse, to him that sheweth no mercie.* Iam.2.13. Hereupon, the sentence of condemnation shall proceede, according to the neglect of workes of mercie: *I was naked, and ye clothed me not; I was hungry, and yee fedde me not, &c. goe yee cursed into hell fire, prepared for the diuell and his angells.* The second inducement to giue releefe, is from the excellencie of the worke, and that in sixe respects. First of all, releefe is the best kinde of thrift or husbandry that is: *He that sowes plentifully, shall reape plentifully,* saieth the Lord. 2.Cor.7. Where the poore are compared to ground, readie dressed and tilled to our hands, without any cost or labour on our parts: and our releefe, is seede cast vpon this ground: and for our paines in sowing of it, wee are promised by God, to reape the whole crop our selues. Secondly, giuing of alms, is not giuing, but lending, and that to the Lord, who in his good time, will returne the gift with increase. Prou.19.17. Thirdly, releefe is the best exchange that can be: for thereby, we change an earthly treasure, into

Luke 12.33. to heauenly, as our Sauiour Christ saieth; *Giue almes* ——: *and lay vp treasure in heauen*. Fourthly, releese is a signe of Gods mercy to vs ward. Salomon saith, *By mercy and truth, sinnes are forgiuen*: that is, within our consciences, we know them to be forgiuen. And in this sense, Paul biddes rich men; *lay vp a good foundation against the time to come*: not because our saluation is founded on the workes of mercy; but because by them, we are to make our saluation sure and certaine vnto vs. Christ bids vs make friends of the mammon of iniquitie, that they may receiue vs into euerlasting Tabernacles: and this they doe, when they pray for men that are mercifull, and giue testimonie of them, that they are such as are to enter into the Kingdome of heauen. The mercie and bowells of compassion, that is in vs, is as it were a print and stampe of the mercy of God set in our hearts: and therefore, by the little sparke of mercy in vs, wee know the fulnesse of his mercy. Sixtly, by giuing releese, we come to a right vse of our goods: *Giue almes*, saieth Christ, *and all things shall be cleane vnto you*: that is, whereas you are giuen to couetousnesse, and oppression, repent heereof, and testifie your repentance by almes deedes: then shall this sinne of couetousnesse, be redressed, wherewith your liues are defiled, and ye shall likewise haue the pure vse of your goods, which now yee want. The Phisitian sometime speakes in like manner: Your disease comes of fulnesse, abstaine, or fast, and ye shall be well. Lastly, releese sometimes is a meanes of satisfaction to men. For restitution is a necessary worke of repentance. And when it is vncertaine, to whom restitution is due, by almes wee are to make a supply thereof. Thus Daniel saieth to Nabuchadnezzar, who had inriched himselfe by oppression; *O King, breake off thy sinnes by mercy*. Zacheus in his conuersion, restored fourefold for all his knowne oppressions and deceits, and because many of them were forgotten, or vnknowne, therefore in way of somerecompence, hee gaue halfe his goods to the poore. By the consideration of these, and many other excellencies of this worke, we are to stirre vp our selues to releese. The third inducement, is from examples. Christ beeing the fountaine of riches, became poore, to make his enemies rich. When the Merchants of Tyrus repented, they left off to hoard vp riches and gaine, according to their old manner, and dedicated them to holy vses, and part thereof to the poore. Like was the mercy of Iob, and the mercy of the beleeuers of the primitiue Church, who in the case of extreame necessitie, sold their goods, and gaue to euery man as hee had need.

1.Tim.6.19.

Luke 16.9.

Prou.16.6.

Dan.4.24.

Isa.23.18.

2.Cor.8.9.

Iob 31.16.

To excuse the neglect of this dutie, men haue sundry shifts: some say, they are poore, and haue but little, and therefore they can giue no relieue. But such must know, that if there be a willing minde, a man is according to that hee hath, and not according to that he hath not. The widdowes mite, giuen of her penurie, was more respected of Christ, than the abundance of the rich. Others plead, that if they shall vse to giue relieue, they shall want themselues. I answer; no: for Salomon saieth, *they that giue almes shall not want*. And againe, though the goods we giue, seeme to be lost, and as it were, cast into the sea, yet shall they be found againe. Some againe say, they must spare for their children. I answer with Dauid; *The righteous shall not be forsaken, nor their seede beg their bread*. One man may, as Lazarus, but not both the righteous and their seede. Such as set their hearts to gather for their Children, withdraw themselues commonly, from releeuing the poore: and by this meanes, bring a curse vpon their own goods. And for the execution of this curse, some one or other of the posterity, riotously, makes hauocke of all. Some againe there are, that will giue no almes, because the poore are lewd, and wicked, and idle, and abuse their alms. I answer thus. When Paul had said, that idle persons which will not labour, must not eate, hee addes one thing further; *that wee must not be weary of well doing*. And though it so fall out, that the tongues of the poore curse vs, yet if we releeue them, their loynes (as Iob saith) shall blesse vs.

2.Cor.8.12.

Prou.28.27.

Eccle.11.1.

Psa.37.25.

2.Thess.3.13.

Iob 31.20.

The third part of Church-seruice, is termed by Saint Luke, *Breaking of bread*. Whereby two things are signified, feasts of loue, which the first Christians obserued; and the vse of the Lords supper at the end thereof, which in the new Testament, as also baptisme, is a part of the seruice of God. And of it two things must be considered, the necessity, and the manner. The necessity of vsing the Lords Supper, according to the custome of the Church, whereof we are members, appeares, because it is a part of Gods worship, and because we are bound to it by commaundement; *Let a man proone himselfe, and so eate of this bread, and drinke*

1.Cor.11.28.

Num.9.13. *of this cuppe.* In the old Testament, hee that had neglected to eate the Passeouer, hauing libertie and opportunitie so to doe, was cut off from the people of God. Now, looke what regard was had of the Passeouer in the old Testament; the same must be had of the Lords Supper in the new Testament.

By this which hath beene said, a double abuse is discouered. The first, that men depart the congregation in the time of the administration of Baptisme, as though it were no part of Gods worshippe, and nothing concerned them. The second is, that men take libertie to themselues, to receiue the Lords Supper, as oft and as seldome as they list; as though it were a thing indifferent, that might be done, or not done. They alleadge for themselues, that they are not in charitie, or that they are fallen into some one sinne or other: and therefore, if they should communicate, they shoud eate iudgement to themselues. I answer: if they be out of charitie, they should reconcile themselues to God and men, and being fallen into any sinne, they should renew their old repentance, without delay, and so come to the Lords Table: and by abstaining, they doe nothing else but double their sinne. For they continue in their old sinnes, and breake the commandement of God, touching the vse of the Sacrament.

The right manner of vsing the Lords Supper, stands in three things. The first, is the obseruing of the institution, without addition, detraction, or change. The second is, that the communicants must bring not onely a true faith, and the first initiall repentance, but also a renewing of them, both in respect of new and daily sinnes. The Corinthians, had both faith and repentance; yet because they failed in this point, of the renouation of their faith and repentance, they are said many of them, to be vnworthy receiuers, and to eate iudgement to themselues. The third thing is, that the Sacrament must be applied to his right end. And therefore it must be vsed, as a meanes to leade vs to Christ, as a means to confirme our faith in him, as a signe of thankefulnesse to God, as a meanes to increase loue among men. Thus is the Lords Supper euermore to be vsed. Hence it followes, that it is greatly prophaned and abused in the Church o Rome. For it is vsed only in one kinde, against the institution, and it is applied to superstition against the right end, in that it is made a meanes to conferre grace, and that by the very worke done.

The fourth part of Church-seruice is, *publike prayer*; at which all are to be present, and to assist in the congregation. For this as a due or a debt which wee owe vnto God: as Dauid saieth; *Praise waiteth for thee in Syon, and to thee shall the vow be performed.* Psal.65.1. To this hath God annexed the promise of his presence: *If two or three be gathered together in my name, there am I in the middest of them.* Math.18.20. The petition of an whole corporation ioyntly together, is more effectuall, than the petition of one single man: and so the prayer of the Congregation, is of greater force, than the prayers of priuate persons. In this regard Dauid saith; *That the Tabernacles of God, are most amiable vnto him*, and that hee had rather *be a doore-keeper in the house of God, than dwell in the Tents of vngodlinesse.* Psal.84.1. Zacharie foretelleth the practise of true beleeuers in the new Testament, saying: *They that dwell in one Citie, shall goe to another, saying, vp, let vs goe and pray before the Lord, and seeke the Lord of Hosts: I will goe also.* Zach.8.21. And this hath beene accordingly accomplished. For Christians of the primitiue Church, contented themselues with any place, so they might haue libertie to assemble themselues to pray vnto God. Acts 16.13.

The manner of our assisting in publike prayer, is this. Ministers in teaching are the mouth of God to the people: and in praying, they are the mouth of the people to God: and therefore must the people in feruent affection, lift vp their hearts vnto God, and in minde giue assent to the prayers, made in the name and behalfe of the Congregation, by their teachers: and for this cause it is, that wee are all to say *Amen*. Hence it appeares to be a fault, to depart the Congregation in the time of prayer, to sit & think nothing, as though we had no soule; to haue our mindes drowned in worldly affaires, and to be wandring to and fro. 1.Cor.14.

Thus we see the Church-seruice stands in the right manner of hearing the word, of praying, vsing the Sacraments, and workes of mercie. Hereupon many are to be aduertised, to amend and acknowledge their ignorance, who thinke that if they say the Beliefe, ten Commandements, and the Lords prayer, when they are in the congregation, God is serued and worshipped of them to the full, though otherwise,

they

they profit little or nothing by the word, prayer, or Sacraments.

Thus much of Chuch ſeruice: now followes houſhold-ſeruice. Of it three things are to be conſidered. The firſt is, that of neceſsity in euery familie worſhip and ſeruice is to be directed vnto God. This is the commandement of God. *Lift vp pure hands in euerie place:* and therefore in the familie. Zachary foretelleth, that when God ſhall powre foorth the ſpirit of grace and prayer vppon men in the latter dayes, *then euerie familie apart ſhall mourne for their ſinnes*, whereby they haue crucified Chriſt. The place where Adams familie aſſembled, is called *the face of God*; becauſe there they prayed vnto God, and offered ſacrifice, and there likewiſe he teſtifieth his fauour and preſence to them. Ioſua ſaith, *I and my houſholde will ſerue the Lord.* Cornelius feared, that is, ſerued God with his whole houſhold. Paul ſaith, Priſcilla, and Aquila ſalute *you, and the Church in their houſe.* Now the Church is ſaid to be in their houſe, not only becauſe it was the place of the congregation, but becauſe in regard of Gods worſhippe, it was, as it were, a little Church. A familie cannot ſtand without the bleſsing and protection of God: and this bleſsing is annexed to the worſhip of God. For godlineſſe hath the promiſes of this life, and the life to come. Laſtly, the families in which God is not worſhipped, are no better then companies and conſpiracies of Atheiſts. For this is one property of an Atheiſt, not to call vpon God. Let all ſuch perſons marke this doctrine, that think it ſufficient, if they pray in the congregation.

1. Tim. 1. 8.
Zac. 12. 12.
Gen. 4. 14.
Ioſu. 4. 15.
Act. 10. 2.
1. Cor. 16. 19.
Pſal. 14. 1.

Though it be thus neceſſarie (as we ſee) that God be worſhipped in euery familie apart: yet is the time, and place, and manner of this worſhip, left free to the Chriſtian wiſdome and diſcretion of men.

The ſecond point to be conſidered is concerning the parts of this worſhip, and they are two, *inſtruction*, and *praier*. Inſtruction ſtands in teaching, and learning, and it is called by Paul, the *inſtruction and information of the Lord.*

Ephe. 6. 9.

Inſtruction muſt be of three things. Firſt of the commaundements of God. Deut. 6. 6. *Thou ſhalt rehearſe them continually to thy children.* And whereas houſholders might alledge that their children and ſeruants are dull of conceit, and will not learn that which they are taught, the Lord giues a further charge to parents to vrge and repeate the commanndements. For the word tranſlated [*to rehearſe*] ſignifieth to ſharpen the commaundements vpon children, as men vſe to ſharpen a ſtake that it may enter into the ground. Again parents are commanded by God, *to commaund their children, that they obſerue the wordes of the law.* This was the commendation Abraham had, *I know Abraham* (ſaieth the Lord) *that hee will commaund his ſonnes and his houſholde after him, that they keepe the way of the Lord to doe righteouſneſſe and iudgement.*

Deuter. 32. 46
Gen. 18. 19

Secondly, there muſt be inſtruction in the familie concerning all ordinances of God. Thus the Iſraelites were commaunded to teach their children the meaning of *the Paſſeouer, the meaning of the oblation of the firſt borne vnto God*, the meaning of the *twelue ſtones*, that were taken out of Iordan and were erected in Gilgal.

Exod. 12. 26. and 13. 14
Ioſua 4. 21.

Thirdly, there muſt be inſtruction touching the works of God, whether they be iudgements or mercies. Parents are bidde by God to teach their ſons and their ſons ſonnes the things that they haue ſeene. Ezechias after his recouery from a deadly ſicknes, in way of thankfulnes ſaith, *the father to the children ſhall declare thy trueth.*

Deuter 4. 9
Eſay 38. 19

The ſecond part of houſhold ſeruice is priuate praier: of it I haue ſpoken before. Therefore I proceede. The third point to be conſidered, is concerning the perſon to whome belongeth the care and charge of houſhold ſeruice: and that is the maiſter of the familie. His office is twofold. The firſt is to prepare and fit his familie to the worſhip of God, whether publike or priuate. When Iacob was to worſhip God in Bethel, he cauſed his family to cleanſe themſelues. Iob calles *his children, and ſanctifies them.* Now this cleanſing or ſanctifying of the family ſtands in two things: the firſt is, to purge it of all open vices as much as may be: the ſecond, to cauſe euery perſon, at the leaſt outwardly, to walke in the wayes of God. King Ezechias, when the Prieſts & Leuites were negligent, and men of certaine Tribes were not prepared to receiue the Paſſeouer, he made a ſupplie of this want by his praier, and was heard. In the like caſe, like is the duty of the houſholder within his owne familie.

Gen. 35. 2.
Iob 1. 5.
1. Chron 30. 18, 20

That this may the better be effected, the charge of teaching and inſtructing is laide vpon euery maiſter of a family by expreſſe commandement, *Thou ſhalt rehearſe them to thy children.* Paul ſaieth, the wife muſt *aske her husband at home*: thereby ſig-

Deut. 6. 6.
1. Corint. 14.

nifying, that he must instruct and teach all persons in his familie. And in the second place, the wife is to do the like. Bathshabe
Prou.31.1. instructeth Lemuel, that is, her sonne Salomon, Lais and Eunice bring vp Timothie
2.Tim.1.3. Mat.3.13. *in the Scriptures of a childe.* And that this teaching may not be in vaine, the master of
Deut.32.46. Gen.18.19. a familie hath authoritie giuen him to cõmaund them whom he teacheth, to walke in the waies of God, as Abraham did. It is obiected, that if a master of a familie must teach and exhort, he must then doe the office of a Minister: for he can doe no more but teach and exhort. I answer, that teaching by the master of a family differs in kind from the teaching of the Minister, as the gouernment of the housholder from the gouernment of the Magistrate. For the housholder teacheth onely by the authoritie of a father or master: whereas Ministers of the worde teach and exhort by the authoritie and name of God: as Paul saith to
Tit.2.15. Titus, *Speake and exhort, and reproue with all authoritie.* Secondly, ministers in teaching, are in the room and stead of Christ,
2.Cor.5.21. and beare his person as Ambassadours: hereupon they which heare them, heare Christ; and they that despise them, despise Christ: and hereupon they are called in speciall manner. *Men of God, seruants of God*: and it is not so with housholders in teaching and exhorting: for they beare onely the priuate persons of masters, fathers, husbands, when they teach. Thirdly teaching in the family, is but a preparation to publike teaching, that all persons may the better profit by the publike ministery. Lastly, priuate teaching depends on publike teaching, and must be ruled by it. For men may not teach at their pleasures, what they wil in their families, but such doctrine as they haue learned & receiued from the publike ministerie. And thus, albeit the matter of doctrine be one and the same in the house, and in the Church: yet is not the office of teaching one and the same.

Againe it is demaunded, seeing the master of a familie must teach them of his owne house, whether he is to doe it by himselfe in his owne person, or by a deputie. I answer, as much as possibly may be, he is in his owne person to performe this duetie; yet in the case, not of negligence, but of necessitie, when the familie is great, and he is not so able to teach, and is withal imployed in publike affaires, and therevpon oftentimes absent, he may haue his deputy to teach in his room. Thus Abraham performed the weightiest matter that concerned the establishment and continuance of his familie, not by himselfe, but by his steward: as namely, the choise of a wife for Gen 24.
his sonne Isaac.

The second office of the master of the familie is, to be the principall agent, doer, and directer in the worship of God within his familie. For this cause the fourth commandement is giuen first of all and principally to the maister of the familie: that he might see the Sabbath kept, and be a principall doer in all partes of Gods worship. The company of the Disciples were the housholde of Christ: and hee himselfe did administer all parts of Gods worship with Luke 22.15
them, and among them.

Thus housholders see their duety: and they must in the next place be admonished and exhorted with conscience to performe the same. Let the example of Moses be considered. Hee was to doe seruice to God and his countrey in Egypt, and when hee was nowe in his iourney in a certaine Exod.4.24.
Inne, the Lord withstoode him, and made as though he would haue killed him. But for what cause? Surely hee had not sanctified and purged his owne family: and that appeares, because he had not circumcised his child. Men in our dayes may looke for like iudgements, that liue in the like negligence.

The last kinde of worship is that which concerneth the person of euery particular man in his place and calling: and that is, to keepe and maintaine faith, that is, true religion, and hope of euerlasting life, and a cleere conscience before God and man. This is the right seruing of God, and not to babble a few wordes, either in the morning or euening, without vnderstãding or affection. Thus much Paul teacheth in his owne example. *In the way (which some call* Acts 24.14, 15,16
heresie) I worship the God of our forefathers, beleeuing all things written in the Lawe and the Prophets, hauing hope of the resurrection of the iust and vniust, and endeauouring to keepe a cleare conscience before God and men.

That this personall worshippe may bee performed & continued, two thinges must be practised. The first is, the priuate reading and searching of the Scriptures. This was the common practise of the Iewes: *Search, or, yee search the Scriptures.* The Iohn 5.
Scriptures are *a light shining in a darke place:* 2.Pet.1.19
we therefore must attend vnto them, while we are wandring in the light of this world; and we cannot attend vnto them, vnlesse

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we reade them. The word of God *is the* Ephe.6. *sword of the spirit:* and there is no handling of this sword vnles we be well acquainted with it. Dauid a Prophet, did vse to reade Dan.9.2. and meditate in the Scriptures. Daniel taught by reuelation, did reade for al this, the prophet Ierem. Great is the neglect of this dutie in our daies. In many houses ye shall finde a faire paire of tables, but no Bible at all. Others cannot finde in their hearts to disburse so much money as will buie them a Bible: others take delight in reading of ballads, and idle discourses, and haue no mind to reade the scriptures. It is an euil signe. When the stomacke refuseth meates, it is sicke: and when there is no delight nor sauour in Gods word, it argues the wickednes of the heart. For the scripture is like spice, which, the more it is chafed and rubbed, the sweeter it is. And this negligence hath iudgements of God tending on it, Isa. 5.13. *My people go into captiuitie, because they want knowledge.* Prou. 28. 9. *He that turnes his eare from hearing the law, his very prayer is abhominable.*

The second meanes to maintaine faith, hope, good conscience, is priuate, or se- Gen.24 63. cret praier. Isaac went out in the euening Deut.9.18. to meditate or pray. Moses *prayed fortie daies and fortie nights*, for the children of 1.Sam.12.23. Israel. Samuel saith, *God forbid that I should sinne against God, and cease to pray for you.* Psl.55.18. &119. Dauid praied three times, and seuen times a day. Christ, who was not subiect to sinne Luke 6.12. as we are, went often apart and praied, and continued in praier whole nights. Paul in sundrie epistles calls vpon the faithfull for priuate praier, as when he bids them *pray* 1.Thes.5. *continually.*

It may be said, how shall we maintaine true faith, or religion, when by reason of manifold dissentions, we cannot tel which is the true religion. I answer, subiect your hearts and liues to God, aod obey him in all his commandements, and ye shall certainly know and be assured without faile of the true religion: for God reueales *his* Psal.25.14. *couenants to the humble.* And Christ saith, Iohn 7.17. *If any will obey his fathers will, he shall know whether his doctrine be of God or no.* Let this be remembred. For the way to the attainment of the trueth, is not inquired by subtill disputation, vnlesse humble obedience to God, go withall.

Furthermore, for the keeping of a good conscience, two things must be done. First we must euermore tend on the calling of God, that is, the dutie we owe to God and men, not daring at any time to goe out of the precincts of our callings. For this cause we must put a difference betweene duties that be necessarie, and such as are not necessarie to be done. The first must be done, and the second left vndone, that we be not busi-bodies in other mens matters.

The second thing is, that we must doe the offices and workes of our callings in good manner. For this cause first of all, they must be done in obedience to God, that is, with a minde and intention to please and obey God. Secondly they must be done in the name of Christ, that is, with Coloss.3.17. praier and thanksgiuing in the name of Christ. Thirdly, they must be done in faith because we must alwaies by our faith depend on God for the blessing and good successe of our labours. Fourthly, they must be done in loue to God and man: yea, all the religion we haue, all the grace and goodnes of our hearts, must shew it selfe in the workes of our particular callings. For looke what a man is in his particular place and calling, that he is indeed. Lastly, they must be done with patience. The good ground brings forth fruit with patience. And the reason is, because it is the will of God to exercise men with manifold miseries in euery estate and condition of life. And the works of our callings thus performed, are fruits of good conscience, and the seruice of God.

FINIS.

5 DE 60

A TREATISE OF GODS FREE GRACE, AND MANS FREE-WILL.

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TO THE RIGHT WORSHIPfull, Sir Edward Dennie, Knight.

Right Worshipfull, it is a thing most euident, that the present Religion of the Church of Rome, is an enemie to the grace of God, two waies. First, because it exalts the libertie of mans will, and extenuates the grace of God: and thus it doth in fiue respects. For first of all it teacheth, that naturall freewill of man, hath in it, not onely a passiue or potentiall, but also an actiue power, or imperfect strength in duties of godlinesse: and so much the lesse power is ascribed to the grace of God. This doctrine of theirs is flat against reason. For the wil of man in it selfe, is a naturall thing: and therefore it is neither fit nor able to effect any supernaturall action, (as all actions of godlinesse are) vnlesse it be first of all (as they say) elevated aboue his condition, by the impression of a supernaturall habite. And the Scripture is vtterly against this doctrine, when it saith: Ye were once darknesse, Eph. 5.8. We are not sufficient of our selues, to thinke any thing of our selues, 2. Cor. 3.5. The naturall man, [*that is, he that wants the spirit of God*] cannot perceiue the things of God, 1. Cor. 2.14. Ye were dead in sinnes and trespasses, Eph. 2.1. Without Christ, and without God in the world, v.12. *Againe, Scripture saith further, that the* heart of man is slow, Lu. 24.25. *and* vaine, Psal. 5.10. *and* hard that cannot repent, Rom. 2.5. *and* stonie, Ezech. 36.26. *and that* the Iewes were obstinate, their necke as an yron sinew, and their brow brasse, Isa. 48.4. *and that it is God* who giues eyes to see, and an heart to vnderstand, Deut. 29.4. *By these testimonies it is manifest, that grace doth not onely helpe and assist our weake nature, but altogether change the peruerse qualitie thereof, and bring it from darknesse to light,* Acts 28.18. *and from death to life,* Eph. 2.1. *Which grace, whosoeuer doth not so farre forth acknowledge, neuer yet knew what the Gospel meant, neither did he euer consider the words of our Saiuour Christ:* No man comes vnto me, vnlesse the Father draw him, Iohn 6.44. Prosper, *the scholler of St. Augustine, hath a notable saying, which I meruell the Papists of our time doe not consider.* We haue (*saith hee*) free will by nature, but for qualitie and condition, it must be changed by our Lord Iesus Christ.

Prosp. contra. Collat. c. 18. in fine.

Secondly, some of the Romish religion auouch, that the efficacie of Gods preuenting grace, depends vpon the co-operation of mans will: and they affirme, that the Counsell of Trent is of this minde: but then to the question of Paul. 1. Cor. 4.7. Who hath seperated thee? *The answer may be made, I my selfe haue done it by mine owne will. And that shall be false which Paul teacheth, that beside* posse-velle, *the power of wel-willing,* ipsum velle: *that is, the act of wel-willing, is of God,* Philip. 2.13. *Others therefore place the efficacie of grace, in the congruitie of fit obiects and perswasions: as though it were sufficient to stirre vp the heart, and to incline the will in spirituall matters, and our weakenesse might be cured with so easie a medicine: but God is further said* to soften the heart, Ezech. 26.26. to turne the heart, Luke 1.17. to open the heart, Acts 16.14. *And because our hearts are euer hard,* he wounds them, Cant. 4.9. hee circumciseth them, Deutr. 30.6. *nay,* hee bruiseth them, Ezech. 6.9. *And when nothing will doe good at length, God is said* to take away the stonie heart, Ezech. 11.19. to quicken them that are contrite, Isai. 57.15. Eph. 2.5. to giue a new heart, Eph. 4.23. Ezech. 36.26. *nay,* to create a new heart, Ephes. 2.10. *and* 4.28.

Molina de grat. & li. arb. q. 14. art. 13. disp. 12. Gratiæ auxilia, quòd efficacia sint, habet dependenter ab arbitrij libertate.

Thirdly, they giue vnto God in all contingent actions, a depending will, whereby God wills and determines nothing, but according as he fore-sees, that the will of man will determine it selfe. And thus to maintaine the supposed libertie of the will: that is, the indifferency and indeterminatenesse thereof, they deprime God of his honour and soueraignetie. For by this meanes, not God, but the will it selfe, is the first mouer and beginner of her owne actions. And there are euen of the Papists themselues, that condemne this doctrine as a conceit.

Shumel. sup. 1. Thom. q. 23. art. 3. disp. 8.

Fourthly, they teach, that the grace which makes vs acceptable and gratefull to God, stands in the inward gifts of the minde, specially in the gifts of charity. But this is most false which they teach: for charity is the fulfilling of the law. And Paul saieth, wee are not vnder the law, but vnder grace, Rom. 6.14. *And againe, as many as are iustified by the law, are fallen from grace,* Gal. 5.4. *Now the grace that doth indeede make vs gratefull to God, is the free fauour and mercie of God, pardoning our sinnes in Christ, and accepting vs to eternall life, and not any qualitie in vs, as Paul signifies*

when he ſaith, we are ſaued, not according to our workes, but according to his purpoſe and grace, which is giuen to vs in Chriſt before all times. 2. Tim. 1. 9.

Laſtly, they teach, that the renewed will of man, by the generall direction and cooperation of God, can performe the duties of godlineſſe, without any ſpeciall helpe from God by new grace. But the Scripture ſpeakes otherwiſe. By the grace of God, I am that I am. I haue laboured, yet not I, but the grace of God which is with me, 1. Cor. 10. No man can ſay, that Ieſus is the Lord, but by the holy Ghoſt, 1. Cor. 12. 3. Without me ye can doe nothing, Iohn 15. 5. After ye beleeued, yee were ſealed with the ſpirit, Eph. 1. 17. Hee which hath begunne this good worke in you, will finiſh it vntill the day of Chriſt, Phil. 1. 6. That ye may abound with hope by the vertue of the ſpirit. Rom. 15. It is God that workes in you the will and the deede, Phil. 2. 13. Though the righteous fall, hee ſhall not be caſt off, for the Lord puts vnder his hand, Pſal. 37. 24. Incline my heart to thy teſtimonies: turne away mine eyes from beholding of vanity, and quicken me in thy way, Pſal. 119. 37. Teach me to doe thy will, becauſe thou art my God: let thy good ſpirit leade me in the land of righteouſneſſe, Pſal. 143. 10. Create in me a new heart, renew a right ſpirit in me——: and ſtabliſh me by thy free ſpirit, Pſal. 51. 12. draw me, and I wil runne after thee. *By theſe and many other places it is euident, that God, after he hath indued vs with his ſpirit, doth not leaue vs to be guided by our ſelues, (for then we ſhould fall againe to our former miſerie) but he directs vs, hee lifts vs vp, he leades vs, he confirmes and ſuſtaines vs by the ſame grace, and by the ſame ſpirit, dwelling in vs, that walking in the way of his commandements, wee may at length attaine to euerlaſting happineſſe.*

The ſecond way whereby the Papiſt ſhewes himſelfe to be an enemie of the grace of God is, that hee ioynes the merit of workes, as a Con-cauſe with the grace of God, in that which they call the ſecond iuſtification and in the procurement of eternall life: whereas on the contrary, Paul in the article of iuſtification, oppoſeth grace to works, yea to ſuch workes as are the gifts and fruits of the ſpirit. For Abraham did good workes, not by naturall free will, but by faith. Heb. 11. 8. *And Paul oppoſeth iuſtifying grace to the workes of Abraham when he ſaith;* to him that worketh, the wages is not imputed according to grace. *And* Tit. 3. 5. Not of the workes of righteouſneſſe, which we haue done, but of his mercy he ſaued vs, Rom. 11. 6. If by grace, then not of workes, or elſe were grace no more grace. Auguſtine *ſaid well, that grace is no way grace, vnleſſe it be freely giuen euery way.*

Thus then all things conſidered, it is the beſt to aſcribe all we haue or can doe that is good, wholy to the grace of God. Excellent is the ſpeech of Auguſtine: Onely hold this as a ſure point of godlineſſe, that no good thing can come either to the ſenſe or minde, or by any way conceiued, which is not of God. *And Bernard:* The Church ſhewes herſelfe to be full of grace, when ſhee giues all ſhe hath to grace, namely, by aſcribing to it both the firſt and laſt place. Otherwiſe, how is ſhe full of grace, if ſhe haue any thing which is not of grace? *Againe,* I tremble to thinke any thing mine owne, that I may be mine owne. *This doctrine is the ſafeſt and the ſureſt, in reſpect of peace of conſcience, and the ſaluation of our ſoules. So much the Papiſts themſelues (betraying their owne cauſe) ſay and confeſſe.* Bellarmine *the Ieſuit ſaith;* By reaſon of the vncertenty of our owne iuſtice, and for feare of falling into vaine glory, it *a* is the ſafeſt, to put our whole confidence in the alone mercy and goodneſſe of God. *Caſſander in his booke called the Conſultation of Articles in queſtion, to Maximilian the Emperour, cites a ſaying of Benauenture, which is on this manner:* It is the dutie of godly mindes, to aſcribe nothing to themſelues, but all to the grace of God. Hence it followes, that how much ſoeuer a man giues vnto grace, though in giuing many things to the grace of God, he take ſomething from the power of nature and free will, hee departs not from godlines: but when any thing is taken from the grace of God, and giuen to nature, which pertaines to grace, there may be ſome danger. *Thus then to hold and maintaine iuſtification by faith, without works, and to aſcribe the whole worke of our conuerſation to God, without making any diuiſion betweene grace and nature, is the ſafeſt.*

Theſe things I ſhew more at large in this Treatiſe following, which I now preſent to your Worſhip, as a ſmall teſtimony of mine humble dutie and loue: deſiring you to accept the minde of the giuer, and to peruſe it at your leaſure. And thus I commend your Worſhip, to the protection and grace of God in Chriſt.

Your Worſhips in the Lord,
William Perkins.

De lib. arbit. l. 2. ca. 10.

In Cant. ſer. 67.

Horreo quicquid de meo eſt, vt ſim meus.

Bell. de Iuſtifi. l. 5. c. 7.

a Tutiſſimum Caſſand. c. de lib. arbitr.

Math. 23. 37, 38.

Ieruſalem, Ieruſalem, which killeſt the Prophets, and ſtoneſt them which are ſent to thee: how often would I haue gathered thy children together, as the hen gathereth her chickens vnder her wings, and ye would not?

Behold, your habitation ſhall be left vnto you deſolate.

THis whole chapter contains a Sermon that our Sauiour Chriſt made to the Iewes at Ieruſalem. It hath two parts. The firſt, is a reproofe of the Iewiſh Doctours, namely, the Scribes and Phariſes, for ſundry vices, from the beginning of the chapter, to the 36. verſ. The ſecond is, an Inuectiue againſt Ieruſalem, in the words I haue now read: *Ieruſalem, Ieruſalem, which killeſt the Prophets, &c.* In the Inuectiue, two things are to be conſidered, the rebellion of Ieruſalem in the 37. verſe, and the puniſhment of his ſinne, verſe 38.

Touching the rebellion it ſelfe, three things are ſet down, the place and perſons, in the words *Ieruſalem, Ieruſalem:* the degree & practiſe of rebellion, in theſe words; *which killeſt the Prophets, &c.* the manner and form of their rebellion, in theſe words; *How oft would I haue gathered you, and ye would not!*

According to the order of the Holy Ghoſt, firſt, I will begin with the place. It is a wonder that Ieruſalem, of al the places in the world, ſhould be charged with the height of rebellion againſt God. For it was the Citty of God, and had prerogatiues aboue all Cities in the world. Saint Paul hath noted ſeuen of them. The firſt is, that Rom. 9. 5. *they were Iſraelites:* that is, of the poſteritie of Iacob. The ſecond is, *Adoption*, in that they were reputed and called the children of God. The third is, that they *had the glory of God:* that is, the mercy-ſeate, the pledge of the preſence of God. The fourth is, *the Couenants:* that is, the two tables of the couenant. The fifth is, the *giuing of the Law*, namely, of the iudiciall and ceremoniall Law. The ſixth is, *the worſhippe of God*, the publike ſolemnity whereof, was tied to the Temple at Ieruſalem. The ſeuenth, that to them pertained the promiſes made to the Patriarks, touching the Meſsias. To theſe, the Prophet Micah addeth the eight priuiledge, that the firſt Church of the new Teſtament, ſhould be gathered in Ieruſalem, and that conſequently, the preaching of the Goſpel, ſhould paſſe thence to all nations. Now, for all theſe bleſsings and mercies, Chriſt our Sauiour cries out and complaines of Ieruſalems rebellion. And this is not the firſt time of his complaint. In the daies of the prophet *Iſai*, he ſaith; that when he had doone all that hee could doe for his vineyard, it broght forth nothing but wild grapes. By the Prophet Ezechiel, he ſets downe a long catalogue of his bleſsings to this people, and withal, a catalogue of their vnthankfulneſſe. Hence it appeares, that where God ſhewes the greateſt mercie, there oftentimes is the greateſt wickednes and vnthankfulneſſe. And this is partly verified in this land: for within the compaſſe of this forty yeares, we haue receiued great bleſsings from God, both for this life, and for the life to come, ſpecially, the Goſpel with peace & protection: and the like haue not bin ſeene in former ages: yet there was neuer more vnthankfulneſſe then now. For now commonly men are weary of the Goſpel, and beginne to decline from that which they haue bin: and the care to pleaſe God, and doe his will, is accounted but a curious preciſeneſſe of many.

Micah. 4. 2.

Iſa. 5. 4.

Ezech. 16. all

Secondly, hence it may be gathered, that God doth not tie the infallible aſsiſtance of his ſpirit, to any place or condition of men. If euer any city in the world had this priuiledge, it was Ieruſalem. But Ieruſalem, which was the ſeat and habitation of God, had not this priuiledge, becauſe it is heere charged with rebellion againſt God. No place therefore nor condition of men, hath it. It is alleadged, that God hath made a promiſe to the order of Prieſthood: *the prieſts lippes ſhall preſerue knowledge, and they ſhall require the law at his mouth.* I anſwer, that theſe wordes are not a promiſe, but a commandement. For ſometimes words of the future tenſe are put for words imperatiues, and therfore the ſenſe is this, *the prieſts lips ſhall keepe*, that is, let them keepe knowlege. Againe it is aleaged that we are commanded to heare the Scribes and Phariſes; becauſe *they ſit in Moſes chaire.* I anſwer that the Chaire of Moſes is not a place or ſeate, but the doctrine of Moſes: and to this

Mal. 2. 7.

Math. 23. 2.

Au. epiſt. 166.

doctrine, I graunt, the ſpirit of God is annexed, when it is truely taught and beleeued. Thirdly, it is alleadged, that God hath promiſed the ſpirit of truth, to leade men into all truth. Iohn 16. 13. I anſwer: that this promiſe doth not directly and abſolutely, concerne all beleeuers, or all Miniſters, but onely the Apoſtles, to whom it was made: and not to them for all times, and in all actions, but onely while they were in the execution of their apoſtolicall miniſterie, which ſtands in the founding of the Church of the new Teſtament, partly by publiſhing the Goſpel, and partly by writing the Scriptures of the new Teſtament. In a word, no Scripture can be brought to prooue, that God hath, doth, or will binde his ſpirit to any particular place or perſons. Heere then falls to the ground, three popiſh conceits. The firſt, though the members of the Catholike church may ſeuerally erre; yet they cannot erre, when they are togither in a generall Counſel, lawfully aſſembled. The ſecond, that the Pope cannot erre in his conſiſtory. The third, that perſonall ſucceſsion, is a marke of the Catholike Church: which neuertheleſſe, may be ſeuered from the ſpirit of God, as we ſee.

Where our Sauiour Chriſt vſeth a repetition, ſaying; *O Ieruſalem, Ieruſalem*; he doth three things therein. Firſt he ſignifies thereby, that he takes it for a wonder, and for a thing incredible, that the Iewes after ſo many bleſsings, ſhould be ſo exceedingly vnthankful. Secondly, he teſtifies heereby his owne deteſtation of their vnthankfulnes. Thirdly, by this repetition, he doth awake the Iewes, and ſtirre them vp to a ſerious conſideration & loathing of this their ſinne: and he doth (as it were) proclame the ſame vnto vs. And not without cauſe: for in vnthankfulneſſe, there be two greeuous ſinnes againſt God, falſe witneſſe bearing, and iniuſtice: falſe witnes bearing; becauſe the vnthankfull perſon denies in his heart, God to be the fountaine and giuer of the good things he hath, and he aſcribes them to his own wiſedome, goodneſſe, ſtrength, indeuour. Iniuſtice, becauſe he yeeldes not to God, the duties which hee owes vnto him for his bleſsings.

The ſecond point to be conſidered is, the degree of the Iewiſh rebellion. Dauid makes three degrees heereof. The firſt is, to walk in the counſel of the vngodly. The ſecond is, to ſtand in the way of ſinners. The third is, to ſit downe in the skorners chaire. And this is the very top of deſperate rebellion, and the ſinne of Ieruſalem. For when Chriſt ſaith [*which killeſt the Prophets, and ſtoneſt them which are ſent vnto thee*] he notes out three ſinnes in this City. Impenitency, wherby they perſeuered in their wicked waies, without hope of amendment: ſacrilegious and prophane contempt of God, and the meanes of their ſaluation: cruelty in ſhedding of blood. And by cruelty, I mean not one or two actions of cruelty, but an habite therein, and the cuſtome thereof: for the words are thus to be read; *Ieruſalem killing the Prophets, and ſtoning them that are ſent to thee*: where ſtoning and killing, ſignifie not one act, but a continuance and multiplication of acts: that is, a cuſtom in ſhedding of blood.

It may be demanded, how the Iewes ſhould grow to this height of wickednes. I anſwer thus. In euery actuall ſinne, there be foure things diſtinctly to be conſidered; *the fault*, which is the offence of God in any action: *the guilt*, or obligation, to puniſhment for the fault: *the puniſhment* it ſelfe, which is death: *a blot* or ſpot, ſet in the ſoule of him that ſinneth, & that by the fault or offence: and this blot is nothing elſe but a pronenes to the ſinne committed, or to any other ſin. In the ſinne of our firſt parents, beſides the fault, guilt, puniſhment, there followed a blot or deformitie in the ſoule, which was the loſſe of Gods image, and the diſpoſition of their hearts, to all manner of euills. Since the fall of Adam, he that commits an actuall offence, beſides the fault, guilt, puniſhment, imprints in his heart a new blot, & that is an increaſe of his naturall proneneſſe to ſinne; euen as the dropſi-man, the more he drinkes, the more he may, and by drinking he increaſeth his thirſt. Thus the Iewes by cuſtome in ſinning, attaine to an height in wickednes; becauſe euery act of offence, hath his blot, and the multiplication of acts offenſiue, is the continuall increaſe of the blot or blemiſh of the ſoule, till the light of nature be extinguiſhed, and men come to a reprobate ſenſe. This muſt be a warning to all men, to take heede leſt they commit any offence againſt God in thought, word, or deede, conſidering euery offence imprints a blot in the ſoule.

1. Culpa. 2. Reatus. 3. Pœna. 4. Macula.

Secondly it may be demanded, how Ieruſalem, grown to this height of rebellion, can truly be called *the Holy Citie*, or the *City of the great King*. I anſwer two waies. Firſt, there were many holy men and women in Iurie and Ieruſalem, that truly ſerued God, and wayted for the Kingdome of Chriſt,

Math. 27. 53. and 5. 35.

as Ioseph, Marie, Zacharie, Elizabeth, Anna, Simeon, Nichodemus, Ioseph of Arimathea, and many other. Now a Church is named not of the greater, but of the better part, as an heap of corne is so called, though there be more chaffe than corne. Secondly I answer, that a people or church that haue forsaken GOD, remaines still a reputed Church, till God forsake them, as a wife committing adultery, remaines still a supposed wife, till her husband giue her the bill of diuorcement. Ierusalem indeede had forsaken God, but God had not forsaken Ierusalem. For there he preserued still the Temple, and his worship: yea, when Ierusalem had condemned & crucified Christ, St. Peter inspired by the holy Ghost, saith still; *To you belong the promises, and to your children.* And Ierusalem did not vtterly cease to be a city or Church of God, til they contracted and blasphemed the Apostolicall ministerie: for then, and not before, the Apostles withdrew themselues from the fellowship of the Iewes. Heere we see a depth of mercy in God: for though the Iewes for their parts, had deserued a thousand thousand times to be forsaken, yet God for his part, did not forsake them, but still pursued them with mercy. And we are taught hereby, not to giue any sentence of the persons of euil men. For though they forsake God, yet know we not whether God haue forsaken them or no.

Act 2.38.

In this example of Ierusalems rebellion, we learne many things. First in it, we may behold the vilenesse of mans nature, and our violent proneneſſe to sin. For the Iews went about to abolish & quench as much as they could, the doctrine of saluation; yea to quench it with blood, and which is more, with the blood of the Prophets: and this shewes, that man drinkes iniquity, as the fish drinkes in water.

Iob 15.16.

Secondly, in Ierusalem we may behold the desperate condition of the Church of Rome at this day. For it followes in rebellion; nay it goes beyond Ierusalem. If any man will indifferently consider, it will appeare, that by the whore of Babylon is meant, the present Church of Rome: and this whore is saide to be drunke with the blood of the Saints. The locusts out of the bottomles pit, go to the kings of the earth, to stirre them vp to war against the church of God. And these locusts are in all likelihood, swarms of monks, friars, & Iesuits of the church of Rome. And we haue found it by long and much experience, that they of the Roman Church, haue long thirsted for the blood of Prince & people in this land.

Apoc. 17.6.

Chap. 16.14.

Thirdly, we are heere taught to exercise our selues in the duties of meekenes, goodnes, peace to all men. The prophet Isai saith, that men in the Kingdome of Christ, shall not apply their swords and speares, to the hurt of any, as the Iewes heere do, but shall turne them to instruments of husbandry, as mattocks and sithes. Whereby is signified, that men truly regenerate, shal lay aside all purpose and minde of doing any hurt, and shall giue themselues to doe the good they can. Againe he saith, that the wolfe & the lamb shall dwell together, and that there shall be no hurt in all the holy mount of God. The diuell by the sin of our first parents, of men, made vs beasts, lions, wolues, tygres, beares, cockatrices: and Christ againe of beasts, hath made vs his lambs and sheep, in respect of meeknes and patience.

Isa. 2.4.

Chap. 11.v.19

Fourthly we are heere taught, not to oppose our selues against the Ministers of God, but without pride and fiercenesse, to yield subiection and obedience to their ministerie. Isai foretells, that in the Church of the new testament, a little child, that is, ministers, otherwise, weake & seely men, shall by their doctrine, rule & guide wolues, leopards, lyons, that is, fiery and cruell men by nature. *Thy people* (saieth the Lord) *shall come willingly in the day of assembly*: and, *the sheepe of Christ heare his voyce and follow him.*

Isa. 11.6.

Psal. 110.3.

Ioh. 10.28.

The Iewes arraigne & iudge the prophets that are sent vnto them: but we must suffer them in their ministerie, to arraigne and iudge vs, that wee be not iudged of the Lord. Againe, the Iewes kill their teachers; but we must permit our teachers after a sort to kill vs: for their ministery must be as it were, a sacrificing knife, to kil the old man in vs, that we may be an acceptable offring vnto God.

Rom. 15.16.

Lastly, Ministers of the word, must learne hence, not to be troubled, if they be hated and persecuted of men. For this befell the holy Prophets of God, and that in the City of Ierusalem.

The third point is, the manner or forme of their rebellion. In it I consider foure things. The will of God, against which the Iewes rebell, *I would*: the will of the Iewes rebelling, *ye would not*: the concord of both, *I would, ye would not*: the manner of Gods will. He wills their saluation in loue, *I would haue gathered you as an hen gathereth her chickens*: in patience, *How oft would I?* Before I come to handle these points in particular

ticular, I will set down a generall preamble touching the nature of will.

Will, is a power of willing, nilling, choosing, refusing, suspending, which depends on reason. By *power*, I meane an abilitie or created facultie: & it is so properly in men and Angells: but in God only by analogy or proportion. Because his will is his essence or godhead indeed. Secondly, I say, it is *a power of willing, &c.* because to will, nill, choose, refuse, suspend: that is, neither to wil, nor to nil, are the proper effects of wil, whereby it is knowne and discerned. Lastly, I say, *it depends on reason*, because it is incident onely to natures reasonable; as God, Angells, men: and because, though it goe against good reason, yet is it not without reason altogether. When a man knows and approues that which is good, and yet doth the contrary; it is, because it seemes good to him to doe the contrary. And in euery act of wil, there are two things, *Reason* to guide, and *Election* to assent, or dissent.

Will hath his propertie, and that is the *Liberty of the will*, which is a freedome from compulsion or constraint, but not from all necessitie. Form compulsion, because compulsion and will be contrary, and where compulsion takes place, there will giues place, & wil constrained is no will. Neuertheless, will and necessity may stand together. God wills many things of absolute necessitie, as the eternall generation of the Sonne, the proceeding of the holy Ghost, the doing of iustice, & such like: & he wills them, with most perfect liberty of wil. The good angels wil their own happines, & the doing of iustice, and that of necessitie; for they cannot will to sinne, or to be in misery: and all this they will most freely. Nay, the necessitie of not sinning, is the glory & ornament of will, for he that doth good so as he cannot sinne, is more at liberty in doing good, than he that can doe either good or euill. When the creature is in that estate, that it willingly serues God, & cannot but serue God, then is our perfect libertie. Againe, the libertie of will, since the fall of man, is ioyned with a necessity of sinning; because it stands in bondage vnder sinne: in this respect, it is fitly termed of Augustine, *the bond free-will*. Wherefore we may not imagine in the will, a libertie which is a freedome from all necessitie. That this may the better appeare, let vs consider the kinds of necessitie. There is a simple or *absolute necessitie*, when a thing cannot possibly be otherwise: thus we say, there is a God, and he is righteous, &c. This necessitie stands not with the will of the creature; yet dooth it stand with Gods will; in whom an absolute necessity of holinesse & goodnes is ioyned, with absolute freedome of will. Againe, there is a *necessity by violence* or compulsion, & this aboliseth freedom and consent of wil. Thirdly, there is a *necessity of infallibilitie*, or of consequence, when something folowes necessarily vpon a supposed antecedent, as namely vpon the determination & decree of God. This necessity and freedome of will, may both stand together. For in the doing of a voluntary action, it is sufficiet that it proceed of iudgement, and haue his beginning from within the wil, though otherwise, in respect of Gods will, it be of vnchangeable necessity. The certenty of Gods decree, doth not abolish the consent of mans will, but rather order it, and mildly incline or draw it forth. And the thing that is directly contrary to freedome of will, is compulsion: because it aboliseth consent.

Trast. in Ioh. 53. de corrept. & grat. c. 13.

Gre. arim. l. 1. dist. 29. in fine ait sufficere ad rationem voluntarij si à scientia & voluntario committatur.

The liberty of will, stands in a double power. The first is, when it wills any thing of it owne selfe, to be apt and able to nill the same; and so on the contrarie: and it is called in schooles, *the liberty of contradiction*. The second is, when it wills any thing to be able to will another thing, or the contrary. As for example: when God willed the creation of the world, he could haue nilled the same: and when he willed the creation of one world, he could haue willed the creation of moe worlds. And this latter is called the *liberty of contrariety*.

Will by this liberty, is distinguished from the inclinations of naturall Agents, which alwaies shew themselues in the same manner. Put matter to the fire, it burns alwaies, and it cannot but burn. Cast vp a stone into the ayre, it falls down alwaies, and cannot but fall down. Secondly, will by this liberty, is distinguished from the appetite of beasts: for it follows sense, and in choosing or refusing, keepes alwaies one order. The sheepe flies the wolfe: and all sheepe doe so at all times & in all places. Bees gather hony, and they doe so alwaies, and in all places, and they can doe no otherwise. When the beast in the field chooseth one hearb, and refuseth another, there is a shew of liberty, yet no true liberty. For that which it chooseth or refuseth once, it chooseth or refuseth alwaies, in the same manner.

Thus much of the generall nature of will; now I come to the points in hand. The first

first is to tuching the will of Christ. *I would.* According to the two natures of Christ: so be there two willes in him, the will of his godhead, and the will of his manhood. Some thinke that these wordes are meant of the will of his manhood. For they suppose him here to speake as the minister of circumcision, and consequently as a man. Rom. 15. 8. This I thinke is a trueth, but not all the trueth. Because the thing which he willeth, namely, the gathering of the Iewes by the ministerie of the Prophets, was begun and practised long before his incarnation. Wherefore (as I take it) here his diuine will is meant, or the will of his Godhead, which is also the will of the Father, and the holy Ghost.

This will is one and the same, as God is one: yet may it be distinguished on this manner. It is either *the will of his good pleasure*, or, *his signifying will.* The truth of this distinction we may see in earthly Princes, who beare the image of God. A king determines within himselfe according to his pleasure what shall be done in his kingdome, and what not: this is his will. Voluntas beneplaciti. Againe, he signifies some part of his secret pleasure to his subiects, as occasion shal be offered: and this is also his will. Voluntas signi. Euen so the pleasure of GOD within himselfe, and the significations thereof to his creature either in whole or in part, are his will.

The first is mentioned, Eph. 1. 5. where Paul saith the Ephesians *were predestinate according to the good pleasure of his will.* That it may be rightly conceiued of vs, I will set down 4. things. The first is, that this wil is Gods purpose or decree according to counsell. For in it these two concurre, his counsel, and his decree. His counsel sees al things, and all the causes of them: His decree determines what shall be done, and what vndone: and he determines according to his owne eternall counsell. Yet is not counsell a rule to his will. For there is nothing higher then his will, & his coũsell also is according to his will, which is goodnesse it selse. Eph. 1. 11. And therefore by Paul, Counsell is called, *the Counsell of his will.*

Secondly, in Gods will there is a *Soueraigntie*, that is, an absolute power, wherby he is Lord of all the actions that he willeth, willing of himselfe without dependance from any, without impediment or controlement, what he will, when he wil, and howe he will: Thus much is signified in the parable, *May I not doe with mine owne as I will?* And by Paul alledging Moses, *I will haue mercie on whom I will haue mercie*; teaching also, that we are at Gods pleasure, as clay at the pleasure of the potter. This must teach vs when we thinke or speake of Gods works and iudgements, to think & speake with modestie and sobrietie, with admiration, & reuerence, not daring to search into the reason of them, or thinke hardly of them, when they sound not with our reason, contenting our selues with this, that we know God to haue a Soueraigntie in his will, to wil at his pleasure, and his will to be good. Math. 20. Rom. 9.

The third point is, that the will of God is the beginning or first cause of all things without exception, and of al their motions and actiõs. And it is a beginning 2. waies. First, in regard of the existence or being of things: Secondly, in regard of their goodnes. That al things in particular haue their being from the will of God, as from the first efficent cause, I shew it thus. God is of that power, that nothing can come to passe which he nilleth, or which is vtterly against his will: therfore, what soeuer comes to passe, comes to passe, because he wills it, either simply, or in some part. A wise gouernour of a family, or of an army, hauing all things in his owne power, suffers nothing to be done without his will, and hee desires in the very smalest matters to haue a stroke, and nothing hinders his desire, but his owne weakenesse, which is not incident to the maiesty of God. God by an vnchangeable prescience, fore-sees all things that shall come to passe: and therefore by an vnchangeable will, hee willeth the being of them. For Gods fore-knowlege depends on his will. Not because God foresees things to come, therefore they come to passe: but because according to Gods will, they are to come to passe, therfore he foresees them. Indeed there is in God, a knowledge of thinges that posibly may bee, though they neuer be: and this knowledge goes before Gods decree. Yet the diuine knowledge of things that certainly shall be, followes the will and determination of God. To proceede further: In that God willeth the being of all things, he makes them to be. For his wil is operatiue, nor seuered from his power, but distinguished: and his willing of any thing is his doing of it: and therefore it pleaseth the holy ghost to signifie the will of God by an operatiue word or commandement: *In the beginning God said, let there be this and that, and*

it was so: now this commanding word was his wil. Again, *Man liues by euery word of god*, that is, by any thing that God in his pleasure wils to be our food. Things in respect of being must haue dependance on the wil of God, or on themselues, or on some other thing. If they depend on themselues for their being, they are gods: if they depēd on any other thing without and beside God, that thing is god also. It remaines therfore that all things & acts in the world considered as acts, haue their being by a dependance on god as on the highest cause, or the cause of causes: this doctrine must be remēbred. For it is the foundation of true patience: when we consider, whatsoeuer comes to passe befals vs according to the will of god. Vpō this ground Iob armes himselfe to patience, & Dauid saith, *I held my tongue and said nothing: because thou Lord didst it.* Secondly, this doctrine is the meanes of all true cōfort, when we consider that all our afflictions are from the good pleasure of God. Thus did the primitiue church comfort it selfe, when it considered, that the Iewes, Herod, Pontius Pilat, & the rest, did nothing against Christ, *but that the counsel of God had determined before to be done*: and it must be our comfort, that we are predestinate to be made conformable to the image of Christ in afflictions.

Lib 1.27.
Psal.39.9.
Rom.8.29.
Phil.3.10.

Furthermore, the wil of god is the beginning of the goodnes of things. For a thing is not first good & then willed by god: but it is first willed by god, & thus it becomes good: this is a manifest truth, I wil not stād vpon it. It may here be demanded, whence the euil in the creature, namely sin, hath his beginning. I answer, It comes of the wil of the declining creature, & not frō the will of god: yet is it not without the wil of god. For thogh he wil not sin properly, because he hates it: yet doth he wil the being of it in the world. For in respect of the counsell of god, it is good that euil shuld be. And god wils the being of sin, *a* not because it is his wil to effect, produce, or giue a being to it, but because *b* his wil is to forsake his creature, & not to hinder the being of euil whē he may: & thus euil not hindred comes to passe. And whereas God foresaw it in his eternal counsel, & yet willed not to hinder it whē he might, in effect he wil ed the being of it in the world; though simply he wils it not. The last point is, that this wil of gods good pleasure being hidden from vs, is not the rule of our actiōs & of our faith. Moses saith, *Secret things belong to the Lord our God, & things reuealed to vs and to our children.* Hence it follows, that we do and may (with a submission) in our wils dissent frō this wil of God before it is knowne to vs, without sin. Paul would, by vertue of his Apostolical commission haue preached in Asia, and Bythinia, & God would not, because it is said the spirit withstood him: yet did not Paul sin herein. One good thing may differ frō another: & that which the creatures somtime willes without offence, God willeth otherwise by his most righteous pleasure. Samuel praies for Saul, otherwise then the secret pleasure of God was; but when the decree of God was reuealed to him, he then stayed his praying. Here sundry men are to be reproued that reason thus. If it be the will of God that I shall be saued, it shall so be, howsoeuer I liue: therfore I wil liue as I list: they make the secret will of God the rule of their liues, which should not be: because reuealed wil of god is the Law, or the only rule of things to be done and beleeued.

a Non positiuē.
b negatiuē deserendo.
c per ilationē.
Ingo malum quod non vult esse vult.
Deut.29.29.
1.Sam.16.1.

Thus we see what the will of Gods pleasure is. Now this will is not meant in this text, *how oft wold I?* For the pleasure of god cannot be withstood or resisted, Isa.46.10 *My counsel shal stand, & I wil do al my pleasure.* But the will here mentioned, may be resisted, and withstood, *I would, you would not.*

The signifying wil of God is, whē he reuealeth some part and portion of his pleasure, so far forth as it serues for the good of his creature, & the manifestation of his iustice or mercy: this signifying wil is not in deed the will of God properly, as the will of his good pleasure is, for it is the effect therof: yet may it truly be so tearmed. For as the effects of anger without the passion are called anger in God: so the sign & signification of his will, may be termed will.

This will is propounded sometimes more plainly, sometimes more darkly. It is propounded more plainly three waies, by his word, by his permissiō, by his operatiō.

His worde is his will, for so Paul saith, *Proue what is the good will of God.* And it is not his decree or pleasure, but his signifying will: because it serues to declare & manifest what is pleasing & acceptable vnto god, what is our dutie, & what he requires of vs, if we desire to come to life eternall. For this cause, both the law and the gospel and all the commandements, prohibitions, promises, & threatnings therof, are the signifying wil of God. For commandements signifie what we are to do: prohibitions,

Rom.12.2.

what

what we are to leaue vndone: promiſes, what good he wil do vnto vs, threatnings, what pu miſhments are due to ſin. Furthermore by rea ſon of the word, the miniſterie and diſpenſa tion thereof is the ſignifying wil of God. For by it God ſignifies his pleaſure touching the ſaluation of men. Diuine permiſsion is like wiſe the ſignifying will of God. For by it he ſignifies that he will not hinder the being of the thing permitted; and conſequently that the thing permitted ſhall come to paſſe.

Thirdly, euery operation or worke of God ſignifies what God will haue done, and what muſt come to paſſe. For when a thing is done, we know thereby what is & was the pleaſure of God, conſidering nothing comes to paſſe without his will. When the ſignifying will is more darkly propounded, it is becauſe ſome things appertaining to the ſaid will, are con cealed. And by reaſon of this concealement, ſomtime there ſeemes to be a contrarietie be tweene the ſignifying wil, and the will of his good pleaſure: but indeed there is none. And the end why God doth ſo darkly ſignifie and propoũd his pleaſure, is not to hurt or deceiue but to procure the good of his creature. Exam ples of this kind, there be in ſcripturs 3. ſorts. Firſt of al, God ſometimes propounds a com mandemẽt to men, & conceals the end of the commandement. For the ends of diuine pre cepts are 3. one is *Obedience*, when God will haue the thing commanded, to be done preciſely as it is commanded: the other is *Triall*, when he wils not the thing commanded to be done abſolutely, but only wils to make triall of the loyaltie of his creature: the 3. is *conuinc tion*, when by cõmanding god intends to con uince his creature of diſobedience. Thus pa rents ſomtime giue precepts to their children, that muſt be don: & ſomtime again they giue a commandement, the doing wherof they in tend not, but only intend therby to make ex perience of the affection & duty of their chil dren. And ſometime one man cõmands ano ther only in way of cõuictiõ: as when the cre ditor ſaith to the bãkrupt, pay thy debt which he neuer looks for, & which peraduenture he minds to forgiue. Diuine precepts therefore be of three ſorts, precepts of obedience, as the commandement of the moral law, precepts of triall, and precepts of conuiction. Now when the ſignifying will of God is propounded in a precept, and the end of the precept is conceal ed, the pleaſure of God is darkely ſignified. god giues a commandement to Abraham, *Of* Gen 22.2. *fer thine onely ſonne Iſaac.* The end was onely to trie Abraham, and this end was concealed, till Verſ. 10. Abraham was in doing the fact, for then the angel of the lord ſtaied him & ſaid: Now I ſee Abraham fears God. And the very comman dement, *Offer Iſaac*, ſeems to be flat contrary to the wil of gods pleaſure or decree: for as it ap pears by the euent, *Iſaac* was not to be ſlaine: therfore the not ſlaying of *Iſaac* was decreed by God. Now then it may be ſaid, why ſhould God command any thing contrary to his de cree? I anſwer, there is an apparant contrarie tie, by reaſon the end of the commaundement was concealed; but indeede there is none. For as it was the decree of God that *Iſaac* ſhoulde not be offered: ſo alſo was it his decree, that Abraham ſhould be tried in offering of Iſaac. And with this decree dooth this commande ment accord. For it is a commaundement not ſo much of abſolute obedience as of triall, and therefore it is a fit and conuenient meanes to accompliſh the decree of God. The Lord by the hand of Moſes giues a commandement to Pharao, *Let the people go:* & yet the ſecret plea ſure and purpoſe of God was, that he ſhould not let them goe. Here is contrarietie in ſhew, but indeed none. For it was alſo the decree of GOD, to conuince Pharao of rebellion and hardneſſe of heart: and to this end ſerues this commandement; bicauſe properly according to gods intention it was a commandement of conuiction; though Pharao for his part was to accept of it as of a commaundement to be o beyed and accompliſhed.

By this doctrine the publike Miniſterie of the word receiues a iuſt defence. Some are of opinion, it is a meanes to delude the world: bi cauſe in it a commaundement is giuen to all without exception to repent and beleeue, and yet grace to repent & beleeue is not. But they are deceiued. For the commandement, *Repent and beleeue*, though in the intent of the Mini ſter it haue only one end, namely the ſaluatiõ of all, yet in the intention and counſell of god, it hath diuers ends. In them which be ordai ned to eternal life, it is a precept of obedience; becauſe GOD will enable them to doe that which he commandeth: in the reſt it is a com mandement of trial or conuiction, that to vn beleeuers their ſin might be diſcouered and all excuſe cut off. Thus when the precept is giuen to beleeue, & not the grace of faith, god dooth not delude, but reprooue and conuince men of vnbeliefe, and that in his iuſtice.

The ſecond example of the ſignifying wil of God darkely propounded, is, when God propounds his promiſes, concealing the ex ception or condition thereof, Geneſis chap ter 1. verſe 28. *Yee ſhall rule ouer the fowles of the ayre, the fiſhes of the ſea, and the beaſtes of the earth.* And of Ieruſalem the Lord ſaieth,

This

This is my reſt for euermore: theſe promiſes take no place now: and yet there is no contrarietie in Gods will, becauſe the ſaid promiſes muſt be vnderſtoode with their exception; vnleſſe ye fall from me, and prouoke mine anger by your ſinnes.

The third example is, when God propounds his threates, concealing the conditions and exceptions thereof. Iud. 10 13. *I will*, ſaith the Lord, *deliuer you no more*. And it was his pleaſure afterwarde to deliuer them againe and againe. Exod. 32. 10. *Let me alone, that my wrath may waxe hote: for I will conſume them*: and he ſpared them at the praier of Moſes, Ion. 3.4. *Yet fortie dayes and Niniue ſhall be deſtroyed*. For all this Niniue was ſpared, and not deſtroyed. We may not here ſo much as dreame of any change or vntruth in God. Ezec. 18.21. For all threatnings denounced, muſt be vnderſtoode with this clauſe, *Except ye repent and returne vnto me*. And this exception God conceales, that hee may the better terrifie the conſciences of men, and ſo prepare them to true repentance. Iſai. 38. 1. The Lord ſaith by the Prophet to Ezechias. *Set thine houſe in order, for thou ſhalt die and not liue*: and yet he liued fifteene yeeres after. Here God conceales his owne pleaſure, in lengthning the dayes of Ezechias, and ſignifies, what ſhall betide him in reſpect of nature, and the helpes thereof. In all theſe examples we may not ſurmiſe any fraud or double dealing in God. For he doth not ſpeake one thing, and minde an other, after the faſhion of hypocrites: but he conceales part of his will, and reueals part: and this he doth not for the hurt of any after the maner of the deceiuers, but for the good of men.

Thus much for the ſignifying will of God: now I come to the Text in hand. The words, *I would haue gathered you*, are not to be vnderſtoode of the decree of God, but of his ſignifying will, and namely of the miniſtery of the worde. For when God ſent his word to Hieruſalem by his Prophets, he thereby ſignified that it was his pleaſure and will to gather and conuert them. And he is ſaide to will the conuerſion of the Iewes in and by his worde, two wayes. Firſt, becauſe he approoued it as a good thing in it ſelfe, being agreeable to his goodneſſe and mercie. Secondly, becauſe he commaunded, and required it of them as a dutie of theirs, and as a thing neceſſarie to ſaluation. Some may happily ſay, it is a point of hard dealing, for God to command the Iewes to do that which they can not doe, and to complaine becauſe they are not gathered: and that a maſter might as well commaund his ſeruaunt to carry a mountaine vpon his backe, and complaine becauſe it is not doone. I anſwer thus: If a maiſter could giue to his ſeruant power and ability to carry a mountaine, hee might then command him to doe it: and if he ſhould by his owne default looſe this abilitie, the ſaid maiſter might ſtill commaund him and complaine, if hee did not the thing commaunded. And this is the caſe with God. For he gaue all men grace in our firſt parents to obey any of his commaundements: this grace in them wee haue caſt away, and doe not of our ſelues ſo much as deſire it of God: and God for his part is not bound to giue vs this grace againe. He therfore may iuſtly command vs to turne vnto him, though wee nowe bee vnable to turne.

If wee compare this text with Eſay 6.10. they may ſeeme to be contrarie. For heere Chriſt ſaieth, *I would haue gathered you*: there hee ſaieth, *Harden them that be not gathered and conuerted*. GOD therefore ſeemeth to will and not to will one and the ſame thing. *Anſwer*. There is but one will in God: yet dooth it not equally will all things, but in diuers reſpects it dooth will and nill the ſame thing. Hee willeth the conuerſion of Hieruſalem, in that hee approoueth it as a good thing in it ſelfe: in that hee commands it, and exhortes men to it: in that hee giues them all outwarde meanes of their conuerſion. Hee willes it not, in that hee didde not decree effectually to woorke their conuerſion. For GOD dooth approoue, and he may require many thinges, which neuertheleſſe for iuſt cauſes knowne to himſelfe, hee will not doe. The confirmation of the Angelles that fell, GOD approoued as a thing good in it ſelfe, yet didde hee not will to confirme them. A Iudge in compaſsion approoues and willes the life of a malefactor: and yet withall, hee willes the execution of iuſtice in his death. Euen ſo God ſometime willes that in his ſignifying will, which hee willes not in the will of his good pleaſure.

By this which hath beene ſaide, we learne, that where God erecteth the miniſterie of his worde, hee ſignifies thereby that his pleaſure is to gather men to ſaluation. In this regarde the prophet Eſay chapt. 49. verſe 22. ſaieth, that the preaching of the Goſpell, *is a banner diſplayed*, that all nations may come vnto it. All this is verified in this our Engliſh nation. For more than fortie yeeres hath GOD diſplayed this banner vnto vs, and more than fortie yeeres hath hee ſignified in the miniſterie of his woorde, that his will is to giue

mercy

mercie and ſaluation vnto vs. Firſt therfore we owe vnto God all thankefulneſſe and praiſe for this endles mercy. Secondly, we are to reuerēce the miniſterie of the word, in as much as God ſignifies his good will vnto vs thereby, and we are in all obedience to ſubiect our ſelues to it: and for this cauſe we muſt ſuffer our ſelues to be conuerted and gathered by it. Subiects vſe to reuerence the letter of their Prince, how much more then muſt wee reuerence the letter of the liuing God, ſent vnto vs, that is, the miniſterie of the word, & conforme our ſelues to it? Thirdly, hence we may learne to foreſee our miſerable condition in this land. For though God for his part haue long ſignified his will vnto vs touching our euerlaſting good, yet there is no thing to be found in the moſt of vs, but a neglect or contempt of the Goſpel: and in moſt places men are wearie of it, as the Iſraelites were of Manna. What, wearie of the goodnes of God, that offers and proclames mercy vnto vs? Yea, verily. And the more weary we are of this, the more weary we are of our own happines, & cōſequently haſten to our owne perdition.

Secondly, it is to be obſerued, that the rebellion of Ieruſalem is againſt the ſignifying will of Chriſt, when he ſaith, *I would, ye would not.* And hence it followes that the ſignifying will of God is the rule of our obedience, and not the vnreuealed wil. And therfore ſo oft as God ſignifies vnto vs his will and pleaſure, we muſt yeeld our ſelues in obedience to it. Now God ſignifies his wil three waies (as I haue ſaid) by his commandements and prohibitions, by his permiſsion, and by his operation. Therefore when he commaunds, we muſt obey: when he forbids, we muſt alſo obey. Whē he permits any euill, we muſt be content. Laſtly, whē God doth any thing, & brings it to paſſe, he ſignifies his pleaſure, and we muſt obey. We are bidden to ſay, *Thy will be done*: and this is not only the wil reuealed in his word, but alſo his wil reuealed by any euent. For when any thing comes to paſſe, it comes to paſſe becauſe it was the will of God. Furthermore this ſignifying will muſt be the ſtay and ground of our patience and comfort. For when a thing is come to paſſe, the will of God is paſt vpon it, and he hath ſignified his pleaſure: As for example, when a man is ſlaine, the will of God is paſt vpon his life, and hee hath reuealed his pleaſure touching his death. Vpon this conſideratiō in al euents, are we to ſtay our mindes.

Thirdly, it appeares hence, what minde muſt be in the Miniſters and teachers of the word. They muſt put away all blinde reſpects of profit & praiſe, & ſimply with honeſt hearts applie themſelues and their miniſterie to this end, that they may gather a people to god, for that which is the mind of a miniſter in any buſines, the ſame muſt alſo be in the mind of the ſeruant: the mind of the maſter is here ſet downe, *How oft would I haue gathered you?*

Thus much of the will of God: now let vs come to the ſecond point, to conſider what is the will of man. That this may appeare, two things muſt be handled, the *Nature* of mans will, and the *ſtrength* ther- 1. Natura. 2. Vires.
of. Of the *nature* of will, I ſpake ſomething before generally, there is yet ſomewhat more to be added. The nature of mans wil may be gathered by the practiſe thereof. The practiſe of will ſtandes in fiue things, The firſt is the action of the mind, namely a conſideration of the thing to be done, and the end there of: the ſecond is *Deliberation* of the diuerſe meanes, whereby the foreſaid thing may be done: the third is, after deliberation a *Determination* what ſhall be done. The fourth action is proper to the wil, and that is *Election*, whereby the will vpon determination of the minde, chooſeth or refuſeth, that is, willeth what ſhall be done, what not. The fift is, that the wil in al her elections keepes & maintaines *her libertie*. Becauſe when it wills or nills any thing, it moues it ſelfe freely of it ſelfe to will or to nill, without any external cōpulſion: & when it wills any thing, it ſo wils as ſtil retaining a natural aptnes to nil the ſame: and when it wills any one particular thing, it remains ſtill apt not to wil it, but to will an other thing, or the contrarie.

Again, the wil of man muſt be diſtinguiſhed frō the *power* of man, whereby he doth any thing. Will & power in God are only diſtinguiſhed in our conceiuing, being indeed one and the ſame thing, namely the eſſence of God. And therefore what God can will, he can doe: what he willeth, he doth, & his willing of any thing, is his doing of it. It is not ſo in man, who can will that which he cannot do; as Paul ſaith, *To wil is preſent with me, but I cānot do that which I would.* Will therefore is one thing, and power to do the thing willed, another.

The ſecond thing to be handled, is *the ſtrength* of will, that is, what will can doe, what not; & how far it extends it ſelf. That

this

this may appeare: Wil muſt be conſidered according to the foure eſtates of man, the eſtate of innocencie before the fall, the eſtate of corruption after the fall, the eſtate of regeneration after conuerſion, and the eſtate of glorie after this life.

In the eſtate of innocencie, the will of man is a power of willing either good or euill. For God gaue Adam a commandement, in which he forbad him to eate of the tree of knowledge of good and euill. Adam therefore could either keepe or breake this commandement. This reaſon holds not in vs ſince the fall, yet doth it hold in Adam. Becauſe with the commandement he receiued the power to obey: & that he could not obey, it appeared by the euent; becauſe he did not obey. Eccleſiaſtes ſaith, *God made man righteous*: there is the power to will that which is good: *& they ſound out many inuentions*: there is alſo a power to will that which is euill. Moſes ſaith to the Iſraelites, *I ſet before you this day, life and death, bleſſing and curſing: therefore chooſe life, that thou and thy ſeede may liue.* Theſe wordes are a ſentence of the law, telling what we ought to doe, and not what we can now doe, but what wee could do by the gift of creation before the fall. Here a difference of powers muſt be made: the power to wil that which is good was a gift put into Adams heart by God: and the power to will that which is euill, was in him before his fal, not a gift, but only a *poſſibilitie to will euill*, if he ſhould ceaſe to doe this dutie. And thus had he power to will both good and euill.

Eccle. 7. 9.

Deut. 30. 19.

In Adams wil there were two things, *Libertie*, and *Mutabilitie*. Libertie was twofold. The firſt is a libertie ſimply to will, or to nill, or to ſuſpend. And this is *libertie of nature*: becauſe it is founded in the nature of will, from which it can not poſsibly be ſeuered; and therefore it ſtill remaines in the damned ſpirits: becauſe, where this libertie is wanting, there is no will.

The ſecond libertie is a *libertie of grace*. which is a power to will or nill well, or to will that which is good, and to nill that which is euill. This libertie is founded, not in the nature, but in the goodneſſe of the wil. By goodnes I mean the holines of the will, which is the image of God. And here we muſt take heed of the opinion of ſome, who thinke that Adam was created and placed in ſuch a condition, in which hee was neither righteous, nor vnrighteous, but in a meane betweene both. But this is directly cõtrary to the Apoſtle, who ſaith, that man was created in righteouſnes and holines. And by this meane in the firſt inſtant of Adams creation, he wanted libertie of grace. Againe, by reaſon of this ſecond libertie, Adam had a further libertie from ſinne, and a libertie from miſerie.

Eph. 4. 24. Col. 3. 10.

The changeableneſſe of Adams wil appeares in this, that though it was created in goodneſſe, yet was it made changeably good. For ſuch was the goodneſſe and inclination of his will to obey God, as might be altered and changed by force of temptation. The cauſe of this mutabilitie muſt be conſidered, & it is this. That a creature righteous by creation may remain eternal and conſtantly righteous, two fauours or helpes of God are required: the *a* firſt is a Power to perſeuere in goodnes. Without this power the creature of it ſelfe ceaſeth to be good. The *b* ſecond is an act or deed, and that is the will to perſeuere, or perſeuerance it ſelfe. This alſo is required with the former, for God giues not onely the power, but alſo the will and the deed. and the creature doth not the good which it can doe, vnleſſe God cauſe it to doe the ſaid good, as he cauſeth it to be able to do good. Both theſe helpes the good Angels haue, and therefore they ſtand. And as for Adam, he receiued of God the firſt helpe and not the ſecond. For beſide the goodnes of his will he receiued of God a power conſtantly to perſeuere in goodnes, if he would: yet the act of perſeuerance was left to the choiſe and libertie of his owne will. We may behold the like in nature. God creates the eie, and puts into it the faculties of ſeeing, and withal, he addes to the eye neceſſarie helpe, by the light of the Sunne: as for the act of ſeeing, it is left to mans libertie: for he may ſee if he wil; and againe if he wil, he may ſhut his eyes. The phiſitian by art procures an appetite; this done, in the next place he prouides conuenient food; yet the act of eating is in the pleaſure of the patient. For he may eate if he will, and if he will he may abſtaine. And thus God gaue Adam the power to perſeuere in righteouſnes, but the will he left to himſelfe.

a 1. Poſſe velle perſeuerare. Aug de Correp. & gra. c 11. 12.

b 2. Actus perſeuerandi.

It may be ſaid, If Adam receiued power to doe good if he would, and not the wil to wil that he could, he then receiued not ſufficiẽt grace. I anſwer: he receiued ſufficiẽt for the perfection of his nature, for the full obedience of the will of God, and for the attainment of euerlaſting happineſſe, if he would

would not be wanting to himselfe: but he receiued not sufficient grace for the causing of the immutabilitie of his nature: neither was it of necessitie to be giuen to a creature. A goldsmith intends to make a iewell of greatest value and price: he compoundes it of gold, pearle, and pretious stones: when he hath brought it to perfection, he doth not put this condition to it, that if it fall it shal not be brused or broken. And God created Adam in all perfection, and gaue him a power and abilitie to continue in the said perfection, if he would: yet did not he put vnto his nature this conditiō, that he should be vnchangeable & vnalterable, when it should be assailed by the force of outward temptation.

The vse of the former doctrine. In Adams example, we see the weaknes of the excellentest creature in it selfe without the grace of God. For Adam hauing power to preserue, could not for all this, acte or put in exequution the said power, without the further helpe of god. He could fall of himselfe, he could not stand or rise againe: he could not auoide the least euill, but as he was helped of God. We therefore beeing sinfull wretches, much more are to acknowledge our infirmitie, and to ascribe all we doe or can doe that is good, to the grace of god. Thus haue the godly alwaies done. The Iewes in their repentance say, Ierem. 31.18 *Conuert thou me, and I will conuert.* The spouse of Christ, Cant. 1.3. *Draw vs and we will runne after thee.* Dauid saith, *Incline my heart to thy commandements, turne mine eyes from the beholding of vanity, and quicken me in thy precepts.* Augustine saith, *Giue that which thou commandest, and command what thou wilt.* we are to God as the sicke man to his keeper, who saith, Take me vp, and I will rise: hold me, and I will stand. In regard of this our frailtie, it is the best for vs to denie our selues, and by faith to depend on the prouidence and mercie of God.

Againe, such as beleeue in Christ haue great cause to be thankful to God. For they haue the beginnings of further grace then euer Adam receiued. Hee receiued onelie the power to perseuere in his happie estate, if he himselfe would: but they that beleeue beside the power of perseuerance, receiue the will and the deede. Paul saith, worke your saluation with feare and trembling: and then he addes, Phil. 2.13. *It is God that works in vs the will and the deede*, whereby we run the race to eternall life.

Aug. de corrept. & grat. c. 11.

In the estate of corruption, two thiugs are to be considered of mans will, the first what it can doe, and howe neere it comes to the doing of a good worke. The second, what it cannot doe. For the declaration of the first, two things must be considered in corrupt wil; a libertie, & a possibilitie. The *libertie* is a certen freedom to will or nill, or to suspend. For this libertie is remaining since the fall of Adam, and is naturall to the will, frō which it can not possibly be seuered. This libertie is large, and sheweth it selfe in three kinds of actiōs; *naturall, humane, ecclesiasticall.* Naturall actions are such as are common to men and beasts, as to eate, drink, sleepe, smel, heare, taste, moue: common experience declares a freedome to will in all these actions.

Humane actions are such as are common to all men: and I may fitly reduce thē to three heads. The first is, the studie and practise of arts, trades occupations, and professions of all kindes. And that man hath freedome to will in all these, experience testifieth. The second is, the gouernment of societies, namely of families and common-welths. The lord saith to Cain of Abel, Gen. 4.7 *his appetite shall be subiect to thee*, that is, in freedome of thy will thou shalt rule ouer him, and his will shall be subiect to thine. Peter said to Ananias, that, the giuing or the not giuing of his lands was before he gaue them, in his owne libertie. Acts 5.4. And Paul saith, that the father 2. Cor. 7.37. *hath the power of his owne will*, to giue or not to giue his child in mariage, as he shal see occasiō. The third is the practise of ciuill vertue, iustice, temperance, libertie, chastitie. To this purpose Paul saith, that the Gentiles *doe the thinges contained in the law, and that by nature.* For outwardly to be chast, iust, bountiful, and so forth, is in the power of natural & corrupt wil. It may be said that these things are the gifts of the holy Ghost. I answer thus: the gifts of the holy Ghost are two-fold, *gifts of restraint, and gifts of renouation.* Gifts of restraint are such as serue only to keep in the corruption of nature & not to mortifie or abolish it. And they are common to all men both good and bad, & serue only to maintaine outward peace & comely order in the societies of men. Of this kinde are ciuill vertues. Gifts of renouation, are such graces of the holy Ghost, as serue not only to restraine the corruptiō of the inward man, but also to mortifie it in the roote, & to make a change ōf our sinful nature. Now vertues of this kinde, are only

incident to such as are in Christ.

The third kinde of actions are Ecclesiasticall, namely such as pertaine to the outward duties of the worship of God. And there is also a Libertie of will in them. For corrupt and sinnefull man, hath power and
Rom. 1. 21 libertie to thinke of God, and to thinke many things of him, good in themselues:
2. Cor. 3. 14 power to reade and search the Scriptures:
Psal. 50. 16. Acts 17. 20 power to speake and talke of the word of God: power to come to the congregation and heare a sermon, as the Athenians did: power to conceue a zeale (I say not a good zeale, but only a zeale I say) for the maintenance of outward duties of religion. Paul
Rom. 10. 2. and 9. 31. Phil. 3. 6. saith, that the obstinate Iewes had a zeale of God, & were followers of the iustice of the Law; and that himselfe being a pharisie vnconuerted, was vnreproueable in respect of the Law of God. Thus farre can man proceede by the freedome of corrupt will: & the deuill by natural strength goes
Iames 2. 19 somwhat further. For he is said to beleeue: and he conceues his faith, not by illumination of the spirit of God, as man doth, but by the remainders of the light of nature, and by the power which yet remaines in his corrupted will. For we may not suppose that since his fall, he is inlightned by the spirit of God in any thing.

Thus we see what is the libertie of corrupt will. We must yet further conceiue it to be ful of weaknes & imbecillitie, which I will expresse in three rules.

The first: *that which the will can will, it cannot doe, vnlesse God will.* Hereupon Saint
Iames 4. 15 Iames bids vs say, we wil doe this or that, if God wil. And Paul wishing that he might
Rom. 15. 32 haue a prosperous iourney to Rome, addes this clause, *By the will of God.* Herod, Pon-
Acts 4. 28. tius Pilate, and the Iewes, did nothing against Christ but that which the counsel of God had determined before to be done.

The second: *That which the will can will, it cannot doo without the helpe of God:* for in him we liue, mooue, and haue our beeing. This helpe is two-folde, *Preseruation* of the wil both for power and act, and the *Direction* thereof, whereby it is ordered and applied to the things it willeth.

The third: *Often the will neither willeth nor doth the things it can will and doe, because it is hindred.* It is hindered sometimes by the minde that misleades the will: sometimes againe by the worke of Satan. Thus Paul saith, *that Satan hindred him from comming* to Thessalonica.

The vse of this doctrine is twofold; first the libertie of the wil is the condemnatiō of the world. For in ciuill and Ecclesiasticall actions men doe not that which they can doe: so farre be the most from doing that which the Gospell requires, that they doe not that which nature can do. Some plead, that if they be ordained to saluation, they shall certenly be saued, otherwise not: and therefore they say they will leaue al to god, and liue as they list: but this shall be their condemnation, that they haue not liued according to ciuill vertue as they might, they come not to the Church, they search not the Scriptures, they heare not sermōs: in a word, they vse not the good meanes of saluation so farre as they are able to vse thē by the strength of nature.

Secondly the weakenesse of will in his libertie must teach vs to abate our pride, & to humble our selues: because we can not doe any thing, no not so much as mooue hand, foote, or finger without the helpe of God. Ieroboam, when he had stretched
1. Kings 13. 4 out his hand to lay hold on the Poophet, could not so much as pull it in againe. And this consideration must likewise mooue vs to be thankful to God, because the actions we doe, we doe by him.

The second thing to bee considered in the corrupt will, is *e* a *Possibilitie* of willing that which is good. This posibilitie is a certaine condition of the will, whereby it can will that which is good, after that God hath preuented vs with his grace. A stone is not of this nature, neither is the beast, because they are creatures vnreasonable, wanting both will and vnderstanding: and therefore no way capable of grace: whereas man in that he hath wil and vnderstanding hath a posibilitie of doing that which he can not doe. The fathers in this sense say, *To be able to haue faith in nature, to haue faith indeede is grace.* Aug. de præd. Sanct. ca. 4.

e Possibilitas non actiua sed passiua, vel potentia materiæ.

Hitherto I haue shewed what will can doe in the corrupt estate of man: now let vs see what it cannot doe. And because here the maine differences come to be considered, betweene vs and the Church of Rome; I wil first lay downe a sure ground, and then build vpon it: The ground is this: *Though libertie of nature remaine, yet libertie of grace, that is, libertie to will well is lost, extinguished, abolished by the fall of Adam.* I proue it thus. Libertie of grace is founded in the goodnes or integritie of the will: now this goodnes of the will is abolished by the fal of Adam: and therefore the libertie it selfe that is founded thereon.

That

giuing grace to obey the same; makes the commandements of the law (which otherwise are impossible) to be easie. Thus Paul hath expounded this text. Roman. 10. v. 8 wher he signifies, that sentences of the law must not legally, but euangelically be vnderstood of them that are in Christ, and fulfill the lawe by him.

The *fourth obiection*. When man is conuerted, he is not conuerted against his wil: for then God should deale with a man after the maner of a stone or a beast. Therefore hee which is conuerted, is conuerted with the consent of his own will. *Ans.* This consent is not of our selues, but of God. For as the conuersion is of god, so is the wil to be conuerted. Of this point, more afterward.

Vpon the grouud formerly deliuered, sundry questiõs of great moment are resolved. The first is, whether a natural man or an infidell, can by the freedome of his will, without faith, & without the help of god, do any work morally good, that is, a work in which there is no sin: they of the church of Rome for manie hundred yeares haue answered, yea: for they confidently teach, *that a man pressed with no temptation, may without faith by the speciall help of God, and without it, by his owne strength so doe that which is morally good, that no sin at all be committed therein.* Wee answer, No: and that vpon sufficient warrant. For such as the beginning of an actiõ is, such is the action it self: now the mind & wil of man are the beginnings of all their actions: and in them there is no ability to think or to wil that which is truly good, but a continual disposition to the contrarie. All actions therefore proceeding thence are onely & continually euill. Vpon this ground *Paul* saith, *that to the vncleane*, the vse of *all things is vncleane*: And Christ saieth, *that an euill tree can not bring foorth good fruite*. And, *Whatsoeuer is not of faith*, without exception, *is sinne*. To this doctrine always subscribed the Orthodox and antient Church. The Arausican councell saieth, *It is from the gift of God, that wee keepe our feete from iniustice*: And, *that a man a doeth no good things, which God enables him not to doe*. Cyprian saieth, *All wee can doe is Gods*. Hierome saieth, *Without Christ euery vertue is but as a vice*. Gregorie, *If faith bee not first wrought in our heart, other thoues can not be good, though they seeme to be so*. Augustine saith expressly, that all the workes of vnbeleeuers are sinnes: bicause whatsoeuer is not of faith, is sinne. And he saith thus of *Pelagius* the hereticke: *Sometimes hee poised the power of the will with such equall weights in euen ballance, that hee might determine herein it auailed somewhat to cause vs not to sinne: which if it be so, there is no place reserued for the helpe of grace, without which, wee say free will hath no force at all in causing vs not to sinne*. In this speech there are two things worthy obseruation. One, that (in Augustines iudgement) freewill of it selfe hath no force at all to cause man not to sinne. Of the same minde is the maister of the Sentences, who saith, that man before hee be repaired by grace, cannot but sinne; though the *Schoole* afterward, for the most part, dissent from him. The second, that it was the heresie of Pelagius to teach, that freewill SOMEVVHAT AVAYLETH to cause vs not to sinne. With this iumps the determination of the Councel of *Trent*, when it saith, *Let him be accursed that saith, all workes done any way before iustification, are sinnes indeede*. For thus it insinuates closely, that will, before the grace of iustification, partly holpt, and partly of it selfe, can do that which is good, at the least morally, as they speake. And this is the resolute sentence almost of all Papists. I doubt not therfore to auouch that the present religion of the Church of Rome renues, in part, the heresie of Pelagius, and in these last dayes propoundes it againe to the world with new varnish and fresh colours. To auoyde this charge, they answer the place of Augustine before aleadged thus. When Pelagius saith, the wil is of force not to sin, his meaning (say they) was, that wil was of force to cause vs neuer to sinne through the course of our liues. I answer againe; Augustine, who knew the meaning of Pelagius, speakes not onely of the life of man, but euen of particular actions, as appeares by these wordes: *He that prayes, Leade vs not into temptation, prayes that he may not sinne, that is, that he may not do any euill.* Vincentius Lyrinensis tooke this to be the heresie of Pelagius, that man by his owne freewil might do some good things. For these are his wordes: *Who before that prophane Pelagius didde euer presume that the vertue of freewill was so great, that hee did not thinke the grace of God was necessarie for the helping of it in the doeing of good things according to euery act?*

It is obiected to the contrarie, that infidells can doe things of the lawe which are good: & that they haue bin and are indued with many vertues, which are the giftes of God. *Ans.* Infidels may do things good in their kind, but they cannot doe them well:

Ales 3. part. Summa q. 66. Thom. in 1. 2. q. 109. Bonav. in 2. Sent. d. 28. Bellum. de grat. & lib. arbit. l. 5. c. 4.

Tit. 1. 15.

Math. 7. 18.

Rom. 14. 24

Concil. Arauf. 22. & 20.

a Nulla bona facit homo— Li. 2. epist. 2

Hierom. gal. 3

Greg. l. 2. moral. c. 15.

De nupt. & concup. l. 1. c. 3. cont. Iul. li. 4. ca 3.

Epist. 106.

Aliquantum ad non peccandum valere.

Nihil ad peccandum valere, vel nihil non peccandum.

Lib. 2. d. 28. P non possumus non peccare.

Sess. 6. ca. 7.

Bellarm. de grat. & lib. arbit. l. 5. ca. 11.

Epist. 95. ad Innocen.

de heref. c. 24

bicause they apply them to wrong ends, as honour, profit, pleasure. And a good thing done to a wrong end, ceaseth to be good, and is euill in the doer. Againe, the vertues of the heathen, as they are of GOD, are good; yet as they are vsed, or rather abused of men, they are turned to sinnes.

It is aleadged, that wicked Pharao did a good worke, when he said, *I haue sinned, the Lord is righteous, I and my people are sinners: pray for mee, &c. Answ.* This confession is good in his kind, but not good in Pharao: bicause it proceeded not of loue to God, but of the feare of punishment; and it was made in hypocrisie, because afterward he hardned his heart. Exod. 19. 27.

Further it is alleadged, that Nabuchadnezzar a heathen man was rewarded of God for sacking of Tyrus: and that God would not haue rewarded him, if his work had bin a sinne. *Ans.* The reward was temporall; and he was rewarded for his labour onely, and not for the goodnesse thereof. Ezech. 29. 20.

Lastly, it may be obiected, that if we can not doe good workes by freedome of corrupt will, then all our actions, our eating, drinking, sleeping, buying, selling, and whatsoeuer we can do, is sin: and no sinne may be done, and therefore nothing must be done. *Ans.* Actions before named, incident to the life of man, are not sinnes of themselues: for then they might not be done at all; but they are sinnes only in respect of the manner of doing: because they are not done in obedience to God, and referred to him as to their right end, but by endes are propounded. And thus is the condition of euery man till he be conuerted, then he can doe nothing but sinne and displease God, euen then when the action is praise-woorthy before men.

The consideration of this doctrine serueth to correct the erroneous opinion of many, who thinke themselues in good case and highly in the fauour of God, because they are no theeues, murderers, blasphemers, adulterers, &c. But alas they are deceiued; there is matter enough of condemnation within them, though they be no outragious malefactors. For all they doe is sin before God, till they be renewed by grace. In eating, drinking, sleeping, buying, selling, in all they doe, they sinne. Not that eating, drinking, sleeping, buying, selling, are sinnes in themselues, but because they faile in the right manner of dooing these actions.

Secondly, in that wee can doe nothing but sinne till wee be regenerate, wee are taught to acknowledge our bondage vnder sinne and Satan: yea, we must labor to feele this bondage, and to grone vnder the burden of it. This being doone, wee must goe further yet, and with hungering and thirsting heartes seeke to the Mediatour Christ, who preacheth deliuerance to captiues, and withall giueth deliuerance from sinne, Sathan, hell, death, condemnation, to all such as with touched and bruised harts flie vnto him.

The second question is, whether a naturall man by the power of his wil may be able to resist & ouercom a temptation. The Papist answers, that he is able to ouercome lesser & easier temptations of himself; yea, and greater too, if he be helped by god: & that sundry temptations doe not exceede the strength of mans nature. But we are to hold, & we teach the contrary, that the wil of man since the fall of Adam cannot ouercome so much as the least temptation. Because the power whereby a temptation should be ouercome, is lost and abolished, that is, the power to nill that that is euill, & to will that that is good. And where is no power to resist, there can be no resistance. When wee pray to God, and say, *Leade vs not into temptation*, wee acknowledge that there is no temptation at all that we can of our selues withstand without the helpe of God. Peter bids vs *Resist Satan our aduersarie*: and he shewes the right meanes when he addes these words, *Stedfast in faith.* Bonauen. in 2. dist. 28. art. 2 & Thom. ib. Bellarm. de grat. & lib. arbit. li. 5. ca. 7. 1. Pet 5. 9.

It is obiected that a naturall man can eyther sin, or not sin. I answer, Tis true in regard of actions pertaining to outward gouernment, and in regard of open sins, murther, theft, adulterie, &c. yet not alwayes true, but onely at some times. For euen the righteous somtime fal into open offences. And though the naturall man occasioned to sin, abstaine from open offence, yet gets he no victorie. For though hee auoide the outward act, yet can he not auoid the wicked inclination of his heart. And the abstinence from outward sin, is not without sin. Because it proceedes from a person vnreconciled to God, it hath not his beginning from faith: againe, it is for by-respects, for the getting of praise, the auoiding of open shame, and not for the honour of God.

The third question is, whether an vnregenerate man by the power of his will can obserue the lawe, though not fully, yet in respect of the substance of the act. The doctrine of long time hath bin in schooles & church,

That the goodneſſe or integritie of the wil is loſt, I confirme it thus. That which we put on in our conuerſion, we want by nature: wee put on this goodneſſe in our conuerſion. For in it we *put on the newe man created according to the Image of God in iuſtice and holines*, as Paul ſaith. Againe, if al the motions and inclinations of the heart be euill, and onely euill, and continually euill, there is no goodnes in the heart: but the firſt is true, For the Lord ſaith, that he *ſaw the frame of the thoughes of his heart to be onely euill continually*. Paul makes three parts of mā in the eſtate of Innocencie, the *bodie*, the *ſoule*, and the *ſpirit*, that is, the image of God wrought by the ſpirit, beeing the ornament and glorie of both the former. Now ſince the fall, the ſpirit is turned to fleſh: for *whatſoeuer is borne of fleſh is fleſh* (ſaith Chriſt,) that is, wholy fleſh, and only fleſh: and the naturall diſpoſition of the fleſh is to luſt againſt the ſpirit; what goodneſſe then can be in the will? He that muſt enter into the kingdome of heauen muſt firſt be *borne againe*: now looke as it is in the firſt birth, ſo is it in the ſecond. In the firſt, an imperfect man is not made a perfect man, but that which is no man is made a man: euen ſo in the ſecond birth, he that is a ſinner & hath nothing in him to pleaſe God, is made iuſt & righteous. For regeneration is not in reſpect of the ſubſtāce of bodie or ſoule, nor in reſpect of the faculties of the ſoule, but only in reſpect of the goodnes thereof, which is a conformitie to the will of God. And if there be any part or portion thereof yet remaining, there cannot be a new birth, but only a repairing of that which is decaied with a cōfirmation and increaſe of it.

Eph.4.24.

Gen.6.5.

1.Theſſ.5.23

Iob.3.36.

The ſecond reaſon. There is [a] no power or aptneſſe in the will corrupted to will that which is truly good. Therefore libertie of grace to will well is loſt. The minor I prooue thus. Ezech.36.26. *A new heart alſo will I giue you, and a new ſpirit will I put within you, and I will take away the ſtonie heart out of your bodie, and I will giue you an heart of fleſh.* Here two things are ſet downe diſtinctly. The firſt, that the newe and fleſhie heart is the gift of God, that is, an heart readie & apt to giue obedience. The ſecond, that there is in vs no aptnes or abilitie to receiue this gift of God: becauſe our hearts are ſtonie. God therefore giues the fleſhie heart, and the aptnes to receiue this gift by taking away the ſtonie heart. Chriſt ſaith, that none can come vnto him, vnleſſe the father *Draw him*. Now if there were in vs by nature the leaſt power or aptnes to come to Chriſt, then drawing were needeleſſe, (for that argues obſtinate rebellion) and it were ſufficient to ſuccour, helpe, and confirme the foreſaid power, without any more adoe. Saint *Paul* ſaith, that the *wiſdome of the fleſh*, that is, the beſt inclinations and motions of the minde of a naturall man, are not only enemies, but euen *enmitie to God*. Now in enmitie, there is nothing but hatred and contempt of God. And in the hatred of God, what inclinatiō or aptnes can there be to loue & obey him? Againe *Paul* ſaith, The naturall man is *not capable of the thinges of God: for they are fooliſhnes to him: neither can he know them, for they are ſpiritually diſcerned*. In the mind of a naturall man there be two things to be conſidered, the act, and the power of knowing and approouing that which is truly good. And here *Paul* giues his ſentence of both: of the act, that the minde cannot knowe the things of God: of the power, that the minde hath no capablenes or aptnes to acknowledge or approue thē; as a little veſſel hath no aptnes to receiue a great quantitie of liquor. Againe, we are not *apt or ſufficient of our ſelues* to thinke a good thought as of our ſelues, but our ſufficiencie is of God. Therefore nature corrupted wants abilitie ſo much as to thinke a good thought: much leſſe to will that which is good. Againe Paul tells the Epheſians, that they *were dead in ſinnes and treſpaſſes*. And this death or deadneſſe is not only in reſpect of the performance of that which is good, but alſo in regard of power to performe it. For if the leaſt power to doe good remaine ſince the fall, man is not dead as yet, but dying or drawing on: becauſe as yet ſome portion of ſpirituall life remaines. And if this be ſo, howe are we quickned together with Chriſt? and how is it a wonder, *that the dead heare the voyce of Chriſt*? Againe, Paul ſaith to the Epheſians, that they were *once darknes* but now are light in the Lord. Now in darknes there is no aptnes at all, either to giue, or to receiue light. But how were they made light? without any worke or cooperation of theirs: euen as in the creation light was taken, not from ſome other precedent beginnings of light, but out of darkenes, which cōferred nothing at all to the being of light.

Rom.8.7.

1.Cor.2.14.

ἀ Νίχιτατ.

2.Cor.4.5.

Eph.2.2.

Ver.5.

Ioh.5.25.

Eph.5.30.

2.Cor.4.6.

The third reaſon: There is not only an Impotencie to good, but ſuch a forcible

[a] vnderſtand that which is called in the Schooles: *potentia paſſiua, ut potentia formæ*, which we ſay is loſt: but the Papiſts ſay not ſo: *Intelligi non poteſt quomodo ad quæ pertinet actiua ſimul voluntas humana concurrat, ſi non habeat ex ſe potentiam actiuam ſaltem remotam.* Ruſſus, *habet potentiam remotam & vires imperfectas.* Bellarm de grat & lib. arbit. l.6.c.15.

Iohn 6.44.

proneneſſe & diſpoſitiō to euil, as that we can doe nothing but ſinne. Ieremie ſaith, Ierem.17.9 *that the heart of mā is wicked aboue all things, who can know it?* Paul ſaith that the Romans Rom.6.20. were once *ſeruants of ſinne*, and *free in reſpect of righteouſnes*: and of himſelfe, that and 7. the law was ſpirituall, *he carnall and ſould vnder ſinne*. And of vnrepentant ſinners he 2.Tim.2.26. ſaith, that they are *in the ſnare of the diuil according to his will*. And this diſpoſition of which I ſpeake, is not to ſome few ſinnes, but to all ſinnes without exception: becauſe, as euery man takes of Adam the whole nature of man, euen ſo he takes the whole corruption of mans nature. And where this huge and hornble maſſe of corruption takes place, there all inclination & power to goodnes muſt needes giue place. It may be obiected, that if the will bee in bondage vnder ſinne, it hath loſt his libertie quite. *I anſwer*; not ſo: for both may ſtand together. The priſoner though hee haue loſt a great part of his liberty, yet hath he not loſt all: for within the priſon he may (as he will) either ſit, ſtand, lie, or walke. And though he which is captiue to ſin can do nothing but ſinne, yet may he in ſinning vſe his libertie: and in the diuers kinds of euils intēded, ſhew the freedome of his wil.

The fourth reaſon. All the goodnes we haue, and all we can do that is pleaſing to god, is wholly in ſcripture aſcribed to god. He that is the childe of God, is borne of Iohn 1.13. God: *not of blood*, that is, not of naturall generation: *not of the will of the fleſh*, that is, not of the power and inclinatiō of naturall will: *not of the will of man*, that is, the heroicall inclinatiō of excellent men. We are Epheſ.2.10 the workmanſhip of God created in Chriſt to good workes. Now the creature confers nothing to his creation, which is wholly from the Creator: becauſe to create is not to make ſomething of ſomething, but ſomething of nothing. Chriſt ſaith, without me ye can doe nothing. And the reaſon is there rendered; Becauſe Chriſt is the vine, & they which beleeue are vine branches: which branches, that they may bring forth good fruit, muſt firſt bee ſet into Chriſt & then draw their ſap, that is, power to doe good, from him.

Patrons of nature againſt the grace of God, alleadge foure ſpeciall reaſons for libertie of wil in moral acts, that is, in things and actions good according to the morall law. *The firſt is* this. God hath giuen ſundry commandements to man ſince his fall, ſome pertaining to the law, ſom to the goſpel, as cōmaundements to turne vnto God, to beleeue, to repent. And all commandemēts are giuen in vaine, vnles there be freedome of wil to doe them, or not to doe thē. *I anſwer* firſt, theſe commandements ſet not downe what we can doe, but what we ſhould doe: they ſignifie, not our abilitie, but our office & dutie, whereby we ſhould pleaſe god & come to ſaluation. And if the commandements be impoſsible, it is not Gods fault but ours: for they are not impoſsible as created but as corrupt nature. Secondly, though we can not will to doe that which God commands, yet are not his commandements idle. For they are the inſtruments and means of the ſpirit of God, whereby he effects in vs the good he commands.

The *ſecond obiection*. We are bound to giue vnto God an account of all our doings in the daie of iudgement, & this were not equall, vnleſſe we had power to will both good and euill. *I anſwer*, it ſufficeth to binde vs to a reckning, that once we had libertie in Adam to will either good or euill. And all men ſince the fall haue ſome meaſure of libertie of will: the wicked libertie in ſinne, the righteous libertie in duties of righteouſnes.

The *third obiection* from teſtimonies of Scripture. It is alleadged that the Samari- Luke 10. tane, which lay wounded between Iericho and Ieruſalem, is a figure of mankind halfe dead in ſinne. *I anſwer*, that in parables nothing may be gathered that is beſide the ſcope thereof: and the ſcope of this parable is nothing els, but to ſhew who is our neighbour. Againe, we graunt that libertie of will is not aboliſhed, but wounded: Becauſe though libertie of grace to wil wel be loſt, yet libertie of nature to will, ſtill remaines. Againe the words of Chriſt to the Angel of Laodicea are obiected. *Behold I* Reuel.3.20 *ſtand at the doore and knock: if any man open, I will come in.* Here (ſay ſome) to knock, is the worke of grace, and to open, the work of free-will. *I anſwer*, that the words, (if any man open) are conditionall: and therefore determine nothing of power of will either to or fro. Againe, the words ſet not downe what the angell is able to doe, but what his office is, and what he can doe by grace. Furthermore the place of Deuteronomie is obiected. *The word which I com-* Deut.30.14 *maund thee, is neere thee that thou mayeſt doe it.* But in theſe wordes Moſes ſets downe, what the Iſraelies can doe by the grace of a Mediator, who fulfilling the law for vs, & giuing

be conuerted, goes before the act of God, whereby he turnes vs to himselfe: and that otherwise, wee are conuerted without our consent, and that God workes vpon vs as vpon a blocke or stone. *Answer.* In respect of time they are both done together; but in respect of order of nature, first the will begunnes to be turned of God, before it can will to be turned. For euery cause is before his effect, if not in time, yet in prioritie of nature. The will conuerted, so soone as God hath begunne to renew it, wils to be renewed: and it could not will the conuersion of it selfe, vnlesse it had formerly tasted the goodnesse thereof. And though we first feele the desire to be conuerted before the grace of conuersion, it is nothing: for sometimes we perceiue the effect before the cause: as we see the light of the sun before the sunne: and we see the light of a candle in a house before we see the candle. Therefore to will to be regenerate may be the effect of regeneration begunne, though it first of all appeare. For the better clearing of this our doctrine, I will propound two other questions.

The first, whether the wil of man by his naturall strength, be any cause of his owne conuersion. The answer of the Papists is, that the will is a cause with the grace of God: and that both togither worke our conuersion; grace as the principall, will as the lesse principall, and both as causes formally. But we teach and hold (as the truth is) that will in the Act of working effecting, producing of our conuersion or regeneration, is no cause at all, but in it selfe considered, a meere patient or subiect to receiue the grace of conuersion giuen and wrought by God. It is absurd to thinke, that a creature should be a cause of his creation, or a dead man of his quickening. Therefore (as I thinke) the doctrine of them that teach, that there are three efficient causes of mans conuersion, Gods spirit, Gods word, mans will, hath his defect. The spirit is the principall cause, the word in his right vse is the means or instrument, whereby the operation of the spirit is effectuall. And for the will of man, it standes onely as a patient or obiect of diuine operation. It is alleadged, that men which repent, are worthie praise therefore: and this cannot well be, vnlesse repentance proceede from freedome of will. *I answer*: repentance is praised, because it is a thing that pleaseth God, and in that respect praiseworthy: & the repentant person is praised, not because he is the cause of his owne repentance, but because hee repents being thereto inabled by the mercie of God.

Bellarm. de gra. & lib. arb. l. 6. c. 15. Sect. 10.

The second question is, whether the conuersion of a sinner be in the power of mans will any way. The answer of the Papist is, that our regeneration and conuersion is in parte in the power of mans will: so as the will stirred vp can either apply it selfe to the grace of God, or reiect the same. Contrariwise we teach, that regeneration is not within the power of mans wil, but that it wholy dependeth on the will of God: and that when GOD will conuert and renew vs, though will for his own nature be apt to resist, yet in respect of Gods vnchangeable will, and in respect of the efficacie of his inward operatiō, it cannot resist and repell the worke of God. For when God himselfe workes any thing, his work cannot be resisted. For his woorking of a thing is only to wil it to be, and his wil can not be resisted. Now in mans conuersion, he *workes the will, and he workes the deede: and he causeth men to walke in his commandements.* Resistance therefore can not be made. Secondly, the Scripture euery where teaches, that our conuersion and saluation whollie depends on Gods will, and not on the wil of man. Of the distinction of man, and man in the matter of saluation, Paul alledgeth the testimonie of Moses, *It is neyther in him, that willeth, nor in him, that runneth, but in God that sheweth mercie*. Our Sauiour Christ teacheth that the secrets of the kingdome of God are reuealed to some, and to others concealed, *because the pleasure of God is so*: and bicause this gift of vnderstanding is giuen to some, and not to others. Our conuersion is termed a new generation and a new creation: for this cause it can not depend on the wil of man at al, bicause a creature hath not his creation or generation in his owne wil, so as he may either accept or refuse it. And it is a great ouershadowing of Gods grace, to make the hauing, or the not hauing of it, to bee in the choise of mans will. But the text in hand is obiected. When Christ would haue conuerted Ierusalem, they resisted and would not. I answer, There is a double worke of God. One is, outwardly in the worde and Sacraments to offer grace: and this indeed may be resisted. Of this Christ speaks here when he saith, *they would not*: and Stephen when he saith, *they resisted the holy-ghost*. The Lord saith, Gen. 6. 2. *My spirit shall not alway strive with man*: and Peter applies this striuing

Reade Calvins Institutions libr. 2. c. 3. sect. 10.

Phil. 2. 13.

Ezech. 36. 26

Rom. 9. 16.

Mat. 11. 27. Luke 8. 10.

Acts 7.

uing of *Noahs* miniſtery ſaying, that *Chriſt went in ſpirit and preached*, 1. Pet. 3. 19. The ſecond is, when God inwardly by his ſpirite, turnes, renews, ſanctifies the whole man, and this worke cannot be reſiſted by the will of man; no more than Lazarus could reſiſt the worke of Chriſt, when hee was raiſed from the dead. If it be ſaide, that this doctrine aboliſheth liberty, becauſe it cannot chooſe & refuſe the grace of God: *I anſwer*, the Angells of God, which will good and cannot will euill, haue neuertheleſſe perfect libertie of will. And it is greater perfection of libertie freely and onelie to will that which is good, than to be able to will both good and euill. He is at more libertie, that cannot be a ſeruant, then he which may be either a free man or a ſeruant. And a neceſsity of yielding to the wil of God is no hurt to our will. For it is a ſpecial liberty, to wil that which God wils and nothing els. By al this which hath bin ſaid, it appeares what is the difference betweene vs, and the Church of Rome in the point of freewil. They ſay, liberty of grace to will well is onely weakned, diminiſhed, and held captiue by ſinne: we ſay it is quite loſt and aboliſhed by the fall of Adam.

Againe, by the former doctrine, the cõmon queſtion is eaſily anſwered: namely wherein lieth the efficacie of Gods grace. *a* Some Papiſts anſwer that it lies ordinarily in the free conſent and co-operation of freewill ioyned with grace. And this ſeems directly to be the opinion of the Councell of Trent. But *b* this is much derogatorie to the diuine grace of God to place the *c* efficacie thereof in mans will: and it miniſters much matter of *d* boaſting vnto men. Others place the efficacie of grace in the congruitie of the obiect, *e* that is, in morall perſwaſions which God knowes to be apt and fitte to moue and allure the will according to the condition thereof, euen as a beaſt is mooued by the ſight of a bottle of hay. But there is no efficacie in theſe perſwaſions preſented to the minde: becauſe the wil lies in thraldom & bondage vnder ſinne and Sathan. And the will muſt not onelie bee helpt, but alſo be deliuered from this bondage, before any perſwaſions can moue it. Lumbard in his time much declined from the purity of the former daies: & yet he is farre founder then the Ieſuites of our daies. For he ſaith thus: *Freewil now is hindered by the lawe of the fleſh from doing good, and ſtirred vp to euill, ſo as it can not will and doe good, vnleſſe it be deliuered and helped by grace.* Wee leauing the Papiſtes in their diſſentions, place the efficacie of grace in the grace it ſelfe. For ſaith Chriſt, Euerie man that hath heard and learned of the father, comes vnto me. Againe, we place it in this, that God addes the ſecond grace to the firſt. For hauing giuen the power, he ſtaies not there, but proceedes further and giues the will, and with the wil, the deede. And thus is the grace of God effectuall.

Nifi per gratiam liberum & adiuuetur.

Iohn 6. 45.

The conſideration and vſe of this & the former doctrines, is of great conſequent. For if libertie of grace be loſt, great is the neceſsity of our redemption by Chriſt, and great is the excellencie thereof. Secondly, this doctrine cuts off the excuſe of all ſin: for though wee ſinne neceſſarily, becauſe libertie of grace is loſt: yet we ſinne freely, becauſe libertie in euill remaines. Thirdly, it appeares hence, that man of himſelfe can not haue or retaine any goodneſſe, but that which GOD giueth and preſerueth in vs. This thing muſt moue vs to pray earneſtly for the grace wee want: and to giue hearty thanks for the graces we haue. Fourthly, we are taught deeply to humble our ſelues for the loſſe of our libertie, and for the bondage vnder ſinne: and to pray inſtantly for deliuerance by Chriſt. Fiftly, ſeeing of our ſelues wee can not preuaile againſt the leaſt temptation, wee muſt pray to bee guided and aſsiſted continually by God. Laſtly, ſeeing our conuerſion dependeth on Gods mercie, and not on our will, wee are taught to deny our owne willes, wiſedome, power, and to aſcribe our iuſtification and ſaluation wholly and onely to God.

The third eſtate of man, is the eſtate of regeneration: in which the will hath power to will, partly that which is good, and partly that which is euil, as daily experiẽce declareth in the liues of iuſt men. And the reaſon is, becauſe the wil of man renewed, hath in it a three-fold libertie. The firſt is, the *libertie of nature*, to will, or nill which is in all men. The ſecond is, *libertie of ſinne*, whereby the will, when it willeth any euil, willeth it freely. And this libertie is diminiſhed according to the meaſure of grace, which god beſtoweth. The third is, *libertie of grace* to will that which pleaſeth God, & it is reſtored in part in regeneration: ſo far forth as libertie to ſinne is diminiſhed.

And

a Thom. con. Gent li. 3. ca. 159. Greg de Val.

b D. Bannes in 1. Thom. q. 23. & 22. q. 10.

c That ſome Papiſts place the efficace of grace in mans wil, it is the ſentence of Bellarmine, de grat. & lib. arb. l. 1. c. 12. *Gratiam efficacem reputant ex conſilio & cooperatione humana* L. Molina ſaith, that our will maketh grace to bee effectuall, De li. ar. pag. 326. 327. and ſomet me againe he ſaith, will is but a condition, and no cauſe of the efficacie of grace, pa. 329. Yet alwayes hee graunteth, that it lieth in mans will whether grace ſhall be effectual, or no. Thus when grace is offered on gods parte, will within ſtands as the Porter, to open or ſhut, or as maiſter Controller to accept or repell the worke of God.

d 1. Cori 4. 7. e Bellar. de grat & li. ar. li. 5. c. 11. confuted by Molina, as ſaith P. Binſfield de li. ar. pag. 591. Supl. Antidota in Acta.

Lumb. lib. 2. diſt. 25.

Church, that he can: and the doctrine of all Papists at this day is, that he can if he be helped by God: and that by his owne strength, he may keepe all the morall precepts so as no sinne be committed, o for some short space of time. But the truth is, he can not. For if we graunt & suppose an action, we must presuppose the ground and beginning thereof. Now the integritie or sanitie of wil, whereby it was able to wil that which is good, is the ground of a good act, and it is lost: & therefore there can be no keeping of the law in respect of substance. The substance of the first table is, to loue God with all the heart, soule, strength: and the substance of all negatiue commandements is, *Thou shalt not lust*. And the naturall wil cannot possibly reach to the doing of these. It is alleadged, that a naturall man may giue almes and doe iustice to others, and such like. *I answer*, in the substance of any duty commanded there be two things, the act to be done, and the manner of doing it: and that is to doe it in faith, with a minde to obey God, and to intend his honour thereby. And this manner of doing a worke is the forme of euery worke, that makes it to be good indeede: and without it, workes commanded in the law, are but as a bodie without life or soule, or as matter without forme. Wil therefore is vnable to obserue any one commandement, or so much as any one worke of a commandement in his owne intire substance.

o Bellarm. de grat. & lib. arbit. li. 5. c. 6. in. fine.

Luther.

And it must be remembred as a maine ground, that the law beside external duties requires inward obedience, in knowledge of God and his will, in faith, hope, loue, patience, and the subiection of our thoughts, wills, and affections to the wil of God. In respect of this inward and spiritual obedience, the holy Ghost saith, the law is impossible, Rom. 8. 3. and that the wisdome of the flesh cannot be subiect to the law of God, v. 7. that this is the yoake, which neither we nor our fathers could beare. Act. 15. 10.

Angu. de haref. c. 88. Innocent. ep. 93. apud Augustin.

Againe, it was the heresie of Pelagius, that a man by the strength of his own free-will may keepe all the commandements of God, though (as they say) he doth it somewhat hardly. And the Papists are not farre from this when they say, that man by naturall strength may keepe the whole law for some little time.

The fourth question is, whether naturall corrupted will can any way prepare and dispose it selfe to his owne conuersion and iustification: that is, take away the impediments and make himselfe apt and capable of his iustification. The *b* doctrine hath beene for diuers hundreds of yeares that will can doe it: and the doctrine of the Papists now is, that the wil, so it be stirred vp by God, can doe it. But the certen truth is, that will cannot. The conuersion of a sinner is a creation: and no creature can prepare it selfe to his owne creation. That very thing, *c* whereby a man should prepare himselfe to any good dutie, is lost by Adams fall: and therefore the worke of preparation is Gods and not ours; vnlesse it be possible for a man, dead in his sinnes to prepare himselfe to his owne spirituall viuification: by nature we are seruants of sinne, and our libertie beginnes in our iustification. Therefore before we are iustified, we cannot so much as will that which is good. Indeed the Israelites *prepared their hearts to seeke the Lord*: and Ezra *prepared his heart to seeke the law of the Lord*. But this was the worke of men regenerate, whereby they renewed in themselues the purpose of obeying God and of perseuering in duties of godlines.

b Scotus in 2. dist. 2. Durand. ibid.

c Libertie of grace.

1. Sam. 7. Ezra 7. 10.

The fifth and the principall question of all is, whether a naturall man can will his owne conuersion or regeneration. The learned among the Papists teach on this manner. *d* That wil alone by it selfe cannot: yet that will can, if it be preuented and stirred vp by some good cogitation cast into the minde and some good desire stirred vp in the heart, and be withall helped and directed by god. They vse to open their minds by these comparisons. The eye in darknes sees nothing, and is as it were without the faculty of seeing: yea if an obiect be set before the eye, and light be brought in, then can it see. Againe, a man lies asleepe in a dungeon, & he doth not so much as think of comming forth: yet let a man come and call him, and reach downe a corde vnto him, he will then awake, take hold of the corde, put vnder his arme holes, as Ierome did, and hang thereupon. And being thus holped, he both can and doth come forth of the dungeon. The doctrine we teach is the plaine contrarie, *That will before it be turned & conuerted cannot so much as will his owne conuersion.* This follows vpon the former ground: for the power to wil that that is truly good, is lost: a power to wil our conuersion, is a power to wil that which is good: therefore the power to will our own conuersion, is lost. Beside preuenting and

d Bellarm. de grat. & li. arbit. l. 6. c. 15

Coster. enchi. c. de lib. arbit.

exciting

exciting motions that ſerue to ſtirre vp and helpe the will, there is further required, that the wil be regenerate, before it can wil that which is good: and without this gift of regeneration (which is the true preuenting grace) all externall motions and excitatiõs to that which is good, are of no effect. For the cauſe muſt goe before the effect. Now that the will may affect & doe that which is good, the cauſe is the regeneration thereof: in which is giuen to the will, not only a new action, whereby it wils wel, but alſo a new qualitie, whereby it is able and can will wel. And this abilitie of willing wel, goes before the acte of good will, as the cauſe before the effect. When a man is dead, chafe him, and rubbe him, put *aqua vite* into him to warme him at the heart: when this is done, take him by the hand, plucke him vp, and bid him walke: for all this, he wil not ſtirre the leaſt ioynt, neither can he. All chafing and rubbing, al ſpeech and perſwaſion, and all helps in the world be in vaine, vnles the ſoule be reſtored to the bodie: Euen ſo, no perſwaſion offered to the minde, nor good deſires to the wil, are of any moment, til the image of God ſtanding in holines, which is a conformitie with the wil of God, and the very ſoule of our ſoules begin to be reſtored. Nay, the minde is vncapable of any good thought, and the wil of a good deſire, til God once againe create in them a new qualitie or propertie of holineſſe, that the minde in thinking may thinke wel, and the wil in willing may wil wel, or, wil that which is good. For though it be the nature of the wil, to wil or nil, yet the power and formal beginning of wel-willing is the integritie or goodnes of the wil. It is obiected, that the wil to accept and receiue grace, is in vs before grace be receiued. *I anſwer* thus, the firſt act of wil, whereby the wil in his regeneration begins to aſſent vnto god, & begins to wil to be conuerted, is indeed the worke of the wil, (becauſe it is the wil that willeth) yet doth it not ariſe of the natural ſtrẽgth of the wil, but from the grace of God, that renueth it. For, to wil to be regenerate, is the effect and teſtimonie of regeneration begun. Paul handling the point of the predeſtination and iuſtification of a ſinner, compares God to a potter, and vs to clay. Now the clay, before it is framed to a veſſel of honour, and while it is in framing, is meerely paſsiue, & doth nothing at all for the framing of it ſelfe. When a man is to be regenerate, God takes away the ſtonie heart, that is by nature diſobedient and altogether vnapt to obey: and he giues a fleſhie hart, that is pliable & flexible to obedience. Now to wil to be conuerted, is a good thing, and one point of true obedience: and therefore it proceedes not from the heart of man, till it be mollified and framed by God to that which is good. Ezech. 36.

What haſt thou, ſaith *Paul*, that thou haſt not receiued? and if thou haſt receiued it, why doſt thou boaſt? Now, if to wil to be healed were of vs, we haue matter of boaſting in our ſelues. Againe he ſaith, we are not ſufficient or able to thinke a good thought as of our ſelues, but our ſufficiencie is of God: much leſſe then can we of our ſelues wil or deſire to be regenerate. The health and life of the ſoule is of God, who raiſeth vs from death to life: now to wil to be healed, & to wil to liue vnto god, is the beginning of health and life. A certaine Councel ſaith, *If any man doe auouch, that God doth expect our will, that it may be purged from ſinne: and doth not confeſſe that it is the operation of the ſpirit of God in vs, that doth make vs to will to be purged, he reſiſts the holy Ghoſt, ſaying by Salomon, The will is prepared of God.* Auguſtine ſaith, *It is not in him that willeth, nor in him that runneth, but in God that ſheweth mercie, that all may be giuen to God, who both prepares the will of man to be holped, and helpes it being prepared: who preuents him that willeth that he may will, and followes him with helpe that willeth, that he will not in vaine.* They which are bodily ſicke, can wil to be healed before they begin to be healed: becauſe they be aliue: but they which are ſpiritually ſick in ſinne before their conuerſion, are dead in their ſinne: and therefore they can neither thinke, nor wil, nor deſire their cõuerſion. When Chriſt was about to cure a ſicke man, he mooues this queſtion to him, Wilt thou be healed? & ſo when God is about the worke of regeneration in any man, he inwardly mooues the queſtion in the heart, whether he wil be regenerate or no: and by this meanes ſtirres vp a deſire to be regenerate. If any man thinke, that by this doctrine, men are regenerate againſt their wils: I anſwer, when God beginnes to regenerate vs, he makes vs then willing, being otherwiſe by nature vnwilling: & thus he regenerates vs, not againſt our wils, but with our wils; yet ſo, as the willingnes to be regenerate is not of vs, but of God. It may be alleadged further, that the Acte of the will whereby it wills to Conci. Arauſ. ca. 4. Auguſt. in Enchirid. Iohn 5. 6.

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And becauſe theſe three alwayes remayne in the wil to the death, therefore ſometime it willeth well, ſometime euill, ſometime both: and in the beſt actions we do, there is a mixture: bicauſe they are not perfectly good for the time of this life, but partly good and partely euill.

That this power of the wil may the better appeare, I will propound foure queſtions. The firſt is, whether the will preuented or renewed, haue any ſtroke, action, or operation in the firſt regeneration of a ſinner. I anſwer; In the renouation or conuerſion of a ſinner I conſider two things. Firſt, the beginning or ground therof, and that is the ſetting or imprinting of the new qualities and inclinations in the mind, wil, affections of the hart. And this is the intire or meere work of God, in vs, and vpon vs; and we in it are *meerely paſſiue or actiue*. The ſecõd is the euidence of the former in new and ſpirituall actions, as namely in thinking, willing, and deſiring that that is good. Now theſe actions are woorkes of God in and by mans will: and mans will is not only a ſubiect of them, but alſo an inſtrumẽt. A Subiect, in that God is the firſt & principall worker of theſe workes in the will. An inſtrument, bicauſe it pleaſeth God to vſe the will, and to mooue it by his grace for the acting and effecting of the thinges which hee appointeth. And thus the wil is not meerely paſsiue, but *paſſiue* and *actiue* both: firſt paſsiue, and then actiue. For being acted and mooued by God, who workes the will and the deede, it alſo acteth and mooueth. And we doe not vtterly deny the co-operation of mans will with Gods grace. It is neceſſarie indeede that God firſt regenerate vs, and make vs his children and new creatures. And in this thing wee doe not co-worke with GOD, but ſtand as patients, that God may worke vpon vs, and reforme vs, euen in the ſame maner, as when hee made vs in the beginning without any helpe of ours. Yet, after our regeneration, by Faith we are brought from life to death, & to wil is preſent with vs, though in weake meaſure by reaſon of the remainders of corruption: & then we begin to be co-workers with the grace of God, mooued to will, and ſo indeede willing that which is good. In this ſenſe haue the learned ſaide, *that which is repaired in vs, is not repaired without vs*: and, that *God in them whome he calles, prepares the will that it may be a receiuer and handmaide of his giftes.*

Proſper. cont. Collat. 12. De voc. Gent. lib. 2. c. 29

The ſame anſwer, in effect, I propound another way. In the worke of our regeneration, three graces be required, the preuenting grace, the working grace, and the co-working grace. The *preuenting grace* is, when God of his mercie ſets and imprints in the minde a new light, in the will a new qualitie or inclination, in the heart new affections. The *working grace* is, when God giues to the will the acte of well-willing, namely, a the will to beleeue, the will to repent, the will to obey God in his worde. The *co-working grace* is, when God giueth the deede to the wil, that is, the exercise & practiſe of faith and repentaunce. The firſt giues the power of doing good; the ſecond the will; the third the deede: and all three together make the worke of regeneration. Now the will of man in reſpect of operation, concurreth not with Gods preuenting grace, but is merely patient as a ſubiect to receiue grace. For it is the proper work of God, to ſet or imprint a new faculty or inclination of the will, and that without any action of the ſaid will. Neuertheleſſe the will beeing once renewed and preuented, concurreth by his operation with the working and co-working grace of God. For the will being mooued by grace, willeth and dooth indeede that whereto it is moued. And the will to obey God, or to performe any like duetie, proceedes ioyntly from two cauſes. From grace; in that it mooueth and cauſeth the wil to will to beleeue. From the will of man; in that being preuented and moued by God, it willes to beleeue, or to doe any like duty. And therfore the antient ſaying hath his truth, *Hee that made thee without thee, dooth not regenerate or ſaue thee without thee.* Becauſe our conuerſion is not without the motion and conſent of will, as our creation was. And that we do not miſ-take in this poynt, the order that is betweene mans wil and Gods grace, muſt here againe be remembred. In reſpect of time they are both together, and cõcurre in the very firſt moment of our regeneratiõ: in reſpect of the order of nature, the will doth not firſt begin that which is good, and then after borrowe aide from grace: but grace preuents, renewes, and moues the will, and then the will moued or changed, willes to be conuerted and to be healed in the firſt inſtant of conuerſion.

a Velle credere, velle reſpiſcere, velle obedire.

Aug. de grat. & lib. arbit. ca. 17.

Aug. ſerm. 19. de verbis Apoſt.

This operation of the wil, to will to beleeue, to will to repent and to obey, is the leaſt grace and ſigne of Gods fauour: (for nothing can be leſſe than to will to doe that which is good:) yet is it of great and excellent

excellent price. For it hath the promise of God annexed to it. The Prophet saith to the rebellious Israelites, *Wash, and make you cleane ——— cease to doe euill, learne to doe well.* Now they might peraduenture say, Alas, we cannot wash our selues: he therfore addes, *If ye will and obey*, that is, if yee doe but will to be cleansed, and testifie this will by your endeauour to obey, *yee shall eate the good things of the land.* And Christ saith, that the heauenly Father giueth the holy Ghost to them that desire him. And to them that are in Christ God accepts this Acte of good will for the deede it selfe. Marke the comforte that flowes from this doctrine. The full obedience to the law of God is impossible to al men, except Christ in this life; yea to them which are conuerted and sanctified, and greatly desire the fulfilling of the law in themselues: & therfore no man can be iustified by it before God, and obtaine saluation thereby. Neuertheless faith in Christ and repentaunce is so farre forth possible, to all that wil and haue a desire, that whosoeuer doe but will in earnest to beleeue and to be conuerted, do in deede beleeue, and are conuerted, & please God, and shall not perish eternally, though the beginning of faith and conuersion be weake, so it be in trueth and not counterfet. And yet such is the naughtines of our nature, that faith and conuersion is impossible vnto vs, vnlesse of the singular mercy of God, it be stirred vp in the hearts of the Elect by his holy spirite. In this respect Christ saith, Matth. 11. *My yoke is easie, and my burden light.* And againe, *His commandements are not grieuous.* It may be obiected, that the will and desire of renouation and reconciliation with God, may be where there is a minde and purpose to sinne, and where is no true hatred and detestation of iniquitie. *Ans.* The serious and instant will or desire to beleeue in Christ, and to repent, includes in it the hatred of sinne, and the purpose of not sinning. For he that truly desires to beleeue doth so: because he detests his vnbeleefe: and hee that desires to repent, doth so, because he hates his own euill wayes, and purposeth to sin no more.

Isai 1.16.

Verse 19.

Luke 11.13

Faith and repentance are possible to all that will in earnest.

The second question is, whether the wil, after it is renewed, be able to cause & bring forth good workes of it selfe, or no? I answer two things. The first, that wil can not, vnlesse God further giue a double grace. The one is *Assisting grace*: & it stands in three actions, *preseruation, confirmation, protection.* Preseruation is, whereby GOD continueth the being of the will renewed. For that which is good, doth not continue good the least moment, vnlesse God make it to continue. Confirmation is, when God fixeth the mind in that which is good, and causeth the will constantly to followe the good inclination thereof, it beeing otherwise mutable and apt to decline. Protection is, wherby God defends his grace in vs against the violence of temptation. Of this he saith to Peter, *Sathan hath desired to sift you, but I haue prayed for thee that thy faith faile not.* And God promiseth that he will not suffer the faithful to be tempted aboue that they are able to beare. The second grace may be called, *Exciting grace*, whereby God mooues and stirres vppe the will, that it may indeede will and doe the good to be doone. And this grace is ordinarily required to the effecting of euerie good worke. Dauids will was exceedingly renued by the holy-Ghost, yet he praies stil, *Incline mine heart vnto thy testimonies.* The Christian soule, that is already drawne to Christ, prayeth still, *Draw me, and wee will runne after thee.* Paul saieth, they which are the children of God, *are guided, mooued,* or stirred by the Spirite of God. Againe, hee saith of the Philippians, after they were renewed and wrought their owne saluation with feare and trembling, that God did stil *worke in them* beside the power, the Acte of willing and of dooing that which is good. And he workes the will, by mooving it to will and to doe indeede, that which it can will and do. And this mouing cause, is the good wil of God. It may not seem strange, that I say new grace is required to stirre vp the will to the doing of euery new worke. For grace in the will is like a fire of greene wood, which hardly burns, and continues not to burne, vnlesse it be continually stirred vp and blowed: euen so the good inclination of the will, because it is ioyned, nay mixed with contrarie corruption that presseth downe, tempteth, inticeth, and draweth away the will from God, and all goodnesse, hath need continually to be excited, stirred, and mooued. The man regenerate is able to pray to God, yet can hee not pray somtime by reason of the weight of corruption, vnlesse the spirite helpe to beare the infirmities of nature, and make request in vs by stirring and mooving vs to make request. The doctrine of the antient Church hath beene, that *new grace is to bee giuen to the doing of euery good acte.*

I.Corint.10

Pfal.119.36

Cantic.1.

Rom.8.14. ἄγονται.

Phil.2.13.

Rom.8.26. Aug.epist.107 Gratiam dari ad singulos actus bonos.

And,

And, that we do not that good which we can doe, vnlesse God make vs doe it, as he made vs able to doe it. This doctrine must the rather be remembred, because the streame of Popish doctrine, runs another way: by teaching that our wills assisted by grace, can doe good, without the concurrence of new grace to excite & stir vp the will. Indeede, for the doing of naturall actions, the generall co-operation of God sufficeth: but to the effecting of actions supernaturall, the speciall helpe of God is required. A child that can goe vp and down in an euen floore, being staied by the mothers hand, for all this it cannot goe vp a paire of staires, vnlesse it be lifted at euery steppe. Like is the case of the children of God, in things which concerne the kingdome of heauen.

a De præd. sanctor. c. 11.

Rard. Tapper. Bell. de grat. & l. arbit. l. 6. c. 15.

The second part of the answer is, that when renewed will doth a good worke, it doth it not perfectly. *To will* (saith Paul) *is present with me, but I cannot performe the good I would*: that is, I cannot perfectly doe it as I would. It may be obiected thus: The workes of God are perfect: good workes done by vs, are workes of God: therefore they are perfect. *Answer*, to the maior or first part of the reason: it is true of such works as are works of God alone, and not of such as are workes ioyntly both of God and man, God being the principall agent, and man the instrument. For then the worke done, takes vnto it the qualitie and condition of man, considering it proceeds from God, through the sinfull minde and wil of man. The Scriuener, when he writes by himself, he writes a perfit hand: but when a learner and he write both together, he taking the learners hand into his owne, then that which is written, will carry the imperfection of the learner. Like is the case in all such workes as are from God in and by vs.

Rom. 7. 18.

The third question is, whether the reliques of corruption, be of that force in sinning, that they can vtterly quench the spirit of God in the renewed wil. The answer is, that corruption remaining, is of it selfe apt to doe it: and the grace of Gods spirit, is apt to be extinguished, because of it selfe it is mutable: neuertheles it wholly and vtterly cannot be lost, for foure causes. The first is, the promise of God in the couenant of grace, *I will put my feare into their hearts, that they shal not depart from me*: and this promise particularly, belongs to all them that truly beleeue, because it is the promise of the Euangelicall couenant. The second is, the intercession of Christ in the behalfe of all the elect. Christ saith to Peter, Sathan hath desired to sift you as wheate, but I haue prayed for thee Peter that thy faith fail not. And this he did especially, in that solemne prayer made, Ioh. 17. in which he prayed not onely for Peter, but for all the Apostles, and for all that did or should beleeue in him. The third cause is the omnipotent power of God in preseruing all the that are in Christ. *No man* (saith Christ) *taketh my sheepe forth of my hand*. And marke the reason: *my father is greater then all*. The last cause is the efficacie of Gods spirit. S. Iohn saith, that the seede of God remaines in him that is borne anew: and that this seede keepes him that he neither doth nor can sinne in two respects. First, if he sinne, yet he sinnes not with full consent of will. For he hates and nils in part the euil which he willeth. Secondly, if by humane frailtie he fall, he makes not a trade of sinne, neither doth he keepe a course in wickednes, but the seede of grace remaining within, causeth him to returne to God, and to recouer himselfe by new repentance.

Luke 22.

Ioh. 10. 28.

Rom. 7. 19.

The last question is, whether the renewed will, can of it selfe perseuere in doing good. I answer: that our perseuerance depends and proceedes onely from the will of God. That we may perseuer two things are required: the power to perseuer, and the will of perseuerance: and both these being good things, are of God. Because euery good giuing, and euery good gift is from aboue, and commeth down from the Father of lights.

Iam. 1. 17.

This former doctrine is of great vse. In that the new birth and regeneration of a sinner, is not without the motion of his owne will: wee are taught, that we must, if we desire our owne saluation, vse the good meanes, and striue against our owne corruptions, and endeauour earnestly, by asking, seeking, knocking. It wil be said, that faith, repentance, and the rest, are all gifts of God. I answer: there is no vertue or gift of God in vs, without our wills: & in euery good act, Gods grace, and mans will, concurre: Gods grace as the principall cause; mans will renewed, as the instrument of God. And therefore, in all good things, industrie, and labour, and inuocation on our parts is required.

Ier. 32. 40.

Secondly, this doctrine ministers true comfort to all true seruants of God. For, if when they vse the good meanes of saluati-

on, the word, praier, ſacraments, the wil lie not dead, but begin to oppoſe it ſelf againſt vnbeleefe, and other corruptions, & withall, doe but ſo much as will to beleeue, will to repent, will to be turned to God, they haue begun to turne vnto God, and God hath begunne to regenerate them: ſo be it, this will in them to doe the good they ought to doe, be in good earneſt, vnfained, and they withall, be carefull to cheriſh this little graine, till it come to a bigger quantitie.

Thirdly, ſeeing to euery new act that pleaſeth God, new grace is required, wee are taught not to preſume of our own wiſedome, will, and ſtrength; nor to glory in any thing we doe, but alwaies to acknowledge our owne impotency, and in euery good thing we doe, to giue all the glory to God: and to be watchful in praier continually, becauſe we ſtand by grace ſo long as we ſtand: and hauing done our worke, we do not the ſecond, but by a continued ſupply of new grace.

Laſtly, ſeeing Gods preuenting and working grace turnes our wils, & makes them, of vnwilling, moſt willing wills, all our obedience muſt be voluntary, & come from ſuch freeneſſe of will, as if there were no bond in the law of God, to force and compell vs thereto. The people of God, that are turned and guided by the free ſpirit of God, muſt be a voluntary people, and with all alacritie and cheerefulnes, do the duties that pertaine to them of a ready minde, euen as if there were neither heauen nor hell, iudge nor iudgement after this life. The ſpirit of life that is in Chriſt, muſt be a law vnto them.

Pſal. 110.2.

Rom. 8.2.

The laſt eſtate is, the eſtate of glorification after this life. In this eſtate the liberty of will is, a certaine freedom, onely to will that which is good & pleaſing vnto God. For it is the continuall voice (as it were) & cry of the glorified will; *I doe no euill, and I will not doe it: I doe that which is good, and I will doe it.* And this indeede is the perfect liberty, in which mans will is conformed to the Free-will of God and good Angells, who will onely that which is good, and cannot will that which is euill.

By this which hath bin ſaid, it appeares, that the wordes of the text in hand [*and ye would not*] are ſpoken of the wil of man, according to the eſtate of corruption. For the voyce of the regenerate will is, *I doe that which is euill, but I would not doe it: I doe that which is good, but I cannot do it as I would.* And the voice of the corrupted will is, *I doe that which is euill, and I will do it: I do not that which is good, and I will not doe it.* And this laſt voice is plainely expreſſed in theſe words, *And ye would not.*

The third point comes now to be conſidered, namely, the *harmony* or *conſent of both wills.* For the words are, *I would, ye would not.* Heere it may iuſtly be demanded, whether there be an harmony or conſent betweene Gods will, and mans will, and how it ſtands with this text. I anſwer: there is an excellent harmony: and generally it ſtands in this, that Gods will hath a ſoueraigne Lordſhip ouer the will of man, and mans will ſtands ſubiect to it abſolutely, and ſimply depends vpon it. And by this meanes, where man hath a will, God hath an antecedent will; and where mans will hath any ſtroke or action, there Gods will formerly had his ſtroke and action.

Furthermore, mans will depends on Gods will in reſpect of three things, namely, *Suſtentation, Determination, Ordination*, or gouernment. It depends on the will of God, in reſpect of ſuſtentation; becauſe man for his nature, ſtrength, and all his motions, depends on the will of God, and could not haue being for the ſpace of one moment, vnleſſe it were vpholden by God. It may be *obiected*, that if God ſuſtaine the will which is ſinfull, he ſuſtaines not onely the will, but alſo the ſinne thereof. *Anſwer.* God ſuſtaines nature, and not the ſinne of nature: and therefore, hee onely ſuſtaines will as will, and not as it is corrupt or ſinfull will. The like we ſee in nature: when a man halts in walking, the motion of the body is from the ſoule, and is preſerued by it: but the halting which goes with the motion and diſorders it, is not from the ſoule, neyther hath it his preſeruation thence, but from a defect in the leg or foot. By this wee are taught to acknowledge the endleſſe long-ſuffering of God, who ſuſtaines the members of our bodies, our ſoules, the faculties & actions thereof, euen in the works, in which men offend and diſhonour him. Secondly, we are taught to acknowledge the vile abhomination of euery ſinne: for we ſinne in the very hands of God, ſuſtaining and preſeruing vs: and in the very actions, which wee could not doe, vnleſſe we were ſuſtained by him, we offend him and prouoke him to anger againſt vs.

Secondly, mans will depends on Gods will, in reſpect of determination: becauſe

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we neither can or doe will any thing without the wil of God. A sparrow, sais Christ, lights not on the ground, *without the heauenly father*: that is, without his decree or will. The malicious and wicked will of the Iewes, could not so much as will; much lesse doe any thing against Christ, but that *which the hand and counsell of God, had determined to be done*. Moreouer, God determines the will two wayes. In good things, he inwardly mooues and inclines the will to the willing, and doing of the good it willeth. For in that, Gods will is the first cause of all good things, mans wil depends on it, in respect of vertue, in respect of application, and in respect of order of working. In respect of vertue, because the vertue of second causes, proceed from the first. In respect of application; because God vseth the wil of man, as an instrument of his own will, and hee applieth it to the dooing of things which he intendeth, euen as the carpenter vseth, moueth, & applieth his tooles. In respect of order of working: bt cause alwaies the first cause begins the worke, and the second moues not without the first. Vpon this ground it followes, that the good things which man willeth, he so willeth, because God first willed them. And therfore Paul saith; that good works *are prepared of God*, for vs to walke in: and this preparation is made, because God decrees and determines with himselfe, the doing of all works to be done.

Mat. 10.29.

Acts 4.28.

Thom. 1. part. q. 105. art. 5.

Ephe. 2.10.

In euill things, the determination of God is, [b] to will not to hinder them as he may. Vpon this will in God, followes sinne in the will of man, as a consequent, not as an effect. As a consequent, because when God suspends or withdrawes sustentation and gouernment from the will, it cannot of it selfe, but will amisse; as the staffe in my hand presently falls, when I doe but pull backe my hand. To auoide euill is good: and therefore we cannot auoid the least euill, vnlesse God make vs able to auoide it. And [c] euill is not the effect of Gods will; because God puts nothing into mans will, to cause it to will amisse: but he onely causes to conferre vnto it helpe and direction, which he is not bound to conferre.

b Volendo non impedire.

c Voluntas permissiua efficax nō quoad productionem, sed quoad dilationem.

Heere long & tedious disputes are made by many, touching the concorde of Gods decree, and the libertie of mans will. And it is alledged, that mans wil looseth his libertie, and ceaseth indeede to be wil, if it stand subiect to the necessary and vnchangeable decree of God. I answer. First, that when the will of man determines in it selfe to one thing, it doth not loose his libertie: much more then may the liberty of will stand with the determination of God. Secondly, Gods decree doth not abolish libertie, but onely moderate and order it: by [a] inclining the will in milde and easie manner with fit and conuenient obiects, and that according to the condition of the will. That Christ should die when he died, it was necessary in respect of Gods decree: yet if we respect the constitution of his nature, he might still haue prolonged his dais: and if we consider the will of Christ, he died most freely & willingly. Otherwise, his death had been no satisfaction for sin. God himselfe dooth some things of an absolute necessity, and yet with perfect freedom of will: now then if absolute necessity do not abolish freedome of will; much lesse shall conditional necessity, depending on Gods decree, doe it. Lastly, the decree of God, establisheth the liberty of will. For his determination is, that the Agencie of second causes, shall be according to their condition; so as naturall causes, shal work naturally; free causes, freely; necessary causes, necessarily; contingent causes, in contingent and variable sort. And therefore the necessary decree of God is, that man shall will this, or that, not necessarily in respect of himselfe, but freely.

a Suauiter inclinando.

Thirdly, mans wil depends on Gods wil, in respect of gouernment. This gouernment is of two sorts. First, he gouerns the wills of the righteous, by working his own good worke in them, & by them. In them, because he moues and inclines them by his spirit. By them; because they are holy instruments of his will.

Secondly, he gouerns the wills of the wicked and vngodly, by six actions. The first is, *permission*, when God withdrawes his grace from the will, not inlightning the minde, nor inclining the will, but leauing it to it selfe; as when a man giues the reine to a wilde horse. The second is, a *deliuery of the will to Sathan*; & that is, when God giues the diuell liberty to tempt, assault, and vex the will of man, being left to it selfe. And this thing is incident to obstinate sinners; and we pray against it in these words; *Lead vs not into temptation*. The third action is, a *ceasing to restraine* corruption of will, either in whole, or in part; as when he restraines all sinnes saue one, or hauing restrained for a time, for the punishment of former sinne, hee omits restraint, permitting man

1. Tim. 3. last; 1. Cor. 5.

to the luſts of his owne heart. The fourth action is, the *bending, mooning, or inclining* of the wicked will. And this God doth not by inward inſpiration (for then he ſhould be the cauſe of ſinne) but by preſenting to the mind and will, obiects good, or at the leaſt, indifferent in themſelues: vpon which obiects, the will takes occaſion to be more wilfull, obſtinate, and rebellious, not moued thereto by God, but freely mouing it ſelfe. The heat of the ſtomacke in the winter ſeaſon, is increaſed, not by the heate of things taken inwardly, but by the cold of the ayre, euery way compaſsing the body. An vnbroken horſe being ſpurd, becauſe he goes out of order; he flings out, and caſts his rider. And thus the ſinfull will of man, vrged by commandements, threatnings, iudgements: allured by promiſes and bleſſings, growes more ſinfull and wicked.

Rom. 7. 8. 13. Paul ſaieth; that *ſinne tooke occaſion vpon the good Commandements of God*, to reuiue and to be ſinfull out of meaſure. Dauid ſaith; that

Pſal. 105. 25. God *moued the hearts* of the Ægyptians, *to hate his people*. But how? He bleſſed the Iſraelites exceedingly, more than the Ægyptians. And vpon this worke of God, they tooke occaſion to enuy and to hate the Iſraelites.

The fift action is, *ordination*, whereby God vſeth well, the wickedneſſe of the wil of man, and directeth it againſt the nature thereof to good ends, euen as the learned Phyſitian, ſometime of poyſon makes a remedie. In this ſenſe, Aſſur is called the *rod of his indignation*: and the Medes and Perſians, *his ſanctified ones*. The Iewes in the

Iſa. 10. 5. & and 13. 3. crucifying of Chriſt, *willed and minded*, nothing but his death and deſtruction; yet God willed, and by them, wrought the redemption of mankinde. Hee workes his owne good worke by mans will, as by an actiue inſtrument, and withal, he leaues the wil to it ſelfe, to worke his own euil worke. The laſt action of God is, when a man is going on in his owne wickednes, *he turnes him vnto himſelfe*, of his exceeding mercie: and ſometimes againe, he *opens a way*, that that perſon, who of himſelfe runnes into wickednes, may ruſh headlong to his own deſtruction, for the further execution of diuine iuſtice: as when an houſe is falling, the owner thereof, will not vnder-prop it, neither will he puſh it downe: but he takes all impediments, and digs away the earth round about it, not touching the foundation, that when it falls, it may fall downe right.

Thus we ſee briefly, the harmonie of mans will and Gods will: now let vs come to the vſe, which is manifold. Firſt of all, by the former doctrine, we are brought to a right vnderſtanding of many places of Scripture. The Lord ſaith of Pharao, *I will harden his heart*. And this he is ſaid to doe, Exod. 4. not becauſe he ſets and imprints hardneſſe in his heart; but becauſe by ſundry actions, he orders and gouerns his wicked will: and they are foure. Firſt he permits Pharao to his owne will: ſecondly he leaues him to the malice of the diuel, and the luſts of his owne heart: thirdly, hee vrges him with a commandement, to let the people goe. And Pharao the more he is vrged, the ſtiffer and ſtubburner he is, and the more he rebells againſt God; whereas he ought indeede to haue beene the more obedient. Laſtly, God vſeth the hardnes of Pharaos heart, to the manifeſtation of his owne iuſtice and iudgement: and therefore he opens him a way, that he may run headlong to his own deſtruction. In this manner, and no otherwiſe, are the places to be vnderſtood, when the Scripture ſaith; that *God* 1. Reg. 22. 23. *put a lying ſpirit into the mouthes of the prophets of Ahab*: that, *if a prophet be deceiued, the Lord* Ezech. 14. 9. *deceiued him*: that *he giues vp men to reprobate* Rom. 1. 28. *mindes*: that *he ſends ſtrong illuſions to beleeue* 2. Theſ. 2. 11. *lies*. In the booke of Samuel it is ſaide; *the Lord commanded Shemi to curſe Dauid*: becauſe 2. Sam. 16. 10. about this curſing, there is a twofold action in God. One, that he reſtraines the wicked heart of Shemi, in reſpect of all other ſinne, and not in reſpect of this ſinne of railing, to which God leaues them. The ſecond, he vſeth him as an inſtrument to correct and to humble Dauid. And thus likewiſe muſt the places be vnderſtood, when it is ſaid; that *God deliuered the wiues of Dauid, to Abſolon, and that hee ſtired vp Dauid to number* 2. Sam. 12. 11. and 24. 1. *the people*. Laſtly, Ioſeph ſaith; that *the Lord ſent him into Egypt*: and that for two cauſes. One; becauſe when his brethren were about to make him away, God by his prouidence, cauſed Merchants to paſſe by in their ſight, whereupon, they tooke occaſion to ſell him into Ægypt. The ſecond, becauſe God diſpoſed this fact of theirs, to the good of Iacob & his family, in time to come. And thus are all like places of Scripture to be vnderſtood.

Againe, ſome ſchoole-Diuines, following Damaſcen, make and aſcribe to God, an applied or depending will, on this manner. God for his part, would haue all men without exception to be ſaued: why then

are

are they not saued? They themselues will not. And because they will not, God therefore chooseth some, & refuseth others. But according to the former doctrine, I take this kind of applied wil, to be an inuention of mans brain. For the contrary is the truth, namely, that mans will wholly depends on the wil of God. That vessels be, som of honor, some of dishonor; it is not in the power of the clay, but in the will of the potter. The first cause orders the second, and not the second the first. To make Gods wil depend on mans will, is to put God out of his throne of maiesty, and to set the creature in his roome. Others set forth the depending will of God in this manner. God (say they) decrees nothing in particular, of things that are casuall and contingent: but he fore-sees within himselfe, what the will of the creature will doe or not doe, when things are thus, or thus ordered: and vpon this foresight, he consequently determines what shall be done. But this opinion, as it giues vnto God a common or general prouidence, so it takes away the certen determination of God, touching all particular euents. And it is absurd to thinke, that God should foresee the future acts of mans free-will, whenas yet he hath determined nothing: for things that shall be, are therefore to come to passe, because God by decree hath determined their being. And therefore, the forekhowledge of things that shal be, followes the decree of God. And if Gods decree, presuppose mans willing of this or that, and thereupon determine, how shall that speech of the Lord stand; *I will cause them to walke in my statutes?* For hereby is signified, that God doth not attend on the wil of man, but brings mans wil in subiection to himselfe. And therefore this attending will, ascribed to God, is improued euen of the Papists themselues.

Bell. li. 4. c. 15. de grat & lib. arbit Ruard. Tapper.

Ezech. 36. 26.

Shumel in 1. Thom. q. 16. art. 6.

Thirdly, in that mans wil stands subiect absolutely to the plesure of God, our dutie is, to yeelde voluntary subiection to him in all things, when his will is made manifest vnto vs.

Lastly, this doctrine of the consent and concurrence of mans will, and Gods will, must be the stay and ground of our patience and comfort. For there is no calamitie or misery, that betides vs by, and from the will of man, without the will of God. The creature can wil nothing against vs, vnlesse it be first the wil of God: and it can do neither more nor lesse, than God will. The diuel could not touch Iob without leaue, and he could not enter into the heird of swine without leaue. Vpon this ground Dauid speakes to this effect; Let Shemi curse, for *he curseth, because the Lord bids him doe so.* Ioseph comforts himselfe and his brethren in this, that not they so much as the Lord, sent him into Ægypt.

As there is an Harmony between Gods will and mans will; so there is a dissent betweene mans will and Gods word, or his signifying will, as appeares by the text in hand. *a* Schoolmen vpon this dissent, make a distinction of Gods grace, into sufficient and effectuall. Sufficient they call that, whereby a man may be saued, if he wil not be wanting to himselfe. Effectuall, whereby a man is indeede saued. The first, (they say) is giuen to all men, at one time or another: the second is not. And this distinction of grace, they gather on this manner. When Christ would haue gathered the Iewes, they would not: therefore they had not effectual grace: and because they would not, they are blamed and rebuked by Christ. therefore (saith the Papist) God gaue them sufficient grace to be conuerted, if they would: els could he not haue blamed them. *I answer*: this proues, that once God gaue them sufficient grace to obey any commandement of his, namely, in the creation: but hence cannot be gathered, that when God called the Iewes by his word, that then, then I say, he gaue them sufficient grace. *Secondly* it is obiected, that God did all that might be done to his Vine, to make it bring forth good fruite; and yet for all this, it brought foorth nothing but wilde grapes: therefore it is said; there must needs be a grace sufficient to saluation, which is not effectuall. *I answer*: God did that to his vineyard, that was sufficient to make a good vine bring foorth fruit, (and that is the meaning of the place in Isai) though not sufficient to change the nature of an euill vine, and to make it a good vine. It is vrged, that the Lord saith; hee wayted for grapes: which he would not haue done; vnlesse there had beene hope, by reason of sufficient grace giuen. *I answer* againe: that the Lord waited for fruit, not because God then gaue them sufficient grace, when he waited, but because the Church of the Iewes, was in shew and pretence a good vine, and thereby gaue hope of good fruit. *Thirdly* it is obiected, that Adam receiued sufficient grace: and that hee had not effectuall grace, because he fell. *I answer*: Adam had sufficient to the perfection of a

a Hales 3. Summ. q. 6. 9. Thom in 1. a. q. 109 & contra Gentiles l. 3 c. 159. Roffensis in refutant. 36. Bell. de grat. & l. arb. l. 2. c. 5.

Isai. 5. 4.

creature, but not ſufficient to vnchangeable perſeuerance, ſpecially, if he ſhould be aſſaulted by temptation. Likewiſe he had grace effectuall, in reſpect of righteouſnes and happineſſe, but not in reſpect of perſeuerance in both. Grace in him ſo far forth, as it was ſufficient to happines: it was alſo effectuall. *Laſtly*, it is obiected, that God forſakes no man, till he firſt forſake God: and therefore, that God for his part, giues grace ſufficient to ſaluation. *Anſ.* There is a double kinde of forſaking in God: one is for triall, the other for puniſhment. The forſaking, which is for trialls ſake, goes before mans ſin, in which he forſakes God. In this regard, Adam was for order of nature, firſt forſaken of God, before he forſooke God. The forſaking which is for puniſhment, alwaies followes after ſinne: and of this muſt the rule be vnderſtood, that they which are forſaken of God, did firſt forſake God. Now the truth which we are to hold in this point, is thus much. There is a grace which is ſufficient to the conuiction of a ſinner, which is not effectuall to ſaluation: and againe, there is a grace which is ſufficient to the leading of a ciuill life, which is not effectuall to ſaluation: yet the grace which is indeede ſufficient to ſaluation, is alſo effectuall; namely, the gift of regeneration, in which God giues, not only the power to be conuerted, but alſo the will and the deede.

Thus much of the Harmony: now comes the fourth point to be conſidered, namely, in what manner Chriſt willed the conuerſion of Ieruſalem. He willed it firſt, *in Loue*, ſecondly, *in Patience*. His loue is ſet forth by two things. The firſt, albeit he was God, full of maieſty, and we vile wretches, his enemies by nature, yet was he content to take vpon him, a vile and baſe condition, to be vnto the Iewes as an hen. The ſecond was, that he takes vnto him, the faſhions, the diſpoſition and tender affection of the hen to her young ones.

That all this may the better be conceiued, three queſtions are to be propounded. The firſt is, whether there be ſuch an affection of loue in God, as is in man & beaſt? I anſwer: that affections of the creature, are not properly incident vnto God, becauſe they make many changes, and God is without change. And therefore all affections, and the loue that is is in man and beaſt, is aſcribed to God by figure: and that for two cauſes. Firſt, becauſe there is in God, an vnchangeable nature, that is well pleaſed with euery good thing, and a will that ſeriouſly willeth the preſeruation of euerie good thing: and of this nature and will of God, the beſt loue in the creature, is but a light ſhadow. Secondly, the affection of loue is aſcribed to God; becauſe hee doth the ſame things that loue makes the creature doe: becauſe he beſtoweth bleſsings and benefits vpon his creature, as the louer doth on the perſon loued. In this ſort are all other affections aſcribed to God, and no otherwiſe.

The ſecond queſtion is, whether there be in God, an hatred of his creatures: for God is compared to the hen which loueth all her young ones. *Anſ.* If hatred be taken for a paſsion incident to man, it is not incident to God: if it be taken for a worke of Gods prouidence and iuſtice, it is in God: and that in three reſpects. Firſt of all, in Scripture, Hatred ſometime ſignifies a deniall of loue and mercie: as when it is ſaid; that he which will follow Chriſt, *muſt hate father and mother*: that is, neglect them, or not loue them in reſpect of Chriſt. In this ſenſe, hatred agrees vnto God. For hee is ſaid to loue Iacob, and to hate Eſau; that is, not to loue Eſau with that loue wherewith he loued Iacob. Againe, there is in God a nature that abhorreth & deteſteth iniquitie: thus ſaith the Pſalmiſt; that *God loueth righteouſneſſe, and hateth iniquitie*. And thus God hates man, not ſimply, becauſe he is the handiworke of God, but becauſe he is a ſinner, and by reaſon of the worke of the diuell in man, namely, ſinne, which is ſimply hated of God. Thirdly, God plagueth and puniſheth offenders, & in this regard, he is ſaid to hate them. Thus ſaith Dauid; *that God hates the workers of iniquitie, and deſtroies them that ſpeake lies*. By this which hath beene ſaid, it appeares that there be two degrees of hatred in God: one is *Negatiue*, when God as an abſolute Lord, beſtowes his ſpecial loue on ſome, and denies it vnto others, bicauſe his pleaſure is ſo: the ſecond is *Poſitiue*, when he hates and deteſts his creature: and this ſecond alwaies followes ſinne, aud is euer for ſinne: but the other goes before ſinne. And whereas it is ſaid in this text, that God is as the hen that loueth al her chickens, and gathereth them all togither; it muſt be vnderſtood, that our ſauiour Chriſt heere ſets down his dealing, not with all his creatures, and with al mankinde; but onely his dealing toward his owne Church, in which he calleth all outwardly, by the ſound of his word, and receiues all outwardly into the couenant. By this

Luke 14.26.

Rom. 9.13.

Pſal. 44.8.

Pſal. 5.6.

this which hath beene ſaid, we are taught, after the example of God, to hate and deteſt iniquitie: and yet alwaies to make difference between the perſon and the ſinne.

The third queſtion is, in what thing is Chriſt as an hen to his church? *Anſ.* In temporall bleſsings and deliuerances: in afflictions & manifold corrections: but ſpecially and principally in his word publiſhed in the miniſterie of the Prophets. For it is the wing which he ſpred ouer his people: and it is the voice whereby he called, and (as it were) clocked them vnto him.

Thus we ſee the meaning of the ſimilitude, that Chriſt would haue gathered Ieruſalem as the hen gathereth her chickens: now followes the vſe. By this we ſee the tender loue of god to this church & land. For it hath pleaſed him to propound vnto vs the Goſpel of ſaluation, and that now more then 40. yeares. And in ſo doing he hath offred long to imbrace vs in the arms of his mercie: and in ſpreading his wing ouer vs, to become our God & our Sauiour: for this tender loue, our harts muſt be filled with loue to Chriſt, and our mouths with praiſe. Againe, we learne hence, that the goſpel brings al other bleſsings of god with it. For God in it cõmunicates his own ſelfe vnto vs, as the hen to her yong ones. The kingdom of god brings al things elſe with it that may ſerue for the good of mã: and where the goſpel is embraced, there is gods kingdome. The peace & protection of this Church and land, wherby we haue bin preſerued from being a prey to our enemies, comes by meanes of the goſpel of life. Therfore fooliſh and falſe is the cõceit of ſundry popiſh perſons, that ſay there was neuer ſuch plẽty in the world, as whẽ the old learning (as they ſay) or old religiõ was. Secondly, by this we are aduertiſed, if we would haue all neceſſary bleſsings for this life, firſt of al to embrace the goſpel of Chriſt. Thirdly, if Chriſt take vnto him the diſpoſitiõ of the hen: we likewiſe muſt take vnto vs the diſpoſition of the chicken in reſpect of Chriſt, & that in three things. Firſt, we muſt ſuffer our ſelues to be gathered to Chriſt, that is, to be turned vnto him from all our ſinnes, to beleeue in him, to be of the ſame mind & diſpoſition with him, to ſuffer him to quicken vs with his heauenly and ſpiritual life, as the henne cheriſheth her chickens by ſitting on them. Secondly, we muſt attend vpon the word & will of Chriſt, as the chicken vpon the call of the hen: and ſuffer him to rule vs both in hart and life, for all things. The third thing is, that we muſt depend on the ſweete and mercifull promiſes of Chriſt, and ſhrowde our ſelues vnder his wing againſt hell, Sathan, death, damnation. And verily al ſuch among vs, who are not careful to perform theſe 3. things to Chriſt, are no better then monſtrous rebels, cõſidering he hath in his mercifull and tender loue, ſought to win vs to himſelfe for theſe fortie yeeres.

Thus much of the loue of Chriſt: now I come to his patience in theſe words: *How often would I?* The meaning whereof is this; you haue continually from time to time prouoked me by your ſinnes: yet did I not withdraw my loue from you, but ſent my Prophets from time to time vnto you, to call you and gather you vnto me. And this patience of God is heere expreſſed to aggrauate the rebellion of Ieruſalem. I will therefore ſpeake a little of it. And firſt it may be demanded, whether the vertue of patience that is in men, be alſo in God. I anſwer, properly it is not. For where this kinde of patience is, there is paſsion and ſufferance: now God is not ſubiect to any paſsion or ſufferance, becauſe his nature is vnchangeable. Again, that which is in god properly, is in him eternally: this patience is not in him eternally, but for the time of the cõtinuance of this world. Neuertheles, Scripture aſcribes this patience to God for two cauſes. The firſt is, becauſe there is in God an infinite goodneſſe of will and nature, wherby he neuer ſimply wils the perdition or deſtruction of any creature. Ezechiel ſaith, *God wills not*, that is, takes no delight in the death of a ſinner. And whereas it is ſaide, *that vengeance is Gods, and he will repay*, it muſt be thus taken, that God in reuenge dooth not abſolutely intend to deſtroy, but onely to execute iuſtice in the puniſhment of ſinne. It may be obiected, that God is ſaid, *to make veſſells of wrath prepared to deſtruction*. I anſwer, this place muſt circumſpectly & warily be vnderſtood, & I take the meaning of it to be this, that god maks veſſels of wrath, or veſſels for wrath by his wil and decree, whereby he decrees to paſſe by ſome and to forſake them in reſpect of his loue and mercy. And this act of God in paſsing by, and in forſaking of men, is as it were, to ſet them apart to become veſſels of wrath. And thogh God in ſecret & iuſt iudgement do this, yet he neuer fills any of theſe veſſels with his wrath, vntill they haue beene tainted with iniquitie: and though they be prepared to de-

Ezech. 18. 32.

Rom. 9. 22.

ſtruction, yet they are neuer indeede deſtroyed but for their ſinnes. Thus then, by reaſon of this excellent and incomprehenſible goodneſſe of God, whereof the vertue of patience is but a ſhadow, God is ſaid to be patient.

The ſecond cauſe, why God is ſaid to be patient, is, becauſe he doth the ſame things that patient men doe. Firſt, he inuites men to repẽtance: ſecondly, he promiſeth pardon: thirdly, he defers puniſhmẽt: fourthly, at the firſt he only inflicts leſſe puniſhments, when they doe no good he inflicts greater: and laſtly, when there is no hope of amendment, hee inflicts euerlaſting death and deſtruction.

The end of Gods patience is two-fold: one, that the Elect of God may be gathered and called: the other, that all excuſe might be taken from the vngodly. Rom.9.22.

The patience of God is either vniuerſal, or particular. Vniuerſal, which pertains to al men. The decree of diuine iuſtice was ſet downe to Adam, and in him to all mankind; When thou ſhalt eate of the forbidden fruit, *in dying thou ſhalt DIE*, that is, preſently die the firſt and ſecond death. Gen.2.17. Dathan and Abiram, preſently vpon their rebellion, went down into the earth quick. Num.16.3. The captaines with their fifties, were preſently vpon their comming to Elias, deſtroyed with fire from heauen. 1.Reg.1.10. And ſo oft as any man ſinnes, he deſerues preſent deſtruction: and ſo many ſinnes as we haue committed, ſo many damnations haue we deſerued. Here it may be demanded, why God doth not execute his decree accordingly. I anſwer, god in iuſtice remembers mercie, yea his iuſtice giues place to mercie. For there is another decree of mercie, which he wil haue as well to be accompliſhed as the decree of iuſtice, and that is, *The ſeede of the woman ſhall bruiſe the ſerpents head.* Pſal.2.8. Againe, *Aske of me, and I will giue thee the heathen for thine inheritance, and the endes of the earth for thy poſſeſſion.* That mercie then may be ſhewed vpon mankind, iuſtice is executed in great patience by certain degrees. And this patience pertains to all men without exception, that come of Adam by generation.

Speciall patience is that which concerns particular men or Countries. Thus God ſpared the old world 120. years before he ſent the flood: he ſpared the Amorites till their iniquities were full: he ſpared the Egyptians 400. yeares. He deferred the puniſhment of the idolatrie of Iſrael 390. Ezech.45. yeeres, & then he puniſhed it with ſeuenty yeeres captiuitie. Hee winked at the ignorance of the Gentiles 4000. yeeres. Antichriſt ſhall not vtterly be deſtroyed till the comming of Chriſt. When men blaſpheme God and Chriſt, ſwearing, wounds, blood, heart, ſides, nailes, life; if they had their deſert, they ſhould deſcend to hell quicke, & that preſently: but God forbeares them, and ſundry ſuch perſons are vouchſafed the grace of true repentance. The verie leaſt offendour vpon earth is partaker of the great patience of God. For he ſuſtaines the members of our bodies, the powers and motions of the ſoule in ſuch actions in which we offend him. And no creatur can ſufficiently conſider the greatneſſe of this long-ſuffering.

The vſe to be made of the patience of God followes. Firſt it ſerueth to teach all men to turne to God by true repentaunce, Rom.2.4. *Deſpiſeſt thou the patience and long ſuffering of God, knowing that the goodneſſe of God leades them to repentance*, 2.Pet.3.9. *God is patient towardes vs, and woulde haue no man to periſh, but would haue all men to come to repentaunce.* To come more neere vnto our ſelues and this Engliſh nation. Now is the day of our viſitation, and hath beene for the ſpace of theſe fortie yeeres and more, in which God in great patience hath continually called vpon vs, knocking at the doore of our hearts, and ſtretched out the armes of his mercie vnto vs. Wherfore the common dutie of all Engliſh people is, to turne vnto God with all their heartes according to all the lawe of God, as it is ſaid of Ioſias. And that this duety may indeed be practiſed, I wil vſe certain reaſons, that may ſerue to ſtirre vppe our dead mindes. Firſt, the time of the continuaunce of the patience of God is hidden and vnknowne vnto vs. And herevpon, whẽ men abuſing the patience of God ſhal ſay, peace, peace, then, then ſhall come ſodaine deſtruction, as trauaile vpon a woman. 1.Theſ.5.3. Ephes.5.15. 2.Pet.3.12. And therefore the time is to be redeemed, and as S. Peter ſaieth; we muſt watch, and make haſte for the comming of the Lord. Secondly, the greater the patience of God is & hath bin, the greater ſhall his anger be. A blow, the longer it is in comming, the greater it is. Yea the very wrath of GOD in it ſelfe is moſt horrible. The wrath of a lion, of a Prince, yea the wrath of al creatures to the wrath of God, is but a droppe of water to the whole ſea. At his indignation the very mountaines melt; the heauens and the elements Mich.1.

ments ſhall melt at his comming : much more ſhal our rocke & ſtony hearts melt. Thirdly, God hath his treaſury and ſtore-houſes for iudgement : and they which go on in their ſinnes from day to day fill this treaſurie of God, with wrath and iudgements againſt the day of wrath. And whē men turn hartily from their euil waies, this treaſurie is emptied, as appeares by the example of the Niniuites. Wherefore let vs al from the higheſt to the loweſt bethinke our ſelues what euill we haue done, and how we haue abuſed the merciful patience of God, & make ſpeed to turne vnto God and Chriſt our mercifull Sauiour. Some will ſay, we abuſe not Gods patience; we haue repented long agoe. I anſwer, the number of them that truly turne vnto god in their hearts, is but ſmal, in compariſon, euen as the gleaning is to the whole harueſt. It will be ſaid again, we are not as the Iewes, that denie Ieſus Chriſt to bee the Meſsias. I anſwer : we confeſſe Chriſt in word, but there is a great multitude among vs, that denie him in their deeds & naughtie liues. For to omit the ſinnes of the ſecond table, there be fiue notorious ſinnes that are common among vs. Wilfull ignorance, in that men haue little or no care to know God, and to know the way of life. The ſecond is, the prophane contempt of the Goſpel. For now the obedience to this bleſſed doctrine of life, yea, the verie ſhew of it is in common reputation, Preciſenes. And nowadayes vnder this name the profeſsion of the Goſpel comes otherwhiles vpon the ſtage to help to make vp the play, and to miniſter matter of mirth. Vpon this we may iuſtly feare the Goſpel is going from vs. The third ſinne is worldlineſſe, which raignes and beares ſway in all places, as though there were no other world, and as though heauen were vpon earth. The fourth ſinne of our daies is luke-warmeneſſe. For commonly men are not loſt in themſelues that they might be found of Chriſt, they feele not their owne pouertie, they know not in what need they ſtand of the blood of Chriſt; & therfore they make profeſsion of the faith formally, not ſeriouſly, onely becauſe they are forced ſo to do by the good lawes of a good prince. The laſt ſinne is Hypocriſie, for all among vs come to the Lords table, and thereby enter into the higheſt degree of Chriſtianity that can be vpon earth: for therby they make profeſsion that they are vnited to Chriſt, and haue fellowſhip with him, & grow vp therein. And yet the moſt being departed from this holy Sacrament, take libertie to liue as they liſt, diſpiſing al others that will not ſay and do as they do. Theſe and many other, are the common fruits of all our Engliſh vineyard. It ſtands vs all in hand to pray vnto God, that he wold blow vpō his vineyard; that we may bring foorth better fruit, and preuent the iudgements that otherwiſe is like to fall.

Ier. 2. 5.

Cant. 4. 16.

Secondly, in that God is ſo patient towardes vs we are taught to exerciſe our ſelues in patiēce in reſpect of god whē we are afflicted & corrected by him. For whē he layes his hand vpon vs, we may not be angrie, fret, chafe, and rage, but quiet our hearts in his will, though the Croſſe bee grieuous for meaſure, and long for continuance. This patience to God-ward is termed in ſcripture by an excellent name, *The Silence of the heart*, whereby the heart without repining ſubiects it ſelfe to the wil of God in al things. Pſal. 4. 4. *Examine your hearts vpon your bed, and be ſtill.* And 37. 7. *Be ſilent to Iehoua.*

Thirdly, if God be thus patient towards mē, we again muſt be patient one towards another : as Paul ſaith, forbeare one another, and forgiue one another, as God for Chriſts ſake forgaue you. The faith of the mercifull patiēce of god cannot but breed and bring foorth in vs patience and long ſuffering, in regard of anger and reuenge.

Ephe. 4. 32. Col. 3. 12.

Laſtly, in that God calls vs to ſaluation with great patience, we muſt ſuffer our ſelues to be calld & run the race of our ſaluation with like patience. We muſt heare the word, and *bring forth fruit with patience.* We muſt pray without fainting, and without taking repulſe as the womā of Ganaan did : and therefore with patience. *Our hope muſt be by patience & then comfort of the ſcriptures.* In a word, we cannot obtaine the *promiſes without patience.*

Luk. 8. Mat. 15. Rom. 15 3. Heb. 10. 36.

The fift and laſt point to bee conſidered is, what is meant by the children of Hieruſalem. I anſwer it thus. Children in Scripture are taken 4. wayes. Firſt, ſome are children by generation: of them reade Luke the 3. chapter, where a long genealogie is ſet downe from Adam to Chriſt. Secondly, ſome are called children by adoption without generation. Michal that neuer bare child to her death, is *ſaid to beare fiue to Adriel:* becauſe ſhe did adopt his childrē, & bring thē vp as her own. Third ly, ſome are called children in regard of *legall ſucceſſion*, in title to this or that thing.

2. Sam. 6. 13. num 21. 8.

Thus

Thus Zedechias, who indeed was vncle to
2.Kin.24.17. Iehoakim, is ſaid to be *the ſonne of Iehoa-*
2.Chro.3.10. *kim*, becauſe he did ſucceed Iehoakim, (as being the next of the blood) in the kingdome. Ieconias or Conias *was childleſſe*, &
Iere.23.30. yet he is ſaid to *to beget Salathiel*; becauſe
Math.1.12. Salathiel, was to ſucceed him in the kingdome of Iuda, in that he was the next of Dauids houſe. Laſtly, men, in that they appertaine to any thing or place, as children doe to their parents, are called children thereof. Thus men are called *children of light, of darkeneſſe, of ſinne, of wrath.* Thus Ieruſalem is called the *daughter of Sion.* And in this text citizens, the inhabitants of Hieruſalem, are called the children thereof.

Thus much of the Rebellion of Ieruſalem: now followes the puniſhment in theſe wordes: *Behold, your habitation ſhall be left vnto you deſolate*: or thus, your houſe, that is, both citie and temple (as it is in the next chapter) ſhall be left vnto you as a wilderneſſe.

Here we muſt firſt obſerue, that the puniſhment of Ieruſalems rebellion is a decreed deſolation both of citie and Temple. And the right conſideration of it is of great vſe. For this deſolation is as it were a looking glaſſe to this our Engliſh nation, in which we may ſee our future condition; except we repent of our vnthankfulneſſe to God for his mercies, and ſhew better fruits of the Goſpel, then commonly wee doe. The old world litle regarded the miniſterie of Noah the preacher of righteouſnes, and was deſtroyed by an vniuerſal
Iſai 60.12. flood. It is a generall decree of God, *The Gentiles and kingdomes that will not ſerue thee, ſhall periſh, and be vtterly deſtroyed.* If God ſpare not the naturall braunches, he will much leſſe ſpare vs that are but wild branches, if we neglect and lightly eſteeme the Goſpel of life, as men euery where commonly doe.

Secondly, the deſolation of Hieruſalem may be a glaſſe to euerie one of vs, who in theſe dayes of Gods merciful viſitation, ſet the miniſtery of the Goſpel at naught, or lightly reſpects it; for vnleſſe ſuch perſons amend, and that betime, vtter deſolation will befall both them and their families,
Pſal.73.27. god hath paſſed his ſentence, *they that withdraw themſelues from God ſhall periſh.* Now they withdraw themſelues from God, that cannot abide to haue fellowſhip with him in his word, and to bring themſelues in ſubiection thereto. Thirdly, it appeares hence by the contrary, that the ſtabilitie of all kingdomes ſtands in the obedience of the Goſpel of Chriſt: for Gods kingdome is moſt ſure and ſtable, againſt which nothing can preuaile. And when the Goſpel is obeyed in any kingdom, it is (as it were) founded in the kingdome of God.

Moreouer, this deſolation is both perpetuall, and terrible: it is perpetuall, that is, to the laſt iudgement. For Hieruſalem muſt be trod vnder foote, *till the time of the* Luk.21.24,25
Gentiles be fulfilled, and this is, till there be ſignes in the Sunne and Moone, and the powers of heauen be ſhaken, and that is immediately before the laſt iudgement. Hence I gather, that there is no Cittie of Hieruſalem, nor Temple now ſtanding. It wil be ſaid, that ſince the deſtruction thereof they might haue beene reedified. I anſwer, by reaſon of this curſe of God, it cannot ſo be. Three hūdred & 30. years after Ruffin.Iuſt.
the death of Chriſt, the Iewes by the leaue L.10.38.
and helpe of Iulian the Emperour, went about to build againe their temple and citie, but their worke was ouerthrowne, and they hindred by thunder and lightning, and earthquakes, and many of them ſlaine thereby. Againe, it may be ſaid, that there is a citie now ſtanding that is called Hieruſalem. I anſwer, it is either Hieruſalrm in his ruines, or the citie Bethara, fenſed & walled by Elius Adrianus. Secondly, by this it appeares, that the warres that were made heretofore for the recouerie of the Holy land, and of Hieruſalem, were in vaine. This enterpriſe was the pollicie of the Pope, that he might the better ſeate himſelfe in Europe. And there was litle good to bee looked for in the place that God had accurſed with perpetual deſolation. Thirdly, by this it appeares, that pilgrimages made to the Holy land, are ſuperſtitious. And laſtly, I gather hence, that Antichriſt ſhall not raigne in the Temple at Ieruſalem. This is but a Popiſh fiction. For how is it poſsible for him to ſit in a Temple that is vtterly deſtroyed, in ſuch ſort, that ſtone doth not lie vpon ſtone? It Reu.11.8.
is obiected, that antichriſt ſhal deſtroy the two Prophets of God *in the Citie in which Chriſt was crucified.* I anſwer, Chriſt is as Acts 9.8.
well crucified in his members, as in his own perſon: and thus he was, and is ſtill crucified in Rome: and in reſpect of his members more crucified in Rome then in Ieruſalem.

Againe, this deſolation was moſt terrible, and the tribulation thereof ſo great, that

that the like was neuer ſince the begin-
Math.24.21. ning of the world. Hiſtories written therof declare as much. For the citie was at the firſt beſieged by the army of Titus Veſpaſianus, called, the abhomination of deſolation, and it was withall compaſſed with a wall that had 13. caſtles in it, to cõmand the whole citie. In the time of the ſiege, the Iewes were oppreſſed with a grieuous famine: in which their food was, old ſhooes, old leather, old hay, & the dung of beaſts. There died, partly of the ſword, and partly of the famine, eleuen hundred thouſand of the poorer ſort: two thouſand in one night were imbowelled: ſixe thouſand were burned in a porch of the temple: the whole citie was ſacked and burnt, and laid leuell to the ground: and ninetie ſeauen thouſand taken captiues, & to be applied to baſe & miſerable ſeruice. This horrible deſolation muſt teach vs to dread & feare God, and to yeeld vnfained ſubiection to
Pſal.2.12. Chriſt. And as the Pſalmiſt ſaith, *to kiſſe the Sonne leſt he be angrie*, and we periſh in the way, when his wrath ſhall ſuddainely burne.

Touching this deſolation there be three things done by Chriſt. Firſt, he determins it, ſaying, *Your houſe ſhall be left vnto you deſolate*. Hence I gather, that there is a prouidence of God, touching things that come to paſſe. That is one point. The ſecond is, that the diſpoſition of kingdomes, for the
Ezra.1.2. beginning, continuance, & end is of God. *The God of heauen* (ſaith Cyrus) *hath giuen me all the kingdomes of the world.* And Daniel to Nabuchadnezzar, *The God of heauen*
Dan.2.37. *hath giuen thee kingdome, power, and glorie.* And the hand writing vpon the wal in the ſight of Baltaſher was to this effect, *Thy*
Dan.5.26. *kingdome is numbred*, for continuance of yeares: *it is weighed*, and found light in reſpect of the ſinnes of the people: & *it is deuided* to the Medes & Perſians. This muſt teach all good ſubiects in England, to lift vp their hearts to God, for the continuance of peace and protection to this Church & land.

Secondly, Chriſt reueales the deſolation of Ieruſalem, and that certainly: yea, he determines the very particular time. *This generation* (ſaith he) *ſhall not paſſe till all theſe things be fulfilled.* Math.24.34. And according to this reuelation and prediction of Chriſt, al things came to paſſe. For within the compaſſe of 40. yeeres after it was deſtroyed. Hence I gather, that this goſpel of Mathew & the reſt, are the very word of God, on this maner. That which foretells particular things to come certenly and truly, is of God: but the Goſpelles foretell particular thinges to come certenly and truly, as in this place we ſee: therefore it is of God.

Thirdly & laſtly, Chriſt labors to bring the Iews to a ſerious conſideration of their puniſhment, when he ſaieth, *Behold.* For he doth as it were take them by the hand, and bring them to a preſent view of their miſery. And thus he hath alwaies dealt with his people from the beginning. Yea thus hee dealt with Adam before his fall, when hee ſaide, *If thou eate the forbidden fruite, in dying thou ſhalt die.* This ſerious conſideration of deſerued puniſhments, is of great vſe. It is
Amos.4.12 an occaſion of repentance to man. It is a means, if not of repentance, yet of reſtraint of open vices. Againe, the conſideration of euerlaſting puniſhments, is a meanes to make vs patiently beare leſſer Croſſes that befall vs in this life. And therefore it were to be wiſhed, that men nowadayes would ſeriouſly ſpeake & think of hell, and of the paines thereof. For then there woulde bee more amendment than there is. But this good is hindered, partly by blindeneſſe of
Iſai 28.18. minde, and partely by falſe imaginations, that the iudgements and puniſhments of God may eaſily be eſcaped.

Deo Gloria.

DE 60

A TREATISE OF THE VOCATIONS,

OR,

Callings of men, with the ſorts and kindes of *them, and the right vſe thereof.*

Written by M. W. Perkins.

Prou. 10. 17.

The memoriall of the iuſt ſhall be bleſſed: but the name of the wicked ſhall rot.

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TO THE WORSHIPFVLL
Maſter Robert Taillor *Eſquire, one of the Tellers in her* Maieſties Exchequer, *my very good friend.*

EXperience teacheth, and it is a true Concluſion propounded and prooued in the Scriptures of the old and newe Teſtament, that as God in the beginning by his omnipotent power eſtabliſhed the whole frame of the heauens and the earth, ſo he hath, in his wiſdome directed them, and all things contained in them, vnto one maine ende, the manifeſtation of his glorie. Wherevnto, though euery thing created, by his appointment, according to the lawe of creation, and the principles of it owne entire nature is, and ought to be referred; yet amongſt the workes of God, ſome doe more principally and directly make for that purpoſe, as namely Man, whome God hath indued with the gifts of vnderſtanding and knowledge, and in whome he hath ingrauen his own image in righteouſneſſe and true holineſſe. Now if the Queſtion be, howe man beeing fallen from that integritie wherein he was created, and hauing brought a confuſion vpon the whole world by the fall, ſhould yet be fitted and framed for ſuch an end: The anſwer is, that God who is able to drawe light out of darkneſſe, and to rectifie things that are confounded, hath in great wiſedome, ſet an order in mankind, which by certaine degrees tendeth directly to the advancement of his owne glorie. For in the firſt place, he would haue man to acknowledge him his ſoueraigne Lord, and to ſerue him immediately in the duties of faith and obedience. Secondly, it is his will that man beeing made a ſociable creature, apt to converſe with his owne kinde, ſhould do ſeruice vnto himſelfe, by ſeruing of man in the duties of loue. Thirdly, he would not that men conuerſing each with other ſhould be as wandring Rechabites, tied to no certaine place or calling; and therefore bindeth all men, both by ſpeciall aſſignment vnto Adam in his innocencie, and by particular commandement to him and all his poſteritie, to be confined within ſome certaine ſtate and condition of life, in the familie in the Common wealth, or in the Church. Laſtly, that man ſhould vſe the place and office aſſigned vnto him by God, in a holy manner, performing the duties annexed vnto it in faith and obedience, and eſchewing thoſe vices that vſually attend vpon it, with all care and circumſpection. In this manner, hath God diſpoſed the whole eſtate of mankind, for the accompliſhment of the aforeſaid end, the honour and glorie of his name.

Gen. 3. 19.

Againſt this order, doe offend at this day two ſorts of men. The firſt, are ſuch as liue in the boſome of the Church, and are not ranged within the compaſſe of any calling or condition of life, wherein they might gaine glorie vnto God, or good vnto mē. Vnder theſe are comprehended all Popiſh Votaries, as Monkes, Friers, &c. who haue beene iuſtly condemned of auntient times for theeues and robbers, becauſe liuing apart from the common ſocieties of men, they are neither the members of any bodie, nor maintainers of any of the three ſtates before named. And to them may be referred all wandring and ſtraggling perſons who hauing no ſetled place of abode, and being neither members of any ciuill ſociety, nor annexed to any particular Church, haue no perſonall calling wherein to liue, and therefore cannot either glorifie their Creatour, or doe the leaſt good vnto men. The liues of theſe perſons are ſo much the more odious, becauſe they are like the vnprofitable drone, that bringeth nothing into the hiue, and yet feedes of the honie, that is brought in by the labours of others. Another ſort of men are they, who indeede are called vnto ſome certaine condition and trade of life, wherein they doe walke, and yeild ſome benefit vnto others; and yet they are greatly to be blamed, in reſpect of their want in the right vſe and exerciſe of their callings. For though they may be skilfull and expert in their kinde, yet they erre in the maine point, in that they doe not practiſe their perſonall callings in, and with the generall, Whreas on the contrarie the principall ſcope of their liues, ought to be honouring of God in the ſeruice of men; and the rule of direction for the attainment of that ende, is nothing elſe, but a conſtant performance of the duties of the morall Lawe, in that very calling where-

Socrates hiſt. eccleſiaſt. l. 4. c. 18. Aug. de o. Monachorum.

in

wherein they be placed.

A remedie for theſe and ſundry more corruptions, incident vnto the liues of men, as alſo a warning to thoſe that offend in this kind, the Author heereof, whoſe memorie is bleſſed, hath preſented vnto our view, in the diſcourſe following: wherein are handled at large, out of the word of God, the differences and right vſe of al callings whatſoeuer. In publiſhing whereof, I haue thought good to make choice of your Worſhip, to whoſe protection, I might commend the ſame, and that vpon theſe conſiderations. Firſt, becauſe you are, and haue beene an antient fauourer and well-willer to learning and learned men, whereof amongſt the reſt, our Colledge hath alredie had very ſufficient teſtimonie; forwhich it doth acknowledge you, by the name of a louing and liberall Benefactour. Secondly, for that (in my knowledge) you were very louingly affected vnto the Author of this treatiſe whilſt he liued, hauing alwaies reuerent opinion of his gifts, and wiſhing him incouragement in all his proceedings. Beſide theſe reſpects, it is my deſire by this dedication, to giue vnto you ſome teſtimonie of a thankfull minde, for your loue and kindneſſe towards me. And thus crauing your acceptation heereof, I take my leaue, and commend you, with all your affaires, to the grace and fauour of God. *Cambridge Febr. 16. 1602.*

You Worſh. in all kindneſſe to command, T. P.

5 DE 60

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1. Cor. 7. verſ. 20.

Let euery man abide in that calling, wherein hee was called.

FRom the 17. verſe of this chapter, to the 25. there are two queſtions handled. First, whether a man being called to Chriſtianitie, vncircumciſed, muſt be circumciſed after his calling. The ſecond is, whether being a bondman when he is called, he muſt then leaue his calling. Now the ſumme of the Apoſtles anſwer to them both, is laid downe in this verſe as if he ſhould ſay, let euery man continue in that calling, wherein he was called vnto Chriſt: that is, wherein he walked and liued: when it pleaſed God by the miniſtery of his Goſpel, to call him vnto the profeſsion of chriſtian religion. The cauſe why I haue choſen to ſpeake of theſe words is, becauſe I meane to intreat of this point of vocation or calling; conſidering few men rightly know how to liue and goe on in their callings, ſo as they may pleaſe God. Therfore to proceede in order, in ſpeaking of this point: First I will ſhew what *Vocation* or *Calling* is. Secondly, I will ſet downe the parts and kindes thereof. Thirdly, the holy and lawfull vſe of euery mans particular calling: all which, are in ſome ſort touched in the words of my text.

For the firſt: *A vocation or calling, is a certaine kinde of life, ordained and impoſed on man by God, for the common good.* First of all I ſay, it is a *certaine condition or kinde of life*: that is, a certaine manner of leading our liues in this world. For example, the life of a King is to ſpend his time in the gouerning of his ſubiects, and that is his calling: and the life of a ſubiect is to liue in obedience to the Magiſtrate, and that is his calling. The ſtate and condition of a Miniſter is, to lead his life in preaching of the Goſpel and word of God, and that is his calling. A maſter of a familie is, to leade his life in the gouernment of his family, and that is his calling. In a word, that particular and honeſt manner of conuerſation, whereunto euery man is called and ſet apart, that is (I ſay) his calling.

Now in euery calling we muſt conſider two cauſes. First, the efficient and Author thereof. Secondly, the finall and proper end. The author of euery calling, is God himſelfe: and therefore Paul ſaith, *As God hath called euery man, ſo let him walke.* verſ. 17. And for this cauſe, the order and manner of liuing in this world, is called a *Vocation*, becauſe euery man is to liue as he is called of God. For looke as in the campe, the Generall appointeth to euery man his place and ſtanding; one place for the horſeman, and another for the footeman, and to euery particular ſouldier likewiſe, his office and ſtanding, in which he is to abide againſt the enemie, and therein to liue and die: euen ſo is it in humane ſocieties: God is the General, appointing to euery man, his particular calling, and as it were, his ſtanding: and in that calling, he aſſignes vnto him his particular office; in performance whereof he is to liue and die. And as in a campe, no ſouldier can depart his ſtanding, without the leaue of the generall; no more may any man leaue his calling, except he receiue his liberty from God. Againe, in a clock, made by the Art and handy-worke of man, there be many wheeles, and euery one hath his ſeuerall motion, ſome turne this way, ſome that way, ſome goe ſoftly, ſome apace: and they are all ordered by the motion of the watch. Behold here a notable reſemblance of Gods ſpeciall prouidence ouer mankinde, which is the watch of the great world, allotting to euery man his motion and calling: and in that calling, his particular office and function. Therefore it is true that I ſay, that God himſelfe is the author and beginning of callings.

This ouerthroweth the heatheniſh opi-

nion of men, which thinke, that the particular condition & state of man in this life comes by chance, or by the bare will and pleasure of man himselfe. Secondly, by this which hath been said, we learne, that many perswading themselues of their callings, haue for all this, no calling at all. As for example, such as liue by vsurie, by carding, & dicing, by maintaining houses of gaming, by plaies, and such like: for God is the author of euery lawfull calling: but these, and all such miserable courses of liuing, are eyther against the word of God, or else are not grounded thereupon. And therefore, are no callings or vocations, but auocations from God and his waies.

Now, as God is the author of euery calling, so he hath two actions therein. First, he ordaineth the calling it selfe. And secondly, he imposeth it on man called: and therefore I say; *vocation is a certaine kinde of life, ordained and imposed by God.* For the first, God ordaineth a calling, when he prescribeth and commandeth the same, in, and by his word: and those callings and states of life, which haue no warrant from Gods word, are vnlawful. Now God in his word, ordaineth callings two waies. First, by commanding and prescribing them particularly, as he doth the most weighty callings in the family, Church, or Common-wealth. Secondly, by appointing & setting downe certaine lawes and commandements generally; whereby we may easily gather, that he doth either approue, or not approue of them, though they be not particularly prescribed in the word.

The second action of God, which is the Impositions of callings, is, when hee doth particularly set apart any man, to any particular calling: and this must be vnderstood of al callings in the world. Now god doth this two waies. First, by himselfe immediately, without the helpe of any creature. Thus in the beginning, was *Adam* called and appointed to dresse the garden of Eden. Thus Abraham was called from the idolatry of his forefathers, and receiued into the couenant of grace. Thus was Moses called to be a Prince ouer the Israelites, to guide them out of Ægypt, into the promised land. And in the new Testament, thus were the Apostles called to preach the gospel. Secondly, God calleth mediately by means, which be of two sorts: men, angels: by an Angell was Philip, being a Deacon, called to be an Euangelist: and the set or appointed callings in Church, and common-wealth, are ordinarily disposed by men, who are in this matter the instruments of God. And therefore men lawfully called by them, are truely called of God. Thus the Elders of Ephesus, called by the Apostles and the rest of the Church, are saide to be called by the holy Ghost. And thus we see how God is the author of euery calling.

Gen. 2.

Acts 9.

Acts 20. verse 28.

The finall cause or end of euery calling, I note in the last wordes of the description; *For the common good:* that is, for the benefit and good estate of mankinde. In mans body there be sundry parts & members, and euery one hath his seuerall vse and office, which it performeth, not for it selfe, but for the good of the whole body; as the office of the eye, is to see, the eare to heare, and the foote to goe. Now all societies of men, are bodies; a family is a body, and so is euerie particular Church a body, and the Common-wealth also: and in these bodies, there be seuerall members, which are men walking in seuerall callings and offices, the execution whereof, must tend to the happie and good estate of the rest; yea, of all men euery where, as much as possible is. The common good of men stands in this, not only that they liue, but that they liue well, in righteousnesse and holinesse, and consequently, in true happinesse. And for the attainement heereunto, God hath ordained and disposed all callings, and in his prouidence, designed the persons to beare them. Heere then we must in generall know, that he abuseth his caling, whosoeuer he be that against the end thereof, imploies it for himselfe, seeking wholly his owne, and not the common good. And that common sayings; *Euery man for himselfe, and God for vs all*; is wicked, and is directed against the end of euery calling, or honest kinde of life.

Thus much of the description of *Vocation* in generall. Now before I come particularly to intreate of the speciall kinds of callings, there are two generall rules to be learned of all, which belong to euery calling.

The first: whatsoeuer any man enterprizeth, or dooth, eyther in word, or deede, he must doe it by vertue of his calling, and hee must keepe himselfe within the compasse, limits, or precincts thereof. This rule is laide downe in these words of the Apostle; *Let euery man abide in that calling, wherein hee was called*: the drift whereof is, to binde men to their callings, and to teach them to performe all their

actions

actions by warrant thereof. It is said, Heb. 11.6. *Without faith it is impossible to please God: and whatsoeuer is not of faith, is sin.* Now whatsoeuer is not done within the compasse of a calling, is not of faith, because a man must first haue some warrant & word of God to assure him of his calling, to doe this or that thing, before he can doe it in faith. When the two brethren that stroue about their inheritance came to Christ, & willed him to make agreement betweene them, Christ answered, *Who made me a iudge or diuider betweene you?* as if he should say, it is not within the compasse of my calling: for I came to accõplish the worke of mans redemption, & not to diuide inheritances: hereby giuing vs to vnderstand, that euery thing to be done must be done by warrant of some calling: and so long as men keepe thẽselues in their callings, they haue a promise of protection from God, Psal. 91. *He shall giue his Angels charge ouer thee, to keepe thee in all thy wayes*; that is, so long as thou keepest thy selfe within the wayes of thy calling, so long shall my Angels preserue thee. The example of *Dauid* is worthy our consideration, for he depẽding on the prouidence of God, & walking in his calling, had the protection of God, when Saul smote twise at him with a speare: when he was made captaine of a thousand that he might be slain of the Philistims: when Michol was promised to be his wife for an hundred foreskins of the Philistims: when Saul commanded his owne seruants to kil him: when he smote againe at him with a speare: when he sought to take him in his owne house: when he folowed him to Naioth in Ramah: when he was absent frõ the solemn feast made by Saul: whẽ the priests of Nob were slain 85. persons, and all the inhabitants of the place: when Saul persecuted him in the desart of Mahon. Contrariwise, whẽ any man is without the cõpasse of his calling, he is out of the way, and by this means he bereaues himself of the protection of the Almighty, and lies open and naked to al the punishments & plagues of God. And if we marke it well, the word of God shews euidẽtly to what dangers they are subiect that do any thing either without or against their callings. Sãsons strẽgth lay not in his hair (as men cõmonly think) but because he went out of his calling, by breaking the vowe of a Nazarite, when he gaue occasion to Dalilah to cut off his haire, therfore he lost his strength, for God promised strength, but with a commandement, that hee should be a Nazarite to the end, Iudg. 13.5. When Saul was commanded to slay the Amalekites, against his calling he spared Agag vpon a foolish pittie, and the best things; and thereupon Samuel reproued him of rebellion against God, which was as the sinne of witch-craft, and for this very cause was he reiected of God for being King ouer Israel. *Ionas* beeing called to preach at Niniue, went about by flight to shake off the calling of God, but when he comes to the Sea, he is tossed by a tempest, and cast out of the shippe, and swallowed by a fish that God had prepared for this purpose. When Peter beyond the limites of his calling woulde needes warme him at the high Priestes fire, it cost him the breach of his conscience; for at the verie voyce of a Damosell hee denyed Christ with cursing and banning. And the Exorcists in the Acts, that without sufficient calling tooke on them to coniure euill spirites in the name of Iesus, were ouercome by the same spirits, and were faine to flie away naked and wounded. In a word, looke what iudgements befall men, marke well the time and circumstaunce thereof, it shall be found, that they are cast vppon them by the hand of GOD when they are foorth of their callings, which GOD hath prescribed them to keepe. Therefore this must be alwayes remembred and practised carefully, that wee doe take nothing in hand; vnlesse wee haue first ranged our selues within the precinctes of our callings.

Luke 12.

1. Sam. 18.

29.

30.

22.

23.

1. Sam. 15.

Acts 19.

The second generall rule which must bee remembred in this: That, *Euery man must doe the duties of his calling with diligence:* and therfore Salomon saieth, *Whatsoeuer is in thine hand to doe, doe with all thy power.* Saint Paul bidds him that ruleth, rule with dilligence, and euery man to wait on his office, Rom. 12.8. And Ieremy 48.10. saith, *Cursed is hee that doeth the worke of the Lorde negligently.* That which Christ saieth of the worke of our redemption, *It is meate and drinke for mee to doe my Fathers will:* The same must euery man say in like sorte of his particular calling. Of this diligence there be two reasons: first of all, the ende why God bestowes his giftes vppon vs, is, that they might be employed in his seruice, and to his glorie, and that in this life. Therefore Paul saieth, *Redeeme the time:* and Christ, *Walke while yee haue light:* And againe, *I must doe his worke while it is day:* For wee see trades men and Trauel-

lers rise earely to their busines, lest night ouertake them. Secondly, to them which imploy their gifts, more is giuen, and from them which imploy them not, is taken that which they haue: and labour in a calling is as precious as golde or siluer. Hereupon he that maimes a man, and disables him to doe the worke of his calling, by Gods law is bound to giue him the value of his labour, Exod. 21. 19. And to like purpose our people haue a common saying, that an Occupation is as good as land, because land may be lost, but skill and labour in good occupation is profitable to the end, because it will helpe at a neede when land and all things faile. And on the other side, wee must take heede of two damnable sinnes that are contrarie to this diligence. The first is idlenesse, whereby the duties of our callings, and the occasions of glorifying God, are neglected, or omitted. The second is Slouthfulnesse, whereby they are performed slackely and carelesly. God in the Parable of the husbandman, calls them that are idle into his vineyard, saying, *Why stand ye idle all the day?* Matth. 20. And the seruant that had receiued but one talent, is called an euill seruant, because he was slouthfull in the vse of it: for so it is saide, *Thou euill seruant and slouthfull.* Math. 25. 26. S. Paul giueth this rule to the Thessalonians. *He that will not labour, must not eate:* yea, such a one he would haue to be noted by a letter, as walking inordinately. And by this he sheweth, that slouth and negligence in the duties of our callings, are a disorder against that comely order which God hath set in the societies of mankinde, both in Church and Common-wealth. And indeede, Idlenesse and slouth are the causes of manie damnable sinnes. The idle body, and the idle braine is the shoppe of the diuell. The sea, if it mooued not, could not but putrifie: and the bodie, if it be not stirred and mooued, breedeth diseases. Now the idle & slouthful person is a sea of corruption; and when he is most idle, Sathan is least idle; for then he is most busie to draw him to manifolde sinnes.

2. Thes. 3. 6.

Thus much of the two generall rules. Now follow the parts and kinds of Vocations: and they are of two sorts; Generall, or Particular. The Generall calling is the calling of Christianitie, which is common to all that liue in the Church of God. The Particular, is that speciall calling that belongs to some particular men: as the calling of a Magistrate, the calling of a Minister, the calling of a Maister, of a father, of a child, of a seruant, of a subiect, or anie other calling that is common to all. And Paule acknowledgeth this distinction of Callings, when hee saieth, *Let euery man abide in that calling wherein he is called*; that is, in that particular and personall Calling, in which hee was called to be a Christian. Of these two in order.

The generall Calling is that whereby a man is caled out of the world to be a child of God, a member of Christ, and heire of the kingdome of heauen. This Calling belongs to euery one within the compasse of the Church, not anie one excepted. Heere I haue iust occasion to make a long discourse touching the calling of men to Christ and christian Religion, but I will onelie touch the mayne dueties thereof, which are especially foure. The first is the inuocation of the name of God in Christ: whenas Saul gotte Letters from the high Priests to persecute the Church, it is sayde by Saint Luke, that he receiued authoritie to *binde all that call vppon the name of GOD.* Paul writing to the Church of Corinth, calleth the members thereof Saintes, and such as call on the name of the Lord Iesus. By both which places the holie Ghost would giue vs to vnderstand, that Inuocation is a maine duety which euery Christian man is to performe continually; and it containes both prayer and thanksgiuing in the name and mediation of Iesus Christ. And indeede by this action a christian is distinguished and seuered from all other sorts of men in the world, that pretend deuotion or religion. By this it appeareth, howsoeuer all men doe desire to beare this name, and take vnto them this general calling, yet very few are indeede true and sound Christians: for not one of an hundred can rightly inuocate the name of God, though they can indeede repeate the words of praier, yet they want the spirit of grace, and supplications, whereby they should aske grace in the name of Christ, and giue thankes for benefites receiued. Thus many bearing in shew the name of Christ, want the power therof. Nay which is more, not to call on the name of God is made by the Prophet Dauid, the note and marke of an Atheist that saith in his heart, there is no God, Psal. 14. 9.

Acts 9. 14.

1. Corint. 1.

The second duty is, as much as possibly wee can, to further the good estate of the true Church of God. It is indeede principally

pally the dutie of the minister, and yet generally it appertaines to all: for as in mans bodie, the eye by seeing, the eare by hearing, the tongue by speaking, and euerie part by his proper office doth further the good of the whole bodie: Euen so all that are called to be members of Christ, must, as much as in them lieth, procure the good of the whole mysticall bodie of Christ. Dauid in the name of the whole Church, saith, *I will procure thy wealth, and pray for the peace of Ierusalem, they shall prosper that loue thee.* And after he had humbled himself for the two grieuous sinnes of adulterie and murder, in the ende he prayes to God, to build the walles of Ierusalem. For the building of the tabernacle, the Iewes brought free-will offerings according to their abilitie. Some brought gold and precious stones, others siluer and silke, and such as had no better thing, brought rams skinnes, and badgers skinnes: euen so in the building of Gods Church his spiritual tabernacle, euerie Christian must bring a free-will offering, he must doe something euen to the vtmost of his power, to the building of Gods Church, though his seruice be but meane. Though men (as I haue said) fondly imagine, that this dutie is proper to the Ministers of the word; yet the truth is, it belongs, not onely vnto them, but to euerie one that professeth himselfe to be a member of the bodie of Christ: in which respect he must, so much as hee can, procure and further the good of the whole.

Psal. 122.

Psal. 52.

Here then we are to consider the means whereby this dutie may be done. They are especially three. The first is praier, not onely for our selues, but for the good estate of the whole Church of God on earth. To this effect spake Christ to his Disciples, when he saw the Iewes like scattered sheepe without a shepheard, *Pray to the Lord of the harvest, that he would thrust foorth labourers into the harvest.* And in that praier, commonly called the Lords praier, we are taught to say, *Let thy kingdome come:* where by *kingdome* is not onely meant the kingdome of glorie in heauen, but the kingdome of grace, which is the happie and blessed condition of Gods Church on earth. And therefore Paul biddeth the Thessalonians pray that Gods word may haue free passage & be glorified, 2. Thes. 3.1.

Mat. 9.38.

The second meanes is the worke of edification, which Paul inioynes the Thessalonians: *Edifie one another,* 1. Thess. 5. 11. And S. Iude, v. 20. *Edifie your selues vpon your most holy faith.* The Church of God is a temple made without hands, the foundation is Christ; and euery member of Christ with all that appertaine to Gods election are liuing stones: the builders of this temple principally, are Pastours and teachers, and not onely they, but all Christian persons generally. The cause stands here as it did in the building of the materiall temple, the principall builders wherof were such as cut and laid stones, and wrought curious workes; besides whom, there were many others, which though they could neither cut nor frame, yet did they further the buildings, either by carrying of burdens, or making of morter: euen so in the building of gods spiritual church, though all cannot square stones like Masons, nor build as the Minister doth, yet all without exception pertaining to the Church of God, must put their helping hands to further this building. And this may be done two wayes: first by vsing all good meanes, whereby we may draw our kindred, friends, and neighbours to the loue and obedience of true religion. This dutie Paul propounded to the Corinthians in his owne example, saying, that *he pleased all men in all things, not seeking his owne profit, but the profit of many that they might be saued.* 1. Cor. 10. 33. Secondly, this thing is done by confirming those which are called, by often admonitions, exhortations, consolations, and all other like duties that serue to this end. And by these duties may the meanest person in the Church of God, build or edifie.

Here I may iustly complaine of the neglect of this dutie: for the case stands thus in this barren and fruitlesse age of the world: men are so farre from duties of edification, that they vse all meanes, rather to pul downe then to build. For he that giues himselfe but to learne the duties of religion, and in some sort to liue accordingly, is made a signe and a by-ward among the common people, and also a wonder. And this shewes, that the practise of this dutie of Edification lies dead, wherto neuertheless we are bound, by vertue of a generall calling.

The third meanes of furthering the good of Gods Church, is, to conferre the temporal blessings that God hath bestowed on vs, according to our abilitie, to the good thereof. *Honour God with thy riches,* Prou. 3. 9. saith

ſaith Salomon, and that is done eſpecially, whē they are imploied to the maintaining & furthering of true religion, & the worſhip of God. There be other endes for which God hath giuen riches, but this of all is the principall. Yet alas, this dutie is but ſlenderly practiſed of ſuch as carry the name of Chriſt: for many of the richer ſort ſpēd a great part of their increaſe vpō hawkes, bulles, beares, dogges, or riotouſly diſpēd the ſame in ſporting or gaming: and thus diſable themſelues to doe that good they ſhould vnto the Church of God. And the meaner ſort now adaies ſpend that they get in fine apparell, and good cheare: and by this means the houſe of God is leſſe regarded: for euery common man nowadaies muſt be as a gentleman, and it is hard ſometimes for a ſtranger to diſcern the maſter from the ſeruant: and there is ſuch exceſſe in all degrees, that now for dayly attire, the nobleſt are the plaineſt. To this duty I may alſo adde, that euerie Chriſtian parent, by vertue of his generall calling, is to dedicate ſome of his male children, as much as poſſible is, to the ſeruice of the miniſterie; if ſo be they haue gifts and inclinations of nature fit for that calling. And in this caſe the example of Anna may be a good direction for vs to follow, who did before-hand conſecrate Samuel her firſt born to the Lord. By this meanes the Miniſterie ſhall be continued, Gods Church and religion maintained, and his Goſpel publiſhed from age to age to the end of the world.

The third generall dutie of Chriſtianitie, is, that euery man ſhould become a ſeruant to his brother in all the duties of loue. A Chriſtian is the freeſt of all men in the world. For in that reſpect he is the child of God in Chriſt, he is truly freed from hell, death, and condemnation, yea, and in part from ſinne & Sathan, and that in this life: and yet for al this, he muſt be a ſeruant vnto euery man. But how? By all the duties of loue, as occaſion ſhall be offered, and that for the common good of all men. Marke well the words of S. Paul. *Though I bee free from all men, yet haue I made my ſelfe ſeruant to all, that I might winne the more.* If it be ſaid, this dutie appertaines to an Apoſtle, I anſwer, that Paul inioins it indifferently to euery man. Gal. 5.13. *Doe yee ſervice one to another in loue.* And for this cauſe the ſeruants of God are ſaid to be *trees of righteouſneſſe*, whoſe leaues ſerue for medicine, and their fruit for meate, not for themſelues, but for others. Let vs therfore in the feare of God bee carefull to learne this dutie: for the practiſe of it is the ſpeciall ornament of Chriſts holy Goſpell.

1. Cor 9.19.

The laſt generall dutie is ſet downe by S. Paul, Eph. 4.1. *Walke worthy that calling wherein God hath called you.* Againe, he biddeth ſeruants ſo to carrie themſelues toward their maſters, that they may adorne the goſpel of God in al things: and he ſets downe in the wordes following, how men may adorne religion by their profeſsion: namely, by *denying vngodlineſſe and worldly luſts*, by liuing ſoberly, righteouſly, and godly in this preſent world. In a word, this calling of Chriſtianitie is the moſt excellent calling in the world, and he walketh worthy the ſame that keepeth a good conſcience before God, and is vnblameable before all men.

Tit. 2.3.

This duty I commend to the meditation and practiſe of all men whatſoeuer; wee were once baptized, and therein gaue vp our names to God, and Chriſt; and wee are content to heare the word, and receiue the Supper of the Lord as a pledge of his mercy and loue. We muſt therefore walke as they to whom the mercie and loue of God pertaines. Chriſt pronounceth a *woe to them that giue offence.* Matth. 18.7. And indeede it were better for any man to bee as farre vnder the earth, as he is aboue it, then by a badde and looſe converſation to ſlaunder the name of God, whoſe profeſſed ſeruant he is: & as Chriſt ſaith, *It were better a millſtone were hanged about his necke, and he were throwne into the bottom of the Sea.* As Dauid prayed, *Lord take from me rebuke and ſhame, which I do feare, becauſe thy iudgements are good:* ſo muſt we pray, Lord take from me rebuke & ſhame, for thy Goſpell is good. And that we may euermore walke worthie of this calling, we firſt of all muſt depend by faith on the prouidence and mercie of god at al times. Secondly, we muſt dayly turne vnto him, by a continual renuing of our repentance. Thirdly, we muſt endeuour to performe new obedience in reſpect of all his commandements.

Pſal. 119.39.

Thus much of the generall calling common to al men as they are Chriſtians. Now followeth the ſecond kind of calling, and that is Perſonall. A Perſonal calling is the execution of ſome particular office, ariſing of that diſtinction which God makes betweene man and man in euery ſocietie.

First

First I say it is *the execution of some particular office:* as for example, the calling of a magistrate is to execute the office of gouernment ouer his subiects: the office of a minister to execute the dutie of teaching his people: the calling of a master is to execute the office of authoritie and gouernment ouer his seruants: the office of a Physitian is, to put in practise the good meanes whereby life and health are preserued. In a word, in euery estate the practise and execution of that particular office, wherein any man is placed, is his personall calling.

Secondly I adde, that it ariseth from that distinction which God maketh betweene man and man in euery societie, to shew what is the foundation and ground of all personall callings. And it is a point to be considered of vs, which I thus explaine: God in his word hath ordained the society of man with man, partly in the commonwealth, partly in the Church, and partly in the familie: and it is not the will of God that man should liue and conuerse alone by himselfe, Now for the maintaining of societie, he hath ordained a certaine bond to linke men together, which S. Paul calleth *the band of peace, and the bond of perfection*, namely loue. And howsoeuer he hath ordained societies, and the bond of them all, yet hath he appointed that there should stil remaine a distinction betweene man and man, not onely in regard of person, but also in other respects: for as the whole bodie is not the hand, nor the foote, nor the eie, but the hand one part, the foote another, and the eye another: and howsoeuer in the bodie one part is linked to another, yet there is a distinction betwixt the members, whereby it commeth to passe, that the hand is the hand, not the foote: and the foote, the foote, not the hand, nor the eye: so is it in societies, there is a distinction in the members thereof, and that in two respects: first in regard of the inward gifts which God bestoweth on euery man, giuing to seuerall men seuerall gifts according to his good pleasure. Of this distinction in regard of inward gifts, Paul intreates at large, 1. Cor. 12. through the whole chapter, where he sheweth the diuersitie of gifts that God bestowes on his Church, and so proportionally in euery societie, Now looke as the inward gifts of men are seuered, so are the persons distinguished in their societies accordingly. Secondly, persons are dinguished by order, whereby God hath appointed that in euery societie one person should bee aboue or vnder another; not making all equall, as though the bodie should be all head and nothing else: but euen in degree and order, he hath set a distinction, that one should be aboue another. And by reason of this distinction of men, partly in respect of gifts, partly in respect of order, come personall callings. For if all men had the same gifts, and all were in the same degree and order then should all haue one and the same calling: but in as much as God giueth diuersitie of gifts inwardly, and distinction of order outwardly, hence proceede diuersitie of personall callings; and therefore I added that personall callings arise from that distinctio which God maketh betweene man & man in euery society. And thus we see what is a personal calling. Now before I come to entreat of the parts thereof, there be other general rules to be learned which concerne all personal callings whatsoeuer. Rom. 13. 1. Pet. 2.

I. Rule. Euery person of euery degree, state, sexe, or condition without exception, must haue some personal and particular calling to walke in. This appeareth plainly by the whole word of God. Adam so soone as he was created, euen in his integritie had a personal calling assigned him by God: which was to dresse & keepe the garden. And after Adams fall, the Lord giueth a particular commandement to him and all his posteritie, which bindeth all men to walke in some calling, either in the Church or Commonwealth, saying, *In the sweat of thy browes shalt thou eate thy bread.* Againe in the renewing of the lawe in Mount Sinai, the fourth commaundement doth not onely permit labour on sixe daies, but also inioynes the same (as I take it) to vs all. For Gods example is there propounded for vs to follow, that as he rested the seauenth day, so must also we: and consequently, as he spent sixe daies in the worke of creation, so should we in our personal callings. And S. Paul giueth this rule, *Let him that stole, steale no more but let him rather worke with his hands the thing that good is, that he may haue to giue him that needeth.* Christ the head of men, liued with Ioseph in the calling of a Carpenter, till the time of his baptisme, and hereupon it was that the Iewes said, *Is not this the carpenter the sonne of Marie?* and after he was baptised, and was as it were solemnly admitted into the office of a Mediatour, the worke of our redempti- Gen. 3. 19. Eph. 4. 28. Mark 6. Iustin. contra Tryph.

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on was then his calling, in which he both liued and died. Yea the angels of God haue their particular callings, in that they doe his *commandements in obeying the voice of his word*. And therefore all that descend of Adam must needes haue some calling to walke in; either publike, or priuate, whether it be in the church, or commonwealth, or familie. Psal.103.20.

Hence we may learne sundrie points of instruction; first of all that it is a foule disorder in any Cómonwealth, that there should be suffered rogues, beggats, vagabonds; for such kind of persons commonly are of no ciuil societie or corporation, nor of any particular Church: and are as rotten legges, and armes, that droppe from the bodie. Againe, to wander vp and downe from yeare to yeare to this ende, to seeke and procure bodily maintenance, is no calling, but the life of a beast: and consequently a condition or state of life flatte against the rule; That euery one must haue a particular calling. And therefore the statute made the last Parliament for the restraining of beggars and rogues is an excellent statute, and beeing in substance the very lawe of God, is neuer to be repealed. Anno.39.

Againe, hereby is ouerthrowne the condition of Monkes & Friers: who challenge to themselues that they liue in a state of perfection, because they liue apart from the societies of men in fasting and praier: but contrariwise, this Monkish kinde of liuing is damnable; for besides the generall duties of fasting and praier, which appertaine to al Christians, euery man must haue a particular and personal calling, that he may be a good and profitable member of some societie and bodie. And the auncient Church condemned all monkes for theeues & robbers, that besides the generall duties of praier and fasting, did not withal imploy themselues in some other calling for their better maintenance.

Thirdy we learne by this, that miserable and damnable is the state of those that being enriched with great liuings and reuenewes, doe spende their daies in eating and drinking, in sports and pastimes, not imploying themselues in seruice for Church or Commonwealth. It may be happily thought, that such gentlemen haue happie liues; but it is farre otherwise: considering euery one, rich, or poore, man, or woman, is bound to haue a personall calling, in which they must performe some duties for the common good, according to the measure of the gifts that God hath bestowed on them.

Fourthly, hereby also it is required that such as we commonly call seruing-men should haue, beside the office of waiting, some other particular calling, vnlesse they tend on men of great place and state: for onely to waite, and giue attendance, is not a sufficient calling, as common experience telleth: for waiting-seruants, by reason they spend the most of their time in eating and drinking, sleeping, and gaming after dinner and supper, doe proue the most vnprofitable members both in Church and Commonwealth. For when either their good masters die, or they be turned out of their office for some misdemeanour, they are fit for no calling beeing vnable to labour; and thus they giue themselues either to begge or steale. The waiting man of Cornelius the Centurian, was also by calling a souldier: and it were to be wished now a daies, that gentlemen would make choise of such seruants, that might not onely tend on their persons, but also tend vpon some other conuenient office. It is good for euery man to haue two strings to his bow. Act.10.7.

II. Rule. Euery man must iudge that particular calling, in which God hath placed him, to be the best of all callings for him: I say not simply best, but best for him. This rule is set forth vnto vs in the example of Paul. *I haue learned* (saith he) *in whatsoeuer state I am to be content and well pleased.* The practise of this duie is the stay and foundation of the good estate both of Church and common wealth: for it maketh euery man to keepe his owne standing, and to imploy himselfe painfully within his calling: but when we begin to mislike the wise disposition of God, and to thinke others mens callings better for vs then our owne, then followes confusion and disorder in euery societie. When Absalom a childe, and subiect of king Dauid was not content with his estate, but sought his fathers kingdome, and said, *O that I were iudge among you!* many contentions and hurliburlies followed in the common wealth of the Iewes all his daies. And the sonnes of Zebedeus not contenting themselues with the calling of Disciples, but beeing inflamed with desire of honour and dignitie, sought two principall offices in Christ his kingdome, which (as they deemed) should be a ciuil and worldly kingdome. Hence arose enuie and heartburning among the disciples, and further Phil.4.11. 2. Sam.15.4.

euils

euills would haue inſued, vnleſſe the wiſedome of our Sauiour Chriſt had cut them off. The Biſhops of the Church of Rome, not contented with their Eccleſiaſticall eſtate, affected the honour of the Empire: and by this meanes, brought hauocke and ruine vpon the whole church: yea, the very firſt familie that euer was in the world, felt the ſmart of this euill. *Caine*, becauſe he feared the loſſe of his primacy, whereby hee was to be a Prieſt, Prophet, and ruler in Adams houſe, after his deceaſe, ſlew his brother Abel. And this may well be gathered by the words of the text, Gen. 4. 7. where when Caine began to be angrie, the Lord ſaid; *If thou dooſt well, there is remiſſion; if not, ſinne lies at the doore.* Now Caine might happily reply and ſay; this is well, but my griefe remaines, that I muſt looſe my right and dignity. To this God anſwereth thus, in the next words; *And his appetite ſhall be to thee, and thou ſhalt rule ouer him*; namely, *if thou doe well.* And from time to time, the greateſt diſcords that haue fallen out in the Church of God, haue iſſued from this fountaine. And the ſame is alſo true in the Common-wealth: hence come treacheries, treaſons, and ſeditions, when men, not content with their owne eſtate and honours, ſeeke higher places: and being diſappointed, grow to diſcontentments, and ſo forward to all miſcheefe. Therefore in a word, the good eſtate of the Church and Common-wealth, is, when euery perſon keepes himſelfe to his owne calling. And this will vndoubtedly come to paſſe, if we conſider what be our callings, and that we are placed in them of God; and therefore iudge them to be the beſt callings of all for vs.

III Rule. Euery man muſt ioyne the practiſe of his perſonall calling, with the practiſe of the generall calling of Chriſtianitie, before deſcribed. More plainely. Euery particular calling muſt be practiſed in, and with the generall calling of a Chriſtian. It is not ſufficient for a man in the congregation, and in common conuerſation, to be a Chriſtian, but in this very perſonall calling, he muſt ſhew himſelfe to be ſo. As for example. A Magiſtrate muſt not onely in generall be a Chriſtian, as euery man is, but hee muſt be a Chriſtian Magiſtrate in executing the office of a Magiſtrate in bearing the ſword. A maſter of a family, muſt not only be a chriſtian abroad in the town, and in the congregation, in the ſight of ſtrangers, but alſo in the adminiſtration and regiment of his particular family, towards wife, children, and ſeruants. It is not inough for a woman to be vertuous openly to ſtrangers; but her vertue muſt priuately ſhew it ſelfe in her ſubiection and obedience to her own husband. A Schoolemaſter muſt not onely be a Chriſtian in the aſſembly, when he heareth the word, and receiueth the Sacraments, but he muſt alſo ſhew himſelfe to be a Chriſtian in the office of teaching. And thus muſt euery man behaue himſelfe in this particular calling: becauſe the particular calling and practiſe of the duties thereof, ſeuered from the foreſaid generall calling, is nothing elſe but a practiſe of iniuſtice & profaneneſſe. And the generall calling of chriſtianity, without the practiſe of ſome particular calling, is nothing elſe, but the forme of godlineſſe, without the power thereof: And therefore both callings muſt be ioyned, as bodie and ſoule are ioyned in a liuing man. And that wee may the better ioyne both our callings together, we muſt conſider the maine end of our liues, and that is, to ſerue God in ſeruing of men in the workes of our callings. God, as hee made man, ſo can he preſerue man, without the helpe of man: but his pleaſure is, that men ſhould be his inſtrument, for the good one of another. For this cauſe hath hee ordained the excellent office of Magiſtrates and Miniſters, and almoſt an infinite variety of trades of life, all tending to preſerue the body or ſoule, or both. Thus God manifeſts his fatherly care ouer vs, by the imploiment of men in his ſeruice, according to their ſeuerall vocations, for our good: and there is not ſo much as the vaſſall or bond-man; but hee muſt ſerue God by ſeruing his maſter: as Paul teacheth, Coloſ. 3. 24. And by this one point, we may learne two things. The firſt, that they profane their liues and callings that imploy them to get honours, pleaſures, profites, worldly commodities, &c. for thus we liue to another end, then God hath appointed, and thus we ſerue our ſelues, and conſequently, neyther God, nor man. Some man will ſay perchance; What, muſt we not labour in our callings, to maintaine our families? I anſwer; this muſt be done: but this is not the ſcope and end of our liues. The true end of our liues is, to doe ſeruice to God, in ſeruing of man: and for a recompence of this ſeruice, God ſends his bleſſings on mens trauailes, and hee allowes them to take for their labours.

Secondly, by this we learne, how men of meane place & calling, may comfort themſelues. Let them conſider, that in ſeruing of men, by performance of poore and baſe duties, they ſerue God: and therefore that their ſeruice is not baſe in his ſight: and though their reward from men be little, yet the reward at Gods hand, ſhal not be wanting. For ſeeing they ſerue God in ſeruing of men, they may iuſtly looke for reward from both. And thus may we reape maruelous contentation in any kind of calling, though it be but to ſweep the houſe, or keep ſheepe, if we can thus in practiſe, vnite our callings.

By this rule may any man rightly iudge of himſelfe and others. For whereſoeuer theſe two callings are ſeuered, whatſoeuer is in ſhew, there is nothing in ſubſtãce. And by this alſo wee may diſcerne a common fault in the liues of many men, who ſhew themſelues ready and willing to heare the word of God; yea, they approue it, receiue the Sacraments, and profeſſe themſelues to be members of Chriſt: & all theſe be good duties of the firſt and generall calling: but goe on further, and looke into their particular callings, there ſhall you find nothing leſſe, there is all out of order; ſome be vſurers and oppreſſors, ſome ingroſſers, ſome vſe falſe weights and meaſures, ſome lying and ſwearing, ſome are looſe and laſciuious. It may be, ſuch perſons reſolue themſelues that all is well, when they doe ſome duties of their generall calling: but whereas they neglect the performance of the ſaid duties, in their particular callings, they are farre out of order; yea, they leade a dangerous and lamentable courſe of life. For though they be indued with excellent gifts, and be able to ſpeake well, conceiue prayer, and with ſome reuerence to heare the word, and receiue the Sacraments, yet if they practiſe not the duties of godlineſſe within their owne callings, all is but hypocriſie. And therefore, vnleſſe they repent, the greater their gifts are, the more ſhall they make to their deeper condemnation at the day of iudgement.

Againe, this rule ſerueth to teach all men the right way to reforme their liues. If thou wouldſt leade a life vnblameable both before God and man, thou muſt firſt of all bethinke thy ſelfe, what is thy particular calling, and then proceede to practiſe the duties of the morall law, and all other duties of Chriſtianity, in that very calling. And if thou wouldeſt haue ſignes and tokens of thy election and ſaluation, thou muſt fetch them from the conſtant practiſe of thy two callings ioyntly togither: ſeuer them in thy life, & thou ſhalt find no comfort, but rather ſhame and confuſion of grace, vnleſſe thou repent.

IV. Rule. Such as beare publike callings, muſt firſt reforme themſelues in priuate. When *Moſes* went from Midian to Egypt, to be a gouernor of the Iſraelites, the Lord withſtood him in the way, by reaſon of a fault in his priuate family, that his child was not circumciſed, according to the law of God. How ſhall he order publike matters for the common good, that cannot order his owne priuate eſtate?

V. Rule. A particular calling muſt giue place to the generall calling of a Chriſtian, when they cannot both ſtand togither. As for example: a ſeruant is bound to his maſter to obey him, either becauſe he is a vaſſall, or at the leaſt, becauſe hee is hired to ſerue for wages: the ſaid maſter being a zealous Papiſt, threatneth his ſeruant, being a Proteſtant, that vnleſſe hee condeſcend to heare Maſſe, he ſhall either burne at a ſtake, or carry a faggot. Now the ſeruant ſeeing the malicious purpoſe of his maſter, and not finding himſelfe able to beare the brunt of a triall, in this caſe, he departs and withdrawes himſelfe for a time: And the queſtion is, whether he doth well or no? The anſwer is, he doth: and in ſuch a caſe, hee may lawfully flie from his maſter: for a ſeruant that by perſonal caling is bound to an earthly maſter, is further by a general calling, bound vnto God. And the particular calling of any man, is inferiour to the generall calling of a Chriſtian: and when they cannot both ſtand together, the particular calling muſt giue place; becauſe we are bound vnto God in the firſt place, and vnto man, vnder God: and ſo far onely as wee may withall, keepe our bond with God. And thus much of the fiue generall rules that are to be practiſed in euery particular calling.

To proceede. Perſonall callings be of two ſorts: of the firſt ſort, are all ſuch as be of the eſſence and foundation of any ſociety, without which, the ſociety cannot be. As in a family, the calling of a maſter, and the calling of a ſeruant; the calling of a huſband and wife; of parents, and children. And in the common-wealth, the calling of Magiſtrates, and ſubiects. And in the Church, the calling of the Miniſter and of the people. Of the ſecond ſort, are all

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ſuch as ſerue onely for the good, happy, and quiet eſtate of a ſociety. And theſe be of ſundry ſorts; ſome of them ſeruing for the preſeruation of the life of man, as the calling of an husbandman, of a Merchant, &c. ſome ſeruing for the preſeruation of health, as the calling of a Phiſition, and of the Surgeon, &c. ſome ſeruing for the outward peace, as the calling of a ſouldier, of the Lawyer, &c. ſome ſeruing for the clothing and attiring of the body, and they be almoſt ſo many, as be the parts of the body: ſome alſo ſeruing for building, as the calling of a Carpenter, and Maſon. In a word, looke how many things be neceſſary, for the good eſtate of any ſociety, ſo many perſonall callings there be, which belong not to the eſſence and being of a ſociety, but ſerue onely for the good of the ſame. And to one of theſe two kindes, may all lawfull perſonall callings be referred. Thus much of callings in generall, and of the kindes thereof.

The third point to be conſidered, which is the moſt principall, is this: How euery man may in a good and holy manner, vſe his calling: this ſtill being remembred, that I ſpeake not of extraordinary callings, or of the generall calling of a Chriſtian, but onely of ordinary and perſonall callings. The handling of this point, is of great weight and moment: for by the right vſe of euery calling, the workes thereof are made good works, though otherwiſe they be but meane and baſe in themſelues. In a good work are three things required: firſt, it muſt be done in obedience: ſecondly, in faith: thirdly, it muſt be directed to the glory of God. Now the workes of euery calling, when they are performed in an holy maner, are done in faith & obedience, and ſerue notably for Gods glory, be the calling neuer ſo baſe. As for example, a man is by profeſsion a ſheepheard, the calling is but baſe and meane, and the duties thereof are ſutable: yet if there be grace to vſe that calling aright, the duties thereof are good workes before God, being done with conſcience of obedience vnto God, for his glory, and the good of the maſter. The meaneneſſe of the calling doth not abaſe the goodneſſe of the worke: for God looketh not at the excellency of the work, but at the heart of the worker. And the action of a ſheepeheard in keeping ſheepe, performed as I haue ſaid, in his kinde, is as good a worke before God, as is the action of a Iudge, in giuing ſentence, or of a Magiſtrate in ruling, or a Miniſter in preaching. Thus when we ſee there is good reaſon why we ſhould ſearch how euery man is rightly to vſe his particular calling. In the right vſe of any calling, foure things are to be conſidered & performed. I. good choice of a calling. II. good entrance into it. III. good continuance therein. IV. an honeſt and good leauing of the ſame. For the firſt, in the choice of our callings, we muſt remember and obſerue three particular rules.

I. Rule. That we are to chooſe honeſt and lawful callings to walke in. *Let him that ſtole* (ſaith Paul) *ſteale no more: but let him rather labour and worke with his hands, the thing that is good.* Eph. 4. 28. Heere we are warned by the holy Ghoſt, to make choice of ſuch callings as be honeſt. Againe; all the works of our callings, muſt be done in faith, & there is no faith, vnleſſe the calling be honeſt.

For better direction in the choice of an honeſt calling, this generall ground muſt be obſerued: Euery calling that ſerueth to vphold & maintaine three ſeuerall eſtates and ſocieties, namely, the eſtate of the Church, or the eſtate of the Commonwealth, or the eſtate of the family, is grounded vpon the moral law; and therfore lawfull, and conſequently may be had, vſed, and inioyed with good conſcience. On the contrary, if it be an hinderance to any of theſe three eſtates, in whole, or in part, it is an vnlawfull calling.

II. Rule. Euery man muſt chooſe a fit calling to walke in; that is, euery calling muſt be fitted to the man, & euery man be fitted to his calling. This rule is as neceſſary as the former: for when men are out of their proper callings in anie ſocietie, it is as much, as if a ioynt were out of the place in the bodie. Now in choyce of callings, two ſorts of men muſt be conſidered: men of yeares, & children. Men of yeares make choice of fit callings for themſelues, when they trie, iudge, and examine themſelues to what things they are apt and fit, and to what things they are not. And euery man muſt examine himſelfe of two things: firſt, touching his affection: ſecondly, touching his gifts. For his affection, he muſt ſearch what minde he hath to any calling, and in what calling he deſireth moſt of all to glorifie God. For his gifts, he muſt examine, for, and to what calling they are fitteſt. Hauing thus tried both his affection and gifts, finding alſo the calling to which they tend with one conſent, hee may ſay,

that is his calling; becauſe he liketh it beſt, and is euerie way the fitteſt for it. As for example: one brought vp in the Schooles of learning, deſireth to know what ought to be his calling: well, he examines his affection or deſire, and findes it moſt of all inclined to the miniſterie of the Goſpel: hee examines his gifts alſo, and findeth both knowledge and vtterance fitte for the ſame. Now ſuch a one may ſafely ſay; that the miniſterie is the calling, to which he is ſet apart. And the like may any other man, in any other calling ſay for himſelfe. Yet, becauſe many men are partiall in iudgeing of their inclination and gifts, the beſt way for them is, to vſe the aduiſe and helpe of others, that are able to giue direction heerein, and to diſcerne better then themſelues.

Now touching children, it is the dutie of parents, to make choice of fit callings for them, before they applie them to any particular condition of life. And that they may the better iudge aright, for what callings their children are fitte, they muſt obſerue two things in them: firſt, their inclination: ſecondly, their naturall gifts. Touching inclination, euery childe euen in his firſt yeares, doth affect ſome one particular calling, more then another; as ſome are affected more with muſicke, then others, ſome with marchandiſe, ſome with a more liberall kind of learning: ſome with this, ſome with that. And by this may the parents ſomething iudge of their inclination and towardneſſe. This was practiſed among the Athenians, who before they placed their children in any calling, did firſt, bring them into a publique place, where inſtruments of all ſorts were laide: and they obſerued with what kinde of inſtrument they took delight, and to the like Art did they afterward apply them with good ſucceſſe. And it will not be amiſſe for Chriſtians to be followers of the heathen in this, or any other commendable practiſe. Secondly, the natural gifts which parents are to obſerue in their children, are either in their bodies, or in their mindes. And thoſe children which excell in the gifts of the body, are to be brought vp in callings, performed by the labour of the body: as in Machanicall Arts. And ſuch as excell in the gifts of minde, are to be applied to thoſe ſciences, that are performed by wit and learning. The [a] notes of a childe that is fit for learning, are theſe: a loue of learning, a loue of labour, a loue of praiſe, and a wit neither too quicke, nor too dull. A fine wit in a child, is like a pen-knife that wil not ſhiue a great loafe, but onely ſerues to cut a quill. Againe, in the gifts of the minde, marke a ſpeciall difference. There be two kindes of vnderſtanding, Actiue, and Paſsiue. The actiue vnderſtanding, is that which not onely conceiueth of things inuented by others, but alſo can inuent things of it ſelfe. The paſsiue vnderſtanding, is that which onely conceiueth of things deuiſed by others, and cannot inuent, but very hardly of it ſelfe. And euery one, both old and young, haue one of theſe kindes of vnderſtanding. Now all thoſe children that excell in this actiue vnderſtanding, are to be ſet apart, for the greateſt callings in the Church & commonwealth. *Democritus* the Philoſopher, choſe *Protagoras* to be his ſcholler, becauſe he ſhewed wit in the artificiall binding of a bundle of ſtickes. *Athanaſius*, that famous Biſhop, was firſt put to learning, becauſe he was found by the ſea ſide, doing the part of a Miniſter, among the company of little children, like himſelfe, examining and baptizing them, according to the ſolemne order, vſed in the congregation. *Origen*, that famous clarke, when he was a childe, vſed to queſtion with his father *Leonidas*, about the ſenſe of the Scripture, and to demaund of trades men, the cauſes of things, and the vſe of their tooles and inſtruments. And thus we ſee in ſome ſort, how parents may iudge to what calling euery childe is fit. Euſeb. hiſt. 3.

And heere all parents muſt be warned, that the neglect of this dutie, is a great and common ſinne: for the care of the moſt is, that their children may liue, nothing regarding whether they liue well, & do ſeruice to God in a fit calling or no. And the truth is, parents cannot doe greater wrong to their children, and the ſociety of men, then to apply them vnto vnfit callings: as when a childe is fit for learning, to apply him to a trade, or other bodily ſeruice, contrariwiſe, to apply him to learning, when he is fitteſt for a trade: for this is as much, as if a man ſhould apply his toes to feeling, and not his fingers; and to go on his hands, and not on his feet, and to ſet the members of the body, out of their proper places. And this is the ſecond rule.

III. Rule. He that is fit for ſundry callings, muſt make choice of the beſt. Thus much S. Paul teacheth plainely in the next verſe of this chapter: *Art thou* (ſaith he) *called, being a ſeruant? care not for it; but if thou maieſt* 1 Cor. 7. 21.

Nazian. in ep. ad Eudoxum.

a Plato. l. 7. de Rep. Nazian in Moundia. 1, 2, 3, 4.

maiest be free, chose it rather. Where he giues this counsell, that a bondman hauing libertie in his choise, must accept of it, rather then continue a bond-man still. Againe, Paul bids the Corinthians to couet spirituall gifts; but *especially, that they may prophecie:* where he giues this rule, that in the choice of gifts, we must labour for the best gifts: and if wee are to seeke after the best gifts, then proportionally, we must seeke for the best callings. 1. Cor. 14. 1.

Heere is a speciall rule for all young studēts in the Vniuersities. Such as are brought vp in the schooles of the prophets, desire to know what particular calling is best for them, because they haue liberty to be either Schoolemasters, or Phisitians, or Lawyers, or Ministers of the word of God. St. Paul, according to this generall rule, sheweth that a choice must be made of the best calling. And in the first place, if gifts will serue, a choice must be made of the calling of a Prophet or teacher; and that aboue all other, Academicall callings must haue the first place. Thus much of choice.

II. Point. When choice is once made, we must then consider, how a good entrance is to be made into the calling which we haue chosen. Touching entrance, many points are to be scanned. The first is, in what sort and maner an entrance must be made. And the right manner is this; Euery man must so enter, that he may truly in conscience say; God hath placed me in this calling, be it neuer so base a calling. Thus Paul saith in this chapter v. 17. *As God hath called euery man, so let him walke.* And Christ our Sauiour neuer tooke vpon him openly, the office of a mediator, till he was baptized, and therein called vnto it, by the voice of his father from heauen, saying; *This is my beloued Sonne, in whom I am well pleased.* But immediately after, he began to teach and preach, and to shew himselfe the true Messias, in performing the duties of a King, Priest, and Prophet. There is no calling vpon earth, since the fall of Adam, but hath crosses and calamities attending on it, but they are delayed by comfort sufficient, when our conscience can tell vs, we were placed in our callings by God himself; and when our conscience cannot say thus much, the comfort is gone.

Now, that euery man may certainely know himselfe to be called of God, to this or that calling, hee must haue two things: Gifts for the calling from God, and Alowance from men. For the first, whom God calleth, to them he giueth cōpetent & conuenient gifts, as knowledge, vnderstāding, dexterity to this or that, and such like; & thereby makes them able for the performance of the duties of their callings. Contrariwise, they that enter into any calling, being vtterly vnable to performe the duties thereof, were neuer called of God. For the second, men are to be set apart to their particular callings by the appointment of men, whom God hath left on earth as his instruments, for the ordering and disposing of vocations. For God hath his deputies to allot men their offices in euery society, as parents and masters to dispose of persons in priuate families: for Ecclesiasticall callings, *the Gouernours* of the church; for ciuill, the Magistrate, and men of authority in the Common-wealth. And he that would truly say, God hath placed him in any particular calling, must also haue the outward calling of men. And heere it is to be remembred, that triall of gifts and free election, without partiallity, should be in the designement of all, specially of publike callings. Thus in the primitiue Church, not so much as Deacons were admitted without iust & sufficient triall 1. Tim. 3. And heere sundry abuses are to be reproued: as first of all, the buying and selling; the chopping and chaunging of ciuill offices; for where the calling is set to sale, there little or no triall, little or no election takes place. And he that buies his office, must rather say, his mony called him, than God: wherefore, such as lay vp money to buy offices, had best take heede before hand: for the saying is true; He that buies the seate, must sell iustice: and where iustice is sold, the poore is oppressed, and all goes to wracke. The like is to be said of the sale of Ecclesiasticall liuings, to which, cure of soules is annexed: yea, of the dispensing and giuing them hand ouer head. Indeede, to buy or sell the liuings of the Church, is not properly the sinne of Simon, who sought to get the gifts of the holy Ghost with money; yet is this buying a grieuous sinne, flat against the order that God hath set down touching entrance into any calling. The very heathen themselues haue complained of this chopping and changing of places, as of the ruines of states, and Common-wealths. *Alexander Severus* the Emperour saieth; *it is necessarie that he which buieth, must sell. I will not suffer buyers and sellers of offices: if I suffer them, it is because I cannot condemne such. For I* a Lampridius in vita Seuer. b Mercatores potestatum.

Numb. 30.

am aſhamed to puniſh him that buies and ſells.
c De benefic. l.1 c.9. Seneca c ſayeth; *This buying is the ſpoiling of Prouinces: and that hee which buies, muſt needes ſell.* d Nouella.8. in præfat. *Iuſtinian* d complaines, that his *Dominions are robbed and pilled, becauſe men take golde for offices: and hee ſtraitly forbids it.*

Thus much of entrance in generall. Now follow certaine queſtions thereof. If this be as I haue ſaid, that ſuch as enter into any calling, ſpecially publike, muſt firſt be enabled with gifts from God, and alſo ſet apart by men, after due triall and examination. Heere a queſtion is to be skanned, which the Papiſts vſe to propound; namely, what calling the firſt Preachers of the Goſpel, and planters of our Church had? The anſwer to this queſtion is needefull: for if they had no calling, neither haue we that are their followers. And I anſwer two things. Firſt, that they had their callings, by vertue whereof they reſtored the Goſpel of Chriſt from the Romiſh Church it ſelfe: for they were eyther Prieſts, or Schoole-Doctors, as in England, *Wickliffe*; in Germanie, *Luther*; in Bohemia, *Iohn Huſſe*, and *Ierome* of *Prage*; at Baſil, *Oecolampadius*; in Italie, *Peter Martyre*, and others. And therefore theſe, with many others, were ordained, eyther in Popiſh Churches, or in ſchooles, and there by oath ſolemnly bound to doe the duties of their callings with good conſcience, by confuting of errour, and maintaining the auncient Apoſtolique faith. Wherefore if this their calling, be of any moment to ſtoppe their mouthes, wee ſay, the firſt reſtorers of the Goſpel in our times, had their firſt callings of them. If it be ſaide; that theſe men were all periured, for preaching againſt the Church of Rome, to whoſe alleagance they were bound by oath: I anſwer, that by vertue of their oathes at their ordination, they were bound onely to the Catholike and Apoſtolike Church, and not to the preſent Church of Rome: for the wordes [the Catholike and Apoſtolike Church of Rome] which now runne in the tenor of the oath, were not ſo ſtrictly vſed in former times, but are more vrged now of late. Secondly I anſwer; that many of them had callings in ſome ſort, extraordinarie; I ſay, *in ſome ſort*, diſtinguiſhing the office of teaching, and the vſe of it. The office which they performed, was ordinarie; but the execution of this office, in purging and reſtoring true religion, not in reſpect of that true order, which God hath ſet downe in his word: but in reſpect of the abuſe of it in the Romiſh Church, was extraordinarie. Which I declare on this manner. God calleth men extraordinarily, when he bindes not himſelfe to ordinary lawes of vocation, ſette downe in his word. And this he doth three waies. Firſt, by his owne immediate voice, And thus was Abraham called, & Moſes in the buſh, and ſo were all the Apoſtles of Chriſt called immediately; and Paul likewiſe after Chriſts aſcention. Secondly, he calles extraordinarily, by the miniſterie of creatures: as Eliſhah was called by Eliah: thus was Aaron called by Moſes: and Philip called to baptize the Eunuch, by the meſſage of an Angell. Act. 8. Thirdly, by ſpeciall inſtinct, and extraordinarie inſpiration of the ſpirit. Examples heereof we haue in the word of God: in Philip, who by his firſt calling, was a Deacon, went and preached the Goſpel in Samaria, and firſt began the Church of God there; not by calling from the Apoſtles, becauſe they were ignorant of his preaching, Act. 8. 14. and we may not thinke that he did enterprize this worke vppon his owne braine. And therefore, by all likelihoode, his calling was by a ſpeciall inſtinct of the ſpirit of God. Againe, when the Church of Ieruſalem was diſperſed, there came men of Cyprus and Cyrene to Antioch, without any outward calling, and yet preached there, no doubt by the inſtinct of the holy ghoſt; as appeares, in that the hand of God was with them. The like I ſay of *Luther*, and the reſt, namely, that they were ſtirred vp by ſpeciall inſtinct of the ſpirit of God; whereby they were mooued to reſtore the Goſpel to his former puritie, as they did. But ſome will ſay, this doctrine laieth open a gappe to all heretickes and deceiuers, for they may likewiſe pleade extraordinarie inſtincts, and by this meanes, ſeduce and deceiue the people of God. I anſwer, there be certain ſpeciall notes & markes, whereby we may diſcerne an extraordinary calling from the illuſions of the diuell, whereby he ſuborneth heretickes, to deceiue the world. Firſt, extraordinary calling neuer hath place, but when ordinary calling faileth. There be two ſpeciall times, wherein God calleth men extraordinarily. The firſt is, in the founding and planting of the Church: and heereupon were the Apoſtles and Euangeliſts called extraordinarilie. The ſecond time is, when the Church of God is defaced, and vniuerſall Apoſta-

1.King. 19.

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ſie taketh place: for then there is no place for ordinarie calling; and therfore to reſtore the Church againe to her former eſtate, he calleth men extraordinarily: we may not looke for any reformation of a ſtew from them that liue therein, vnleſſe the occaſion be extraordinarie: and the like is to be thought of the reformation of an hereticall and Apoſtaticall Church, as without doubt is the Church of Rome.

Secondly, we may diſcerne of men extraordinarily called by the doctrine which they deliuer, which muſt bee the very doctrine of Prophets and Apoſtles: and hee that pleadeth extraordinarie calling, and yet bringeth any other doctrine, is not called by God, but is deluded by the diuell. Thus hath Moſes taught vs to iudge of true and falſe Prophets, not by their myracles, but by their doctrine. And when Chriſt was demaunded by the Scribes and Pharifies, by what authoritie he did thoſe things: he anſwered by demãding a like queſtion: whether *Iohns* baptiſme, that is, his Miniſterie and doctrine, were of God or no? and if his doctrine were of God, then alſo his calling, and cõſequently the calling of Chriſt, becauſe it was the office of *Iohn* to teſtifie of him.

Deut. 13.

Luke 20.

Thirdly, they may bee diſcerned by their liues and conuerſations. Chriſt hath foretold, that there ſhould come falſe prophets in ſheepes cloathing, which are inwardly rauening wolues: how then ſhal we know them? the anſwer is, by their faults, that is, not onely by their doctrine, but alſo by their liues, becauſe thir office is to teach, not onely by doctrine, but alſo by exãple. Now the men whom God called to the reſtoring of the Goſpel, to them he gaue with ſynceritie of iudgement, integritie of heart and life: which the Lord in mercie ioyned togither for the confirmation of the truth of their calling. And he that teacheth wholeſome doctrine, and bringeth forth contrarie fruits, is in that regard a falſe prophet, though his doctrine bee neuer ſo true. Fourthly, whome God calleth extraordinarily, them doth he furniſh with gifts aboue the ordinarie meaſure of men: as namely with knowledge, zeale, wiſedome, conſtancie, courage, and other giftes, that ſerue for the diſcharge of extraordinarie callings. And this we finde to be true in the firſt Miniſters of the Goſpell, but eſpecially in *Luther*, whom God notably armed with boldneſſe, and courage, to withſtand the whole Church of Rome. In our age ſome ſtart-vps haue ſaid, that they were Elias, Iohn Baptiſt, and Chriſt, but by this laſt note they haue beene deſcried: for when their gifts were examined, they haue been found to come farre ſhort of the gifts of many ordinarie men.

Math. 7. 15.

Now if we lay all theſe notes togither, it will eaſily appeare, that the firſt preachers of the goſpel in this laſt age, may at leaſt ſome of them, be ſaid truly to haue receiued extraordinarie callings from God. For firſt, they preached in ſuch a time, when no face of a true Church was to be ſeene, and a generall Apoſtacie ouerſpread the world. Secondly, they renewed the verie doctrine of the Apoſtles and Prophets. Thirdly, they adorned their doctrine with godly life & cõuerſation. And laſtly, were al, or moſt of them furniſhed in great meaſure with ſufficient giftes of knowledge, wiſedome, zeale, and courage, to mannage their callings and profeſsions. But the Papiſts ſay, there was nothing in them extraordinarie, becauſe they could not confirme their doctrine by miracles. I anſwer: firſt, the doctrine which they taught, needed not then to be confirmed with miracles ſeeing it was at the firſt publiſhing thereof, ſufficiently confirmed by miracles wrought by the prophets and Apoſtles. Secondly, I anſwer, that extraordinarie men doe not alwayes confirme their callings by miracles, as Iohn Baptiſt, and ſundrie prophets in the old Teſtament, who neuer wrought anie miracles. Thirdly, the gifts of working a miracle may be giuen to him that is an enemie to God and his Church; as the gift of prophecie may, that is greater: for Balaam and Caiphas, both prophecied, and yet were profeſſed enemies to Chriſt and his Church. And Moſes ſaith plainly, that falſe prophets comming among the people, would worke miracles for this end, to trie them. Therefore the working of a miracle ſerueth not alwayes to confirme an extraordinarie calling.

Deut. 13.

Queſt. 11. Secondly, it may be demaunded, if entrance be made into a lawful calling with an euill minde, and by euill meanes, what muſt then be done? I anſwer, he is not to forſake his place, but to repent of that his bad entrance, and to doe the duties of his calling with diligence and good conſcience, waiting after this for further approbatiõ from god, & alſo frõ men: which whẽ he hath in any meaſure obtai-

ned he may with good cõſcience proceed in his calling: for the after approbation, and acceptance (though it doth not iuſtifie the bad entrance) yet doth it make a ſupplie thereof. A Prince as W. Conquerour enters into a land or kingdome, & by warre and bloodſhedde ſeekes to ſubdue the people, and to make them ſubiect vnto him: now by this bad entrance, he is no lawfull king: for euery lawful king is placed by God, and by men that are appointed vnder god to ſet vp princes ouer them according to the lawes and cuſtoms of ſeuerall kingdomes. Yet if the people doe willingly ſubmit themſelues to this vſurper, and be content to yeeld ſubiection; & the king likewiſe to rule them by good & wholeſome lawes, he is nowe become a lawfull Prince, though his entrance was but tyrannicall. Vpõ this ground another queſtion is anſwered, touching the callings of the Miniſters of our Church. Some there be that ſay our Church is no Church, our Miniſters no Miniſters; yea the preachers of the Goſpell the worſt of al. The ground of their opinion is, becauſe (as they ſay) we haue no good and lawfull entrance into our callings and miniſterie, according to the word of god. For anſwer to them, put the caſe that all the preachers and Miniſters in the Church of England were vnlawfully called, yea, wanting the verie ſubſtance of true calling (which no man can with good cõſcience either ſpeak or thinke) yet is it poſsible that there may be a true Church of God among vs, and lawfull preachers of the worde, becauſe they may haue an after-acceptation and approbation, both from God, and from man: and an after-acceptation makes ſupply of a bad entrance. Nay, further it is euident that our miniſters haue approbation both from God and man. For firſt of all, God inableth them to teach the true and wholſome doctrine of the Prophets and Apoſtles, which is one ſpeciall note to diſtinguiſh a falſe Prophet from a true. Secondly, God inables them with grace to adorne their doctrine and profeſsion with reformed liues. Thirdly, Gods hand is with them, in that he bleſſeth their labors, for the conuerſion of manie ſoules vnto God in all parts of this land. And by this, God doth as it were ſet to his hand & ſeal, for the approbation of our callings. The queſtion was amõg the Corinthians, whether Paul was an Apoſtle or no? And Paul himſelfe anſwereth, *that if he were not an Apoſtle to others, yet was he to them, becauſe he was the Miniſter of their conuerſion.* Now if this be a good reaſon to proue the extraordinarie calling of an Apoſtle, then no doubt but it wil ſerue much more to proue the calling of an ordinarie miniſter. 1.Cor.9.2.

Queſt. III. Thirdly, it may be demanded, whether a man being to enter into a calling, may lawfully offer himſelfe and make meanes to enter into it or no? *Anſ.* This queſtion S. Paul anſwereth, when he ſaith, *He that deſireth the office of a Biſhop, deſireth a worthie worke:* here he giueth vs to vnderſtand how it is not vnlawfull to deſire an office. It is true indeed, there be vnlawfull deſires of places & callings, namely, when they are ſought vpon a vaine and greedie minde, for pleaſure, or for lucres ſake; yet when they are deſired or ſought for, vpon conſcience to diſcharge a dutie vnto God and man, there is no offence. Now if the deſire of an office be lawfull, then to ſhew the ſame deſire by honeſt and lawfull meanes, is not vnlawfull. Therefore men may vſe honeſt & lawfull means to enter into callings meet for them, if ſo be they bring ſufficient gifts for the diſcharge thereof, and withall ſubmit themſelues to examination, and election according to lawfull order. The Prophet Iſaias, as ſoone as God had touched his tongue with a coale from the Altar, was readie to goe at the call of God, and when the Lord ſaid, *Whom ſhall I ſend?* he anſwered, *here am I, ſend me:* And after this example of this holie Prophet, may any man ſhewe himſelf willing to enter into an office, whẽ God hath furniſhed him with gifts, if ſo be he may be called. Here thẽ is a leſſon for ſuch as are brought vp in the ſchooles of the Prophets; their duty is, ſo ſoone as they are inabled to doe the offices of miniſters, to ſhew themſelues willing and readie in godly manner to take vppon them this kind of calling. And therefore without queſtion, it is a fault in many, that being enabled with gifts ſufficient, neuertheleſſe doe imploy themſelues wholy in their priuate ſtudies: not ſhewing any willingneſſe to take vpon them to diſcharge any miniſteriall calling, for which they are fit. For howſoeuer to ſeek a calling in the church of God for lucres ſake, is vnlawfull, yet to ſeeke a calling is not ſimply vnlawfull, if there be an honeſt mind, good meanes, & the glorie of God be truly intended. 1.Tim.3.1. Eſay.6.6,7,8.

Queſt. IV. Fourthly, it may be demaunded, whether a man may enter into two callings

callings once or no? Ianſwer by diſtinguiſhing: in ſome reſpects he may, and in ſome he may not. An entrance may be made into two callings in three caſes: firſt, when god hath combined two callings togither by his owne appointment. Thus Melchizedech, that he might be a liuely figure of Chriſt our Sauiour, was a king and a prieſt, and did the office both of a King and Prieſt. And the high Prieſts that were the ſucceſſours of Aaron by Gods appointment, were not onely prieſts, but ciuill Iudges alſo. Iehoiada the high Prieſt was protectour of Iuda, in the nonage of Iehoaaſh, and by vertue of his protectorſhip ſlue Athaliah that vſurping Queene. And there is no maruel of this, becauſe the Leuites were the common lawyers, and the Scriptures were the poſitiue lawes of the Iewes: and therfore none were ſo fit to be iudges as Prieſts and Leuites. Euen as in this land, the fitteſt iudges in cauſes both ciuil & criminal, are Lawyers, that are expert in the lawes of the land. In this regard, it was not ſo great a burden among the Iewes to manage the office of a Prieſt, and to execute ciuil iudgement. Secondly, two callings may be combined, when the entring into them at once is not againſt the word, and for the common good. Thus Eli in the kingdom of Iſrael, was a prieſt by one calling, & by another calling a iudge. Thus Samuel was a Prophet, and a iudge. Thus Moſes a Prophet and a ciuil gouernour, yea, a Prince: for in thoſe times, both ſtates were ſo corrupt, that there could not be found ordinarie men ſufficient to diſcharge either calling ſeuerally. Thirdly, two callings may be endured, when being ioyned, they hinder not each other, nor the common good. Thns a man may lawfully be a maſter of a family, and a Marchant, or of any other trade whatſoeuer. Examples hereof we haue in the word of God. Abraham, beſides that he was a maſter of a great familie, and in his familie alſo a Prophet and a Prieſt in offering ſacrifice, was by another calling a mightie Prince, and a great warrior. And the ſame may be ſaid of the Patriarkes, they were gouernours in their families, and alſo Princes bearing the ciuill ſword, as may appeare in the examples of Iuda. Now there were two cauſes why they might beare both theſe offices: firſt, becauſe the Church of God was then verie ſmall, and compriſed in one familie: and ſecondly, the doctrine of religion was compriſed in few heades, & deliuered from man to man by tradition. And in this caſe S. Paul was by one calling an Apoſtle, and at the ſame time by an other calling a Tent-maker, becauſe of the pouertie of the Church of Corinth: as alſo becauſe he would hereby ſtop the mouthes of falſe Apoſtles, which would haue accuſed him for making aduantage of the goſpel. And in like caſe of neceſsitie, I doubt not but the miniſters of the goſpel now, may take vnto them other callings: this alwayes remembring, that they be no hinderaunce to their principall calling, nor offence to men.

Heb. 7.

2. King. 11.

Acts 18. 3.

Now I come to the ſecond parte of my diſtinction, to ſhew that men may not enter into two diſtinct callings at once: and that in three caſes. Firſt, if God haue diſioyned theſe callings by his word & commaundement. Secondly, if the practiſe of the one hinder the practiſe of the other. Thirdly, if the combining of them together, hinder the common good. On theſe groundes, our Sauiour Chriſt being the Doctor of the Church, refuſed to be iudge of inheritance betwixt the twoo brethren. And heereupon the Apoſtles being to doe the duties of their own callings, refuſed to performe the office of Deacons. Hence I gather, that in townes, corporations, and ſocieties, care (as much as may be) is to be had, that ſundry offices and charges being of themſelues weightie, and of diuerſe kindes, be not laid on the ſhoulders of one man: for the execution of them all breedeth diſtraction, and diſtraction diſableth the moſt able manne in the diſcharge of one office. He that commeth to the corne heape, the more hee openeth his hand to receiue, the leſſe hee holdeth: ſo hee that dooth as it were enlarge himſelfe to beare the moſt offices, the fewer ſhall hee diſcharge.

Luk. 12. 13, 14

Acts 6.

Queſt. V. Furthermore it may heere be demaunded whether it be lawfull to enter into two trades at once, or no? *Anſwer:* It is not vnlawefull, if ſo be they hinder not each other, nor the combining of them hinder the common good of men, and the partie intend not filthy lucre, but the common benefit. Neuertheleſſe it is inconuenient in a peopled common-wealth, for then one man ſhall hardely liue by an other: yet if one be not ſufficient to maintaine the charge of a family, a ſecond calling may be added vppon the former conditions.

Again it may be demanded whether one may

may haue two farmes at once or no? *Answ.* Some haue thought it not conuenient, but the trueth is, it may as well be demaunded whether it bee lawfull to haue two coates at once or no: for in a common wealth all must not be equall: but some aboue, some vnder others in regard of wealth. And therfore such as haue sundry farmes, whether it be by inheritance, or by honest purchase, may lawfully inioy them. And thus much of good entrance.

The third maine poynt to be considered, is, *the good continuance in a calling:* which *continuance* consisteth in the constant practise of the duties and workes of the same calling: And herein two points must bee considered. First, what be the works of our callings which must be done, and of what note: the second, in what manner they must be done. For the first, the workes of our callings must be qualified by three notes. First, they must be the proper works of our callings: secõdly, they must be profitable: & thirdly, necessary. The first is S.
1. Thes. 4. 11. Pauls rule, *Liue in peace*, saith he: but how shall that be done? he answereth, *by doing his owne businesse.* And S. Peter giueth the same rule: requiring *that no man suffer as a*
1. Pet. 4. 15. *busie bodie in other mens matters.* In both which places, the holy Ghost teacheth vs that we must first of all search what be the proper works of our owne callings, and then afterwards doe them. The husbandman must attend on husbandrie: and the Minister on preaching, &c. By this one point sundry faults are opened, that commonly fall out in the liues of men; as first, when men looke at the things of others, not regarding their owne matters. Wee haue example of this, Ioh. 21. ver. 21, 22. Our Sauiour Christ said to Peter, *Peter, follow thou me:* now Peter little regarding his owne dutie, must needes in a kinde of curiositie aske what Iohn must doe: but our Sauiour Christ giues him a checke, and saith, *If I will that he tarrie till I come, what is it to thee?* And this is the common fault of the world: men that lightly regard and slackly performe the duties of their owne callings, are neuertheless very readie to talk of and enquire into the state and liues of other men: and it is meate & drinke vnto them. Let a good report be giuen out of a man, it is not regarded, but euill reports are taken vp at the first rebound: they run like wildfire, and al this ariseth from vaine curiositie, which is here condemned as the bane of all societies. These busi-bodies are like to such as reade books, with intention lie to spie out the faults thereof: and they are like to the spider, that creepes ouer all the garden, onely to gather poison. But men that feare God must learne to knowe their owne businesse, and to suffer their talke and meditation to be imployed that way.

Againe, here is condemned the curiositie of those, that enter vpon the duties of other mens callings. It is a dangerous sin, as I haue shewed heretofore, by the example of Vzzah, who was slain for touching the Arke, though his intent was onely to keepe it from falling: for he had no such calling. And of the men of Beth-shemesh, of whome there died fiftie thousand, for looking into the said Arke of God, when they had no calling so to doe. And of Corah, Dathan, & Abiram, who would needs challenge vnto them the calling and office of Moses.

Thirdly, hereby is condemned the studie and practise of figure-casting, and iudicial Astrologie: for thereby many, and that vpon false grounds, go about to search what shal befal other, men either in life or death, things that god wil not haue known before they come to passe. In a word, euery one that doth not the duties of his owne calling diligently, and with good conscience, is hereby condemned.

The second propertie is, that the works of our callings be profitable, not onely to the doers, but to the common wealth. This the lawe of nature teacheth. By this second propertie sundrie men are to be blamed. First the trades man, that getteth his liuing by making forreine and fond fashions of attire, which serue for no vse, but to be displaied flagges, and banners, either of follie, or pride, or wantonnesse: for all such fashions are condemned by the word of God, yea by the very light of nature. And therefore such as liue by selling & making of them, cannot be free from offence: nay their offence is the greater. For if there were no inuentours of vaine nouelties, they should not be so commonly vsed as they are. Secondly, here the Alchymist is to be reprooued, that spends his time, and substance in labouring to change baser mettals into gold, a thing in truth vnpossible: for it is a kinde of newe creation, to turne one kind of creature into a creature of another kinde, as euery mettal is And that which is said, or rather dreamed of the Philosophers stone, is but a conceit, and no where

where to be found, but in *Vtopia*: and there is no question, but one day an account must be made of the good time vnprofitably spent in seeking for it.

The third condition of our actions is, that they must be necessarie. We must consider the nature and qualitie of the works of our callings. In euerie calling there be two kinds of workes. Some be principall, without which the calling cannot be maintained. And some lesse principall, which giue no essence to the calling. Now men must especially giue themselues to practise the principal works of their callings: as for example, the action of a Minister in his calling is to reade, and to preach the word of God: nowe reading is a worke lesse necessarie, and preaching the most principal: and for this cause he must giue himselfe especially to the practise thereof. On this manner wee might goe through the callings of al men, & note many wants therein. Magistrates in townes and corporations carrie and drawe the sword for the maintenance of peace and ciuill order: it is well done, for it is a worke of their calling; yet not the principall, and they doe commonly faile in this, that they vse not the sword for this ende, to vrge men to the keeping of the cõmandements of the first Table, to a practise of pure religion, and to the keeping of the Sabboth day. This is the maine dutie of the Magistrate, who beares the sworde specially for the good of mens soules. A master of a familie is to care not only for the bodies, but also for the souls of his household, for this is the principal dutie: and most housholders are faultie herein: for commonly they betake themselues to the lesser duties, & leaue the principall: they care for the bodies of their wiues, children, seruants; neglecting the meanes of the saluation of their soules. Cleane contrary to the rule in hand, which inioyneth the practise of the principal duties in the first place: therefore all careless and ignorant masters of families are here to be warned, to haue speciall care to prouide for the sauing of the soules of all them that liue vnder their gouernment. This also sheweth vs the faults of many students, who setting themselues apart for the work of the ministerie, doe first giue themselues to studie the Fathers and auntient writers, whereas their first principal dutie is, to be soundly instructed in the worde of God, and to ground themselues in the maine points of religion, that they may be able to know what is true, what is false, what is to be done, what is not to be done in all matters, whether they concerne faith, or maners. And when this good foundation is laid, then the foresaid helpes may with good successe be adioyned.

Againe, necessarie workes I call those, which vpon due consideration, are not onelie lawful in themselues, and agreeable to our calling; but also expedient in the doer: for if they be inexpedient, though otherwise lawfull, they are not to be done.

Before I proceede any further, here is a necessarie Question to be handled, Whether the works & actions of a calling done by a man which entreth vnlawfully into that calling be nullities or not, that is, to be reputed of vs as actions not done? I answer: that in things done, there be two kinds of faults: one in the worke, another in the worker. A fault in the worke, is whē the action it selfe is done amisse: and it may be done amisse in substance, or in circumstance; and if the fault be in the substance thereof, it is indeede a nullitie, and must be reputed as not done. Secondly, the fault of the worker is, when an action of a lawfull calling is done by one that is not called lawfully. Now then, when the fault of an action is not in the worke it self, but in the person that worketh it, it is not to be reputed a nullitie, neither to be reuersed as nothing. As for example, one called lawfully to the ministerie, baptiseth infants in the name of the father, and of the virgin Marie: here is a fault in the action done, and that in the substance of baptisme, & therfore here is no baptisme, but rather a prophanation of the ordinance of God. Now put the case further, that baptisme is administred by a man that is called, though not lawfully; I say, if there bee no fault in the action, but onely in the man, that baptisme is not to be reputed a nullitie.

This doctrine is agreed vpon by the cõmon consent of diuines, as also by the laws and orders of kingdomes, as may appeare plainly iu particulars. Tiberius Cæsar a Romane Emperour, inuaded the kingdom of the Iewes, and brought into a Prouince: and thus was he made king of the Iewes, not by lawful means, but by intrusion. For all this, the actions done, and the commandements giuen by him, were the reputed cõmandements of a king, not reuersed by any Iewe, but obeyed of all. For when he gaue commandement that all the worlde,

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yea the Iewes should be taxed, they yeelded themselues to this cõmandement; yea righteous Ioseph and Marie went to their owne towne to be taxed. Caiphas was honoured as high priest among the Iewes, & though his entrance was by corruption & briberie, yet notwithstanding, the actions done by him in his office, were not esteemed nullities, but actions done. And therfore our Saviour Christ suffered himselfe to be accused, arraigned, & iudged of him: and also was cõtent to come into the temple and worshippe God, according to the manner of the Iewes, vnder Caiphas himselfe. The Scribes and Pharisies that were the Doctours of the Iewes, had not many of them their calling by succession from Aaron, and for iudgement were also in part heretical, holding some things against the foundation, namely iustification by workes, &c. and yet our Saviour Christ, because they sate in Moses chaire, biddes the Church of the Iewes, and his disciples heare them, so far forth as they taught the doctrine of Moses. Whereby it is manifest, that if there be no fault in the worke, the defectiue calling of the works, doth not make a nullity of the actiõ done. For howsoeuer the worker sinnes in his vnlawfull entrance, and in that regard, is not to be approoued, yet the actions in the calling to which he is entred, are the actions of that calling: for though he be called amisse, yet he stands in the roome of one lawfully called. And we are to make difference betwixt him that is called, though vnlawfully, and him that hath no calling at all. For the actions done without calling, are indeed nullities, wheras if there be any calling, though entrance be badly made, it doth not make the action voide. And whosoeuer denieth this ground of truth, ouerturneth the regiment of kingdomes, churches, states, and societies what soeuer.

By this which hath beene said, a question is resolued concerning baptisme: many of our aunce stors heretofore haue beene baptized by Masse-priests, and neuer receiued any baptisme, but in the Church of Rome: now the demand is, whether that baptisme were sufficient or no: and whether they must be rebaptised? I answer thus: the Romish priest is no Minister of God and Christ, but of Antichrist, in that he offereth Christ a reall Sacrifice for the quick and the dead, wherein chiefly stands his office: yet because he hath bin, and is designed by men to baptise, and stander in the roome of a lawful minister, his action is not void: for though he be not a minister lawfully called to baptize, yet is he not a meere priuat man, but he is betweene both, that is, one called, though amisse through ignorance & ouer-sight of men: and consequently, he is one that in the act of baptizing standes in roome of a right and lawfull minister.

Againe, it pleaseth some, carried more by affection then iudgement, to dispute on this maner. There is no right & lawful calling allotted for ministers in the Church of England: therefore there is no sacraments among vs, nor true preaching of the word of God: our Sacraments (say they) are but Sacraments in shew, and the effect of all preaching with vs, is no better than the illusion of the diuell: I answer, be it graunted there is no lawfull calling of Ministers in the Church of England, (which neuertheless to say is both false and wicked) yet will not this follow, that our Sacraments are no Sacraments, and our preaching no preaching, for though men be vnlawfully called, yet their actions be the actions of Ministers, if they be called at all. The preaching of a minister vnlawfully called, may be true preaching, and Sacraments, true Sacraments, else Christ would not haue said to the Scribes & Pharisies, *Heare them*: whereas they were of other tribes then Leui, and came in often by briberie and like corruption. A bad entrance maketh not the actions done, to be void, and of none effect, if so be, the doer be called to stand in the roome of a right and lawfull agent. And, as good entrance maketh not alwayes the actions good, because, where there is a good entrance into a lawfull calling, there may be an after apostasie: so on the contrarie, the defect of good entrance maketh not a nullitie of ministeriall actions.

Now I come to the second point touching coninuance in a calling, namely, in what manner the actions thereof are to be done. It is not sufficient for a man to doe the proper workes of his calling, but hee must do them in a good and godly manner: and that a man may so doe them, two things are principally required, Holinesse, and Constancie. To doe a worke in Holinesse, the word of God teacheth, that there is required a double Sanctification. The first, of the worker; the second, of the worke and action to bee done. That

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the worker should be sanctified, it is necessarie for two causes: first, because the person must first please God, before the worke of the person please him. *For to the vncleane all things are vncleane*; yea, not only their workes, but their mindes and consciences are defiled: & the reason is plaine, for so great is the corruption of our wicked natures, that we defile whatsoeuer thing we lay our hands vnto. If men be not repentant sinners, all the actions which they doe, though good workes in themselues, are very sinnes, and offences before God, in that they proceede not from an vpright heart, neither are done to the glorie of God. Secondly sanctification of our persons is required: because, vnlesse we be borne a newe of water, and the spirit, we can looke for no successe or blessing vpon our labours: it is the righteous mans priuiledge, *Whatsoeuer he doth is shall prosper*; no man else must looke for this fauour at Gods hand. Righteous Ioseph prospered in all that he did, for the Lord was with him, when he was made ruler ouer the house of Potiphar the Egyptian. And Iehosaphat saith, *Beleeue the Lord and his prophets, and thou shalt prosper*. While the Arke was in the house of Obed Edom, he prospered and all his house. How much more then shall he prosper, that hath not onely the signe of Gods presence, but God himselfe dwelling in his heart? If it be said, that in experience we finde the vngodly man to prosper as wel as the godly: I answer, the prosperitie of the wicked, is like the Quailes which God did send to the Israelites in the wildernesse, which brought a plague & destruction with them, for they died while the meate was yet in their mouthes. The prosperitie of the wicked serues to their deeper condemnation.

Psal.1.3.

Gen.19.2,3.

1.Chr.20.20.

Hence we learne, that beeing designed and set a part to any calling, we must first of all from our hearts turne vnto God, from all our sinnes, and vse meanes to become new creatures; because vnlesse wee repent and turne to God, and with constant purpose cleaue vnto him, the best actions of our callings, though we had no other sinnes, shall bee sufficient to condemne vs: considering no worke euer pleased God, till the person of the worker be accepted in his sight. The blind diuinitie of the world is this, that such as walke diligently about their businesse, liue peaceably with all men, and doe no man hurt; haue all things to goe well with them, and God will haue mercie vpon them. These things indeede are good and commendable, but not sufficient: for vnlesse the person that doeth these things goe further, & repent him of his sinnes, and die vnto them by the vertue of the death of Christ, and liue vnto God, all his peaceable and vpright dealing wil in the end proue no better then figge leaues before God. For euen the best workes that can be, are damnable sinnes in the doer, vnlesse he turne vnto God, and be in Christ, in the same field, at the same time, in the same businesse, there is the worke of the oxe, and the worke of a man; now I demand which of these twaine is the better worker? I know the answer wil be, the worke of the man, but the truth is, vnles he be renewed by the grace of God, his labour is worse then the labour of the beast: for the beast in his kinde obeies god, so doth not the vnrepentant sinner. And thus Actions lawfull in themselues, in him become vnlawful, not because they are done, but because they are done in euill manner: euen as the channel is faultie, not because it carries the water, but because it defiles the water.

The second thing required, is sanctification of the worke, or action. This point also must be learned and practised: for it is not sufficient to doe a lawful action, but it must be done in holy manner: for lawfull actions vnlesse they be sanctified, are sins: as may appeare by one and the same action done by two persons. The Publican and the Pharisie goe to gether to pray, they doe both one and the same action, and yet the one for his praier is approued, the other is not; because the one, that is, the Pharisie praied in the pride of his heart and profaned the lawful action of prayer: the publican praied in the humilitie of his heart for the pardon of his sinnes. and his action was not only lawfull in it selfe, but also holy in the doer. And this is the point that must be learned and practised in all the actions of our callings: that they must not only be lawful in themselues, but also holy in regard of vs.

This discouereth the blindnes, and ignorance of most men among vs: which thinke it is sufficient for them, if their actions which they doe, be lawfull. As for example, chapmen thinke they may vse their own libertie in buying and selling, because bargaining is gods ordinance, and thinke it nedelesse to regard in what manner they

buie and sell, nay commonly they doe not so much as dreame of this, that they are in such order to perform their actions, that in their doings they may aproue themselues vnto god.

In the sanctification of the workes of our calling two things are required: The word and praier: 1. Tim. 4. for that which Paul sets downe of the vse of meates, and drinkes, must be extended to all the ordinances of God whatsoeuer. I will speake of both these in order. And first of all, the word of god must be our rule and square, whereby we are to frame and fashion all our actions; and according to direction receiued thence, we must doe the things we doe, or leaue them vndone. Dauid a King had no doubt a wise and Godly counsell, and he himselfe was a man of great wisdome, beeing a prophet of God: and yet he saith, that the word and the lawes of God are his Councellours. And that which the Lord commandeth the king, that sitting vpon his throne he should haue the booke of the law before him, to do all things herein: the same must euery subiect likewise in his particular place and standing performe. Peter fished all night and caught nothing, in the morning Christ came & bade him cast his net into the sea, who presently, though discouraged with bad successe before, saith, *Lord, at thy word I will doe it*. And thus much should euery man daily say in his place, that he wil doe the workes of his calling at Gods commandement, and according to his word. When the people of Israel came out of Egypt, and went into Canaan, a type of the kingdome of heauen, in their whole iourney, they were led by a piller of a cloud in the daie, and by a piller of fire in the night: when the cloud stood still, they stood still, and they were to follow it which way soeuer it went, forward or backward. Nowe looke as the Israelites went to the earthly Canaan by following the pillar of fire, and the cloud: so must we as it were goe blindfold, & suffer our selues to be ruled by the word of God in the workes of our calling, though we seeme in reason to goe backward: what it doth command, that must we doe; and what it forbiddeth, that must wee eschew. Many things might bee rehearsed out of Gods word for our better direction in particular actions, but I will reduce them all to two heades. For some directions serue for the eschewing of vice, and some other for the practise of vertue. The vices to be eschewed in the works of mens callings, are especially two: Couetousnes, and Iniustice. Couetousnes is a notorious vice, whereby all men almost apply their callings, and the workes thereof, to the gathering of wealth and riches: this is one of the head and master sinnes of the world, and from it a sea of euils flow both into Church and common wealth. There be many that haue good affections, and receiue the word with ioy: yet like the thornie ground they are choaked with the cares of this world. Now then, considering Couetousnes is so vile a sinne, let such as be placed in any calling, take heede of it, and be carefull lest it take place in their heartes, and drawe them to many other euils. Saint Paul saith, *they that will be rich*, that is, such as referre the labour of their callings to the gathering of wealth, *fall into many and grieuous temptations*, and so consequently into damnation: and therefore he addeth, that *Couetousnes is the roote of all euill*. It may be obiected, that vnbeleefe is the first particular sinne that euer came into the world, and consequently, that couetousnes is not the roote of all euill: I answer, that vnbeleefe is a mother sinne, whence all other sinnes arise, yet couetousnes also is a roote in an other respect; because, as the roote giueth sappe and nourishment to all the branches, so doth couetousnesse to euery other sinne whatsoeuer: where it raignes, no sinne dies or decaies. In the bodie when the spleene swells, all other parts decay and consume: euen so, when the heart swells with desire of riches, all the graces of God consume and fade away. Iudas no doubt had many good things in him: he forsooke all to be a disciple of Christ, he preached the Gospell to the Iewes as the rest of the disciples; he wrought miracles and cast out diuels; nay which is more, he was one of Christs owne familie, & as it were a steward: he bare the bagge and disposed of all things; and yet at the last, because he suffered this damnable sinne of couetousnes to preuaile within his owne heart, he condescended to sell his master for thirtie pieces of siluer. And thus all good things in him came to naught; for presently vpon this fact, he went and desperatly hanged himselfe: and with such violence cast himselfe downe, that his bowels gushed out. And thus will it fall out with all such as nourish this sinne, & giue place vnto it, though they bee neuer so furnished with know-

Psalme 119

Deut. 17. 19.

Luke 5.

1. Tim. 6.

ledge.

lodge, zeale, and commendable life. If it be ſuffered to preuaile, it will bring them at laſt to fearefull and lamentable ende. In a common familie, it is a great diſorder to ſee the maſter play the ſeruant, and the ſeruant to doe the office of the maſter: much more then it is a diſorder in the Church of God, which is the familie of Chriſt, that men ſet their minides on the worlde, and make themſelues ſeruants of riches, that ſhould rather ſerue them. Our Sauiour Chriſt ſaith, *The Sabbath was made for man, and not man for the Sabbath*; then much more riches were made for man, and not man for riches. Againe, couetous and worldly deſires are againſt the order of nature: for when we come into the world, we bring nothing with vs, and while we liue here Nature is contented with little: and when we die, we muſt carrie nothing with vs, but a coffin, or a winding-ſheete, why then ſhould we ſet our mindes ſo much on earthly things? Againe, the gate of heauen is ſtraight, and the way narrowe, ſo as we muſt be faine to ſtruggle and creepe before we can make any entrance, and denie all that we inioy. Now when in the workes of our calling we intend onely to get wealth, we doe as it were ſet barres on heauen gates, loade our ſelues with burdēs, which make vs vnable to paſſe. Therfore ſpecial care muſt be had, that our time and calling be not ſpent in gathering earthly treaſures. And euery man in his calling may remedie this vice, and the practiſe thereof, by doing theſe two duties. Firſt, he muſt reſtraine his affection from the world. Secondly, he muſt turne and diſpoſe it to better things. For the firſt, our affection is like a ſea, which being ſuffered to paſſe his bankes, ouerflowes the whole Countrey: and therefore to keepe our deſires in compaſſe, euery man in his place and calling muſt labour for two things: firſt, for contentation; ſo ſaith the holy Ghoſt, *Let not your conuerſation be in couetouſneſſe, but be content with that which you haue.* This contentation is the eſteeming of that particular eſtate wherein God hath placed vs, to be the beſt of all eſtates for vs that can be. A notable example of this vertue we haue in the Apoſtle Paul: who had learned in whatſoeuer ſtate he was, therewith to be content. And therfore he ſaith, *I can be abaſed, and I can abound, euerywhere and in all things I am inſtructed both to be full, and to be hungrie, to abound, and to haue want.* This which Paul practiſed, is

Hebr. 13.5.

Phil 4.11, 12

ſoone ſaid, but not ſo ſoone done. Nowe that we for our parts may after his example be content in euery eſtate of life, we are to performe theſe duties. Firſt, we muſt labour to ſee a particular prouidence of God, and to haue experience hereof in all things that come to paſſe. In health, wealth, and liberty, all men acknowledge a Prouidence; but in the contrarie eſtates, of ſickneſs, bondage, and pouertie, &c. the blind world ſeeth no prouidence, nor goodneſſe of God, it ſhuts vp all the goodneſſe of god in health and wealth. But ſuch as profeſſe the knowledge of the true God, muſt better acquaint themſelues with this prouidence and goodnes of God, and labour to feele it, as wel in ſickneſs as in health, in want as in wealth, in perſecution as in libertie & peace. And when we can in ſome good meaſure doe this, experience of diuine prouidence will breede & bring forth contentation. An example of this we haue in Iob, who in the midſt of his miſerie ſaid, *The Lord giueth, and the Lord taketh away, now bleſſed be the name of the Lord*: let vs in theſe words marke his contentation, and the cauſe thereof: namely his perſwaſion, that God himſelfe did lay that affliction vpon him: in which perſwaſion beeing ſetled he giues thankes to God. Secondly, we muſt labour to be reſolued euen in conſcience with Dauid, *that God is our portion*, that is, that God the father is our father, Chriſt Ieſus our Redeemer, and the Holy Ghoſt our ſanctifier and comforter: herein we muſt ſettle our conſciences: and then may we ſay as Dauid ſaid, *I haue a goodly heritage*: and we ſhal find our minds more ſetled and contented, with any eſtate good or bad that befals vs by the will and appointment of God. Al men are wel pleaſed with health, libertie, wealth, & if we could be able in trueth to ſay, *the Lord is my portion*, we ſhould be as wel pleaſed with ſickneſſe, bondage and pouertie, And thus are we to inure our ſelues to contentation.

Pſalme 16.

Now for the better reſtrayning of our affections from the world, two things muſt be done: firſt of all, we muſt in this life reſolue our ſelues to ſeeke for no more, but things that be neceſſarie and ſufficient for vs and ours. For to ſeeke for aboūdance is not laweful, neither dooth it ſtand with good conſcience, which I proone on this manner. We may ſeeke for that which we may pray for: but we haue no warrant to pray for aboundance: for things neceſ-

ſarie & ſufficient, we haue warant to pray; as Agar doeth, *Giue me neyther pouertie nor riches feede me with foode conuenient for me.* And Chriſt taught vs to pray on this manner, *Giue vs this day our daily bread*: that is, bread for our ſubſtances, or ſuch bread as is ſufficient to preſerue our liues. And S. Paul plainely condemnes the deſire of riches, that is, of things more then neceſſary: affirming that ſuch as deſire to be rich, fall into the ſnares of the deuil. Some haue obſerued 12. wonders in the Manna of the Iewes. 1. The children of Iſrael were fedde with it 40. yeares. 2. To the godly it taſted according to euery one his deſire. 3. To the vngodly it was loathſome. 4. A Gomar of it ſufficed all ſtomacks. 5. Whether men gathered more or leſſe, they had full meaſure, neither more nor leſſe, that is, a Gomar ful. 6. Two Gomars full before the Sabbath, on other daies but one Gomar full. 7. It fel euery daie, but on the Sabbath. 8. It melted in the ſunne, and was hardened in the fire. 9. It was kept many yeares in the Arke vnputrified. 10. Beeing preſerued til the morrowe it putrified, except on the Sabbath. 11. He that gathered leaſt had his Gomar ful. 12. He that gathered moſt had but his Gomar. Now by the moſt of theſe wonders, and ſpecially in that Manna laid vp till the next day putrified, and that euery Iewe had his competent meaſure, were his labour more or leſſe, we are taught that the ſeeking, and deſire of aboundance, pleaſeth not God. The Lord commandeth the king by expreſſe lawe, that he ſhould not multiply his horſes, nor his ſiluer and gold: it is not here the intent of God to barre Kings from ſeeking for things ſufficient to maintaine their kingdomes; but to moderate their affections, that they ſeeke not for that aboundance, which may ſerue to maintaine, not one, but two or three kingdomes. If God ſend aboundance of things more then neceſſarie to Princes, they may receiue them at the hand of God, and they are to be thankful therefore: but kings themſelues may not ſeeke for more, then which is ſufficient for their eſtates.

Prou. 30. 8.

1. Tim. 6.

Roffenſis libr. 1. c. 12.

Deu. 17. 16, 17

Nowe if this be the dutie of the Prince, then much more it is the dutie of the people: and ſubiects in kingdoms ſhould content themſelues, if they haue as much as will prouide them foode and rayment, and thus much lawfully may they ſeek for. As for example, a maſter of a family, may with good conſcience ſeeke for that meaſure of wealth, as ſhall in Chriſtian wiſdome be thought meete to maintaine him and his familie with conuenient food and raiment: hauing obtained thus much, a pawſe muſt be made, and he may not proceede further, to inlarge his eſtate, by ſeeking for that aboundance that may well ſerue his owne houſe, & a ſecond, or many families more. It may be heere demaunded howe we are to iudge what is ſufficient for any man? I anſwer, we muſt eſtimate ſufficiencie, not by the affection of couetous men, for then nothing ſhall euer be ſufficient: but we are to proceed by the ſame rule in this matter, as in like caſe of apparel. Becauſe the word of God hath giuen no particular rule, how euery man or woman ſhould be attired: therefore our rule muſt be the example and iudgement of the godly, and graue men and women of our eſtate and order. So likewiſe for a ſufficiencie in things of this life, our rule muſt be the common iudgement & practiſe of the moſt godly, frugal, and wiſe men, with whome we liue: and that which they in good conſcience iudge ſufficient and neceſſarie for euery man, according to his place and calling, that is to be eſteemed ſufficient. And here we muſt remember, not to make one rule for all men: that things ſufficient for one ſhould be ſufficient for all: but euery man muſt be meaſured according to his condition and degree. For as one man is aboue another in degree, more or leſſe, ſo to one is more required for ſufficiencie then to another. But the couetous man may except, and ſay, euery gift of God may be ſought for: But aboundance is the bleſsing and gift of God; and therefore it may be ſought for. I anſwer, we muſt diſtinguiſh the bleſsings and gifts of God; ſome of them are ſimply bleſsings; and ſome onely in reſpect. Thoſe which are ſimply bleſsings, are ſuch gifts and graces of God, as are not only bleſsings in themſelues, but alſo in euery man that hath them: and ſuch are the gifts of faith, of repentance, of the feare of God, and the loue of God and man. The ſecond kind of bleſsings which be in reſpect, are ſuch as are good in themſelues, but not good to euery perſon that hath them: ſuch are riches and aboundance of worldly things. Thus then I anſwer, Euery bleſsing of God may be ſought for, if ſo bee I knowe it is a bleſsing to me: therefore I may lawfully ſeeke for faith, and repentance, & al ſuch gifts of god, as are ſimply bleſsings.

But

But wee may not seeke for such thinges, as are onely blessings in some respect, vnlesse we can say they are blessings to vs: a sword or a knife are good things in themselues, and haue their vse: but they are not good in the hand of a child, or of a mad man, because they may thereby hurt themselues. And so are riches good in themselues, but not for euery man: and therefore no further to be sought, than we knowe they are good and profitable for vs.

Secondly, it is alleadged, when men doe seek for abundance, they finde it, and God woulde not giue it them, vnlesse it were a blessing: because whatsoeuer is of God, is good. I answer, first of all, that God in giuing aboundance to the couetous man, is void of all blame; for the question is, of the mans seeking and receiuing, not of Gods giuing. Againe, when God grants aboundance to some that seeke it, he giues a blessing, but like to the quailes which hee gaue to the Israelits, that brought a plague with them: for God oftentimes giueth temporall blessings in his wrath. Thirdly, it may be alleadged, that God hath made a promise to euery righteous man, that he shal receiue aboundance: riches and treasures shall be in his house (saith *Dauid*) and therefore he may lawfully seeke for riches. I answer two waies: first, that by riches in the word of God is often vnderstoode, things necessarie, and not aboundance. Secondly, if riches be taken for abundance; I answer, that promises concerning temporall blessings must be vnderstoode with exception of the crosse and chastisement: and therefore the meaning of the Psalmist is, that riches shal be giuen to the righteous, vnlesse it bee the will of God to exercise and trie him by want and pouertie. And that this place must thus be vnderstood, it appeares plainely, Hebr. 11. where some are commended, because they indured pouerty by faith, wandring to and fro in sheep-skins and goat-skins. And Lazarus when he died, was receiued into Abrahams bosome, though in his life time he had not so much as crummes from the rich mans Table, to feede his bodie. Now then, if the promise were absolute, euery man might seeke for abundance, and euery beleeuer should haue it: but seeing it is conditionall, and we are vncertaine, whether it will please God to trie vs by want or not therefore we may not seeke for abundance. Fourthly, it may be alleadged, that euery man must doe good to the Church and common wealth, and therefore hee must seeke for plentie, that hee may haue wherewith to doe this good. I answer, we must doe good indeed, but yet within the compasse of our estates and callings, and according to our abilities; for God accepteth euery man according to that he hath, and not according to that he hath not.

Psalme 112.3.

Lastly, it is alleadged, that there be examples of righteous men, as Abraham, Iacob, and Salomon, that abounded with riches. I answer, they got not their riches by seeking aboundance: they were made rich by Gods sending, not by their owne seeking. So may any man accept abundance, when it is the pleasure of God to bestowe it vpon them, while they walke in their callings. And it can not be shewed, that either Abraham, Iacob, or Salomon, wanting riches, sought for them, but commonly the couetous man layes plottes howe to get thus much for himselfe, and thus much for his children, so many hundreds, and so many thousands: whereas Iacob asked of God, but food and raiment. Therefore whatsoeuer is laide to the contrary, the trueth is, that no man can with good conscience seeke for things more than necessarie. And this one thing must be as a corde vnto vs, to restrain our affections from the world: that God hath giuen a commandement, that we must seeke onely for things, that may be in Christian wisedome esteemed necessarie.

Now let vs proceede to search how wee may turne our affections from the worlde to better things. The way is this. As the cholericke persons that desire to restraine their hastinesse, must turne it against themselues for their owne sinnes: Euen so the worldling that desires to turne his grippie minde from earthly things, must sette his minde on the kingdome of heauen. And for the doing of this, two things are especially required: first, we must indeuour to haue the eies of our mindes inlightened by Gods spirite, that wee may see how happy the estate is that God hath prepared in his owne Kingdome for them that loue him. Thus Paule Ephes. 1.18. prayed for the Ephesians, *That the eyes of their vnderstanding might be inlightened, that they might knowe what the hope was of their calling, and what the riches of his glorious inheritance is in the Saintes.* The beast that goes in a barne commen, if once it set eie on a better pasture, will, without further delay, ouer hedge and ditch, and all, til it come into the

saide pasture. Now that which is nature, should much more be in them that are partakers of the grace of Christ. Therfore although like moales we haue our heads alwaies rooting vnder the earth: yet if we do by grace, but cast our eyes to the ioyes of heauen, we cannot but turn our harts from the loue of this present worlde. A notable example of this wee haue in Moses, who when he might haue bin heire to Pharaoes daughter, refused honour, *esteeming the rebuke of Christ greater riches than the treasures of Egypt: because he had respect to the recompence of reward.* Thus God in mercie opened his eies, and made him see the happie estate of the kingdome of heauen, and thereby caused him to leaue and forsake the honour and wealth of Egypt. Hebr. 11.

Secondly, we must indeuour to haue in our hearts, a sense and feeling of the want of Christ, and to see our damnable estate in our selues, & how greatly we stand in need of the blood of Christ to wash awaie our sinnes. Beholde a notable meanes to make any man (though he were couetousnesse it selfe) to turne his heart from the pelfe of this world, & to seeke wholly after spirituall and heauenly things. For the consideration of our owne miserie in our selues, & a liuely sense of the need we haue of Christ wil make vs hunger after him and his righteousnes, aboue al things in the world. We finde by experience that many are indued with good gifts of knowlege, of ioy in the word of God, of zeale, &c. who neuertheless in their callings bee ouercome with this foule sinne of couetousnesse: and the reason is, because they were neuer thorowly touched with any sense or feeling of their neede they had of Christ: their hearts are dead in sin and corruption, and they neuer knew the vilenesse of their own natures, and in what extreame miserie they are out of Christ. And if they might be brought to a feeling of their vnworthinesse, and made to hunger after him, they would then beginne to say with Saint Paul, *I esteeme all things as dounge in regard of Christ.* And with Dauid, *As the Hart braieth after the riuers of waters, so thirsteth my soule after thee, O Lord.* This is the counsell of Christ, *First seeke the kingdome of God and his righteousnesse*, Matth. 6. 33. Wee must in our selues be as the wounded man that lay in the way, that Christ Iesus the true Samaritane may come by vs to supple our woundes, and to powre his owne pretious blood into our soules. For as Marie saide, *God filles the hungry with good things, but the rich he sends empte away.* And thus shall we be able by Gods grace to turne our affections set on the world, to heauenly things. Thus also we see how to walke in our callings with good conscience, and to auoyde the sinne of Couetousnesse.

Nowe I come to the second sinne of iniustice, whereby men abuse their callings, to the hurt and hindrance of others, either publikely or priuately. Example of this wee haue in Zaccheus the Publican, who enriched himselfe by forged cauillation. Now this sinne spreades it selfe as largely through all degrees and states of men, as the former sin of couetousnesse: as will appeare if wee doe but take a view of such as be the principall callings. And first to beginne with Emperours and Princes, by whome is practised the greatest vniustice that can be, as they are in the greatest callings: for many of them content not themselues with their owne dominions, but encroach either by fraude or by violence on their neighbour-kingdomes, and for the increasing of their estates, spare not to shed riuers of blood. As at this day, the Turke in Asia, and the Spaniard also, who seekes by all meanes to make himselfe the Emperour of the West parts of the world. Like iniustice appeares in the calling of such magistrates as vse to take bribes, to respect mens persons in executing of iustice and iudgement. Iniustice also creepes into the chaire of Moses, when the worde of God the food of mens soules is with-held, as also when it is corrupted, partly by the poyson of mens errours, partely by the deuises of mans braine. Iniustice in the calling of the Lawyer, is to take larger fees, then statute and conscience wil alow: and to make delay of suites, yea to delay them, not from morning til night, as Iethro said to Moses, but from terme to terme, yea from yeare to yere, for the increasing of their gaine. In the calling of the Physitian, it is iniustice, to minister physicke to the bodies of men, that is learned out of bookes without anie experience, also to minister Physicke vpon the bare inspection of the vrine, which by the best learned is iudged to be insufficient, and oftentimes deceiptfull: yea to prescribe drunkennesse and fornication for the cure of some diseases: and to minister physicke to parties absent, vpon the erecting of the figure at the time of the interrogation. In the calling of the Merchant & trades-man, there is false weights,

and

and false measures, diuers weights and diuers measures; ingrosing, mingling, changing, setting a glosse on wares by powdering, starching, blowing, darke shoppes, glozing, smoothing, lying, swearing, & all manner of badde dealing. In the patrone, there is presentation giuen, but with secret condition of hauing his owne tythes, or some other fleece out of the liuing. In the land-lord, there is racking of rents, taking immoderate fines, incloſing of groundes that haue laien common time out of mind: and the cauſe is want of ſobriety and temperance in diet and apparell. In the husbandman and corne-monger, there is exceeding iniuſtice, in hording vp graine till the time of further aduantage: & in taking whatſoeuer they can get for their owne, though it be to the ſhedding of the blood of the poore. In the calling of the Printer, which ſhould ſerue for the ſpeciall good of the Church and common wealth, there is exceeding iniuſtice done to both, by the publiſhing of libels, and hereticall bookes, whereby errours are ſpread abroad, as alſo by publiſhing vnchaſt, immodeſt, and vnprofitable writings. And in the calling of the Booke-ſeller there is like iniuſtice, in that they ſell all bookes, good and badde, of truth and falſhood, and that hand ouer head, without any regard, to euery one that commeth. For at this day, in England, a papiſt may furniſh himſelfe almoſt with all kind of bookes of his owne hereſie, and that in the ſhoppes of Proteſtants. A thing to be thought vpon, and that which greatly hinders the good of this our Church. Thus ouer all eſtates and callings the canker of Iniuſtice hath ſpread it ſelfe, ſo as we may take vp the complaint of the prophet Micah, *It is hard to finde a righteous man: euery man laies a net for his brother, and ſeeketh his hurt, his blood, and viter vndoing.* This is ſo plaine, that he which hath but halfe an eye may ſee it. Yet the vniuſt man wanteth not excuſes, but ſaith, The world is naught, and therefore they that will liue in the world muſt doe as other men doe. *Anſ.* This indeede is the blinde reaſon of vngodly men: but Saint Paul giueth another rule, and biddes vs *walke vnblameably in this preſent world, as lights in the middeſt of a crooked and peruerſe generation.* And though the whole world ſhould giue themſelues to the practiſe of iniuſtice, yet he that is the child of God, muſt carrie himſelfe in his calling in ſuch manner, that he may be a light to them with whome he liueth. Other more blinde and ſhamelelle, for the maintaining of their Iniuſtice, alleadge the example and practiſe of our Sauiour Chriſt, in ſending for another mans Aſſe and the colt, when he went to Ieruſalem. But who doth not ſee the notorious abuſe of this place of Scripture? For our Sauiour Chriſt did this as Lord, not onely of the beaſt, but alſo of the owner. And therefore when he ſent his Diſciples, at the ſame time he inclined the heart of the owner, to be willing to let them goe: ſhewing thereby himſelfe to be the Lord, that hath the hearts of all men in his hand, and conſequently the gouernour of all things elſe. Other allegations for the defence of iniuſtice are of no moment. Now then, we muſt enter into examination of all the workes of our callings, and finding what ſtands not with equitie and iuſtice we are to forſake it. And the better to perſwade vs hereunto, theſe reaſons may be vſed. Firſt of all, it is Gods commandement, that euery man ſhould deale iuſtly in the workes of his calling: as Paul ſaith to Titus, *The grace of God that bringeth ſaluation vnto all men hath appeared, and teacheth vs, that we ſhould denie vngodlyneſſe and worldly luſts, and that we ſhould liue ſoberly, righteouſly, and godly in this preſent world.* Againe, *Let no man defraud or oppreſſe his brother in anye thing.* Now then, if we haue beene faultie in this kinde heretofore, let vs now beginne to make conſcience of this commandement. Secondly, we muſt conſider with our ſelues, that ſo long as we practiſe iniuſtice in our particular calling, all our worſhip and ſeruice of God in prayer and thankſgiuing, in hearing the word, and receiuing the Sacraments, is an abomination vnto the Lord. Hereupon he ſaith to the Iewes, *I abhorre your Sabbaths and new moones:* and the reaſon is, becauſe their hands were full of blood. Againe, the Lorde profeſſeth that the ſacrifices offered vnto him by the Iewes, were, as if a *man ſhould cut off a dogges necke*, and offer it him in a ſacrifice, becauſe they liued in their wickednelſe. Thirdly, they that practiſe iniuſtice haue the curſe of God to follow them. Paul ſaith, that the *vniuſt man ſhall neuer enter in the kingdome of God.* And Moſes ſaith, that they *which vſe falſe weights are an abomination to the Lord.* Looke then how many practiſes of Iniuſtice be vſed in any mans calling, ſo many barres and ſtoppes there be to keepe him from the

Micah 7.

Phil.2.15.

Tit.2.12.

1.Theſſ.4.6.

Eſay 1.13.

Eſay 66.3.

1.Cor.6.9.

Deut.25.16.

kingdome of God. Lastly, let vs marke
2.Cor.5.11 what S. Paul saith of himselfe, that, *In all things he had a care to please God, in consideration of the terrour of the Lord*: and that is, as if he had said; I know in the last day I must come to the barre of Gods iudgement; there be tried all the things I doe, & therefore doe I endeuour to keepe a good conscience in all the workes of my calling. And in the very same manner should euery one of vs stirre vp our selues to the practise of iustice, and to the auoiding of bad dealing in our callings: for at the last day, the badde practises of euery man shall be made manifest, and we shall be iudged according to that we haue wrought when we liued in the flesh. Thus much for the two vices to be auoided in euery mans calling.

The vertues which the worde of God requireth of vs in the practise of our callings are many, but two especially: *Faith*, and *Loue*. By faith, I meane not only sauing faith, but another particular faith arising of it, whereby we must be perswaded, that our particular calling and the workes thereof, are pleasing vnto God: & that hee will giue a blessing vnto them for Christs
Hebr.11. sake. And whatsoeuer is not of this faith, is sin. When Noah is saide to build an arke by faith, we must not only vnderstand iustifying faith, but withall, another particular faith flowing from it: whereby he was perswaded, that the building of the Arke was a worke acceptable vnto God, and that he should find a blessing therein. And without this particular faith, no man can please God in any calling. Now there is a relation betweene faith, and the word: where faith is, there must be a word of God; and where the word is not, there can be no faith. And therefore that the actions of our callings may be done in faith, we must haue a word whereon to build our faith. And this word is twofold: A word of commaundement, and a word of promise. The Commaundement is that word of God, whereby the actions of euery mans calling, are either expressely commanded, or at least approoued. The promise, is a particular word, either directly propounded, or by iust consequent to be gathered out of the Scriptures: whereby God hath promised to blesse the labours and works of our callings. And for knowledge of both these, must euery one labour in his place. The Magistrate must haue a commandement from God in his word that must authorize him to draw the sword: and a promise of blessing and protection, when vpon good cause he drawes the sword indeede. The like must the Minister haue for his calling, and the man of trade for his. And he that hath not both a commandement and promise, cannot possibly doe the worke of his calling in faith.

Now if any shall thinke this strange and hard, let them consider what is done in townes and corporations. Men of the same trades, haue their Wardens and Masters of their companies, yea decrees and ordinances, to which they bind and conforme themselues. Now if men be content to bind themselues to their owne ordinances, shall they not much more yeeld themselues to the commandements of God, and walke in their callings according to them? Againe, when men thus liue by faith, hauing regard to Gods commandements, it causeth them to doe their actions in obedience. And when they shal by the same faith rest vpon the promise of God, it will make them cast their workes on the Lord, and free them from carking, and distrustfull cares, which pull the heart in peces. And by this meanes also, they shall ease their minds, when they lie vnder the crosses, that are incident vnto euery calling since the fall of Adam: for in this promise shall we behold the blessing and goodnes of god in the middest of our troubles. As the word that Moses cast into the bitter waters, made them sweete: so the promise of God, viewed by the eye of faith, sweetneth the troubles and crosses of our callings.

The second vertue is loue. Faith which is alone in iustification, goeth not alone in life and conuersation, but loue and faith are both ioyned together, for faith worketh by loue. And yet they are not one and the same vertue, but differ in their actions: as the man that serueth a mason vpon the ladder, hath vse of both his hands, with one he staieth himselfe, with the other he reacheth vp his burden: so hath euery man in his calling, the vse of two spirituall hands, the hand of faith, and the hand of loue: the hand of faith, keepeth him in compasse, and staieth the minde vpon the word of God; and the hand of loue reacheth out it selfe to others, in duties of loue towardes God and man; and thus faith and loue differ. Now the practise of loue stands in two things. First we must referre all the works of our callings, to the honor, praise, and glorie of God: and here is the princi-

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pall thing wherin loue consists. And therfore Paul saith notably of himself, *The loue of Christ constraineth me*, signifying therby, that whereas Christ had so loued him, as to shedde his blood for him, that very loue did constraine him to referre all that hee coulde doe, to the honour and praise of Christ. Now looke what Paul heere saith, the same must euery particular man in his calling say of himselfe: that the loue of Christ in sheding his blood for him, constraineth him to doe all thinges for the honour and praise of his name. The second duetie of loue is, to apply the workes and duties, and labours of our callings, to the good of the Church and Commonwealth, and the place whereof wee are members. Thus Paul saieth to the Galatians, *Doe service one to an other by loue*. And this is done when we imploy our labor, for the good of our brethren: and thus briefly wee see, how loue is put in practise.

2. Corinth. 5.

If we shall examine our selues by these two points, it will appeare, that most men come short of their duties: for whereas it is the property of vnfained loue, not to seeke his owne things, but the good of others: the common practise of men is to employ their paines for themselues, according to the common saying; Euery man for himselfe, and God for vs all. Now are the euill dayes, wherein men are louers of themselues. The mooving cause almost in euery man that causeth him to doe the duties of his calling, is the respect of priuate benefit. It is hard to finde a man that labours in his calling vpon loue, to the glorie of God, and the good of his brethren. Thus we see how the worde of God giues direction for the holy vse of our callings.

The second meanes to sanctifie our callings, and the woorkes thereof, is Prayer. This prayer is that, whereby wee do not onely pray vnto GOD for the pardon of our sinnes, and for the supply of such graces as concerne life eternal, but particular, for a blessing vpon the labours of our callings; whose beginning must be with praier, and in due season end with thankesgiuing. The commandement to this purpose is plaine, *Whatsoeuer ye doe in word or in deed, doe all in the name of the Lorde Iesus, giuing thankes to God.* The meaning is, that when we enterprise any busines, either in speech or action, wee must first call on God for his blessing, and giue him thankes in the end. Dauid saith, *Except the Lorde builde the house, they labour in vaine that builde it: and, except the Lord keepe the citie, the watchman keepes the watch in vaine.* If Paul before hee tooke shipping prayed on the shoare, then much more must wee doe it, in the maine and weighty works of our calings. Parents in their families teach their children to say, *Father I pray you blesse mee, Mother I pray you blesse me*: Well, Gods church is his familie, and men that liue therein are the children of God: hee is the father and the master of that familie: therefore let this practise of earthly parents teach vs, when we begin the actions of our callings, to goe to our heauenly Father for his blessings. This we must remember to practise, and so shal we sanctify the works of our callings.

Col. 3. 17.

Psalme 128

The second thing required, in doing the workes of a mans calling, in a good manner, & which serues also for a good continuance in the calling, is Constancie. And it is nothing else, but a perseuerance in good duties; which is the more needfull, because it is no commendation for vs, to make choice of a good and fit calling, and to enter into it, vnlesse we goe through-stitch in the duties thereof. For euen as the souldier in the field must not chaunge his place, wherein hee is placed by the Generall, but must abide by it, to the venting of his life: so must the Christian continue and abide in his caling, without change or alteration. There is a certaine lightnesse in the nature of man, whereby it commeth to passe, that many like better of other mens callings, than of our owne: and heerevppon are mooued vpon euery light occasion to alter their callings. But in the text in hand, the holy-Ghost meetes with this lightnes, by commaunding euery man to continue constant in doing the duties of his particular callings; *Let euery man abide in that vocation wherein hee was called.* And wee must be carefull to auoyd three lets of Constancie: Ambition, Enuy, Impatience. Ambition is a vice, whereby any man thinking better of himselfe, than there is cause hee should, becomes malecontent with his particular calling, and seeketh for himselfe an higher place, and a better estate. An example of this Ambition we haue in our first parents; who by Sathans allurement became malecontent with that estate wherin they were created, and sought to attaine to the condition of God himselfe. And this sinne of theirs cleaueth fast to the nature of euerie man, and by it wee are easily carried to a dislike of our condition. Thus Absolom through Ambition, was mooued to seeke

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his fathers kingdom, iudging baſely of his preſent eſtate; for out of naturall ſelfe-loue ſprings Ambition. And for the better redreſsing of this vice in our ſelues, euerie man muſt enter into conſideration of his owne eſtate: we muſt bethinke our ſelues, that in reſpect of our bodies, wee are but duſt and aſhes, and to duſt we muſt returne againe: that in reſpect of the diſpoſition of our hearts, altogether ſet vpon ſinne, wee are farre more wretched than anie other creatures; and alſo, that of our ſelues, wee haue not any ſufficiencie for the doing of the leaſt and ſmalleſt dueties of the baſeſt calling in the world: for of our ſelues wee are not ſufficient to thincke one good thought, much leſſe to performe a good duetie acceptable to God, in any calling whatſoeuer. And therefore we muſt conſider with our ſelues, that in our particular callings wee are but as weake inſtruments in the hand of the Lord, who is the principall worker and agent. Theſe and like meditations might mooue vs to contentation in the calling in which god hath placed vs.

The ſecond impediment to conſtancie is Enuie, which is a pining away of the heart when wee ſee others placed in better callings and conditions than our ſelues. This is a common ſinne, and it is the cauſe of much diſſention in the commonwealth. It is one of Machiauel his pollicies, to hold it neceſſarie in a commonwealth, that men of ſundry degrees and callings ſhould enuie and maligne each other. But contrariwiſe it is a manifeſt hindrance to conſtancie in good dueties, and hurtfull both to Church and common-wealth. And for the better redreſsing of this fault, we are to cõſider, that the greateſt callings that be, are not ordained for the maintenance of pride, and for the priuate benefit of men, but for the common good. Secondly, that ſuch as are placed in the greateſt callings, haue the greateſt charges and therefore are to yeeld vnto God the greateſt accompt.

The third impediment of conſtancie is impatience, which is a diſquietnes of mind, ariſing from the continuall tronbles that are incident to all callings, ſpecially when menne are not able to beare them, nor to brooke the iniuries that are commonlie done vnto them in word or deed. This very ſinne maketh many a man to leaue his place. Such as goe to ſea, for their delight make choice of faire & calme dayes; afterwards being ſicke, yea toſſed with winde and weather, and in ſome danger of their liues, they wiſh themſelues on land againe, beeing grieued they euer came on ſhippeboord; profeſsing if they come to land againe neuer to come on ſea any more: Euen ſo doth it fare with many men both in Church and Commonwealth: They take a liking of this or that calling: they enter into it, hoping for pleaſure, wealth, and approbation of men: now afterward finding themſelues diſappointed of their expectation, and to walke in callings with many troubles and diſcomforts, hereupon they become impatient, and either doe indeede, or greatly wiſh to leaue their calings. Now to remedy this vice, wee muſt reſolue to goe on, to doe the dueties of our callings, to go through-ſtitch in all croſſes or calamities that may befal vs any way: arming our ſelues with all meete and neceſſarie patience. Thus Chriſt commanded his diſciples, *to poſſeſſe their ſoules with patience.* And Paul chargeth the Philippians, *to let their patient and equall mindes bee knowne to all men.* The ſurgeon that is to cut his patient, goes on to launch and to woorke his cure, though his patient crie neuer ſo much: ſo muſt wee in our particular callings goe on with courage and conſtancie, to doe the dueties thereof, for the glorie of God, and the good of men, though there be neuer ſo many lets and impediments to hinder vs: And, as Paul ſaieth, to paſſe through good report and bad report, through ſhame and rebuke.

And that we may thus conſtantly proceede in all good dueties with all patience, we muſt often remember, that the duties of any lawfull calling, be it neuer ſo baſe, are accepted and approoued of God. Our Sauiour Chriſt himſelfe complaineth on this manner, *I haue laboured in vaine, I haue ſpent my ſtrength in vaine.* Here we ſee the little ſucceſſe that the head and perfect doctour of the Church had in his callings: but let vs ſee, how doth he comfort himſelfe? ſurely thus in the words following, *But my worke is with my God:* that is, howſoeuer mẽ ſubmit not themſelues to my doctrine, yet my father approoueth it. It was a thing that troubled S. Paul, that his labour in the miniſterie did not turne to the good of all, but was to ſome, the ſauour of death to death: yet he comforts himſelfe with this, that alwayes to God it was a ſweete ſmelling ſauour; and by the ſame conſideratiõ of Gods approbation, we ſhould arme our ſelues with patience, that we may with good conſcience goe on in good duties to the Eſay 49.

the end. Thus much of the three impediments of constancie.

To proceede yet further: Constancie heere commaunded, must be vnderstoode with three things: with *helpes*, *vacations*, *changes*. Touching *helpes*, the ordinaunce of GOD is for the better continuaunce of callings, that customes and tribute be payd to Magistrates; necessary stipends, tythes, and dues to Ministers of the woorde: and Moses, Deuter. 15. 7. saith, that all such as doe the offices of their callings diligently, and for all this grow to decay, wanting the blessing of God vpon their labours, must be helped by lending freely, by forgiuing of debts, and other like curtesies. Let hard hearted men thinke vpon this, that wil not in such cases lend freely, but prey on such persons till they haue sucked their bones. These are the bane and plague of a common wealth: these are they that make beggars and vagabonds. For where there is no free lending, there many a man goes to wracke. *Vacation* is to surceasse from doing the duetie of a particular calling for some time or space: and it hath his warrant from the word of God, which alloweth vacations in three respectes. Fitst for religion sake, which is the principal vacation of all, and it is commended in the fourth commaundement, *Remember the Sabbath day*, that is, the day of rest, or of vacation, *to keepe it holy*. And here euery man is bound in conscience before God, to surceasse from the duties of his calling on the seuenth day, which is now in the new Testament, the Lords day, and so is to continue to the last iudgement. And this *vacation* is necessarie euen in commō reason, for without it there can be no good proceeding in religiō. It is the means to begin, continue, and increase both knowlege & grace. He that hath the most excellent gifts of nature, shal neuer be able to attaine to learning, vnles he set him selfe aparte, and giue himselfe to studie: much more then, the knowledge of the mysteries of the kingdome of heauen cannot be obtained, vnlesse men at some times lay aside al worldly affairs, specially on the Sabbath daies. Therefore it is for the good of families, towns, countries, & kingdoms, that the Lords day be kept, & consequētly it stands vs in hand to take the benefit of this vacation, and to vse it for the increase of faith, repentance, and obedience, if wee desire the saluation of our owne soules. God, who is the soueraigne King ouer all, might haue inioyned vs a perpetuall labor from one day to an other for all the dayes of our liues: but tendering our good and saluation, hee inioyned vs to labour sixe daies, commaunding a vacation on the seuenth.

The second vacation is in respect of recreation, which also hath his warrant when it is lawfully vsed. God commaundeth euery man to labour in his calling, and to eate his owne bread in the sweate of his browes: and in commaunding labour, hee alloweth the meanes that make vs fit to labour. And therefore withall he admitteth lawfull recreation, because it is a necessarie meanes to refresh either body or minde, that we may the better do the duties which pertain vnto vs. Of recreation I haue spoken else-where: therefore it shall suffice now briefly to propound a caueat or two. Touching recreation these caueates must be remembered. First of all, it must bee moderate, otherwise it is a meanes to call and drawe vs from our callings. Secondly, it must be in things lawfull. Thirdly, it must be on the dayes of labour: for labour is then onely commanded, and therefore recreation which is a surceasing from labour for a time, and serueth onelie to make vs more able to continue in labour, must be on the six daies, and not on the Sabaoth: at which time, bicause we must abstain from ordinary labors of our calings, wee are much more to abstaine from our accustomed recreations: for where that which is more necessarie and principall is forbidden, there the lesse necessarie is forbidden also: but labor is the more necessarie and principal, and recreation serues for labour. This being so, it is a notable abuse of many, to make the Lords day, a set daie of sport and pastime, which shuld be a day set apart for the worship of God, and the increase in the duties of religion. And this is specialy the fault of housholders, which hauing imployed their seruants to labour six whole daies together, giue them the seuenth day, which is the Lordes, for recreation.

A third vacation is in time of necesitie, when men are disabled by reason of sickenes, age, imprisonment, or any other iust impediment. And the ordinance of god is, that such persons as haue the trembling hand (as Moses speaketh, Leuit. 25. 36.) should be maintained with such things as be necessary to life and health, by the labor of other mens callings. This thing must not be maruelled at, for the goodes wee

haue

haue are not our owne, but the Lords: we are but keepers and stewards of them. And it is Gods will that the poore shoulde haue title to a part of euery mans goods: and for this cause it is a shame if they haue not relefe without roning, begging, or crying.

And here two questions are to be scanned that are much spoken of, & often moued. First, whereas it is a generall duetie to visite our neighbours in time of sickenes, it is demaunded, whether is it lawfull at all to surceasefrom this duty in time of plague or pestilence? I answer, there may be and is a lawfull vacation from this duetie, and that with good conscience for some time, and vpon some occasion. For first of all, it is lawfull to maintaine our owne liues, so it be without the hurt or hinderaunce of the liues of other men: now to flie in time of contagious pestilence, is to preserue the life of some without the hurt of any. Secondly, in common dangers, as in time of famine, fire, and sword men for their safetie may flie from their neighbours, and therefore by like proportion, wee may flie in time of contagious sicknes. Thirdly in the Church of the Iewes the Leper was putte aparte from the societie of men: and that, in effect, was as much, as if all the Iewes had withdrawne themselues from his societie. And therefore nowe it is not simply vnlawfull to flie in time of contagious pestilence. It is alleadged, that to flie is a flat distrusting of God as though hee woulde not preserue and defend vs. I answer, that distrusting of God is not a fault in the action of flying, but in the persons that flie. Men that labour for meate and drinke, doe many times distrust the goodnesse of God, yet the fault is not in the labor it selfe, but in the parties that indure the labour. Secondly it is alleadged, that to flie is to forsake those to whome wee are vnited in bond of neighborhoode, which is vnlawfull: I answer, when the parties visited haue sufficient helpes appoynted by the Magistrate, both for their bodies and soules, then to flie is not to forsake, and in such cases, parties visited are not to desire the presence of their neighbours. It is alleaged, that Dauid neuer fled away when the people were smitten with the plague. *Answer.* There be speciall reasons thereof. First, that plague was sent by God vpon a sodaine. Secondly, his very sinne was the cause of the saide plague vpon the people. Thirdly, Dauid had no cause to flie, because hee then was assured that himselfe shoulde escape. Thus then the visiting of neighbours and friendes, though it be a needefull duetie, sometimes admits vacations, in which we may with good conscience goe aside and seeke the safetie of our own selues, and those that belong vnto vs: if so be necessary helpe be otherwise prouided for the sicke.

The second question is, whether the ministers of the gospell may flie in time of persecution? I answer, they may, if they be freed from the bondes of their callings, whereby they are tied to their charges. Thus Moses fled to Midian, and Paul out of Damascus: and our Sauiour Christ from among the Iewes. Secondly, I adde, that Ministers not freed from their callings, may by the consent of their people, for a time goe aside, for their owne safetie, and the further good of men, till the brunt of the persecution be ouer: specially if they in particular be aymed at. When Demetrius had raised a tumult in Ephesus about Diana, and the people had caught Paules companions, Gaius and Aristarchus: Paul moued with zeale, would haue entred into the middle of the presse; but as S. Luke saith, certaine brethren ouerruled him, and would not suffer him to enter, but caused him to withdraw himselfe. Thus then it is manifest, that in common dangers, publike callings admit their vacations in sundry causes. Thus much of vacations, now I come to changes.

A change of a calling, is a lawful going from one change to another. It is not the Apostles meaning to barre men to diuert from this or that calling, but he giues them an *item* to keepe them from chaunging vpon euery light conceit, and enery sodaine occasion. And that changes may lawfully be made, it appeareth thus. Amos by calling was first a heird man, but after a prophet. The Disciples were first fishermen, and after Apostles. Our Sauiour Christ himselfe was by calling a Carpenter, in his first and priuate life, till he was thirtie yeares old: yet after his baptisme, he shewed himselfe to be the Messiah, & Sauiour of the world. Neuertheles, a chãge may not be made, but vpon vrgent and weightie causes, and they are two especially, *Priuate necessitie* and the *common good*. *Priuate necessitie*, is when men cannot maintaine themselues and theirs by the callings in which they are; for then they may betake themselues to other callings. Thus a Merchant man may become an husbandman,

and

and an husbandman, a Merchant. Thus a phiſitian may become a miniſter of the goſpel. And Paul an Apoſtle, vpon priuat neceſsitie, returned to the calling of a Tentmaker: yet ſo as he perfomed his miniſtery, when occaſion was offered.

The ſecond cauſe of making change lawfull, is *the publike good*. Thus may a priuate man become a magiſtrate. And it muſt be remembered, that ſo oft as we change, it muſt be to better and more excellent callings, in which we may glorifie God more, and bring greater benefit to the church & Common-wealth. Thus Paul biddeth the Corinthians to ſeeke for the beſt giftes, which might ſerue for the beſt callings. And heere the fault of ſome is to be reproued, that hauing notable gifts of nature and learning, becauſe they would attaine to worldly wealth, make themſelues Merchants, or factors to merchants, or ſeruing-men to great perſons; whereas for their gifts, they might doe God better ſeruice in the greateſt callings of the Church. And thus much of conſtancie.

1 Cor. 14.

The conſideration of this, that wee are bound to be conſtant in the duties of our particular callings, muſt teach vs much more to be conſtant in the generall duties of Chriſtianity. And therefore let vs all be carefull, not onely to profeſſe the true religion for the preſent time, but to continue conſtant in this profeſsion vnto the ende. Our generall calling admitteth no vacation nor chãge, as our particular callings do. Well then, in that we profeſſe our ſelues to be members of Chriſt: in theſe our happie daies of peace, let vs arme our ſelues againſt the euill daies to come, that wee may be faithfull to the end.

Againe, in the general calling, euery man is bound in all good conſcience, to obey God in all his commandements: heere alſo muſt our conſtancy appeare, ſo long as we liue, that we may ſay with Paul; *I haue finiſhed my courſe, I haue fought a good fight*. And with Hezekias on his death-bed; *Lord remember how I haue walked before thee, with an vpright hart, and haue done that which is acceptable in thy ſight*. God hath made a moſt mercifull promiſe of life euerlaſting, which is the comfort of all comforts, and without which, the caſe of Gods children were of all moſt miſerable. And this promiſe is made to them that continue faithfull vnto the end: theſe are they, on whom God will beſtow the crowne of life. And thus much for continuance in our callings.

The laſt point to be conſidered is, *the good ending thereof*. And heerein are two things required: the *Reſignement*, *and the Account*. In the parable of the rich man, the Lord calleth his ſteward, and biddeth him giue an account of his ſtewardſhippe, for he can be no longer ſteward: where we ſee, beſides the reſignement of our callings, there muſt an account be made of our doings therein. Of theſe two in order. *The Reſignement of a calling*, is nothing elſe, but the laying downe of the ſaid calling, by ceaſing to put in execution, the works and duties thereof. In the reſignement of callings, two things muſt be conſidered. Firſt, *the time when*. Secondly, *the manner how*. *The time* is not left in our owne choice: for wee may not leaue our callings when wee pleaſe; but the preſcribing thereof belongs to God: like as in the field, the ſouldier may not leaue his ſtanding when he will, vntill he haue a warrant from the Captaine. For as the caſe ſtands in one kinde of calling, ſo by proportion in the reſt. Now in one particular calling, namely, in the office of the Leuite, the entrance into it, the continuance, and the ending of it, is in the will of god, who preſcribes the time when he muſt enter, namely, at the age of thirtie yeares; and how long hee muſt continue, twentie yeares; and when he muſt end, namely, at fiftie yeares. And therefore the preſcribing of particular ſeaſons and times, of laying downe other callings, is not altogether without the will of God. Hence it followeth, that no man is to lay down the calling wherein he is placed, til he can ſay by ſome warrant in his conſcience, that it is the good will and pleaſure of God, that he ſhall then reſigne and ceaſe to doe the duties thereof any longer.

This rule hath his truth in all things whatſoeuer, whether pertaining to the Church or common-wealth. And by it we may iudge on the contrary, what may be thought of reſignements of callings, both ciuill, and Eccleſiaſticall, vpon no other ground, but the very wills of men, for the attainment of greater wealth, pleaſure, and preferment.

To goe yet further in this point. Callings are of two ſorts: changeable, and perpetuall. Changeable callings are ſuch as are impoſed for a ſeaſon: as for a yeare or two, or longer: and ſuch callings are to be reſigned, according to the appointment of them that impoſed them. But in perpetuall callings, the caſe ſtands otherwiſe,

and other conditions are required. Neuertheleſſe, there be foure ſpeciall times, in which ſuch kind of callings may be reſigned. Firſt, when men are vtterly diſabled, either by age, or by any vncurable diſeaſe, of body or minde, or by want of gifts: then indeede whatſoeuer the calling be, eyther publike, or priuate, ciuill, or Eccleſiaſticall, it may be laid downe. When Moſes was ſtricken in yeares, and ſaw the end of his daies at hand, he called the whole congregation, and tells them; that being an hundred and fiftie yeares old, he was no more able to goe in and out before them: that is, to doe the office of a Iudge, & Prince: and therefore reſignes his office to *Ioſhua*, who iudged the people in his ſtead.

The ſecond time of reſignement is, when any man is lawfully depoſed for a crime or offence committed. Thus the Prieſtes that offered ſacrifice before the Lord, if they fell away to idolatry, were depoſed from the office of the Prieſt, and euer after were imploied in ſome ſeruice in the Temple.

The third time of reſignement, is the time of death: for when God calls vs from this life, we then receiue a diſcharge from our particular calings: for after this life, the children of God ceaſe from their labours, and in their death, begin their perpetual & eternall Sabboath: for the time of this life, by Gods commaundement, wee reſt euery ſeuenth day, and labour in the ſixe. But after, we ſhall continually without ceaſing, doe that, which now for ſubſtance, we doe on the Sabboath day: that is, honour, and praiſe, and glorifie the name of God, in euerlaſting ioy.

The fourth time of reſignation, is at the laſt day of iudgement, to them that ſhall be then aliue: that is, the generall time of all reſignements; for as S. Paul ſaith; Chriſt Ieſus muſt then reſigne his kingdome vp into his fathers hands, and put downe all humane rule and authority, and power: for then, ciuill, Eccleſiaſticall, and œconomicall ſtates & callings, in regard of gouernment, muſt haue an end. Yea, Chriſt himſelfe, in regard of the manner of his regiment, muſt giue vp his kingly office, and the execution both of his prieſt-hood, and propheticall office, muſt then alſo haue an end, though the vertue & fruit thereof, ſhal abide for euer. Then there ſhal be no more Prince, nor people; magiſtrate, nor ſubiect; maſter, and ſeruant; parents, and children; but God ſhal be all in all to the elect. Thus we ſee the time of reſignements: the manner followes.

The manner is, to reſigne them, in, and with the teſtimonie of a good conſcience: which is, when our conſciences bears witneſſe, that we haue in the works of our callings, kept our ſelues vnblameable, & haue indeauoured in all things, to do the will of god. Examples we haue of this in the ſcripture. When Samuel was no longer to be a iudge the people, he called the whole congregation of the Iſraelites, proteſting vnto them, that he had not taken any mans oxe or aſſe, receiued any bribes, or done any man wrong, but in all things, kept a good conſcience. And anſwerable to this proteſtation was the peoples teſtimony. And S. Paul, when he drew neere to the end of his dais, ſaith; he had now fought a good fight, and kept the faith; and that now it remained onely, that God ſhould giue him a crowne of righteouſneſſe, laid vp for all thoſe that loue the appearing of the Lord Ieſus. Now in the day of iudgement, it ſhall not ſuffice, that men and women are found in the works of ther callings, (thogh that is farre better, than to be imployed in the workes of vngodlineſſe) I ſay, it ſhall not ſuffice: for at the laſt day, two ſhall be in the field, in the works (no doubt) of their callings; yet the one ſhall be taken, the other refuſed: two women ſhall be grinding at the mill, the one ſhall be taken, the other refuſed. Therefore, beſides the practiſe of a lawfull calling, care muſt be had to keepe a good conſcience to the end, both before God and man. And thus much of reſignements.

The ſecond and laſt point is, *the Account* that euery man muſt make of the workes of his calling. Now, that ſuch an account is to be made, it appeares in the parable of the rich man. And S. Paul ſaith; *Euery man muſt goe to iudgement, and giue an account for himſelfe.* And Solomon tells the yong man, rouing in his owne waies, that *for all this, he ſhall come to iudgement.* Few are truely perſwaded of this laſt and great account, becauſe it is deferred: but we ought to be of better reſolution, and prepare our ſelues for it.

Towching this *Account*, two things muſt be conſidered. Firſt, what is the account. Secondly, how it is made. The giuing of an account, is nothing els, but an action of the reaſonable creature, eſpecially of man, wherein hee muſt be anſwerable and accountant to God for all his actions, both

both of his generall, and of his particular calling. And by the law of nature, wee are bound to this: yea, if inferiour officers in the common-wealth, become accountable to the higheſt Magiſtrates for all their doings, then much more muſt euery creature become accountable to God, his Creator, for the duties of his calling, wherein hee doth him homage and ſeruice.

There are foure things required in this account. I. The preſentment of euery mans perſon before God. II. The manifeſtation of all the workes that they haue done. III. The examination of them all. IV. The giuing and rendring to euery man according to his workes. For the firſt: the preſentation of all perſons, before the tribunal of Chriſt, ſhall be brought to paſſe by the power of God: for as in the beginning, euery creature had his being by the word of God, ſo ſhall it be in the day of iudgement: God ſhall but ſpeake the word, and all reaſonable creatures, liuing and dead, though many thouſand yeares before, ſhall preſent themſelues before him, to giue an account of all the actions done in this life. Secondly, when all men and Angells are ſet before the preſence of Chriſt, then ſhall euerie worke that they haue done, be made manifeſt, euen the moſt ſecret workes of all, as Eccleſiaſtes ſaith; *God will bring euery ſecret thing to iudgement*. Eccleſ. 12. 16. And if any thinke it ſtrange, we muſt know, that God hath bookes of record, wherein all mens thoughts, and words, and deedes, good, or bad, ſecret, or open, are inrolled. And of theſe ſpeaketh Daniel when he ſaith: that he *ſaw the Ancient of daies, and the bookes laid open*. We may not imagine that theſe be materiall bookes like to the regiſters of men, or the bookes of Captaines in the field, wherein are ſet downe the names of their ſouldiers, and their expences. But by theſe bookes wee muſt vnderſtand: firſt of all the infinite knowledge and prouidence of God: ſecondly, the cõſciences of men, to teſtifie of our doings, and be as a thouſand witneſſes. The third thing that is doone in this account, is the triall of euery mans worke, in reſpect of obedience, or diſobedience. The triall ſhall be made by the will of God, reuealed partly in the Law, and partly in the Goſpel, which is the rule to diſcerne good and euill works. The fourth and laſt action, is the giuing of reward to euery man, according to his works. He that hath beene a faithfull ſeruant, ſhall heare the voice of Chriſt, ſaying vnto him; *It is well done, thou good and faithfull ſeruant, thou haſt beene faithfull in a little, enter into thy maſters ioy*. But he that hath beene vnfaithfull, or vniuſt in the workes of his calling, ſhall heare the ſame voice of Chriſt, ſaying; *Take him, binde him hand and foote, and caſt him into vtter darkeneſſe*. And thus we ſee what this account ſhall be.

Now then, let vs alittle ſearch how wee may be able to make a good account before God at the laſt day. For the dooing whereof, we muſt take a fore-hand reckoning of our ſelues, in the time of our life. For in common experience wee ſee, that ſuch as deſire to make iuſt reckonings with others, doe reckon firſt with themſelues. In this fore-hand reckoning, three things muſt be done. Firſt, we muſt draw out the bill of our receipts and expences. The bills of receit are framed thus: we muſt call to remembrance, what graces, bleſsings, and gifts, wee haue receiued of God, whether temporall, or ſpirituall. For temporall bleſſings, wee muſt throughly bethinke vs of our peace, health, wealth, liberty and good name, and all things of this kinde. For things ſpirituall, wee muſt conſider what knowledge, faith, hope, loue and repentance God hath beſtowed vpon vs: as alſo what gifts we haue receiued for the diſcharge of our callings: yea, of all other things that we haue enioyed, we muſt take a full and iuſt receit; for they are the talents of our Lord, and he lookes for a reckoning. This done, we are next to frame our bills of expences: which are nothing elſe, but large conſiderations of our owne ſinnes, calling them all to our remembrance, as much as we can, whether committed againſt God or man, with all the abuſes of our gifts, all our ignorances, negligences, and frailties whatſoeuer. Tradeſmen, for their temporall eſtates, keepe in their ſhoppes, bookes of receits and expences: ſhall not we then much more doe the like for our ſpirituall eſtates? Iob ſaith; *If hee diſpute with God, hee cannot anſwer one word for a thouſand*: whereby he inſinuates thus much, that hee had looked into the whole courſe of his life, and had found euen thouſands of ſinnes in himſelfe. When the Prophet Dauid ſaith; *Who knoweth the errors of this life?* hee ſignifieth that he had exerciſed himſelfe in ſearching out his owne offences and tranſgreſsions. *Ezra* could not haue ſaid, that *his ſinnes, and the ſinnes of the people, were as an huge mountaine*: but that he firſt tooke a narrow account of Iob 9. Pſal. 19. Ezra 9.

his own life, and of the liues of the people. And ſo muſt euery one of vs do for all the things that euer we did. The conſideration of our earthly matters, makes vs know our worldly eſtate: and ſo will the conſideration of our daily offences, and our ſpirituall eſtate, giue vs ſome light and knowledge, how the caſe will ſtand with vs, when we ſhall appeare before the great God of all the world, to giue vp our account.

Now, when theſe two bills of our accounts are made, we muſt conſider in the next place, whether we be able to make an euen reckoning with God, or no. Thus doing, we ſhall find that our reckonings will be farre ſhort of that, which God requireth at our hands. Few there be that thinke on theſe things: for men commonly perſwade themſelues, that all ſhall goe well with them at the day of iudgement, and that they ſhall make a ſhort and eaſie reckoning, becauſe God is mercifull. It is hard to finde men, whoſe hearts are touched, or their eyes open, to ſee and beleeue: Firſt, that they muſt make an account: And ſecondly, that they are vtterly vnable to doe it; as Iob was, that could not excuſe one of a thouſand of his offences before God. Let vs therefore labour to ſee our vneuen and skant reckonings, and to ſhake off that ſpirituall drowſineſſe which poſſeſſeth our mindes, that we cannot ſo much as ſay; What haue I done? And how ſtands the caſe betweene God and me? and when we haue attained to this knowledge, that we are vnable to make a iuſt reckoning with God: in the third place, we muſt cleaue to our ſuretie Chriſt Ieſus, the onely ſonne of God, God and man: and for the time of this life, we muſt humble our ſelues before God, and pray vnto him, that hee would accept the only ſatisfaction of Chriſt in his death and paſsion, as a ſufficient paiment for all our ſinnes and wants, whatſoeuer: for thus wee are taught to pray; *Forgiue vs our debts*. And we muſt not onely be hearers of theſe things, but doers alſo. And the better to perſwade vs to the practiſe of theſe three duties, let vs conſider, that this account at the laſt day, ſhall be a ſtrait account: for as Chriſt ſaith; *Wee muſt giue an account of euery idle word*. And St. Paul ſaith; *The law is an hand-writing of condemnation*: that is, a bill of our owne hand againſt vs: for by the law, we are debters to God; and either we muſt fulfill the iuſtice thereof, or elſe, according to the tenour of the law, vndergoe eternall iudgement, vnleſſe we be acquitted by the obedience of a Mediatour. If we thinke to eſcape this account, by abſenting our ſelues, we are deceiued: for then, not ſo much as one man in all the world, ſhall be wanting. Many ſhall then wiſh with all their hearts, that hills and mountaines would fall vpon them, and grinde them to powder, that they might be hid from the preſence of the Lord. But that will not ſerue. All, without exception, muſt needes come to this account, not one ſhal be freed. And we may not thinke, that Chriſt will either not know, or remember our particular offences. We vſe to make faire weather with men, and to keepe cloſe our doings, from the eyes of the world; but the Lord will deſcrie our moſt ſecret ſins: in him is no want of knowledge, or diſcerning: he can finde out Adam, though he be in the thicket of paradice, & deſcrie him in the middeſt of his figge leaues. At this great day of account, euerie ſecret thing ſhall be made manifeſt. What ſhall wee then doe? Some doe pleade, that they are no great ſinners, they are no whoremongers, no adulterers, nor blaſphemers, nor theeues: and therefore they hope to make an account good enough. But (alas) this is a fond and poore excuſe; for the wages of the leaſt ſinne, is death. And hee that breaketh the law but once, and that in thought onely, is guiltie of eternall condemnation: and therefore it will not goe for paiment to ſay; wee are no great ſinners, as other men be. What then ſhall we ſay? that wee haue walked in our callings, and alwaies had a good meaning, and did no man hurt; and therefore wee hope that God will be mercifull? This indeede is the common excuſe, but it is not ſufficient paiment with God: for as Iohn ſaith; *The axe is laid to the roote of the tree*: and he ſaith not further, that euery tree ſhal ſtand, which bringeth not forth bad fruit; but, *euery tree that bringeth not forth good fruit, ſhall be cut downe, and caſt into the fire*. In a word, let vs deuiſe what we can, it will not ſerue the turne. Wilt thou make vp thy reckoning with almes deedes, and good workes, according to the opinion of many, that looke to be ſaued by their works? but they are no currant paiment in this account; becauſe one breach of the law, marres all the good workes we doe. And he that will be iuſtified by works, is bound to fulfill the whole law, in the rigour thereof. Beſide this, the beſt workes we doe, are in themſelues defiled in the ſight of God.

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What then ſhall wee doe? ſhall we vndergoe the curſe of the law? Some of a deſperate minde ſay; if the worſt come, there is but one out of the way: but farre be it from vs, thus to thinke or ſpeake: for the curſe of the law, and the wrath of God, is moſt horrible and eternall, without reſt or eaſe. All the fire in the world, is but ice, in regard of that ſpirituall and eternall fire of hell. Thus then, hauing turned our ſelues euery way, and finding no helpe in any thing, we muſt flie vnto our ſurety, Chriſt Ieſus, who was content to ſtand in our roome vppon the Croſſe, and there to ſhed his blood, for the redemption of our ſinnes.

Thus in this life, while the day of grace remaineth, are we to make a fore-hand reckoning with our ſelues, in our owne perſons, neuer reſting, till we haue aſſurance in our conſciences, that the bookes in heauen are cancelled, and that God is content to account of Chriſt, his ſatisfaction, as a paiment for our ſinnes. And this being done, we ſhall be able to make a good account before the Lord, at the laſt day of iudgement.

FINIS.

Δόξα τῷ Θεῷ.

5 DE 60

AN ALPHABETICALL TABLE

to finde out all the chiefe points and questions

handled in this whole

Volume.

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A FAITHFVLL AND PLAINE EXPOSITION vpon the two firſt verſes of the ſecond Chapter of *Zephaniah*: By that late Reuerend Preacher of Gods word, *Maiſter* Perkins.

CONTAINING

A powerfull Exhortation to Repentance: As alſo the manner how men in Repentance are to ſearch themſelues.

Preached at Sturbridge Faire, in the Field; taken from his mouth: And afterwards diligently peruſed; And now publiſhed for the common good. By a Preacher of the word.

With a Preface prefixed, touching the publiſhing of M. *Perkins* his Workes. And a Catalogue of all ſuch particulars thereof, as are to be expected.

The third Impreſſion.

Prou. 28. 13.

He that hideth his ſinnes ſhall not proſper.
But he that confeſſeth and forſaketh them, ſhall finde mercy.

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A
PLAIN AND
EXPOSITION
upon the two last verses of the

TO THE RIGHT WORSHIPFVL, MY VERY WORTHY and Christian friend, Syr *William Gee*, Knight, one of his *Maiesties Honourable Counsell in the North*, *Recorder of the Townes* of *Beuerley*, and *Hull*, and one of his Maiesties Iustices of peace in the East-riding of the Countie of *Yorke*, a true friend of *learning, and pietie: and to the vertuous, and religious Lady his wife. Grace and peace from God, &c.*

Mongst the many reasons (Worshipfull Syr,) which haue perswaded mee that Poperie cannot be the true Religion, this is not the least: the insufficiencie of their doctrine of faith and repentance: which two thinges though they be the chiefe and principal points in Religion, and so necessarie, that he, who doth not, both know, and practise them aright, can neuer be saued: yet I dare auouch, that the faith and repentance of the Romish Church, as they are taught by many of the best approued Papists, are no better then such a faith, and such a repentance as an hypocrite, and a very reprobate may attaine vnto: Indeed, to insist vpon repentance onely (they make many faire florishes, they call it penance, they make it a Sacrament, and say it is a boord that saues a man after shipwrack, and write great volumnes of it, and of *confession*, and of *Cases of conscience*, (as you good Syr in your owne reading knowe better then I) and yet alas, when all is done, it is but a shadowe of repentance; and indeede how can they teach aright the doctrine of repentance: which erre so fowly in setting down the iustice of God, and the vileneſſe of sin? which 2. points a man must know, else hee will neuer repent: but Poperie misconceiuing the iustice of God, teaching it not to be infinite, in as much as it needes not an infinite satisfaction, and misconceiuing the nature of sinne, teaching euery sinne not to be damnable, nor to offend Gods Infinite iustice, erring (I say) in these 2. how is it possible they should conceiue aright the nature of repentance? by which a man seeing his sins, their foulenesse, their punishment, and his own misery by them, confesseth them, bewailes them, fearing Gods iustice, flieth from it, and craues forgiuenesse of his mercie, and lastly purposeth, and indeoureth to leaue them all, and to leade a newe life. The serious consideration hereof, hath often made mee wonder, why many Popish

Canisius in Catechismo. Costerus in Enchiridio.

Corradus. Nauarrus. Loper Sairus. Hallus. Graffius, and many other.

treatiſes being in ſome ſort exhortations to repentance, ſhould bee ſo accounted of as they are by ſome: for though I confeſſe, there are in ſome of them, good and holeſome meditations, and many motiues to mortification, and good life, yet would I gladly learne of any man but this one thing, how thoſe exhortations can be pithie, or powerful, ſound, or any way ſufficient to moue a man to repentance, when as, not thoſe bookes, nor all Poperie is able to teach a man ſufficiently what true repentance is.

If any man reply: I will therefore learne the doctrine out of the Proteſtants bookes, and vſe the Papiſts for exhortation onely: I then anſwere, is it not a more compendious, and conuenient, and a leſſe ſcandalous courſe, to ſeeke exhortations out of ſuch writers, as doe teach the doctrine aright? nay I doubt how it is poſſible to finde a powerfull exhortation to repentance in any Papiſt, who erres in the Doctrine: the reaſon is manifeſt, becauſe Doctrine is the ground of exhortation: and if the Doctrine be vnſound, how can the exhortation bee any better? Let vs therefore leaue theſe muddie puddles, and fet our water at the fountaine: the water of life, at the fountaine of life; I meane the doctrine of faith, and repentance, at the written word of God, and at ſuch mens writings as are grounded therevpon, and agreeable therevnto.

Deering, Greenham, Bradford, and many other.

Now, amongſt thoſe many inſtruments of God, who haue laboured with profit in this great point of Religion: namely repentance, drawing their doctrine out of the two breſts, of the 2. Teſtaments of Gods booke, I may well ſay, (to ſay no more,) that this man of God Maiſter *Perkins*, deſerues to haue his place: whoſe labours, whileſt he liued, and his yet liuing labours, what they deſerue, I had rather others ſhould proclaime, then I once name: who profeſſe my ſelfe to be one of thoſe many, who may truely ſay, that by the grace of God and his good meanes principally, I am that I am: But leauing him in that glorious manſion, which Chriſt the Lord of the Harueſt hath prepared for him: and now giuen him, I returne to my ſelfe, and doe humbly praiſe the Lord of heauen, who gaue me my time in the Vniuerſitie, in thoſe happie dayes, wherein (beſide many worthy men of God, whereof ſome are ſalne aſleepe, and ſome remaine aliue vnto this day) this holy man did ſpend himſelfe like a Candle, to giue light vnto others.

The ſcope of all his godly endeuours was to teach *Chriſt Ieſus*, and him crucified, and much laboured to moue al men to repentance, that as our knowledge hath made Poperie aſhamed of their ignorance: ſo our holy liues might honour our holy profeſſion. And as repentance was one of the principall endes, both of his continuall preaching and writing: ſo eſpecially and purpoſely hath he twiſe dealt in that Argument.

Firſt, in his Treatiſe of Repentance: publiſhed *1592.* wherein briefly (as his manner was) but ſoundly, pithily, and feelingly, he layeth downe the doctrine, and the very nature of repentance: and after the poſitiue doctrine, hee toucheth ſome of the principall controuerſies and difficulties in that doctrine, but afterwardes thinking with himſelfe, that he had not ſeriouſly and forcibly enough, vrged ſo great

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and neceſſarie a leſſon as Repentance is, therefore ſhortly after, being deſired and called to the dutie of Preaching, in that great, and generall aſſembly at *Sturbridge Faire*, he thought it a fit time, for this neceſſary and generall exhortation to Repentance: to the intent, that as we were taught the doctrine of repentance, in the former treatiſe: ſo in theſe ſermons wee might be ſtirred vp to the practiſe of it. And certainly, (good Sir:) I iudge there could haue beene no matter, more fit for that aſſembly, then an exhortation to repentance, for as the audience was great and general, of all ſorts, ſexes, ages and callings of men, and aſſembled out of many corners of this kingdome, ſo is this doctrine general for all: ſome doctrines are for parents, ſome for children, ſome for ſchollers, ſome for tradeſ-men, ſome for men, ſome for women, but repentance is for all: without which, it may be ſaide of all, and euery one of age, not one excepted: No Repentance, no ſaluation.

Theſe Sermons being in my hands, and not deliuered to me from hand to hand, but taken with this hand of mine, from his owne mouth, were thought worthy for the excellency, & fit for the generalitie of the matter, to be offered to the publique viewe: I haue alſo other workes of his in my hands: of which (being many,) I confeſſe my ſelfe to be but the keeper for the time, taking my ſelfe bounde to keepe them ſafely, to the benefite of Gods Church, of whoſe treaſure vpon earth I make no queſtion, but they are a part: and I heartily deſire you (my godly friends) & all other faithful Chriſtians, to ſolicite the Lord in prayer for me, that I may faithfully diſcharge my ſelfe of that great charge which in this reſpect lyeth vpon me: and that his grace & bleſsing may be on me, & all others, who are to be imploied in this ſeruice, wherein (had the Lord ſo pleaſed) wee could heartily haue wiſhed neuer to haue bin imployed: but that his life might haue eaſed vs of the labour: and that as I begin with this, ſo I, or ſome other better able (which I rather deſire) may goe forward, vndertaking the weight of this great burthen, and not fainte, til he haue made a faithfull account to the Church of God, of all theſe Iewels deliuered to our truſt.

And now theſe firſt fruites of my labours, in another mans vineyard, as alſo al that hereafter doe or may follow, I humbly cõſecrate to the bleſſed Spouſe of *Chriſt Ieſus*, the holy Church of God on earth, and namely to the Church of England, our beloued mother, who may reioyce, that ſhe was the mother of ſuch a ſonne, who in few yeares did ſo much good to the publique cauſe of religion, as the wickednesſe of many yeares ſhall not be able to weare out. But firſt of all, and eſpecially, I preſent the ſame vnto you (my very worſhipfull and Chriſtian friends) who (I muſt needs ſay) are very worthy of it in many reſpects.

Maiſter Perkins, but forty yeares olde at his death.

1 For the matter it ſelfe, which is repentance, my ſelfe being able to teſtifie, that you are not hearers, but doers, ripe in knowledge, & rife in the practiſe of repentance, inſomuch as I dare from the teſtimonie of mycõſcience, & in the word of a Miniſter pronounce of you, that as you haue heard & knowne this doctrine of repentance, ſo bleſſed are you, for you doe it.

And 2. for him who was the author hereof (whoſe mouth ſpake it from the feeling of his ſoule, and whoſe ſoule is now bound vp in the bundle of life:) I know, and cannot in good conſcience conceale the great delight, you haue alwaies had in the reading of his bookes, the reuerend opinion, you had of him liuing, and how heauily and paſſionately, you tooke his death and departure: therefore to cheare you vp in want of him, I ſend you here this little booke, his owne childe, begotten in his life time, but borne after his death: obſerue it well, and you ſhall find it, not vnlike the father: yea, you ſhall diſcerne in it the

fathers ſpirit, and it doubts not, but to finde entertainement with them, of whom the father was ſo well reſpected.

And for my ſelfe, I ſpare to rehearſe what intereſt you haue in me, & all my labours, it is no more then you worthily deſerue, and ſhall haue in me for euer: you are the faireſt flowers in this garden, which in this place I after others haue planted for the Lord (or rather God by vs): And two principall pearles in that crown, which I hope for, at the laſt day from the Lord my God, whoſe word at my mouth you haue receiued with much reuerence, & with ſuch profit, as if I had the like ſucceſſe of my labours in others, I ſhould thē neuer haue cauſe to ſay, with the Prophet, I haue laboured in vaine, & ſpent my ſtrength in vaine, but my iudgement is with the Lord, and my worke with my God.

And if I knewe you not, to be ſuch as take more delight in doing well, then in hearing of it, I would proue at large, what I haue ſpoken of you: yet giue me leaue to ſay that, which without open wrong, I may not conceale, that beſide your rare knowledge, and godly zeale to religion, and other duties of the firſt table to God himſelfe, your charitie and pittie to the needy diſtreſſed Chriſtians, at home and abroad: your mercifull dealing with them, who are in your power; your beneuolence to learning, and namely to ſome in the Vniuerſity; doe all proclaime to the world thoſe your due praiſes: which I (well knowing your modeſties) do ſpare once to name: neither would I haue ſaid thus much, were it not for this cold & barren age, wherein we liue, that ſo, when our preaching cannot moue, yet your godly examples might ſtirre vp. Pardon mee therefore I pray you, & thinke it no wrong to you, which is a benefit to Gods Church: But goe forward in the ſtrength of the Lord your God, & hold on in that happie courſe you haue begun, bee faithfull vnto the end, the Lord will giue you the Crown of life: faithfull is he, which hath promiſed, who wil alſo doe it: proceed (good Sir) to honour learning in your ſelf and others, & religion eſpecially, which is the principall learning; & proceed both of you, to practiſe religion in your own perſons; and in your family, hold on to ſhine before your family, and amongſt the people, where you dwell, in zeale and holineſſe; hold on hereby, ſtill to ſhame popery, to ſtop your enemies mouthes, & to honour that holy religion, which you profeſſe, to gaine comfort of good conſcience to your ſelues, & aſſurance of eternall reward: and laſtly, to encourage me in thoſe paineful duties which lye vpon me: for I openly profeſſe that your religious zeale & loue of the truth, with many other good helps, are principall encouragements in my miniſtery, and eſpecial motiues vnto me, to vndertake the charge of publication, of ſo many of the works of this holy man deceaſed, as may not in better maner be done by others. But *I* keepe you too long from this holy exhortation following; I therfore ſend you to it, & it to you, & from you to the church of God, for *I* dare not make it to be priuately yours & mine, wherein the whole Church hath intereſt, as well as we: *It* was preached in the field, but it is worthy to bee admitted into our hearts: *I* found it in the open field, but vpon diligent view, finding it to be Gods corne, & a parcel of his holy & immortal ſeed, therefore *I* brought it home, as good corne deſerues: And as it is Gods corne, ſo in you, *I* deſire al holy chriſtians to lay it vp in Gods garners, that is in their hearts and ſoules.

Pſal. 11. 16. *Apoc.* 2, 10 *1. Theſ.* 5. 24.

And thus committing this litle volume to your reading, the matter to your practiſe: you and yours, to the bleſſed fauour of that God, whom you ſerue: and my ſelfe and my endeuours, to your hartie loue, and holy praiers, I take leaue: From my ſtudie. *Auguſt.* 7. 1605.

Yours in Chriſt Ieſus, euer aſſured.

William Craſhawe.

TO THE CHRISTIAN READER, AND ESPECIALLY TO AL SVCH as haue any Coppies of the workes of Maiſter Perkins, or intend any of them to the Preſſe.

FOraſmuch as there hath beene lately ſignification made, of diuers of Maiſter Perkins his workes hereafter to be Printed, in an Epiſtle to the Reader, premiſed before the Treatiſe of Callings, and that ſignification being but generall, might peraduenture giue occaſion to ſome, to ſet out ſome particulars (without the conſent of Maiſter Perkins his aſſignes) as imperfectly as are theſe two bookes, intituled The reformation of Couetouſneſſe, and The Practiſe of Faith, iuſtly and truly (for ought that I ſee) cenſured in the aforeſaide Epiſtle: It is therefore now thought good, to mention the particular Treatiſes, and works of his, which ſhall hereafter (if God will) be publiſhed, for the benefite of Gods Church: I doe therefore hereby make knowne to all, whō it any way may concerne, that there were found in the Studie of the deceaſed, and are in the hands of his Executors, or Aſſignes, and preparing for the Preſſe.

1. His Expoſitions on the Epiſtle to the Galathians.
2 On the Epiſtle of Iude.
2 His Booke of the Caſes of Conſcience.
3 His Treatiſes, 1. Of Witch-craft. 2. Of Callings.

All theſe he had peruſed himſelfe, and made them ready for the Preſſe, according to which Coppies by himſelfe ſo corrected, ſome of them already are, and the reſt will bee publiſhed in due time: And hereupon we deſire all men who haue Coppies of them, not to offer that wrong to that worthy man of God, as to publiſh any of their owne, ſeeing the Coppies hereof which are to be Printed, are of his owne correcting: but rather if they can helpe to make any of them more perfect by their Coppies, they may therein doe a good worke to the benefit of many, and much comfort to themſelues.

And further, I doe hereby make knowne, that I haue in my hands at this preſent of his workes, taken from his mouth, with my owne hand, hereafter (if God will) to be publiſhed, with the allowance of our Church, and for the benefit of his children, theſe particulars.

1 His Expoſitions or readings, on the 101. Pſalme.
2 On the 32. Pſalme.
3 On the 11. Chap. to the Hebrewes.
4 On the 1. 2. & 3. Chap. of the Reuelation.
5. On the 5. 6. and 7. Chapters of Saint Mathew.
2 His Confutation of Caniſius his little Popiſh Catechiſme.
3 His Treatiſes, 1. Of Imaginations. Out of Geneſ. 8. 2.
2 Of Temptations, out of Mathew. 4.

3 *Of* Christian equitie, *out of Philippians*, 4. 3.
4 *Of the* Callings of the Miniſtery, *out of two places of Scripture.*
5 *Of* Repentance, *out of* Zephaniah, 2. 1.

Beſides many other particular Sermons, *and ſhort diſcourſes made vpon ſeuerall, and ſpeciall occaſions: of all which, ſome are already publiſhed by others, and ſome by my ſelfe: and all the reſt that remaine, as they be the Iewels of Gods Church, ſo did I willingly dedicate them to the publique and generall good. Iudging it were a foule ſinne in me, or any other, to* impropriate *to our ſelues, or our owne priuate vſe, the labours of* This, *or any other learned man, which are in my opinion, parts of the* Treaſurie *of the militant Church: And as it were wrong* to the Church, *If I ſhould conceale them, ſo doubtleſſe were it* to him *and his children: If I ſhould publiſh them for mine own alone, and not for their benefit. If I doe, I thinke it may be iuſtly ſaide vnto me, or whoſoeuer doth ſo,* Thy mony periſh with thee. *And what herein I haue ſaid for my ſelfe: I knowe I may boldly and ſafely ſay, for his Executors or Aſſignes, which haue or had in their hands, any of thoſe which were found in his Studie: In the publiſhing of all which, as we doe intend to deale truly with the Chriſtian Reader, and not to commit any thing to the Preſſe, which hath not either beene* written *or* corrected, *by the* Author *himſelfe, or faithfully* penned *according to the trueſt Coppies taken from his owne mouth, and ſince by others of ſufficiencie and integritie, diligently peruſed: ſo we purpoſe to referre them to the benefit of the* Authours *wife and children, as much as may be, wiſhing that vpon this* Caueat, *men would not be ſo haſtie (as ſome haue beene) to commend to the world, their* vnperfect notes, *vpon a baſe deſire of a little gaine, both to hinder the common good of the Church, and to defraude the ſaid parties of their priuate benefit, to whom in all equitie and conſcience, it doth principally appertaine: And deſiring all who haue any* perfect *Coppies of ſuch as are in my* owne handes, *that they would either helpe* me *with theirs, or rather take* mine *to helpe them. That by our ioynt powers, and our forces laid together: the walles of this worthy building, may goe vp the fairer, and the faſter. And ſo I commend them all to Gods bleſſing, who endeuour to commend themſelues, and their labours, to God, and to his Church.*

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Your brother in the Lord.

W. C.

AN EXHORTATION TO REPENTANCE.

Zophoniah, Chap. 2, verse. 1. 2.

Search your selues, emen search you ô nation, not worthy to be beloued: before the Decree come forth, and you be as Chaffe that passeth on a day.

THe Prophet in the first Chapter of this prophecy rebuketh the *Iewes* of three notable crimes, Idolatry, fraud, and crueltie. In this second hee exhorts them to repentance, and withal reproueth some of their speciall sinnes. In the three first verses he propoundeth the Doctrine of repentance, and addeth some speciall reasons to moouo and stirre them vp to the practise of it, In propounding the Doctrine of repentance, he directs it to two sorts of men. First to the obstinate and impenitent *Iewes* in the first and second verses. Secondly, to the better sort of them, in the third, So that the summe and substance of these two first verses, is a briefe and summarie propounding of the doctrine of Repentance to the obstinate Iewes. The wordes containe in them 5. severall points, touching the doctrine of repentance.

1. The dutie to be performed, *Search*:

2. Who must be searched: *your selues*:

3. Who must doe it. The *Iewes*: who are further described to be a *nation, not worthy to be beloued of God*, these are in the first vrse.

4. In the second verse: the time limitting them, when to repent, *before the decree come forth*: that is, before God put in execution the iudgements which are already decreed & appointed for them.

5. A forcible reason vrging them to doe it, which lieth hid, and is necessarily implied in the fourth point; namely, that *there is a decree against them*, which wants nothing but execution: which also shall come vnlesse they repēt, whereby they shall be fanned: and if they shal be found to be chaffe, they shall flye away with the wind of Gods iustice. Of all these points in order.

For the first, the holy Ghost saith; *Search your selues*. The words are commonly reade thus. *Gather your selues*, which though it be good, for that in repentance a man gathereth himselfe, and all his wits together, which afore were dispersed, & wandred vp & down in vanitie: yet I rather allow their translation who read thus *Search or fan your selues*: but either of them may stand, because the word in the original doth cōprehēd both significatiōs; yet it seemeth that to search, or sift, fits this place better, cōsidring the same manner of speech is afterwards continued in the word *Chaffe*: so that the meaning of the holy Ghost seemeth to bee this: Search, try, and fanne your selues, least you bee found light chaffe, and so fly away and be consumed before the iustice of God. Iunius.

Concerning this dutie of searching, let vs obserue first, that the holy Ghost vrging the *Iewes* to repent, vseth not the word Repentance, but bids them

ſearch themſelues: yet meaning, hee would haue them to repent: giuing vs to vnderſtand, that no man can haue true and ſound repentance, but hee who hath firſt of all ſearched and examined himſelfe: and this ſtands with good reaſon, for no man can repent, who firſt of al doth not know himſelfe, and his owne wretchednesſe. But no man can ſee into himſelfe, nor knowe himſelfe, but hee that doth diligently ſearch himſelfe: ſo that the beginning of all grace, is for a man to ſearch and try, and ſanne himſelfe, that thereby he may knowe what is in himſelfe: that ſo vpon the ſearch, ſeeing his fearefull and damnable eſtate, hee may forſake himſelfe & his own waies and turne to the Lord. Thus ſpeaketh the holy Ghoſt in the heartes of holy men; *Let vs ſearch and try our waies*: and marke what followeth; *and turne againe to the Lord*: as though there were no turning againe to the Lord, but after a ſearching of our ſelues. With this teſtimonie of the holy Ghoſt, agreeth the teſtimonie of al holymens conſciences, who all know, that the firſt beginning of their turning vnto the Lord, was a ſearching of themſelues: Let any repentant ſinner aske his conſcience, and call to minde his firſt calling and conuerſion, and he will remember that the firſt thing in his repentance was this; that he ſearched into himſelfe, and looked narrowly into his waies, and finding his waies dangerous, and his caſe fearefull, did thereupon reſolue to take a new courſe, and turne to the Lord for pardon and mercie, and for grace to enter into more holy, and more comfortable courſes. *Lamen.* 3.

The man that paſſeth vpon ridges of Mountaines, & ſides of hils, or that goeth ouer a narrow bridge, or ſome dangerous and ſteepe Rocks at midnight, feareth not, becauſe hee ſeeth no daunger: but bring the ſame man, in the morning, and let him ſee the narrowe bridge, he went ouer in the night, vnder which runnes a violent ſtreame, and a bottomleſſe gulfe, and the daungerous Mountaines, and rocks, he paſſed ouer, and hee will wonder at his owne boldneſſe, and ſhrinke for feare to thinke of it, and will by no meanes venture the ſame way againe: for now hee ſeeth the height of the Mountaines; the ſteepeneſſe of the Hilles, the craggineſſe of the Rocks, the fearful downfall, and the furious violence of the ſtreame vnderneath, & therby ſeeth the extreame danger, which afore he ſawe not: therfore he wondreth, & reioiceth, that he hath eſcaped ſo great a danger; and will by no meanes be drawn to goe that way in the day, which hee went moſt careleſly in the darkeneſſe of the night, but ſeeketh another way (though it ſhuld be far about:) So a ſinner in his firſt eſtate, which is naturall & corrupt (as wee are bred and borne) hath a vaile before his face: ſo that hee ſeeth nothing: the wrath of God & the curſe due for ſinne, Hell and damnation ſeeking to deuoure him, he ſeeth thē not, although (liuing alwaies in ſinne,) hee walketh in the very Iawes of Hell it ſelfe; and becauſe he ſeeth not this fearfull daunger, therefore hee refuſeth no ſinne at all, but ruſheth ſecurely into all manner of ſin: the night of impenitencie, and the myſt of ignorance ſo blinding his eyes, that he ſeeth not the narrow bridge of this life, from which if he ſlide, he falles immediatly into the bottomleſſe pit of Hell.

But when as Gods ſpirit hath by the light of Gods word opened his eyes & touched his heart to conſider his eſtate, then hee ſeeth the fraile bridge of this narrowe life, and how little a ſteppe there is betweene him and damnation; then hee ſeeth Hell open due for his ſinnes, and himſelfe in the high way to it: ſinne being the craggy Rocke, and Hell the gaping gulfe vnder it; this life being the narrowe bridge, and damnation the ſtreame which runneth vnder it: Then hee wondreth at his miſerable eſtate, admireth the mercy of God in keeping him from falling into the bottome of Hell, wondreth at the preſumptuous boldneſſe of his corruption, which ſo ſecurely plodded on towards deſtruction, and being aſhamed of himſelfe, and theſe his waies, he turnes his heart to the God that ſaued him from theſe daungers; and ſets himſelfe into more holy wayes, and more comfortable courſes, and confeſſeth that ignorance made him bold,

and

and blindneſſe made him ſo preſumptuous; but nowe hee ſeeth the daunger, and will by no meanes goe the ſame way again: and thus the ſearching and ſeeing into the fouleneſſe of ſinne, and the danger thereof, is the firſt beginning of repentance, and the firſt ſtep into grace.

This doctrine teacheth vs what faith and repentance is generall in the world. All men ſay, they beleeue, and haue repented long agoe; but trie it well, and we ſhall finde in the body of our Nation, but a lippe faith, and a lippe Repentance: for euen when they ſay ſo, they are blinde and ignorant of their owne eſtate, & knowe not themſelues, but preſume of themſelues, that becauſe they are baptiſed and liue in the Church, therefore they are in Gods fauour, and in very good eſtate, when as they neuer yet were reconciled to God: and are ſo farre from it, that they neuer yet ſawe any ſinnes in themſelues wherof they ſhuld repent: as a man trauelling in the night, ſeeth no daunger, but plods on without feare: So the moſt part of our common people, in the night of their ignorance, think and preſume they loue and feare God, and loue their Neighbour; and that they haue euer done ſo: Nay, it is the common opinion that a man may do ſo by nature, and that hee is not worthy to liue, who doth not loue God with all his heart, and beleeue in *Ieſus Chriſt*: But alas poore ſimple ſoules, they neuer knewe what ſinne was, neuer ſearched nor ſaw into their own harts with the light of Gods lawe, for if they had, they ſhould haue ſeene ſuch a Sea of corruption, that then they would confeſſe it to bee the hardeſt thing in the world, to loue God, and to beleeue in Chriſt, and forſake ſinne: it is therefore manifeſt, that they haue not yet begun to beleeue or repent, nor haue entred into the firſt ſtep of grace, which leadeth to repentance, for that they haue not learned this leſſon, which the Prophet teacheth: that is, to *ſearch themſelues.*

Furthermore, let vs in the ſecond place, obſerue better the ſignification of the word: it ſignifieth to *Search* narrowly, as a man would doe for a peece of Gold, or a precious Iewell, which is loſt in a great houſe: Or as a man may ſearch for gold in a Myne of the earth, where is much earth, and but very little gold Oare.

Hence we may learne, that in true Repentance and conuerſion, wee muſt not ſearch ſo only, as to find the groſſe and palpable ſinnes of our liues: but ſo as we may finde thoſe ſinnes which the world accounts leſſer ſinnes, and eſpie our ſecret faults & priuie corruptions. Some corruptions ſeeme more neere a kinne of our nature, and therein men hope to be excuſed, when they forſake many other greater ſins: But a true penitent ſinner muſt ſearch for ſuch, ſo as a good Magiſtrate ſearcheth for a lurking traitor which is conueied into ſome cloſe and ſecret corner, and hee muſt ranſack his heart for ſuch corruptions, as wherein his heart takes ſpecial delight, and muſt thinke that no ſinne can be ſo ſmall, but it is too great to bee ſpared, and that euery ſinne great or little, muſt bee ſearched for, as being all Traitors to Gods Maieſtie.

But alas, the practiſe of the world is farre otherwiſe, great ſinnes are little ſinnes, little ſinnes are no ſinnes: Nay, after a little cuſtome, great ſinnes are alſo little or nothing, and ſo at laſt men make no bones of groſſe and grieuous ſins: and for the moſt part men ſearch ſo ſuperficially, that they ſcarſe find any thing to be ſinne: ſuch excuſes are made, ſuch diſtinctiõs are deuiſed, ſuch mittigations, ſuch qualifications, ſuch colours are caſt vppon all ſinnes; as now vp and downe the world, groſſe ſins are called into queſtion, whether they be ſins or no: and the great tranſgreſſions of the lawe are counted ſmall matters, neceſſarie euils or inconueniences, tollerated to auoide other euils: and what is hee counted but a curious and percife foole, which ſtandes vpon them: Ignorance after fiue and thirtie yeares preaching is counted no ſinne, blind deuotion in Gods ſeruice no ſin, lippe labour in praying, vaine and cuſtomable ſwearing, mocking of religion, and the profeſſors thereof, no ſin: prophaning of the Saboath, contemning of preachers, abuſing of parents, no ſinne: pride in apparell, ſuperfluitie in meates, beaſtly and ordinarie drunkenneſſe, fornication, no ſinnes. Nay,

deceits, Cosonages, oppressing vsury, notorious briberie, and couetousnesse, that mother sinne; these are counted no sinnes: these beames are made but moates by prophane men, & they are so minced and carued, or there is some such necessitie of them, or some such other flourish or vernish must be cast vpon thē, as that they are little or none at all. Alas, alas, is not that a simple and a silly search where such blockes as these are, lye vnspied: what are moule-hils, when such mountaines are not seene? Moates will be little regarded, where such beames are not discerned: but it is cleere, that therefore there is no true triall nor diligent search made: for a true conuert will search his heart for all, and will spare none: He deales in searching his owne heart, as a good Iustice of Peace in searching for traytors or Seminarie Priests. He seekes not superficially, but most exactly, and leaueth neuer a corner vnsought, and he thinkes great sinnes to bee infinite, and little sinnes great, and iudgeth no sinne so small, but that it deserueth the anger of God, & therefore he wonders at the mercy of God, which throwes vs not all down to hel in a moment: & he crieth out with holy *Ieremie*: *It is the Lords mercy that we are not consumed.* A-way then with this superficiall and hypocritical search, where so many sinnes are spared and not found out. It is Pharisaical, for euen so the Pharisie, when hee came into the Temple to recken with *God*, and to tell what Traytours hee had found, that is, what sinnes vpon good search hee had espied, hee returnes his precept, all is well, hee hath found neuer a one, but beginnes to thanke God that hee was so good, and so good, and not so ill, and so ill, nor yet like the Publicane. The world is full of Pharisies, not onely the Popish Church: but euen our Church swarms with these superficiall searchers, who cannot (because they will not,) finde any sinne to present vnto *God*. Men thinke in the Countrie, a Church Officer hazards his Oath, if he present all well, and findeth no fault in his Parish, to present as punishable to the Ordinary: for men thinke it vnpossible, that there should bee none in a whole parish: then how doth that man hazard his own soule, who being made ouerseer & searcher of his heart, findes nothing in it to present to the Lord. For it is not more easie to espye outward and actuall transgressions in a whole parish, then it is to finde a heape of corruptions in a mans heart, if a man will search into the bottome of it with the light of Gods law. Therefore when the Lord comes and keepes his visitation, what shall become of such a man, but to vndergoe the strict and seuere search of the Almightie, because hee would not search himselfe?

Lam. 3, 22.

Our bodies and liues are free from spanish *Inquisition* (which is one of the last props, which Sathan hath lent the Pope, wherewith to vphold his declining Kingdom) and the Lord grant we may be euer free from it. But in the meane time, that might put vs in mind how to deale with our corrupt hearts, and vnmortified affections, euen to erect an *Inquisition* ouer them, to lay in waite for them, to search them narrowly, and to vse them roughly: yea, to set our hearts vpon the rack of Gods law, that so it may confesse the secret wickednesse of it: for the Papistes doe not thinke vs Protestants, greater enemies to their superstition, then the inward corruptions of our hearts, are to our saluation; therefore it may bee a godly pollicie for euery man, euen to erect an *Inquisition* ouer his owne heart and conscience, and not to spare his most secret and deerest sinnes, and such as are neerest allyed to his owne nature: for that is the true search here commaunded by the Prophet, and practised by all godly and holy men: when a man purposeth to finde all that are, and to espie euen all his sinnes: for a godly man is neuer satisfied in his search, but still, the more he findes, hee suspects the more are still behind: and therefore hee continueth searching his owne heart all his life long: Therefore let euery professor looke to it betwixt God & his conscience, that he dally not with himselfe in this case: for if hee doe, then, when God comes with his priuie search, his hipocrisie shal be discouered & his nakednes shal be laid open in the viewe of men, & Angels: to his eternall confusion.

Third-

Thirdly, *Search*, ſaith the Prophet, but not ſo content: hee forceth it againe, *Euen ſearch you.* In thus repeating and vrging this exhortation, the holy Ghoſt giues them and vs to vnderſtand, that the true ſearching of a mans heart, and life, is a duty of a great moment, and ſpecial neceſſitie: therefore he leaues it not after once naming it, but inforceth it the ſecond time, as being no matter of indifferency, but of great neceſſitie: thereby ſhewing, that it is a principall dutie in repentance, euen the beginning and foundation of all true grace.

And further, it is a meanes alſo to preuent Gods iudgements: for when men ſearch not themſelues, then God ſendes the fire of afflictions, and croſſes to trie and ſearch them: but when they ſearch themſelues, then God ſpareth to ſearch them by his iuſt iudgements.

Now in that this dutie of ſearching, is both the beginning of all true grace, and the meane to ſtaie Gods iudgements, and therefore is ſo pithely, and forceably vrged by the holy Ghoſt, it muſt teach vs all a neceſſary leſſon: namely, to make great conſcience of ſearching our ſelues. Firſt, becauſe God hath ſo commanded, and we are to make conſcience of obedience to euery commaundement. Secondly, becauſe therby we ſhal reape two ſo great commodities, as firſt, thereby we ſhall lay a ſure foundatiō for the good work of grace in vs, and ſecondly, ſhall ſtaie the hand of God, and his iudgements, from being executed vpon vs. Let vs therefore hearken to this counſaile of the holy ghoſt, let vs take the fan of the Lawe, and therewith ſearch and winnowe our harts and liues. Our hearts, for ſecret and hidden corruptions. Our liues, for committing of euil, and omitting of good. Doe with your hearts as men doe with their wheate: they will not ſuffer their corne to lie long in the chaffe, leaſt the chaffe hurt it, but commits it to the fanne, that the winde may ſeparate them: So the graces of God in our hearts are pure corne, our ſinnes & corruptions are chaffe: looke well, & thou ſhalt find in thy ſelf much chaffe, and but little corne: let not then the chaffe lye too long mingled with the corne, leſt it corrupt the corne. Let not thy ſins lye mingled with the grace of God in thee, if thou doe, they will choke it in the end, and ſo depriue thee of al grace; therfore rip vp thy hart, and looke into thy life, and when thou haſt ſinned, enter into thy ſelf, aske thy cōſcience what thou haſt done, & be not quiet til thou haſt found out thy ſinne, and the foulenes of it: and neuer thinke that thou knoweſt any thing in religion, till thou knoweſt what is in thine owne heart. And what are thy ſpeciall and priuieſt corruptions, and looke into thine owne faults, not with a partial eye, but with a cenſorious, and a ſtrait iudgement, ſpare ſinne in no man, but eſpecially condemne it in thy ſelfe.

But alas, theſe times of ours, cry out of an other ſtate, for euen *Ieremies* caſe is ours: We may complaine as hee did, *No man repents him of his wickedneſſe, ſaying, what haue I done?* the ſame is the ſore of our people, and the ſickneſſe of all Nations: that euery man runnes on in his ſinnes, from ſinne to ſinne, careleſly: euen as the barde horſe into the battaile. But how rare a thing is it, to finde a man, that daily ſearcheth himſelfe, and examines how hee liues, & how the caſe ſtandeth betwixt God and himſelfe: and that when hee hath done amiſſe, entereth into the cloſet of his hart, and ſtrikes himſelfe vpon the breaſt, and diſputes the caſe with himſelfe, ſaying, *What haue I done?* O what is this, that I haue done againſt God, againſt his Church, & againſt my own ſoule? *Ier.8.6.*

The want of this, is that which the Prophet complaines of in that place: not as though it were ſufficient thus to doe, in a mans owne conſcience: but becauſe it is a good beginning, and a ſtep to further grace. For if a man did ſeriouſly thus deale with his conſcience after his ſinne, his conſcience would ſhape him ſuch an anſwere, and would tell him ſo roundly, *what hee had done*, that hee would take heede, how hee did the ſame againe, and looke more narrowly, and warily to himſelfe all the dayes of his life. Seeing therefore it is ſo neceſſarie a dutie, let euery one

of vs indeuour the practise of it, namely, to rippe and ransacke our hearts, and to search our waies vnto the bottome.

Now for your better instruction, and furtherance in the performance hereof: you must knowe that this *Search* is to bee made by the Lawe of God, for nothing els but Gods law can helpe vs, and let vs see that which wee must search for: for if we search by any other meanes, we may seeke and search long enough, ere we find anything that will be matter of repentance. Aske the diuell, hee will tell thee all is well, and that thou art in an excellent estate and God loues thee, and thou art sure of Heauen: this song the diuell alwayes sings for the most part till a man comes to dye, for then hee appeares in his colours, but till then, hee labours to sing, and lull all men a sleepe in the cradle of securitie. Aske our own flesh, and our owne hearts and natures, and they will answere, and say, that all is well and safe, and that wee haue beliued, and loued and feared God all our daies. Aske the world, and men in the world: and they will answere, all is well, and they will say further, that thou art a right good fellow, and art worth twentie of these curious fooles that stick vpon points, and stand vpon circumstances, as swearing & drinking, and good fellowship, and gaming, and such other nice and circumstanciall points: thus will worldly men answere: for thy prophane course is acceptable to them, because thereby thou approuest the same in them. Nay, goe further, and aske all humane learning in the world, and it cannot tell thee what one sinne is, nor what it is to offend God: so that there remaines onely the lawe of God, the light whereof will disclose the darkenesse of our hearts, and the iustice whereof will reueale the vnrighteousnesse and the peruersnesse of our natures: therefore to the Lawe of God must wee flye to helpe vs in this search.

And yet for our better helpe in this dutie, and that there may bee nothing wanting to that soule, that seeketh God, therefore we are further to know, that if wee will search our selues by the lawe profitably, we must marke three rules, the truth whereof vnlesse wee knowe, acknowledge, and feele: wee shall neuer see our owne estate, nor profite by this *Search*, but plodde on from sinne to sinne, vntill wee plunge into hell.

The first Rule is, that euery man that came from *Adam*, sinned in the sinne of *Adam*: thou must therefore knowe, that his sinne in eating the forbidden fruite, was thy sinne: and thou sinnedst therein, as well as hee (though thou wast then vnborne) and that thou art guiltie of it before God, and must aunswere for it to GODS iustice, vnlesse Christ doe it for thee. The reason hereof is, because wee are his seede & posteritie, we were the in his loines, he was the father of vs all: and was not a priuate mā as we are now, but a publike person, the pledge of all mankind, and bare the person of vs all at that time: therefore what he did then, he did it for himselfe, and for vs: what couenant God made with him, was made for himselfe and vs: what God promised him, and hee to God, hee promised for himself, and for vs: what he receiued in his Creation, hee receiued for himselfe, and for vs: and what he gained or lost by his fall, hee gained and lost for vs, as for himselfe. He lost the fauour of God, and originall puritie: therefore he lost it for all his posteritie: guiltinesse, and Gods anger, and corruption of nature which he gained, he got for vs all, as well as for himselfe. If we doubt of this point, it is proued by the Apostle: where the holy Ghost saith: **Sin entred by one man, and death by sin: and thus sinne went over all, and that it went ouer all them, which sinned not in the like transgression with Adam* (that is, euen our children) who as they are borne, are borne not onely tainted with originall corruption: but guiltie also of *Adams* sinne. This is a most certaine truth, though it seeme strange, for fewe men thinke of it, that euer they shal answere for *Adams* sinne: and therefore if any obiect, what reason is there that I answere for another mans sinne? I answere, true, if it had beene *Adams* sinne alone: but it was his and thine also: for hee was thy Father and stoode in thy roome: and thou also since thou wast borne, hast confirmed what hee did.

*Rom. 5. 14

Now

Now therefore though not one of many thinkes seriously thereof: namely, that hee should stand guiltie of a sinne committed more then fiue thousand yeeres before he was borne, yet seeing it is most true, both in Scripture and good reason: let euery man subscribe in his conscience to this truth. And let this be thy first resolutiō in this search, that thou standest guiltie of *Adams* transgression.

The second rule to bee knowne is, that in euery man are all sinnes: more plainely, that in euery man by nature are the seedes of all sinnes: and that not in the worst, but in the best natured men: make choyse of the best man and the greatest sinne, and that worst sinne is to be found in that best man. If any doubt of this, let him consider what originall sinne is, namely, a corruption of the powers of our soules; and that not of some, or in part, but of all, and wholy. This corruption hath two parts. First a want, not of some, but of all good inclinatiō, a want of all goodnes. Secondly, a deprauation & proneneſſe, not to some, but to all euil: and not a proneneſſe onely, but originall sin infuseth into euery mans heart, the seed of all corruption.

Many men stand much vpon their good meaning, and vpright heart, and bragge of a good nature: but they are soulely deceiued; for take the ciuilest man vpon the earth, and the seedes of all sinnes in the worlde are in him by nature. But to explaine this point fully, obserue these two clauses.

First, I say not, the *practise* of all sinnes, but the *seedes*; for all men practise not all sinne: the seedes are in their nature: but the practise is restrained, sometime by education, sometime by good and wholesome lawes, sometime the constitution of mens bodies deny the practise of some sinnes, sometime the Countrey a man dwelles in, or calling a man liues in, keepes him from the practise of some sinnes: and alwaies a generall and limitting grace of God, restraines the natures of all men, from running into many sins: which hand of God, if God should take away, and leaue euery man to his nature, wee should see that euery man would practise any sinne in the world: yea, euen the greatest sinnes that euer we heard to bee done in the worlde. All men which knowe themselues, knowe this to be true. And the more a man knowes his owne heart, the more hee seeth that his heart is a sea of all wickednesse: and that it is the mercy and grace of God, that hee hath not fallen into the mightiest and most monstrous sinnes in the world.

Secondly, I say, by nature. For I know by good education, & by grace, it is otherwise: grace rectifieth nature, but that is no thankes to nature: for it is as euil and corrupt still, being seuered from grace: and therefore nature must be fully abolished, afore man come to heauen. And yet (though all this be true) I say not that sinne breakes out in all natures alike, though all natures be alike corrupt: for the course of nature is restrained in some more then others, by the meanes aforesaid; but this is the truth, that whereas some are not so angry, some not so wanton, some not so cruell, some not so couetous, some not so ambitious, *&c.* as others; that comes not from any goodnesse of nature in them, aboue the other originally, but from Gods hand, which tempereth, restraineth, and moderateth euery mans nature as he seeth good.

And if God did not thus moderate and restraine the natures of men, but suffer them to breake out to the full: there would then be no order, but all confusion in the world; therefore (as especially for his Churches quietnesse, so also for the preseruation of publike peace, and the vpholding of societie in the world, betweene man and man) the Lord holdes a hand ouer euery mans nature, and keepes euery one in a certaine compasse limitted by the wisdom of his power, which restraining hand of his, if the Lord should take away, all societies and common wealths, would be turned vpside downe, because euery man by the vniuersall corruption of his nature, would breake out into euery sinne. I ende this point with appealing to the testimony of the consciences of all men, and especially of the best and holiest men: of whom I would ask this question, whether they find not in their

natures an inclinatiõ, euen to the fowlest sinnes in the worlde; if shame, or feare, or else the grace of God restrained them not? so that the best men doe knowe well enough, what adoe they haue with their corrupt natures, to keep them within the compasse of Obedience.

Nay, I yet adde further, the nature of men, and of all men is so corrupt, since *Adam*: that euen the seede of the sinne against the holy Ghost, and a proneneſſe to it, is in the nature of euery man (though not one man amongst many thousandes doe commit that sinne,) for seeing in that sin, there is a heape or sea of all sinnes gathered together, hee therefore that hath in his nature the seede of all sinnes, hath also the seede of it. And againe, seeing all euill tendes to a perfection, as well as grace doth; what reason therefore is there, but wee may safely thinke that the Diuell woulde hale euery one to that height of sinne: if it were not that the powerfull hand of God preuented him, who will neither suffer wicked men, nor the Diuell himselfe to bee so wicked as they could, and would bee.

The vse of this second Rule, is notable. For in this searching of our selues, it sheweth vs what wee are, without all colours or deceit, and fully discouers vnto vs, the vglineſſe of our natures: and it may teache vs all how to think and esteeme of our selues, when we heare of *Caines* vnnatural murther, *Pharaohs* vnnatural cruelty, & *Sodomits* vnnatural lust, *Achitophels* diuilish pollicie, *Senacharibs* horrible blasphemie, *Iudas* monstrous treason, *Iuliens* fearefull Apostacie. When we heare of the fearefull murthers, treasons, periuries, sinnes against nature, blasphemies, Apostacies, witchcrafts, and other the horrible sinnes of the worldtlet vs then returne into our selues, & looke homewards, euen into our owne hearts, and confesse euery one, that these should haue bene euen thy sinnes also, if Gods grace had not preuented thee.

Gen.4.
Exod.1.
Gen.8.
2.Sam.15.
& 16.
Esay.38.

This will humble thee, and make thee thinke vilely, & basely of thy selfe, and so consequently bring thee to repentance & true amendment: and the very reason, why men repent not, nor amend their waies, is because they are Pharisies by nature, and thinke highly of themselues, and of their owne natures, and their naturall inclinations: this will be a harsh and a strange Doctrine to them; Oh, they haue excellent natures, and they cannot endure such, and such sinnes, and they thanke God, they are not as ill as others: but let all such men know, they must cease magnifying nature, and learne to magnifie Gods grace. Let them knowe, that nature in them, is in the Roote, as much corrupt, as in the worst man in the worlde, and euery mans heart is a bottomlesse fountaine of all sinne; therefore praise not thy nature, but Gods grace & mercy in giuing thee so good a nature; or rather, so well restraining, and rectifying thy nature; and stay not there, but desire of the Lord, that as he hath giuen thee a better tempered nature, thẽ to other men: so also he would bestow on thee his speciall and sauing grace: & as he hath kept thee from the fearfull sins of others (thou being as ill naturally as they) so he would also lead thee into the way of saluation, which else the best nature in the worlde, can neuer attaine vnto.

The third rule to be known & practised by him, who will truely search himselfe, is, that euery man borne of *Adam*, is by nature the child of wrath, and Gods enemie: this is true of all without exception; High, or low, rich or poore, noble or simple, borne in the visible Church or without. And further, by beeing enemy of *God*, hee is therefore borne subiect to hel, to damnation, and to all other curses: so that looke as a Traytour conuicted, stands therby in his Princes high displeasure, and is sure of death without speciall pardon; so stands euery man when hee is borne, conuicted of high treason against God, in his high disfauour; and is in daunger of Hell, which is the fulfilling of the wrath of God. Thus *Dauid* confesseth of himselfe; *I was borne in iniquitie, and in sinne hath my mother conceiued me*: If in sinne, then in Gods wrath, and vnder the daunger of damnatiõ. If any aske, how, or why this is so, I answere, the truth, as also

the

the equitie of this third rule depends on the two former: for, becauſe euery man is borne guiltie of *Adams* great ſinne, and alſo tainted originally with all corruption & a pronneſſe of all ſin: therefore it followeth in equitie and iuſtice, that euery man is borne vnder the wrath and curſe of God. This point is a plaine and euident truth: yet men in the world thinke not ſo, and it is the cauſe, why men repent not of their ſinnes: for moſt men thinke that by nature, they are in Gods fauour; and therfore they neede not ſo ſue for it in humiliation and repentance; but onely liue ciuily, and do no open wrong, and all is well: whereas (alas) there is no condemned Traitour, more out of his Princes fauour, nor more ſure of death without a pardon, then al we are out of Gods fauour, and ſure of damnation, vnleſſe wee procure Gods fauour againe, by faith and repentance.

For the better opening of this third rule, and the manifeſting of the truth: let vs knowe further, that the curſe of God, vnder the which we are all borne is three-fold.

The firſt, is a bondage vnder Sathan: It is a certaine truth that euery man as he is borne of his Parents, and till hee repent, is a ſlaue of Sathan: man or woman, high or lowe, Sathan is his Lord and Maiſter. Hee ſittes as Iudge in his heart; and in this ſence Sathan is the King of the Nations, and God of the world, Men will in wordes defie Sathan, and not name him without defiance: and ſpitte at him; and yet (alas,) hee is in their hearts: they ſpit him out of their mouthes, but hee is lower; they ſhoulde alſo ſpitte him out of their hearts, and that is true defiance indeede: for alas, hee lodgeth in thy heart, and there he makes his Throne, and raignes vntill the ſpirit of regeneration diſpoſſeſſe him: and till then, no ſeruant is ſo ſubiect to his maiſter, no ſlaue to his Lord, as is the heart of man by nature vnto Sathan, the prince of darkeneſſe. Nay, our bondage, is more fearefull, then the ſlauery of any poore Chriſtian, in the Spaniards, or in the Turks Gallies: for their bodies are but in bondage, and at commaund, and vnder puniſhment but our beſt part, our heart, our conſcience, our ſoule it ſelfe is captiuated vnto him, and vnder his command, who is the King of crueltie, and confuſion, and Lord of Hell, whoſe commandements are Iniuſtice, whoſe ſeruice is ſinne, and whoſe hyre is damnation.

The ſecond part of the Curſe, is the *firſt death*, or the death of the body: that is, a ſeparation of the ſoule and body a ſunder for a time, namely, till the laſt iudgement. This death is duly and iuſtly the puniſhment of any one, or the leaſt ſinne: therefore, how due and iuſt a puniſhment vpon that horrible heape of ſinfulneſſe, which is in euery mans nature? and it is a moſt terrible curſe. For it is the very gate of hel, and the downfall of damnation, vnto all men, but ſuch, as by faith and repentance doe get their death ſanctified by the death of Chriſt: vnto ſuch men indeede it is no curſe, but a gracious and glorious bleſſing, for it is altred by Chriſt his death. But vnto all men by nature, and which repent not, it is the heauie curſe of Gods wrath, and the very downfall into the gulfe of Hell.

The thirde part of the curſe, vnder which euery man is borne, is, the *ſecond death*: the death of ſoule and bodie; which is the eternall want of Gods preſence, and the accompliſhment of his wrath: and an apprehenſion and feeling of that wrath, ſeazing on body, ſoule, and conſcience. The firſt curſe, was a ſpirituall death; the death of the ſoule. The ſecond a temporarie death, the death of the body. The third, is an eternall death, a death both of ſoule and body together; and for euer. This eternall death is the curſe of all curſes, the miſerie of all miſeries and torment of all tormentes: and I ſhewe it thus. Often when thy tooth acheth, and ſometime when thy head acheth, or in the paine of the ſtone or collicke, thou wouldeſt giue all that thou haſt in the world to bee eaſed of that paine: Nay, in the extremitie of ſome fittes, many will wiſh themſelues euen out of the world: Now, if the paine of one tooth, can ſo farre diſtemper minde and body, that it cannot bee relieued with all the

pleasures of this life; O then, what a torment shall that bee? when not one kinde of paine, but the whole viole of Gods wrath shall bee powred, not on one member, but on the whole soule body, and conscience, and that not for a time, vnder hope of better: but eternally without hope of release; and that not in this world, where there are comforts, helpes and remedies: but in that vgly and darksome place of torments; and that not amongst liuing men, which might mittigate thy paine, or else bemone thee, and bewaile it with thee: but with the Diuels, and damned spirits, which will now laugh at thy destruction, and solace themselues in this thy misery, and will reioyce, as thou didest serue them in earth, so now in hel to be thy tormēters. It may be therfore (by the way), good warning and wisedome to vs all, when wee feele the extremity of some bodily paine, to consider with our selues, and say: O then, what shall bee my misery and torment if I repent not; when not one member, but soule, body, and conscience, shall be racked and tormented in the feeling and apprehension of the anger of the Lord of Hostes.

In these three points, stands that curse and wrath of *God*, vnder which euery man is borne. And these doe answer to the three degrees of sinne, which are in vs: for as the two first Rules taught vs, there is in euery man by nature, till hee repent, a three-fold guiltinesse. First, a guiltinesse of *Adams* sinne. Secondly, the taint of originall, and vniuersal corruption. Thirdly, a pollution by many outragious actuall sinnes. *In* the first of these, euery man is equally guiltie. In the second, euery man is equally corrupt. But in the third, euery one keepes that compasse, within which the Lord wil keepe them, by his limiting power.

Now as in our guiltinesse of *Adams* sinne, sin hath his beginning: in originall sinne, his continuance: in actuall sin, his perfection: So answerable herevnto, the wrath of God (which alwaies standeth opposite to sinne) is begun in leauing vs by nature to the slauerie of *Sathan*, is continued by death, and is accomplished in damnation.

And now these three Rules, I commend to the carefull & Christian consideration of you all: certifying you from God, that as you can neuer bee saued, vnlesse you repent: nor repent, vnlesse you *Search* your selues (as here the Prophet biddeth) So, that you can neuer search your selues aright, till you bee perswaded, and resolued of these three *Rules*, and of the truth of them all, euen in your hearts and consciences: namely. First, that thou art guiltie of *Adams* sin. Secondly, that thou art prone by nature to all euil in the world. Thirdly, that for these, thou art subiect to the wrath of God, and to all the curses of his wrath: but when thou art in heart and cōscience resolued, that these are true, then thou art a fit *Scholler*, for this Lesson of the Prophet, *Search thy selfe*. For when thou goest, thus prepared vnto this Search, and esteemest of thy selfe, as these three *Rules* haue described thee: then if thou *Search* into thy selfe, thou wilt finde thy selfe, and thy estate to be such, as will cause thee to repent, returne and take a new course: therefore, what the Prophet saide to those *Iewes*, I say vnto you also, my brethren of this *Realme* of *England*, who are here now gathered together out of so many countries, & quarters of this *Realme*: yea, in the name of the same God, I cry vnto you. *Search, O Search your selues*: and thinke it not a matter indifferent to do, or not to doe it: but knowe it, that God commands you, as euer you will come to saluation: *Search your selues*. And the rather, because by these three *Rlues* you see how much chaffe of corruption is in your nature, and what neede therefore it hath to bee searched into, and fanned by *Repentance*. Bee well assured thou man, whatsoeuer thou art: there is so much Chaffe in thee, that if thou search not, and fanne it not out, thou wilt proue nothing but Chaffe at the last day, and so be blown away with the winde of *Gods* iustice into Hell. Take hold therefore of this exhortation, and deferre it not.

Thou wilt not suffer thy Wheate to lye too long in the chaffe, for feare of hurting it: *Is* it then safe to suffer the chaffe of thy sinnes and corruptions to lye cankering and rotting in thy

heart

heart? Bee ſure that that little portion of grace, which thou attaineſt vnto, by liuing in the Church, and vnder the Miniſtrie of the Word of GOD, will bee putrifyed, and cleane corrupted with the Chaffe of thy ſinnes: therefore againe, and againe, I exhort you to make conſcience of this dutie: Search into your ſelues, fanne out this Chaffe, this preſumption of ours, and high eſteeming of our owne nature, and conceits of Gods fauour before wee haue it: that ſo this Chaffe being blowne away, the Lord may then beſtow vpon vs ſoundneſſe of grace, & the foundation of all goodnes, which is a holy & humbled heart.

Saluation is ſuch a building, as the foundation thereof had need to be ſure and ſtrong: Ignorance, blindneſſe, and preſumption, are not ſufficient foundations for ſuch a building: therefore as no man wil build a ſtrong houſe vpon any earth, but will firſt ſearch it, leaſt it prooue Sandie, & ſo ouerthrow all: So a wiſe Chriſtian will not build his ſaluation, vpon fancies & conceits, and naturall preſumptions: but will *Search*, and looke into his heart: and finding theſe to be ſandie, and rotten, and therefore too weak for the foundation of ſo glorious a building, will refuſe them all, and labour to furniſh his heart with ſuch ſound grace, as whereupon he may truſt ſo weightie a work, as is the Saluation of his ſoule. *Againe*, if thou wilt ſtand in the day of triall, then Search thy heart betime, and diſcerne betwixt Chaffe & Wheat: thou ſeeſt, that chaffe flyeth away before the wind; but good corne indures the Fan, and the furie of the wind: ſo in the day of triall, temptation, ſickneſſe, or open perſecution, the Chaffe of natural preſumption, and outward formalitie in Religion, will flye away: and it muſt be the penitent, humbled, and believing heart, which muſt then abide it out, and endure the fanne of temptations and perſecutions.

And to conclude, Let not the Diuell deceiue thee, in making thee imagine or hope to pleaſe God, and yet to let thy corruptions lie vnſeene, and thy ſins vnſearched out, leaſt thereby thou marre all: for thou vſeſt not to lay vp wheat in thy garners, vntil it be purged from the Chaffe: ſo thinke not to ſtore vp any ſauing knowledge, or any other grace of God in thy heart, vntill the chaffe of vanitie be firſt blowne away, that ſo the holy graces of God, may be laide vppe in the garners of thy ſoule. And therefore queſtionleſſe (to ſpeake one word to touch our common profeſſors, in the very ſore of their ſoules) al knowledge that is ſtored vp in theſe impure and vnſearched hearts; is euen as wheat laide vp in the Chaffe, which is (a thouſand to one) ſure to be eaten vp by the chaffe, ſo that, when the winnowing time of triall and perſecution comes: I feare, that ſuch men will (for all their knowledge) ſhrinke aſide, and betray the truth: there knowledge then prouing no better then chaffe, becauſe it was laide vp in an vnholy heart: If therefore thou wouldeſt ſtand and endure when Poperie, or perſecution, or temptations come, if thou wouldeſt abide the furie of the fanne of temptations: now then exerciſe thy heart with the fanne of GODS law, Search and ranſacke it, purge out the chaffe of corruption, and ſtore vp knowledge in an holy heart, and a good conſcience, and that will abide the violence of all temptations: yea, when God ſuffers the Diuell to doe with vs, as hee did with *Peter*, to winnow vs like wheat, to ſift and trie vs, as hee did *Iob*, with the furious winde of all his mallice: the knowledge will proue Wheate, that wil abide the winde, and gold that will abide the fire: thus glorious will it be in the ende, if we follow this holy Prophets counſell, and Search our hearts.

And thus much for the firſt point (namely) the dutie of Searching heere commanded, in which wee haue ſtaied the longer, becauſe it is the foundation of all the reſt: and this being well laid, the whole building will goe vp the faſter.

Now wee come to the ſecond generall point here laid down: that is, whom muſt we Search? the Prophet anſwereth: *your ſelues* not other mē, but your ſelues. This ſearch ſo vrged and inforced by the Prophet, muſt not be of other mens hearts and liues, but of our

owne: our owne are our charge, and not other mens: and therein is the saying true, which else is most false: *Euery man for himselfe*: for as euery soule must bee saued by it selfe so must it beleeue, Repent, and search it selfe.

The dutie therefore here commanded, is, for euery man that would haue his soule to be saued, to Search it, and reforme it, and leaue others to bee searched by themselues. Here the holy Ghost meets with the common corruption of this worlde, (and that is) that men are Eagle eyed, to see into the liues of other men, but to looke into their owne hearts, and liues, they are blinder then Moles: they can see moates in other mens liues, but discerne not beames in their own: whereby it comes to passe, that they stumble and fall fowly for the eies of most men are set vpon others, & not vpon themselues: and thereupon it is, that an euil man seeing other men, & not himselfe: thinkes best of himselfe, & worst of other men: but contrariwise, a good man seeing himselfe, & not other men, thinkes worst of himselfe, and better of other men: an euill man lookes outward, and iudgeth other men: but a good man looks homeward & iudgeth himselfe: and in iudging, condemnes himselfe, farre aboue other men: and that because by searching into his own heart and waies, hee knowes that by himselfe, which he knowes not, by any man in the world besides.

So then we must search, not other men, but our selues: our owne hearts and our owne liues are our charge, and burthen: the liues of other men concerne vs not, being priuate men, further thē either to followe them being good, or take heede of them being euill: but to search, or to bee inquisitiue into them, is no dutie commaunded vs, but rather a foule & a base vice forbidden of God. Indeede Magistrates in their people, Pastours in their congregations, and housholders in their families are to search: but they can search onely for criminall causes, or open actuall sinnes: but this searching must bee of our hearts, which no man can search, but our selues onely. Fewe men haue a calling to enquire into other mens liues, but euery man hath a calling to search into himselfe: but (alas) men doe farre otherwise, they suffer themselues to rotte in their owne sinnes, and erect an Inquisition ouer other mens liues, and it is to be seene in daily experience, that those men, who are the great Searchers and priers into other men, are the neglecters and forgetters of themselues: And contrariwise they who doe narrowly Search themselues and their owne wayes, and looke into the corners of their owne hearts, doe finde so much worke to do with themselues that they little busie themselues, with other men.

And thus much may suffice for that point.

It followeth.

O Nation not worthy to be beloued.

The third point: *Who must search?* the Iewes, who are here termed a Nation, not worthy to be beloued: and yet for all that, they are bid to search themselues, that so vpon their Repentance, they might bee beloued. Where, wee may see the vnspeakable loue of God, and his wonderfull mercie, offering grace vnto such men, as are altogether vnworthy of it. Gods children are by nature like other men, and God findes nothing in them, why to respect them aboue others: but euen of his owne mercie, makes them worthy, who of themselues are not: therefore how worthy is that God, to haue all the loue of our harts, who loued vs, when we were not worthy to be beloued.

But let vs examine more particularly, why GOD doth call the Iewes a Nation, not worthy to bee beloued: I answere, God had blessed them aboue other Nations: He gaue them his Couenant of grace, and thereby made them his people, & committed to their trust, his holy word and Oracles: but he delt not so with other Nations, neither had the Heathē knowledge of his lawes. Besides all this, they had a better lande then others about them, it flowed with Milke, and Honie, (that is, with all commodities, and delights) and though their Countrie was but little: yet themselues so populous, and so

Rom. 3.2.

Psal. 143. 20.

ſo powerfull, that whileſt they pleaſed GOD, no enemie durſt ſet vppon them.

Thus for ſoule and bodie, they were euery way a Nation, bleſſed of God, a people beloued of God aboue all others. Now, how did this people (thus beloued of their *God*,) requite this his loue, which they had no more deſerued, then any other Nation? Certainly, as they deſerued it not afore they had it, ſo they requited it not when they had it: but requited this loue of *God* with ſinne, with rebellion, and with diſobediēce. They tempted him, they prouoked him to wrath, they preſumed of his mercy, and proued a moſt ſtubborne & ſtifnecked people, a froward generation: *Moſes* partly ſawe this in his owne experience, and better diſcerned it in the ſpirit of Propheſie: and therefore, wondring at this their wickednes, he cried out; *Do you thus requite the Lord; O fooliſh people, & vnwiſe? thus*: that is, with ſin, & diſobedience, which is the onely meanes to diſpleaſe the Lord, & to prouoke him to wrath: for this cauſe, they are worthily called a fooliſh & vnkinde people by *Moſes*, and here, by the Prophet. *A Nation not worthy to be beloued*: namely, for their vnthankfulneſſe, and vnkindneſſe: which was ſuch, as they not only were ſlacke, and careleſſe in performance of ſuch duties as God required: but euen multiplyed their ſinnes, & committed thoſe foule rebellions, which his ſoule hated.

And amongſt many, the Prophet heere in this Chapter, noteth three of their great ſins: for which they were a Nation not worthy to be beloued. *Couetouſneſſe, Cruelty, and Deceit*; all which were the more hainous and intollerable, becauſe they were the ſinnes of their Princes, their Rulers, and their Prieſts: who ſhould haue beene lights and examples to the reſt.

Now, although euery ſin in it ſelfe, is of that ill deſert, as it is able to caſt vs out of Gods fauour, and depriue vs of his loue: yet, behold, heere God complaines, not vpon a little cauſe, but for wonderfull, & exceeding vnthankfulneſſe, & vnkindneſſe in them; who of all other ſhould haue loued the Lord.

As a man cares not for hard vſage from him, whome hee eſteemes not: but a little vnkindneſſe dooth greatlie greeue a man, from him who is loued and reſpected: ſo is it with the Lorde our *God*, hee loued not the *Gentiles*, as hee did the *Iewes*, neyther was hee ſo bountifull vnto them: and therefore, (as wee may ſee) though they lived alwayes in ignorance, and continued alwayes in diſobedience, yet, the Text ſaith, the time of that ignorance *God* regarded not: but when as the Iewes, his owne people, whom hee choſe out of all people, & beſtowed his loue vpon them, and made his Couenant of grace with them, when they became vnkinde, vnthankfull, forgetfull, ſtubborne, and rebellious, that cauſed the Lord euen to complaine of the indignitie, and to cry out by *Moſes*, *Do yee thus requite the Lord, O fooliſh people and vnwiſe?* And heereby the Prophet, *O Nation, not worthy to be beloued*: & therfore there is no man, but if he be asked what he thinkes of this Nation of the Iewes: hee will anſwer, that they are a moſt vile & wicked people, a froward generation, and that they are worthy to taſte deepely of all *Gods* plagues, who ſo farre abuſed his loue and mercie.

Pſa. 147. *Acts.* 17. *verſe.* 30.

But what doth this belong to them alone? and is *Iſrael* onely a Nation not worthy to be beloued? Nay, I may cry out with as good cauſe: O England, a Nation not worthy to bee beloued. For, *God* hath beene as good a *God* to vs, as he was to them: and wee haue bin as vnkinde a people to him, as they were to him. But that I may bee free from diſcrediting our nation, and from defiling my owne neſt: let vs prooue both theſe points, and lay them open to the view of the world.

I Firſt therefore, the ſame mercies, and farre greater, haue beene powred and heaped vpon vs: he hath called vs out of the darkneſſe: Firſt, of Heatheniſme, & then of Popery: his couenant of grace and ſaluation, he hath confirmed with vs, his treaſures of his word and Sacraments, hee hath imparted to vs, his holye word neuer better preached, and the myſteries thereof neuer more plainly opened, ſince the time of

the Apoſtles: and as wee haue Religion, ſo wee haue it vnder a religious Prince, whereby it comes to paſſe, that theſe bleſſings of ſaluation, wee inioy not in ſecret, or by ſtealth: but wee haue it countenanced by authorities: ſo that religion is not barely allowed, but euen as it were thruſt vpon men. Beſides all this, wee haue a land alſo, that floweth with milke & hony, it is plentifull in all good things: we haue liberty & peace vnder a peaceable Prince, and the companions of peace, proſperitie, plentie, health, wealth, corne, woole, golde, ſiluer, aboundance of all thinges, that may pleaſe the heart of man: thus hath God deſerued the loue of England.

2 But now England, how haſt thou requited this kindneſſe of the Lorde? certainely euen with a great meaſure of vnkindneſſe: that is, with more and greater ſinnes then euer *Iſrael* did: ſo that if *Moſes* ſpake true of them, then may our *Moſes* much more truelie cry out againſt England: dooſt thou thus requite the Lorde thou fooliſh people? And if this Prophet ſaid thus of *Iſrael* for three ſinnes, then may it be ſaid of England, for 300. ſinnes (O England) a Nation not worthy to be beloued: for thou haſt multiplyed thy tranſgreſſions, aboue theirs of *Iſrael*; euen as though thou hadſt reſolued with thy ſelfe, the more Gods kindneſſe is heaped on thee, the more to multiply thy ſinnes againſt him. For thou England, as thou haſt requited the Lorde with ſinnes; ſo not with a few ſinnes or ſmal ſinnes, or ſinnes, which hardly could haue bene preuented: for that had bin a matter of ſome excuſe, or not of ſo great complaint. But thy ſinnes are many, and grieuous, and capitall. And which is worſt of all, wilfull and affected, euen as though God had deſerued euill of vs: and that therefore we ought malitiouſly to requite him.

If any man make doubt of this, and therefore thinke I ſpeake too hardly of our Church: I will then deale plainely, and particularly, and rip vp the ſores of our nation, that ſo they may be healed to the bottome.

The common ſins of England, wherwith the Lord is requited, are theſe. Firſt, ignorance of Gods will and worſhip, (I ſpeak not of that compelled ignorance in many corners of our Land, which is to bee pitied becauſe they want the meanes) but wilfull, and affected ignorance. Men are ignorant, euen becauſe they will bee ignorant. Meanes of knowledge were neuer ſo plentifull, and yet neuer more groſſe ignorance: is not hee wilfully blinde, who wil not open his eyes in the light? and can there be any darkneſſe at noon day, but it muſt be wilfull? But our Nation is darke and blinde in the Sunneſhine of the Goſpell, and groſſely ignorant, when the Goſpell beates their eares, and light ſhines round about them: ſo, as if they cloſed not their eies, and ſtopped not their eares, they could not but both heare, and ſee: who would looke for ignorance after thirty fiue yeares preaching? and yet, many are as ignorant, as if they had bin borne and brought vp vnder Popery: ſo that our people are as euill as thoſe in the daies of Chriſt, of whom the holy Ghoſt ſaith; *Light is come into the worlde, but men loue darkneſſe more then light.* So knowledge is come into *England*: but many Engliſhmen loue ignorance better then knowledge. Alas, how many thouſands haue we in our church, who know no more in religion, then they heare in common talke of all men, and which is worſe, they thinke it ſufficient alſo, and which is worſt of all, whereas they might haue more, they will not, but care not for it. *Ioh. 3. 19.*

2 The ſecond maine ſin of *England*, is *Contempt of chriſtian Religion.* Religion hath bin among vs theſe fiue and thirtie yeeres; but the more it is publiſhed, the more it is contemned, and reproached of many; in ſo much, as there is not the ſimpleſt fellow in a Country towne, who, although hee knowes not one point of religion, yet he can mock, and ſcorne ſuch as are more religious thē himſelfe is, this is one of the moaths of *England*, that eates vp religion, this is greeuous in whomſoeuer, but moſt intollerable in two ſorts of men. Firſt, in them, who are altogether ignorant, that they ſhould mock they know not what. A pittiful thing to hear one, who himſelfe cannot giue the meaning of one

one petition in the Lords praier, to vpbraid other men, becauſe they are too forward: but it is the worſt of all, when men of knowledge, and ſuch as liue ciuilly, & would be counted good Chriſtians, are indeed of the better ſort, cannot abide to ſee others goe a little before them: but if they do, preſently they are hypocrites and diſſemblers. Thus not prophaneneſſe, nor wickednes, but euen Religion it ſelfe is a by-word, a mocking ſtock, and matter of reproch; ſo that in England at this day, the man or woman that begins to profeſſe Religion, and to ſerue *God*, muſt reſolue with himſelfe to ſuſtaine mockes & iniuries, euen as though he liued among the enemies of religiō, and not among profeſſors; and as religion increaſeth and ſpreadeth it ſelfe, ſo doth the number of theſe mockers. O what a curſed ſinne is this? to contemne the greateſt fauour that *God* can giue vs, that is, his holy religiō: for the which we ſhould rather praiſe him all the dayes of our liues. All that *God* can giue a man in this worlde, is his goſpell, what then can *God* giue to be regarded, when his goſpell is contemned?

This ſinne was neuer amongſt the *Iewes*: they indeed regarded it not ſo as it deſerued, but who did euer make a mocke and a ſcorne of it but England? O England, how canſt thou anſwere this? God ſends thee the moſt precious Iewell, that he can ſend to a Nation; and thou ſcorneſt it, and them that bring it, and them that receiue it; euen as though it were no bleſſing, but a curſe: ſo that as Chriſt ſaith to the *Iews*, *for which of my good workes doe you ſtone me?* So may the Lord ſay to England, I haue giuen thee a fruitfull lande, a bleſſed Prince, gold and ſiluer, peace and libertie, plentie and proſperitie: for which of theſe (O England) doeſt thou contemne my religion? The leaſt of theſe deſerue loue; but England hath a better then all theſe; that is, his Goſpell, and word of ſaluation: and yet, that alſo is contemned (as beeing nothing worth) and thoſe which confeſſe it, and thoſe that bring it, and conſequently God himſelfe that gaue it. If England had no more ſinnes but this: this deſerues, that it ſhould be ſaide of vs, that we are a *Nation vnworthie to be beloued* aboue al Nations, for ſome Nations would haue religion, that they might loue it, but they cannot haue it: ſome haue it, and do loue it: ſome haue it, and loue it not: but in no Nation is it made a mocking-ſtock, but in England. And where are thoſe men, but in England, who (like the dog in the manger) will neither entertaine Religion themſelues, nor ſuffer thē that would? let vs in time take heed of this ſinne, as a ſinne that cryeth to God, to reuenge ſo vile a diſhonor done to his maieſty: neither is there any ſin that more certainly foreſhewes, and more forceably haſtens the remouing of the Goſpell from vs. For high time is it to ceaſe louing, wher loue procures diſdain: And to ſtay giuing, where gifts are ſcorned,

Iob. 10. 32.

Carry home this leſſon to your great townes & cities where you dwel, for in theſe populous places are theſe great mockers, for where God hath his profeſſors, the diuel hath his mockers; and repent betimes of this ſin, for holde on in mocking, and be ſure that God (who will not be mocked) will remoue his Goſpel from you; but if you leaue this ſinne, and entertaine the Goſpell, (as it worthily deſerues) then be ſure of it, God wil continue the Goſpell, to you, & your poſteritie after you, in the face of all your enemies round about you.

There were then preſent inhabitants of London, Yorke, Cambridge, Oxford, Norwich, Briſtow, Ipſwich, Colcheſter, Worceſter, Hull, Lin, Mancheſter, Kendall, Couentry, Nottingham, Northampton, Bathe, Lincoln, Darby, Leiceſter, Cheſter, New caſtle, and of many other moſt populous cities and townes of England.

3 The third common ſin of England, is *Blaſphemie*, many wayes, but eſpecially in vaine ſwearing, falſe ſwearing, and forſwearing, and the abuſe of all the names and tytles of the Lorde God. This ſinne is generall, euen ouer the whole land, eſpecially, in Fayres, and Markets, where men for a little gaine, will not care to call the Lord of Hoſtes to be witneſſe to a lye, and the God of truth, to teſtifie an vntruth. And which is worſt of all, *Gods* holy name is vſed in vaine oathes, and ordinary talke. When men haue no cauſe to ſwear at all: ſo that it is moſt lamentable to ſee and obſerue, that the name of any man of honour, or worſhip, is vſed more reuerently, and leſſe abuſed, then that fearefull and glorious name: *the Lord our God.*

4 The fourth generall and great ſinne is, *Prophanation of the Saboath.* A

common ſin euery where, and yet ſo great a ſin, that where it raignes, in that Country, congregation, family, man or woman, there is no feare of God, nor any true grace in them: for the keeping of the ſaboath, is the maintaining, increaſing, and publiſhing of religion.

5 The fift ſinne of our Nation is, *vniuſt dealing in bargaining betwixt man and man.* How harde is it to finde an honeſt, ſimple, plaine dealing man: and that euen in ſuch great aſſemblies as this is, I feare preſent experience wil teſtifie: you are now many thouſands gathered together, ſome to buy, ſome to ſell, ſome to exchange: Remember that I haue tolde you, an honeſt hearted and plaine dealing man is harde to find: therfore labour to approue your ſelues ſincere hearted men; remember the counſell of the holy Ghoſt; *Let no man oppreſſe nor defraude his brother in bargaining: for the Lord is the auenger of all ſuch things.* Theſe ſinnes are generall and vniuerſall as a canker: And ſo are the ſinnes of the *6.7.* and 8. Commandements (though they be not altogether ſo commō as theſe be) *Murthers, Adulteries, Vſuries, Briberies, Extorſions, Conſonages*, they are a burthen, vnder which, our earth groanes; and they cry againſt vs to heauen, ſo that vpon as good or much better cauſe may it bee ſaid to vs, as to the Iewes: *O Nation not worthy to be beloued.*

Looke at the outward face of our Church, at the ſignes of Gods loue, which are amongſt vs, and at Gods dealing with vs; and behold, we are a moſt beautiful Church, a glorious Nation, a Nation to be admired, and wondred at: but looke at the liues of our ordinary profeſſors, looke at our ſins, and at our requiting of Gods loue: and we are a people of *Sodom*, as full of iniquities as they were, whoſe ſinnes are ſo many, ſo rife, and ſo ripe; that at the laſt they wil euen bring downe fire and brimſtone, or ſome other ſtrange iudgment vpon vs, if repentance doe not preuent it, or the cries and prayers of holy men ſtay not Gods hand. So, then let vs all here aſſembled, grant & confeſſe, that we are a Nation ſo far from being worthy to be beloued, as that we are moſt worthy to be hated, and to haue all the wrath of God powred vpon vs.

Now then, are we ſo? and ſhall we continue ſo ſtill? Nay, that is the worſt, and moſt wretched of all: then let euery one of vs learn this duty, enter into our ſelues, ſearch our hearts and liues, that they may lye open to our owne ſight, to the confuſiō of vs in our ſelues, that in God by repentance we may be raiſed vp.

Our ſinnes lye open before the face of God, and ſtinke in his preſence, and cry for vengeance: and before the face of Gods Angels, who bewaile it, and before the face of the diuel, who reioyceth in our confuſions: and ſhall they lye hid onely to our ſelues? Now then, if we would haue them hid from God, & ſtop the cry that they make againſt vs, and keepe them from Sathan, who accuſeth vs for them; we muſt ſo ſearch our ſelues, that they may lye open to our owne hearts: Remember thou thy ſinnes, and God will forget them: laie them open before thy owne face, and God will hide them from his: Write them vp for thy owne ſelfe, and God wil blot them out of his remembrance: but if contrariwiſe thou hideſt them, then aſſure thy ſelfe, the more thou hideſt, and burieſt them, the more open doe they lye in the face of God: and then what wil follow, but that they wil all be diſcloſed at the laſt day, to thy eternall confuſion. Therefore againe, and againe, I exhort you in the name of God, Search your ſelues, finde out your ſinnes, cōfeſſe them to God freely, and ingeniouſly: confeſſe their deſert to be Hell and damnation, humble your hearts to God, cry, and call for pardon, as for life and death, purpoſe and promiſe to leaue them, begin a new courſe of life, beleeue ſtedfaſtly, and doubt not but of pardon and forgiueneſſe in the blood of Chriſt, continue in that faith, and that new courſe of life: So may England preuent Gods iudgements, and quench that great action of vnkindnes, which God hath againſt them, and become a *Nation as worthy* (vpon their faith & repentance) in Chriſt to *be beloued*: as for their peace and proſperitie, they haue bene of all nations of the earth admired.

Hitherto

Hitherto, of the third generall point.

4 The fourth generall point in this exhortation, is the time limitted them, when they ſhould Search. *Before the Decree come forth &c.* As though the Prophet ſhould ſay. *Iſraell*, repent, before God execute his iudgements on thee. For behold the gracious dealing of God: Man ſinneth, his ſinnes deſerue plagues: but GOD preſently plagueth not, but deferres it, he puts a time betwixt the ſinne and the puniſhment (ordinarily:) this he doth to ſhew his mercy vnto mankinde, becauſe that hee would not deſtroy them, if they would amend. Therefore, after the ſin, he ſmites not preſently, but puts of his puniſhment, that in the meane time man may Repent. Here the Prophet compares the Lord to a mother, for as ſhe conceiues the fruite in her wombe, and beares it a long time, ere ſhe bring it out: ſo the Lord after a mans ſinnes, or a peoples ſinnes, conceiue (that is) ordaines, and decreeth a iudgement for it, but he keepes it vp, and all that while he heares it: But as ſhe, when her time is come, then trauailes and bringes forth: ſo, when the time that God hath appointed, is come, and ſtill ſinne is not repented of: then his iuſtice trauailes to be deliuered of that iudgement, which mercy hath kept vp ſo long a time. Thus the old world had an hundred & twentie yeares giuen them for time of repentance; all that while God was in conceiuing, at laſt when their ſinnes were ripe, and no hope of amendment: then GOD trauelled, and brought forth a fearefull birth, namely the vniuerſall flood, to waſh away, and take reuenge vpon the vniuerſall iniquities of thoſe times. So many hundred yeers hee gaue vnto the *Iewes*, long he was in conceiuing their deſtruction, and oftentimes hee had it at the bringing forth, as in the captiuitie of *Babylon*, and vnder *Antiochus*; yet his mercy ſtayed it: and ſtill hee trauelled longer: telles them heere by the Prophet, that yet the Decree is not come forth, (though it bee conceiued:) but at laſt when *Iſraell* would not Repent, but grewe worſe, and worſe; (as in Chriſt his time) then hee could containe no longer, but trauelled indeede, and though it bee with griefe, yet hee hath brought foorth: and what? a moſt fearefull byrth, euen an vtter deſolation of that kingdome and Countrey, of their Citie, and Temple, and a diſpertion of their Nation ouer all the world: but as a woman at laſt is deliuered with daunger, and difficultie, with paine and ſorrowe: ſo the Lord long conceiues, but at laſt bringes foorth his iudgements: yet it is with griefe and vnwillingneſſe, and hee is loath (as it were) and much agrieued to execute his moſt iuſt iudgementes on thoſe, who haue profeſſed his name: hee often touched the *Iewes* a little, and as being vnwilling to ſmite them: hee drue backe his hande againe: but at laſt when their ſinnes did ſo increaſe, and were ſo ſtrong, that they euen did wringe out, by violence his plagues from him, then with much bewayling of their great miſerie (as wee may ſee in Chriſt weeping for them,) hee executes his iudgements on them. But as they are long a comming: ſo, when they come forth, they were the beauier; as a child, the more fulneſſe of time it hath, is the greater, the luelier, and the ſtronger: ſo, *Gods* iudgement, the longer God deferreth them, and is in conceiuing them, the beauier are they, when they come: that is manifeſt in the *Iewes*, once his owne people, for he hath deſtroied their lande with an irrecouerable deſtruction, and ſmitten their poſteritie with a blindnes of mind till this houre, ſo that to this day, when the old Teſtament is read, the vaile is ouer their eies, that they cannot ſee the light of Chriſt Ieſus, but plodde on in fearefull and palpable blindneſſe.

This Doctrine hath ſpeciall vſe to this our Church, to teach vs to looke to our ſelues betimes, and try our owne wayes, and turne to the Lord, for wee cannot tell how far off his iudgements are: ſin reaſō they muſt needs be neare, they haue beene ſo long deferred, and yet beene ſo iuſtly deſerued of vs. Certainely God hath long beene in conceiuing iudgementes and plagues for the ſinnes of *England*, and often hath *Gods* hand bene vpon vs by warre, famine,

mine, peſtilence, invndations: and yet it hath beene puld backe againe: and his ſword hath beene put vp into his ſheath, and God hath ſtayed his byrth euen in the very trauell, and wee haue eſcaped, euen as a man, whoſe necke hath beene vpon the blocke, and the Axe holden vp to ſtrike: ſo then, yet the day is not come, yet wee haue time: happie wee that euer we ſawe this day, if now wee haue grace to repent, and *ſearch our hearts*, for then wee ſhall ſtaye this Iudgement decreed, that it ſhall neuer come forth againſt vs: but if we deferre to repent, & put off from day to day, and lye rotting ſtill in our ſinnes: then knowe and be aſſured, that as the Decree is eſtabliſhed, ſo it muſt needes come foorth: and then, when iudgement is come forth, & the ſtroke ſtriken, Repentance is too late: therefore what he ſaid to the *Iewes*, I ſay vnto vs, *Search thy ſelfe O England*, (a Nation not worthy to be beloued) *before the Decree come forth*, which is already paſt againſt thee.

Thus much for the fourth point.

5 Now followeth the laſt point: the reaſon of all. *Why ſhould wi ſearch our ſelues?* The reaſon is included in the fourth point: *For there is a Decree come forth againſt thee.* And though the execution bee deferred, and though God be vnwilling to take it out, yet without Repentance, it is moſt certaine, it ſhall come foorth, and bee executed at the laſt. In one word, this is the reaſon. Repent, or elſe certainely God will take vengeance: But (will mans heart ſay) is this true? Or rather theſe bee but words to feare men, and to keepe them in awe. I anſwere, for the proofe and experience hereof, neuer goe further then this place, and preſent example wee haue in hand: the Prophets bids them *Search, Search, and Repent*, elſe, as certainly, as there was a iudgemēt conceiued, ſo certainly it ſhould be executed vpon them: they would not heare, nor Search, nor repent: but what followed; let all men iudge whether God is not true of his word to them or no: yea, alas, who ſeeth not that God hath trauelled indeede, and hath brought foorth a fearefull iudgement on them, and hath made them for theſe thouſand yeares & a halfe, the gazing ſtock, the by word, and the amazement of all the world.

Thus was it threatned to the *Iewes*, and thus it is performed: and certainely thus hath it beene threatned, & thus ſhall it bee performed to thee, O *England*, except thou preuent the iudgements that are comming: O happy *England*, that *I* may ſay to thee, it is yet but comming. For as for the miſerable *Iewes*, vpon them (alas) it is come alreadie: to thoſe poore ſoules it can bee ſaide no more, *Repent before the Decree come foorth*: for it is now paſt: but thou art happie, for thy day is not yet come: yet I may ſay to thee: *Repent before the Decree come foorth*: and O happie *England*, that thou maieſt heare this worde: (*Before*) ſounding in thine eares. Therefore my beloued brethren, who are heere aſſembled out (almoſt) of euery corner of this kingdome, heare my words: and carry them home with you into al countries. God is the ſame God ſtill, as iuſt, and as iealous, as euer hee was: our ſinnes are as ill, nay, much viler then the *Iewes* were: how can it be then, but that muſt fall to vs that fell to them? therefore the zeale of Gods glorie, and my deſire of your ſaluations, make mee, that I dare not flatter: but tell you the truth: that is, that out of all queſtion, if wee ſearch not our ſelues and repent, there is a generall iudgement in preparing for vs: certainely the *Decree is out*, and what can ſtop the *execution* of it, but *Repentance*? God hath long ſpared, and hee hath beene long in trauelling, therefore (though nothing can be ſaid in way of propheſie) I am in my conſcience perſwaded to feare, and that out of infallible grounds of the word of God, that a plague, and a iudgement, and that moſt fearefull, hangs ouer *England*, & that it is alreadie pronounced vpon this Nation, and ſhall bee as certainely executed, without a viſible reformation: and becauſe I may ſeeme to ſpeake ſomewhat at large, giue mee leaue to giue you the reaſons inducing me hereunto.

1 First, the Goſpell hath beene preached

preached theſe fiue and thirtie yeares, and is daily more and more, ſo that, the light therefore neuer ſhon more gloriouſly, ſince the Primitiue Church: yet for al this, there is a general ignorance, generall of all people, generall of all points, yea, as though there were no Preaching at all: yea, when Poperie was newly baniſhed, there was more knowledge in many, then is now in the body of our Nation: and the more it is preached, the more ignorant are many, the more blinde, and the more hardened (euen as a Stithie the more it is beaten vpon, the harder it is) ſo they, the more they heare the Goſpell, the leſſe eſteeme they it, and the more they contemne it: and the more God calles, the deafer they are: and the more they are commaunded, the more they diſobey. We Preachers may cry till our Lunges flye out, or bee ſpent within vs, and men are mooued no more then ſtones. O alas, what is this, or what can this bee: but a fearefull ſigne of diſtruction? Will any man endure alwaies to bee mocked? then how long hath God beene mocked? Will any man endure to ſtand knocking continually? If then God hath ſtood knocking at our hearts fiue & thirtie yeares: is it not now time to bee gone, vnleſſe we open preſently?

But, if we will know what this argueth, to contemne the Goſpell, and not to repent, when the word is ſo abundantly Preached: reade the Storie of *Ely* his wicked ſonnes. Hee ſpake vnto them, and gaue them godly counſaile, *but they hearkened not vnto the voyce of their Father*: But will ſome ſay, that is no great matter, not to heare their Father is a common thing: but marke what followeth, *They would not heare their Father, becauſe the Lord would deſtroy them*: a fearefull thing. Euen ſo it is with a nation, or a people: are they taught, and are they worſe and worſe? take heed: If *Elyes* ſons obey not, it is, becauſe God wil deſtroy thē.

1 Sam. 2. 13

If therefore *Ely*, and many *Elyes* haue ſpoken to *England*, and *England* heares not, *England* obeyeth not: *England* repents not: take heede the Lord in heauen ſay not, *England will not heare the voyce of the Prophets, becauſe I will deſtroy it.* Let no man ſay, wee take vpon vs to propheſie: wee onely giue warning, and ſhewe the danger, by example of the like.

My ſecond reaſon is this. One iudgement executed: and not working Repentance, is alwayes a fore-runner of another, that Rule is certaine, and an euident truth, and needs no prooving. Now, wee haue beene viſited with Famines, Earth-quakes, peſtilences, inundations, Thunder & lightnings in winter, and moſt ſtraunge & vnſeaſonable weather: but alas, all theſe haue taken no effect: where is the humiliation, repentance and reformation which they haue wrought? therfore it muſt needes bee, there remaines behinde a greatter iudgement. Men may be ſo madde to thinke theſe to be ordinarie things, and to come by courſe of Nature, and ordinarie cauſes: but certainly they are the ſhaking of the Rod, and fore-runners of a greatter iudgement, vnleſſe Repentance cut of their courſe. For looke as one cloud followeth another, till the Sunne conſume them: ſo one iudgement haſtens after another, and repentance onely is the Sunne, which muſt diſpell them.

3 Thirdly, it ſtands with the iuſtice of God, according as he hath reuealed it in the Scripture, eſpecially in *Deut.* 28. out of the whole Chapter, it muſt needs be gathered as a Rule. *I will curſe that people which breake my lawes*, now we may not deny but this land of ours, is for abundance of ſinne, a people of *Sodome*. All kinde of ſinnes, in all eſtates of men, rage and raigne euery day more and more: therefore I conclude, that vnleſſe wee repent, and ſo diſſolue this cloude, of iudgement, that hangs ouer our heads: it cannot be, but a moſt fearefull tempeſt is to come at the laſt, and when it is come, it will bee too late to wiſh they had done it. Therefore in the bowels of Chriſt *Ieſus*. Let this bee to intreate and exhort you all, to ſearch and looke into your ſelues, that ſo repenting and changing your wayes, you may get the ſword againe into his ſheath, which is already drawn out, but yet hath not ſtricken home, & may quench the wrath which is already kindled, but yet burns not out as

it wil do, if by repentance we quench it not: & doe this euery one, as you tẽder the ſaluation of your own ſoules, & the continuance of the Goſpel to this glorious Nation, and the peace and proſperous ſtate of this Church & common wealth. For let men make what cauſes they will, it is certainly ſinfulneſſe that ouerturnes kingdomes, and changeth ſtates, as all theſe kingdomes and ſtates haue felt, who haue continued finally to contemne the Goſpell.

It followeth:

And you be as chaffe, that paſſeth on a day.

The Prophet proceedeth, & deſcribeth more plainely, the manner and ſtate of that plague, which God will ſend vpō them: the meaning was partly opened before, to bee in effect thus much; Search your ſelues, leaſt God take his fanne and try you, becauſe you would not try your ſelues, and finding you vppon the tryall, not ſound wheat, but light chaff: blow you to hell with the winde of his wrath: the *Metaphor* which the Prophet vſeth is this, he compares the Lord to a husbandman, great and rich, the whole world is his corne field: ſeuerall nations, (as this of ours for one,) are his heapes of Corne: but theſe heaps of corne be ful of chaff, that is, theſe particular Churches, are full of hypocrites: now a wiſe husbandman letteth corne and Chaffe lye together no longer, then till the winde doth blow, and then he appoints his fanning time to ſeuer his corne from his chaffe, and to blowe away his chaffe, and lay vp his corne: ſo God, the great & wiſe husbandman, will not let the Chaffe lye for euer amongſt the Wheate, hee hath therefore appointed his fanning times, when to blowe the Chaffe into hell, and to gather his wheat into heauenly garners.

Now Gods winnowing times are two: the one is at the laſt day, after this life, and that is Gods great winnowing day of all his Corne (that of all men) when the bad ſhall bee ſeuered from the good for euer, neuer to be mingled againe with thē, but by the ſtrong and powerfull fanne of his laſt and finall iudgement to be blowne into Hell: the winde of whoſe wrath, at that day, ſhall bee ſtronger to blowe them all away, then all the wind in the world to blow way one handfull of light Chaffe.

2 Gods other fanning time, is in this worlde, and that is alſo double. The one is, when the word is preached: the *preaching of the word is one of Gods fans*: For when the Goſpell is preached to a Nation or Congregation, it Fannes them, and tries them, & purgeth them, and ſo ſeuers them, that a man may ſee a manifeſt difference of the chaffe and the wheate, that is, of the godly man, and the wicked man: this preaching of the Goſpell doth *Iohn* the *Baptiſt* expreſſely call a Fanne: where the holy Ghoſt purſueth this whole *Metaphor* moſt plainely ſpeaking of *Chriſt*, hee ſaith, *Whoſe Fanne is in his hand, and hee will throughly purge his Floore, and gather his wheat into his garner, but the chaffe he will burne with fire vnquenchable.* The winde of this fanne of the word preached is ſo ſtrong, as that it ſeuers the Chaffe from the Wheate, that is, good profeſſors from hypocrites in the viſible Church, and blowes ſo ſtrongly vpon the wicked, that it brings them to the beginning of Hell euen in this world, for it ſo worketh vpon the conſcience, as if it cannot conuert them, it ſtrikes them with feare, terrour & torment, either in life or at death, which torment of conſcience is the very flaſhes of hell-fire. *Mat.* 3.

But, when this firſt Fanne of the word, wil not ſerue to bring men to repentance, (for the word preached, doth not confound a man actually, but only pronounce the ſentence, and thereby ſtrike the conſcience) then God hath another fanne, and that is the *fanne of his iudgements*: and that fanning or winnowing time is, when hee executes his vengeance and his iudgements on a Nation: this is his latter fanne, when the firſt will not preuaile, this is his powerfull and ſtrong fanne driuen about with the winde of his wrath, this fanne went ouer the olde worlde, and ſwept them al away, and went ouer the nation of the *Iewes*, and we ſee they are no more.

1. Theſe

1 These three fannes of God, make a threefolde separation of the Chaffe from the Wheate, that is, of the wicked from the Elect: with the fanne of his word, which is powerfull, he seuers them in affection, and disposition, and makes a distinction of them, so, as generally the Wheate is knowne to be Wheate, and Chaffe discerned to be Chaffe, by the preaching of the word: but though the tare be knowne to be tare, yet both growe together, so that the word onely seuers them in affection, and sets seueral notes of distinction vpon them both.

2 But then the second fanne of his iudgements is more violent, for therby he seuereth thē asunder in soule, gathering the godly men, as his wheate into the heauēs, & blowing the soules of the wicked into hell: but yet the bodies of them both lye together, as partakers of the same iudgement, so subiect to the same corruption, and are all lodged in the same graue of the earth, and death hath like dominion ouer them all.

3 But afterwards at the last day, at Gods great haruest, & great winnowing time, he then with the winde of his power, seuereth them asunder in soule and bodie. Wheate from the Chaffe, Sheep from the Goates, and separateth them, neuer to be mingled againe for euer & euer: and then with the winde of his wrath, he blowes the chaffe into fire vnquenchable, and with his louing fauour gathereth his wheate into the euerlasting & glorious garners of heauen.

So then, the first seuereth them in affection. The second, in soule, for a time. The third, actually in soule and body for euer and euer.

Nowe of these three winnowing times, the Holy Ghost speaketh here properly of the second: namely the *fan of Gods iudgements*: so that, the meaning of the *Metaphor* is this: search your selues and repent betimes, least God come vppon you with some fearefull *Iudgements*: because you haue so long contemned the *fan of the word*, and finding you too light to abide the tryall, doe take you awaye in the iudgement, and cast you into hell: for as sure as the fan of the word hath made difference of you, which are chaffe, and which are Wheate, so sure shall the fanne of his iudgements blowe away the chaffe to hell and damnation.

Thus much for the meaning.

Now for the vse, for vs in *England* the case stands thus: Our church doubtles is Gods corne field, & we are the corne heape of God: and those *Brownists* and *Sectaries* are blinde and besotted, who cānot see that the church of *England* is a godly heap of Gods corne: but withal, we must cōfesse, we are ful of chaffe: that is, of prophane & wicked Hypocrites, whose harts and minds abound in sinnes and rebellions: and many of our best professors are also too full of chaffe (that is) of corruptions, and doe giue themselues too much libertie in many sinnes: but alas, the pure wheate, how thinne is it scattered? how harde to finde a man (at least a family) which dedicate themselues to the Lord in holie and sincere obedience, and labour to make conscience of all sinnes: now therefore, seeing wee are Gods corne field, and wee haue some pure wheat amongst much chaffe, therefore God will winnow vs to finde out the corne, if hee haue but one corne of wheat in a handfull of chaffe, but one good man of many, he will stirre all the heape for those fewe cornes, hee will not care to blow all the chaffe to hell, to finde out those fewe cornes of wheat, to lay them vp in heauen: so that out of all question, *England* being so full of chaffe, must looke to be winnowed.

Now for the first Fanne of his word, it hath bene vsed in this land these fiue and thirty yeares, & that as powerfully, and as plentifully as anie where in the worlde, and yet (alas) many are more God-lesse, more ignorant, more prophane then euer they were, yea wickednesse groweth, and the chaffe increaseth aboue the Wheate: bee sure therfore, that God will bring his second Fanne vpon vs; because wee will not suffer the first, and the milde & *gentle fanne of his word* to trye and search vs: therefore he wil bring the *fearfull fan of his iudgements*, and with it, he will blow soule and body into hel, with those our

sinnes & corruptions, which we would not suffer the Fanne of Gods word to blow from vs. The first hath so long blowne in vaine, that the second must needs come vpon vs, & it hath already begun to blowe: three or foure blasts haue blown ouer vs, famin, pestilence, earthquakes, fire, water, winde, these haue so blowne some of vs, that they haue taken away a great number of vs. For vs that remain, this onely remains, that we strengthen our selues by grace, to be able to stād against the next blast, for come it will, and when it comes, no wealth nor worldly thing can inable vs to endure it, onely faith & repentance, and the grace of God will stand at that day. Now therefore, in that so fearefull a fanning abideth vs: seeing it is so neer (as appeareth by the blasts already past ouer vs, which are nothing but the forerunners of a greater tempest:) what should be our care (except we care not to be blowne body and soule into hell) but to labour to eschew this fearful fan of Gods wrath: or at least, if it come vpon vs, that it may not blow vs to hel, but hasten vs to heauen. If thy heart be touched to aske how this may be: I answer thee, only to follow the Prophets aduice in this place, by *searching & trying our selues*. The way to escape Gods triall, is to try thy selfe: and to escape Gods iudgement, to be a iudge to thine owne soule: and so the way to escape the fearfull fan of God, is to fanne thine owne heart by the lawe of God. For whomsoeuer the first fanne (that is the word of God) doth worke vpon: these men are neuer blowne away with the fan of Gods iudgements. O then, entertain the word of God into thy hart, submit thy soule vnto it, let it pierce & try, and ransacke thy heart, and lay before thee thy wretched estate by thy sinnes, and when thou seest thy nakednes and misery, confesse it, bewaile it, be humbled for it, cry & call for mercy & forgiuenes; pray against thy speciall sins, striue to purge them out, as the poison of thy soule, craue grace from God against al thy sinnes: & if thou seest any sins more welcome to thy nature, more deere vnto thee, and which more preuaile against thee, then others do, pray against these sinnes, and striue against them aboue all: and endeuour, that by the fanne of Gods word, they may be blowne away from thee. When thou hast done this, then marke what will come of it: when thou hast fanned thy selfe, God will not fanne thee: but whē the fanne of his iudgement comes, and bloweth so strongly vpon the wicked, thē the Lord finding thee already fanned, and clensed by his word, wil spare thee, & his iudgment shall either blow ouer thee, & passe by thee vntouched (as ouer *Lot*, in the destruction of *Sodome*) or else shall fanne our all thy corruptions, and blow thee vp to heauen, to be laid vp as pure wheate in the heauenly garners, and mansions of glorie, which Christ ascended to prepare for thee.

In the plague at London, there dyed some weeke almost 2000. a weeke in 92. but in 1603. ther died 3000 in a weeke.

Now then amongst those many businesses, with which this worlde doth comber euery one of vs (all which shall perish with the worlde it selfe) let vs good brethren, spare some time for this great businesse. *Martha* may be combred about many things, but *this* is that *one thing*, which is *necessarie*: therefore whatsoeuer is done, let not this be vndone. Once a day put thy selfe and thy life vnder the fanne of Gods lawe, try thy self what thou art, and thy life, how thou liuest. Once a day keepe a Court in thy conscience, call thy thoughts, thy wordes, and thy deeds to their tryall: let the ten Commandements passe vpon them, and thy sinnes and corruptions which thou findest to be chaffe, blow them away by repētance, so shalt thou remaine pure and cleane wheate, fit for the house and Church of God in this world, & for his kingdome in heauen. But, if we will not do this, then alas, what wil follow? my hart grieueth to vtter it: but I must, vnlesse I should be a false Prophet: And therfore I wil. Our long peace, plentie, and ease, haue bred great sinnes, so great, that they reache to heauen, and prouoke Gods Maiestie to his face, and so strong, that they wil violently draw downe iudgements from God vpon vs: which when they come, they will be so powerfull, and so violent, that they wil blow vs away like chaffe, and bring this kingdome to some miserable ruine. O therfore how happie are we, if we can entertaine

tertaine this doctrine, and practise it: for in so doing, we shall preuent Gods iudgments, we shall continue the Gospell to this land, and preserue this glorious Nation from being destroyed or dispeopled, by some fearful iudgment.

At Sturbridge faire

Beloued, you come hither to this place, purposely to buy and sell, and thereby to better your estates in this world: how happy then are you, if besides the good markets you make for your bodies and estates, you learne also how to make your selues abide the triall of Gods iudgments, and how to be made pure corne, fit to replenish the garners of heauen, & how to continue Gods fauour and the Gospell to this Nation. If thou goe away with this lesson, thou hast a Iewell more worth, then thou shouldest goe home possessed of all the huge riches of this Faire: you cal this and such like times, *Faire times*: but if thou learn this lesson right, then thou maist say, that this was the fairest day in deede, that euer shon vpon thee, since thou wast borne. This pretious Iewel which I haue spoken of all this while, I heere offer vnto thee. Euery one brings hither something to bee solde, this is the marchandize that I bring & set to sale vnto you: what euer commoditie any of you bring, it is from some quarter of this land, but all is from the earth: but this that I bring, it is from heauen: and all the earth cannot yeeld it: and as it is from heauen, so it is of heauenly vertue, and will worke that which all the wealth in this faire is not able to doe: therefore cast not to buy the baasest, and let passe the best of all: and neuer alledge that it is aboue thy compasse, and being a Iewell, it is too deere and costly for thee: for I offer it

Esay 55.

freely vnto you, and to euery one of you, I pronounce vnto you, from the Lord, that here this blessed doctrine is offered vnto you all, in his name, *freely, and that you may buy it without money.* Happie is that day when thou comming so farre to buy things for thy body, and paies so dear for them, doest meete with so pretious a Iewel, the vertue whereof, is to saue thy soule, and payest nothing for it. Thou maiest hereafter reioyce, & say: I went to buy and sell, and to helpe my bodie: but I haue also learned to saue my soule. I went thither to helpe to maintaine my owne estate: but I haue learned to help to maintaine *England* in prosperitie: for assuredly, if wee would all of vs learne this lesson, and practise it, we might assure our selues of the glorious prosperity of *England*, to cõtinue frõ generatiõ to generation: wheras alas, if we continue & go forward in our sins, & impenitency, it is greatly to be feared, that neither the Gospel nor this peace, will reach to our posteritie. Therefore now to make an end; I once again, & lastly, cõmẽd this doctrine to you al, & euery one of you (for this marchandise that I bring, is of that nature, that though some take it, yet there is also inough for euery one) & *I* commend it vnto you, euen from the very mouth of God him selfe; thinke of it, *I* charge thee, as euer thou lookest to appeare before the face of Christ *Iesus* the great iudge, at the last day; & if thou wouldest escape the rigor of that iudgement, enter now into iudgement with thy selfe, and search thy selfe: if thou now wilt not receiue this doctrine, then shal it at the last day be a bil of Enditement against thee, for if it saue thee not, it shal cõdemne thee, thinke of it therfore seriously, as a matter that concernes thy soule and bodie: yea, and thy posteritie, and this whole Realme, all which shall smart for it, if we repent not. And if the bodie of our people, & those, whose hearts are wedded to this world, wil not entertain this doctrine; then *I* turne vnto you that feare the Lord, and to you *I* direct my last warning: Search, O search, and try your hearts and liues, renewe and reuiue your faith and repentance, that if iudgements do come and blowe vpon this nation, and driue the Gospel from it, and it to hell: that yet you may haue a testimony to your consciences, that you did not pull down this general calamitie, but for your parts laboured to haue preuẽted it, by your earnest prayers and hartie repentance: that so, the posteritie ensuing, may not curse you, but speak reuerently of you, and praise God for you, & wish that all had done as you did; for then had they enioyed this goodly land, & all Gods blessings with it, as we their forefathers did be-

fore them: and so shall our names not rot, but flourish amongst the posterities to come, which shall be partakers of the desolation: And when we haue renewed our repentance, let vs then euery one of vs, deale with the Lorde by earnest prayer for this Church and Nation, that the Lord would shew his mercy vpon it, and continue vnto it, this peace and the Gospel: it is nothing with the Lord to doe it, his powerfull hand is not shortened, he can continue our peace, when the *Papist* looke for hurli-burlies, he can continue the Gospel, when they hope to set vp their *Idolatry* againe: let vs therefore apply the Lord with our praiers, and with *Moses* set our selues in the breach, and pray for the ignorance of the multitude, and bewaile their sinnes, who bewaile not their owne. So did *Noah*, *Daniel*, and *Iob*, in their ages, and praied for the people in generall calamities: let vs all be *Noahs*, *Daniels*, and *Iobs*, in our generations: if we doe thus: then when Iudgments come, we shall either turne them away from our Nation, or at the least we shall deliuer our owne soules.

Ezek. 14. 13. 14.

Let vs nowe turne to the Lorde in praier, and because it cannot be hoped, but that this our generall sinfullnesse must needs end with some heauy Iudgment: let vs desire the Lord still to defer our deserued punishments, and still to spare vs, and to giue vs time and leasure to repent: that so, we entring into our selues, and searching our hearts, and turning to the Lorde: wee may turne away his imminent iudgements, and that when his wrath doth burne out indeed, wee may then be counted worthy in Christ, to escape those things which must needes come vpon the world. Amen.

WILLIAM PERKINS.

Lament. 3.

Let vs Search and try our waies, and turn againe to the Lord.

Trin-vni Deo gloria.

FINIS.

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3

OF THE CALLING OF THE MINISTERIE, Two Treatises.

DESCRIBING

THE DVTIES AND DIGNITIES of that calling.

DELIVERED PVBlikely in the Vniuersitie of Cambridge, by Maister *Perkins*.

Taken then from his mouth, and now diligently peruſed and publiſhed, by a Preacher of the word.

The third Impreſſion.

1 Cor. 4. 1.

Let a man ſo thinke of vs, as of the Miniſters of Chriſt, and diſpoſers of the ſecrets of God.

LONDON

Printed by Thomas Creede, for *William Welby*, and are to be ſold at his Shop, at the Signe of the Grey-hound, in Paules Church-yard. 1606.

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TO THE RIGHT WOR-
SHIPFVL SIR EDWARD COOKE, KNIGHT,

his Maieſties Atturney Generall, and Sir *Thomas Heskith*, *Knight, Atturney of his Highneſſe Court of* Wardes *and Liueries*, and one of his Maieſties Honourable Coun-ſell in the *North*, *Grace and peace from Ieſus Chriſt.*

RIght worſhipfull, giue me leaue to put you both in *one* Epiſtle, whom *one* ſeruice, *one* place, *one* profeſſion, *one* order, *one* Religion, haue ſo neerely combined: As you are *Brethren* many waies, and eſpecially in the profeſſion and practiſe of one Religion: ſo vouchſafe to bee *ioynt Patrons* of this little after-birth, this *fœtus poſthumus*, of that worthy man Ma. *Perkins*, now deceaſed. I ſend you heere one of the *ſhorteſt*, and one of the *ſweeteſt* of his Tratiſes: had it bene as well brought foorth *by me*, as it was begot *by him*, it had beene a *child* not vnworthy of ſo great a *father*: but ſeeing it is now as a *fatherleſſe* childe, be you the *Tutor* to this Orphane, at whoſe hands Orphanes and *VVards* haue euer bene wel vſed. The *father* whilſt he liued was a ſhining light to this our Church, and being dead, is a ſhining ſtarre in heauen, for *he turned many to righteouſneſſe*, and his doctrine wil ſhine in Chriſtian Churches, whileſt the Sunne ſhineth vpon the earth. The ſubiect of this Treatiſe is *the Miniſterie*, whereof are laid down *the duties and dignities*. And wel doth hee couple theſe two together: for ſome can challenge the *dignities* of the Miniſterie, and cunningly caſt the *duties* from their ſhoulders: others performe the *duties*, but are kept from the *dignities* duly belonging to that calling: but as hee that well doe the *duties*, may iuſtly challenge the *dignities*, ſo he that wil expect the *dignities*, muſt doe the duties of a Miniſter; therefore in this building, theſe *two beames* are in great wiſedome well ſet together by this *wiſe Maiſter builder*, and ſo cloſely coupled, as the idle or ambitious man cannot looke at the *dignities*, but he muſt withall behold the *duties*, nor the painfull and laborious man ſee his *dutie*, but withall ſhall ſee the *dignitie* thereto belonging.

And ſurely (Right Worſhipfull) none might better haue written of this ſubiect then hee: for who may more worthily deſcribe the *dignities* of the Miniſterie, then he, who neither by doctrine nor conuerſation, was euer the leaſt diſgrace vnto his Miniſterie? Or who may better challenge the honour of his calling, then he, who was euer an honour to his calling? And who might better teach the *duties* of the Miniſterie, then he, who ſo diſcharged them, as Enuie it ſelfe cannot iuſtly reproue, and the Enemies themſelues cannot but (a) commend? And who may better teach them to others, then he that carefully practiſed them in his owne perſon? And as none could be a fitter Author of this diſcourſe then he, ſo not many fitter Patrons then your ſelues: not many in your profeſſion better ſchollers, nor any that better loue ſchollers then your ſelues: and you are ſome of thoſe fewe in this wicked age, who willingly yeeld all *dignities* and due reuerence to ſuch Miniſters as you ſee willingly to diſcharge the *duties* of good Miniſters. Well would it bee with the Miniſterie of England, (and the better with it, the better with England) if all as great as you, were as good friendes to it as you. And if the Papiſts except, and ſay how can this bee, for that you haue beene perſecutors of their Prieſts? Let me anſwere once for you, who often anſwer for many diſtreſſed men: they perſecute you with ſlander, that ſay you perſecuted them, (but be content to beare your part in Popiſh ſlanders, with our Prince and ſtate, our Counſellors and Cleargy, our Parliaments and Lawes, for none of theſe haue eſcaped theſe viperous tongues (for though you haue executed the Lawes vpon ſome of them in your ſeuerall places, yet not with ſharpeneſſe nor ſeueritie, but with mercifull iuſtice, and that alſo not as they were Prieſts, but Plotters, Practiſers, ſubuerters, & ſeducers: and as they were Prieſts, you ſought their reformation, not their ruine. And if they, who can hardly diſcharge themſelues from being Prieſts of *Baal*, haue had but Iuſtice, and that alſo tempered with Mercie, it ſhewes how good regard you haue, and how much you eſteeme all good and faithfull Miniſters, which are Gods Interpreters. In a word, if all our Miniſters were ſuch as this Treatiſe deſcribeth, or came but as neere it as the Author hereof did, and if all our great ones did vſe and eſteeme good Miniſters as you doe, wee ſhould then ſoone pul the Miniſterie from vnder that foote of contempt, with which this prophane age doth daily tread vppon it. The

(a) *Anſwere to Perkins his reformed Catholicke, by B. a Prieſt.*

Church

Church of *Rome*, who are farre wiſer in their kinde then the children of light, haue taken other and ſtrange courſes to magnifie the Cleargie. They teach, that the ſtate Eccleſiaſticall, is ſo farre more excellent then the Ciuile, as the Sunne is then the Moone, and that not in ſpirituall onely, (for that we deny not) but in temporall power, pompe, aud eſtate: and that therefore the chiefe of their Clergie, is as farre aboue the mightieſt Emperour, as the Sunne is aboue the Moone; and as the moone borroweth her light from the Sun, ſo doth the Emperour his ſtate and power from the Pope.

They teach, that the Clergie is a ſtate ſo diſtinct, and ſo abſolute of it ſelfe, as it hath not to doe with the ciuile ſtate, yea they exempt their Clergie, from being any way ſubiect to the temporall Magiſtrate. And though their crimes, be neuer ſo many or monſtrous, yet the Prince, or ciuile authoritie, hath nothing to doe to take notice thereof, much leſſe to puniſh them: and herevpon great volumes are written, and many Acts and decrees are made in their Cannon Lawe, *De exemptione Clericorum*. They extoll their Clergie aboue the temporalitie, allowing the Prieſts both bread and wine in the Sacrament, but leauing the *Laitie* bread alone. They make them in their maſſe, mediators betwixt Chriſt and God the father, and Creators of their Creator and Redeemer, when and as often as themſelues liſt. And finally, they ſend for the moſt part, all their Clergie immediatly to heauen without let, whereas all the temporaltie (except Martyrs) muſt paſſe by purgatorie. Heere are great buildings, but on a ſandie foundation, goodly Caſtles, but built in the ayre; if theſe deuiſes were of God, they would certainly ſtand, but their long tottering, threatens a ſuddaine fall.

Contrariwiſe, our church, or rather the corruption of our church, by auoiding this *Scilla*, haue falne into *Charibdis*, by auoiding one extremitie, haue falne into the other, by taking too much *dignitie* & authoritie from our Miniſterie, and by laying too much pouertie, contempt, and baſeneſſe vpon it. It were a worke worth the labour of the wiſeſt heades, to put downe the true meane betwixt both extreames, and worth the labour of our Noble King, to take order that that meane be kept, without ryſing to the right hand, or falling to the left. This ſhort Treatiſe may hap to giue ſome light and directions therein, or at leaſt may encourage & ſtirre vp their hearts, in vvhoſe hands it is to doe it: Vnder your worthy names would I haue it ſee the world, not ſo much for that I am bound

to you both in many priuate and particular reſpects, (though that be much) as for that I knowe you both to be of ſo right and reformed a iudgement in this caſe, as you would haue none Miniſters but of ſufficient gifts, and vnblameable liues, nor thoſe Miniſters put to their penſions, or vncertaine ſalaries, but to haue certaine and ſufficient maintenance proportionable to their charge, and beſeeming the honour of a Chriſtian Church: God continue you both ſtill in that minde, and make many more of the ſame with you, ſo ſhould wee haue as floriſhing a Church as any Chriſtendome hath ſeene. Goe forward in that, and other your religious reſolutions, it is the true way to honour, both heere and in a better world: ſtand firmely for the truth, and boldly againſt the Popiſh enemies thereof, as hitherto you haue done: Religion had neuer more cauſe to thanke you, and all that doe ſo, then now it hath, for her enemies were neuer ſo inſolent ſince they were our enemies: but if you and others hold on, as in your ſeuerall places you haue well begun, and others take the like courſe, there is hope their inſolencies will be eaſily (if timely) repreſſed, and themſelues neereſt the fal, when they imagine they are in the full. The Lord bleſſe and aſſiſt you in your painfull places, and make you on earth Inſtruments of his glory, to the good of his Church, ſo ſhall you bee veſſels of glory in the kingdome of Heauen. And thus commending this little treatiſe to your reading, and my ſelfe to your fauour, I take leaue, and will euer reſt, 1605.

5 DE 60

Your Worſhips in the Lord,

W. Craſhawe.

BRITISH MUSEUM

A TREATISE OF THE

Duties and Dignities of the Miniſterie.

Iob. 33. 23. 24.

If there be with him a Meſſenger, An Interpreter, one of a thouſand to declare vnto man his righteouſneſſe:
Then will he haue mercy on him, and will ſay, deliuer him that hee goe not downe into the pit, for I haue receiued a reconciliation.

The Cohærence of theſe words with the reſt

IN this Chapter and the former, *Elihu* a holy, learned, noble, & wiſe young man, had conferẽce with *Iob* in matters of high and excellent Diuinitie: the points of his conference are theſe: From the firſt verſe of this chapter, to the ſeauenth verſe, is a Preface to his ſpeech. Frõ thence to the 13. he repeateth certaine propoſitions of *Iob*, and reproueth them: from thence to theſe words, hee inſtructeth *Iob* in certaine points touching gods dealing with ſinners: and thoſe are two.

The parts of this Chap.

1 How God *preſerueth* a ſinner from falling.

2 How God *reſtoreth* a ſinner being falne.

1 The meanes whereby God *preſerueth* a ſinner, are ſet down to be two principally.

1 By Admonitions in *dreames and viſions.*

2 By *ſcourges and chaſtiſements*, when the firſt wil not preuaile. And theſe are laid downe, from the thirteene verſe, vnto theſe words.

2 Then followeth the 2. point, namely the *reſtoring* of a ſinner: when both the meanes formerly ſpoken of, haue not preuailed with him, but that thorow his corruptiõ hee is fallen: & concerning this point, hee handleth theſe particulars.

1 The *remedie & meanes* of his reſtoring.

2 The effect that followeth thereupon.

1 The *remedie* is layde downe in theſe words now red vnto vs, then followeth the *effect*, which is, that when a ſinner is reſtored by repentance, then the graces of God are plentifully powred vpon him, both for ſoule & body: from theſe words, to the end of the Chapter.

The ſumme and ſcope of this Text is a deſcription of the Inſtrument by whom God raiſeth a ſinner into the ſtate of grace and ſaluation. Namely a Miniſter of his word, and hee is deſcribed.

The intent then of this ſcripture, is, that God vſeth meanes in his mercie, to preſerue ſinners from falling into ſin, but if they do, then he in much greater mercy aſordeth them meanes & helps to riſe againe. And this is the ſumme and ſubſtance of the words. Now, that meanes & remedie, is the matter I purpoſe to ſpeake of, out of theſe words: The meanes then to reſtore a ſinner after a fall, is to raiſe him by *repentance* to a better eſtate then he was before, and that is incluſiuely, and by implication taught in this Text: But the *inſtrument* by whome that great worke is to bee wrought, is here in plaine termes laide downe to be a *Miniſter of God*, lawfully called and ſent by God, and appointed by his Church to that great dutie. So that theſe words containe a worthy *deſcription* of a true *Miniſter*, and hee is here deſcribed.

First by his titles.

1. By his titles, which are two, { *An Angell.* / *An Interpreter.*

2. By his rarenelle, *One of a thouſand.*

3. By his office: which is, *to declare vnto man his righteouſnes.*

4. By the bleſſing that God giueth vpon the labours of this true Miniſter: which is, *then God will haue mercie vpon the ſinner.*

5. By his Commiſſion & authoritie in the laſt words: God wil ſay, *Deliuer him that he goe not downe into the pit, for I haue receiued a reconciliation.*

Let vs ſpeake of them in order as they lie in the text, and firſt of his titles.

1. Title An Angell.

1. The firſt title of a Miniſter of God is, he is called a *Meſſenger*, or an *Angel*: and not here alone, but elſewhere in the ſcripture, Mala. 2.7. *He is the meſſenger of the Lord of hoſtes.* And in the Reuelation, the Miniſters of the 7. Churches are called the Angels of thoſe Churches. So that it is apparant, a true Miniſter is an *Angel of God* in one place, and in the other place, the *Angel of the Church*. Hee is an Angel, or Meſſenger, ſent *from God to his Church*.

Reuel. 2. & 3. Chapters.

Hee is Gods Angell and the Churches.

This conſideration affords matter of much vſe. And firſt for Miniſters themſelues,

Vſe 1. for Miniſters.

(a) This Sermon was preached in the vniuerſity Church. to the bodie of the Vniuerſity.

The moſt of vs in this place (a) are either Prophets, or ſons of the Prophets. *If* thou be a Prophet, thou art *Gods Angel*. If a ſonne of the Prophets thou entendeſt to be, then marke thy dutie, Prophets and Miniſters are Angels, in the very inſtitution of their calling. Therefore thou muſt preach Gods word, *as Gods word*, and deliuer it, as thou receiueſt it: for Angels, Embaſſadors, and Meſſengers, carry not their own meſſage, but the meſſage of their Lords & Maiſters who ſent them, and miniſters cary the meſſage of the Lord of Hoſtes, therefore they are bound to deliuer it *as the Lords*, & not their own.

1: Vſe for Miniſters, Goe, they muſt preach Gods word, as Gods worde.

In the firſt Epiſtle of *Peter* 4. 11. we are bid, *If any man ſpeake, let him ſpeake*, not onely *the word of God*, but *as the word of God*. Gods *word* muſt be ſpoken, and *as Gods word*: then ſhew thy faithfulnes to the Lord, in diſcharging thy hands ſincerely of that meſſage, which hee hath honored thee to carry: Gods word is pure, therefore purely to be thought vpō, & to be deliuered. Thē let all that are Gods *Angels*, & would be honoured as his *Angels* & Embaſſadors, think it no leſſe reaſon to do the duty of gods *Angels*, leaſt (as many men mar a good tale in the telling) ſo they take away the power & maieſtie of Gods word, in the manner of deliuering it.

For they carrie not their owne meſſage but Gods.

2. Vſe for miniſters. They muſt preach Gods word in the euidence, and demonſtration of Gods Spirit.

The ſecond vſe cōcerns the Miniſters alſo: are they *Gods Angels*? therfore they muſt preach Gods word in *euidence and demonſtration of the ſpirit of God*: for hee that is Gods Angell, the ſpirit of that God muſt ſpeak in him: Now to ſpeak in the demonſtration of Gods ſpirit, is to ſpeake in ſuch a *plainneſſe*, & yet ſuch a *powerfulneſſe*, as that the capacities of the ſimpleſt, may perceiue, not mā, but God teaching them in that *plainneſſe*: & the conſcience of the mightieſt may feele, not man, but God reproue them in that *powerfulnes*: That this is ſo, appeares by S. *Paule*. *If a man propheſie aright*, (ſaith the holy Ghoſt) *the vnlearned or vnbeleeuing man comes in, he thinks his ſecret faults are diſcloſed & laid open, he thinkes all men ſee his nakednes, and do reproue him for it, he therfore falles downe and ſaith, Surely God ſpeakes in this man.*

1. Cor. 14. 24. 25.

This is done First by teaching plainlie.

In which words, obſerue an admirable *plainneſſe*, & an admirable *powerfulneſſe* (which a man would thinke could not ſo well ſtand together.) Firſt plainneſſe, for whereas the vnlearned man perceiueth his faults diſcouered, it followeth neceſſarily hee muſt needs vnderſtand it, and if an vnlearned man vnderſtand it, then conſequently it muſt needs be plain. Secondly powerfulnes, in that his conſcience is ſo conuinced, his ſecret faults ſo diſcloſed, & his verie hart ſo ript vp: that hee ſaith, *Certainly God ſpeakes in this man*. This is the euidence & demōſtratiō of Gods ſpirit: It is thought good cōmendatiō before the world, whē men ſay of a Preacher, Surely this man hath ſhowne himſelf a proper ſcholler, of good learning, great reading, ſtrong memory, & good deliuery, & ſo it is, & ſuch cōmendation (if iuſt) is not to be contēned: but that, that commends a man to the Lord his God, and to his own conſcience is, when he preacheth ſo plainely to the capacitie, & ſo *powerfully* to the cōſcience of a wicked mā, as that he thinks doubtles God is within him. Art thou therefore an *Angel* of God, then magnifie the ſpirit of God, and not thy ſelfe, in thy Preaching of his word.

Secondly, powerfullie in that plainneſſe.

Miniſters muſt magnifie Gods ſpirit, and not themſelues in preaching.

The next vſe is for the hearers, and they are here taught, that if their Miniſters be *Angels* ſent them from God, then are they to hear them, gladly, willingly, reuerently, & obediently: gladly and willingly, becauſe they are Embaſſadors; reuerently, and obediently, becauſe they are ſent from the high God, the King of Kings, and do deliuer his embaſſage. God ſaith, *the people muſt*

The 2. vſe for hearers. They are to receiue thē and their doctrine willingly & reuerently.

Malach 2.7.

muſt ſeeke the Lawe at his mouth: and good reaſon, for if the Lawe be the reuealed will of God, and the Miniſter the *Angel* of God, then where ſhould they ſeeke the will of God, but at the mouth of his *Angel*? The reaſon therefore followeth well in that place; they ſhould *ſeeke the Lawe at his mouth, for he is the meſſenger of the Lord of hoſtes*: and this muſt all Chriſtians do, not only if their Doctrine be pleaſing vnto them, but though it croſſe their corruption, and be quite contrary to their diſpoſitions, yea though it be neuer ſo vnſauoury and hard vnto nature, yet in as much as it is a meſſage from thy God and King, and the teacher, *the Angel or Meſſenger* of that God: therefore both hee and it, muſt be receiued with all reuerence, and with the verie obedience of the heart and ſoule. And this is the cauſe why a conuenient reuerence and honour is to be giuen of all good Chriſtians, euen to the perſons of gods Miniſters (eſpecially whē they adorne their high calling with a holy life:) euen becauſe they are *Angels of God*. Saint Paule teacheth, *that women ought to be modeſtly attired in the congregation, becauſe of the Angel:* it is not onely, becauſe *the holy Angels* are preſent, and alwaies beholders of our ſeruice of God, but euen becauſe the Miniſters, which are *Angels* & Meſſengers ſent from God, are there, deliuering their Meſſage and Embaſſage receiued from God. And thus we haue the firſt title giuen to the Miniſter: he is an *Angel*.

For it is Gods meſſage, though they be men that bring it.

1. Corinth. 11. 11.

An interpreter.

2 Title, an interpreter, and that two wayes.

Secondly, he is an *Interpreter*: that is, one that is able to deliuer aright the reconciliation, made betwixt God and man: I ſay not, the *Author* of that *reconciliation*, for that is the Godhead it ſelfe; nor the *Worker* of this *reconciliatiō*, for that is the ſecond perſon, Chriſt Ieſus: nor the *Aſſurer* or *Ratifier*, for that is the holy Ghoſt: nor the *Inſtrument* of it, for that is the glad tydings of the goſpell: but I ſay he is the *Interpreter* of it; that is, firſt one that can open & *explane* the couenant of grace, and rightly laie downe the means how this reconciliation is wrought. Secondly, one that can *rightly and iuſtly* apply meanes, for the working of it out.

1 Gods interpreter to his Church.

Thirdly, one that hath authoritie to publiſh & declare it whē it is wrought: and by theſe three actions, he is Gods *Interpreter* to the people.

2 Mans interpreter to God.

Then he is alſo the peoples *Interpreter* to God, by being able to ſpeake to God for them, to lay open their wants and nakedneſſes, to confeſſe their ſins, to craue pardon and forgiueneſſe, to giue thankes in their names for mercies receiued, & in a word, to offer vp all their ſpirituall ſacrifices vnto God for them: and ſo euery true Miniſter is a double *Interpreter*, Gods to the people, and the peoples to God. In which reſpects, hee is properly called *Gods mouth*, to the people, by preaching to them from god, and the *peoples* mouth to god, by praying for them to god: and this title ſheweth how great and glorious a calling this Miniſtery is, if it be rightly conceiued. Now then for the vſe of it.

First vſe, Miniſters muſt haue the tongue of the learned.

First, if euery true Miniſter muſt be Gods *Interpreter* to the people, and the peoples to God, then hence we learne, that euery one, who either is, or intends to be a miniſter, muſt haue that *toong of the learned*, wherof is ſpokē in Eſay. 50. 4 where the Prophet ſaith (firſt in the name of Chriſt, as hee that is the great Prophet and Teacher of his Church; and ſecōdarily, in the name of himſelfe, and all true Prophets, while the world endureth.) *The Lord God hath giuen me a tongue of the learned, that I ſhould know to ſpeake a worde in ſeaſon to him that is wearie*: where note the *wearie ſoules*, or troubled conſcience, muſt haue a word *in ſeaſon* ſpokē to him for his comfort, and that cannot be ſpoken without *the tongue of the learned*. And laſtly, that tongue of the learned muſt be *giuen of God*. Now to haue this *toong of the learned*, which *Eſay* ſpeaks of, what is it but to be this *Interpreter*, which the holie Ghoſt heere ſaith a Miniſter muſt be: But to be able to ſpeak with this toong is, First *to be furniſhed with humane learning*. 2. *With diuine knowledge*, as far as it may by outward meanes be taught frō man to man: but beſides theſe, he that wil ſpeake *this tongue* aright, muſt be *inwardly learned*, & taught by the ſpirit

First hee muſt be furniſhed with humane learning. Secondly, with Diuinitie.

3. Hee muſt bee inwardlie

taught by Gods ſpirit.

of *God*: the two firſt he muſt learn from men, but the third from *God*: a true Miniſter muſt bee inwardly taught by the ſpirituall ſchool-maiſter the holy *Ghoſt*.

Reuel. 10. 8 Saint *Iohn* in the Reuelation muſt take the booke, that is the Scripture, and eat it, and when hee hath eaten it *then* (ſaith the Angell) *hee muſt goe preach to Nations, tongues, people, and to Kings*; which was done, not that Saint *Iohn* had not eaten that booke, in *the comming downe of the holy Ghoſt*, the very ende of whoſe comming was to teach them ſpiritually: but that in him Chriſt might teach his Church for euer, that no Miniſter is fit to Preach, to Nations and to Kings, *vntill they haue eaten the booke of God*: that is, till after and beſides all the learning that man can teach them, they bee alſo taught by the ſpirit of *God* himſelfe, and this teaching is it that makes a man *a true interpreter*, and without this he cannot beet for how can a man bee *Gods interpreter* to his people, vnleſſe he know the mind of *God* himſelfe, and how can he *knowe the minde of God, but by the teaching of the ſpirit of God*. For as no man knoweth the thought of a man, but the ſpirit of man that is in him, So the things of *God* knoweth no man, but the ſpirit of *God*, Indeede wee may bee *mans interpreter* by humane teaching, and may interpret the ſcriptures truly and ſoundly as a humane booke or ſtory, for the increaſe of knowledge, but the *diuine and ſpirituall interpreter*, which ſhall pearce the heart, and aſtoniſh the ſoule of man, muſt bee taught by the inward teaching of the holy *Ghoſt*.

Acts. 2.

This is to eate the book of God.

1. *Corinth.*

This is no approbation to Anabaptiſts who depend onely on reuelations, and neglect all meanes.

Let no man thinke I heere give the leaſt allowance to Anabaptiſticall fancies, and reuelations, which are nothing, but either dreames of their own, or illuſions of the Diuell, for they contemne both humane learning, and the ſtudie of the ſcripture, and truſt wholy to reuelations of the ſpirit; but *Gods* ſpirit worketh not but vpon the foundation of the word: onely I teach this, that a Miniſter muſt bee a *diuine Interpreter*, an *Interpreter* of *Gods* meaning. And therefore hee muſt not onely *reade the booke*, but *eate it*, that is, not onely haue the knowledge of Diuine things flowing in his *braine*, but ingrauen in his *heart*, and printed in his *ſoule* by the ſpirituall finger of *God*: and therefore for this end, after all his owne ſtudie, meditation, conference, Commentaries, and after all humane helps, hee muſt pray with Dauid, *Open thou mine eyes, that I may ſee the wonders of thy lawe*. The diſcerning of thoſe wonders requires a *ſpirituall illumination*, and the opening of them, requires the *tongue of the learned*. Therefore after all the ſtudie which fleſh and blood, and humane reaſon can yeelde, pray with the Prophet, *Lorde giue mee the tongue of the learned*, that I may be a *right Interpreter* of thy holy will.

Pſal. 119. 18.

Furthermore inaſmuch as Miniſters are Interpreters, they muſt labour for ſanctitie, and holineſſe of life. In Eſay, *the kingdome of Aſſiria* is ſaide to *be ſanctified* or ſet apart, to *deſtroye Gods enemies*. If there be a certaine kind of *ſanctification*, neceſſary for the *worke of deſtruction*, then howe much more is true *ſanctification* neceſſary for this great and glorious worke *of the edification of Gods Church*? A Miniſter is to declare the reconciliation betwixt *God* & Man, and is hee himſelfe not reconciled? Dare he preſent another man to *Gods* mercy for pardon, and neuer yet preſented himſelfe? Can hee commende the ſtate of *Grace* to another, and neuer felt the ſweeteneſſe thereof in his owne ſoule? Dare hee come to preache ſanctification with polluted lips, and out of an vnſanctified heart? *Moſes might not ſtand vppon the Mount in Gods preſence, till hee had put off his ſhooes from off his feete*. Exod. 3. & dare any man preſume to come into this moſt high and holie preſence of the Lorde, vntill hee haue mortified his corruptions, and caſt off the vnrulines of his affections?

2 Vſe. For miniſters. Eſay. 13. They muſt be holy and ſanctified men: and ſo be firſt of all interpreters to themſelues.

In Exodus, the Prieſts are bid to *ſanctifie the people*, and in Leuiticus it is ſaid, that *God will bee ſanctified in all that come neere him*, but who come ſo neere vnto him as the Miniſters doe? So that it is apparant, *Miniſters* doe *ſanctifie the people*, and in ſome conſtruction, *God himſelfe*: Now, ſhall they one way be *ſanctifiers of the people*, another way *of God himſelfe*, and no way *of themſelues*? Surely if it be ſo, they are but lame *Interpreters*. And this is the reaſon doubtleſſe,

Exod. 19. 22. Leuit. 10. 3.

For elſe they will hardly doe good to others.

doubtleſſe, why vnſanctified Miniſters, and ſuch as are of a looſe conuerſation, beſtow ſuch fruitleſſe labours in the Church: many want no learning, no abilitie to interpret, and yet how fewe ſoules doe they bring to God? Some it may be are conuerted by their Miniſterie, that God may ſhewe, the efficacie is not in the perſon of man, but in the ordinãce of God, but few doubtleſſe (for ought that wee can ſee:) to teach vs, how God hateth him which will take in hand to reconcile others to God, himſelfe being vnreconciled. Seeing then *Miniſters* are *Gods Interpreters* to the people, *to declare* and publiſh *their reconciliation* with God, and that they cannot be reconciled, vnleſſe they be ſanctified, and can ſo hardly be ſanctified by the miniſterie of an vnſanctified man: let therefore all true *Miniſters* of God: firſt bee *Gods Interpreters* to their owne conſciences, and their owne ſoules *Interpreters* to God, then ſhall they know more perfectly how to diſcharge the office of true *Interpreters* betwixt God and his people.

And thus we haue the true titles of a true Miniſter.

Now it followeth in the Text.
One of a thouſand.

2. Part of the deſcription is the rarenеſſe of a good Miniſter. He is one of a thouſand.

Here is the ſecond part of this deſcription, which is *by the rarenеſſe, or ſcarcenеſſe of good Miniſters*: which is laide downe in a very ſtrange phraſe, namely, that a true *Miniſter*, one that is a right Angell, and a true *Interpreter*, is no common or ordinarie man, but thin ſowne, one of many, *Nay on of a thouſand.*

The meaning.

The meaning hereof is to bee conceiued either properly, or figuratiuely: in the figuratiue ſence, it is ſpoken in relation to miniſters themſeluess in the proper ſenſe, it hath a compariſon with all mens the figuratiue and hyperbolicall ſenſe is, that of all the Miniſters in the world, not one of many is a right Angel, and a true *Interpreter*: the plain and proper ſenſe is, that amongſt the men of this world, there is not one of a thouſand which proues a true miniſter. For this point let vs examine three points: the truth of it, the reaſons of it, and the vſe of it.

1. The truth hereof.

The truth hereof is manifeſt, by the experience of all ages, wherein it is ſtrange to obſerue, *how few men* of any ſort, eſpecially of *the better ſort*, affect the calling *of a Miniſter*: and which is more ſtrange, how few of thoſe that are miniſters in name and title, doe deſerue theſe honorable names of an *Angell*, and an *Interpreter*, and the truth is too manifeſt in common practiſe, to inſiſt much vpon it: rather therefore let vs ſee the reaſons of it, and they be theſe principally.

2. The reaſons hereof.

1. Reaſon the contemp. of it: it being hated by wicked men.

First, the *Contempt* that lyeth on that calling, it being alwaies hated, by wicked and prophane men, becauſe it diſcouers their filthineſſe, and vnmaskes their hypocriſie: and their doctrine oftimes is a fretting corraſiue to their conſcience, that they cannot welter, and wallow ſo quietly, and ſecretly in their ſinnes, as otherwiſe they would, therefore is it that they ſpurne both againſt the calling, and the men, and watch them narrowly, and take holde of their leaſt infirmities, thereby to diſgrace them: iudging that to caſt contempt on that calling, is to remoue ſhame from their owne ſhamefull courſes: nor is it poſſible, but that they ſhould thus *hate this calling*, in aſmuch as they *hate* ſo deadly both *that Lawe and Embaſſage* which they bring, *and that God*, whoſe Embaſſadors they are.

This hatred and diſgrace in the wicked world, was that that cauſed *Ieremy* to cry, *woe is me*, and made him in the ſeeming of his naturall reaſon, *curſe the time that euer he was a Prophet*, for ſaith he, *I am a man of contention*, euery man is at ſtrife and at enmitie with me. Ieremie 15. 10

2. Reaſon, the difficultie of diſcharging the duties.

The next reaſon is, *The difficultie of diſcharging the duties* of his calling: to ſtand in Gods preſence, to enter into the holy of holieſt, to goe betwixt God and his people, to bee Gods mouth to the people, and the peoples to Gods: to bee the *Interpreter* of the eternall lawe of the olde Teſtament, and the euerlaſting Goſpell of the New: to ſtand in the roome, and to beare the office of *Chriſt* himſelfe, to take the care and charge of ſoules, theſe conſiderations are ſo many amazements to the conſciences of ſuch men, who doe with reuerence

uerence approach, and not with raſhneſſe, ruſh vnto this ſacred ſeate: this made Saint *Paul* cry out, *who is ſufficient for theſe things*, And if *Paul* ſaid, *Who is* no maruell though many a man ſay, *I am not ſufficient*, and doe therefore draw their neckes from this yoake, and their hands from this plough, vntill God himſelf or his Church doe preſſe them to it.

2 Corinth. 2. 16.

3. Reaſon, want of maintenace.

The laſt reaſon is more peculiar to this age of the newe Teſtament, namely, *want of maintenance and preferment*, for them that labour in this calling: men are fleſh and blood, and in that reſpect muſt be allured, and wonne to embrace this vocation, by ſome argumentes, which may perſwade fleſh and blood; the world hath in all ages beene negligent herein, and therefore God in his lawe tooke ſuch ſtrict orders, *for the maintenance of the Leuites*: but eſpecially, now vnder the Goſpell, this calling is vnprouided for, when it deſerues beſt of all to be rewarded: certainely it were a worthy Chriſtian pollicie, to propound good preferments to this calling, that thereby men of the worthieſt gifts might bee wonne vnto it, and the want thereof, is cauſe why ſo many young men of ſpeciall partes, and greateſt hope, *turne to other vocations*, and eſpecially *to the Lawe*, wherein at this day the greateſt parts of the *fineſt wits of our kingdome*, are imployed, and why? But becauſe they haue all the *meanes to riſe*, whereas the miniſterie, for the moſt part yeeldeth nothing, but a *plaine way to beggery*: this is a great blemiſh in our Church, and ſurely I wiſh the Papiſts, thoſe *children of* this world, *were not wiſer in their kinde*, (*in this point*) *then the Church of God*: the reformation hereof is a worke worth the labour of *Prince* and people; and ſpecial care is to be had in it, elſe it will not bee reformed, for doubtleſſe had not God himſelfe in the olde teſtament, taken ſuch ſtraight orders for the liuings of the *Leuites*, they had beene put to no leſſe extremities, then is the miniſterie of this age. And this reaſon added to the other, makes them perfect; and al put together make a reaſon infallible: for who will *vndergoe ſo vile contempt*, and *vndertake ſo great a charge for no reward*; and where there is ſo great *contempt*, ſo heauie *a burthen*, and ſo meane a reward, what maruell, if a good Miniſter be *one of a thouſand*?

Deut. 18. 9. and 26. 2. Num. 18. 26.

This makes many of our beſt wits turne from Diuinitie to Law.

Now let vs make vſe of this doctrine: The vſe is manifold, and yeeldes inſtructiõs to many ſorts of people: Firſt, *Rulers and Magiſtrates* are heere taught, if good Miniſters bee ſo ſcarce, therefore to *maintaine* and increaſe, and doe all good they can to the *ſchooles of the Prophets*, to Vniuerſities, Colledges, and Schooles of good learning, which are *the Seminaries of the Miniſterie*: herein the example of *Samuell*, is very worthy to be followed, in whoſe dayes the ſchooles of the Prophets floriſhed, and euen *Saul* himſelfe, though he did much hurt in *Iſrael*, yet when he came to the ſchooles of the Prophets, his hard heart relented, he could doe them no hurt, nay, *he put off his robes and prophecied amongſt thẽ*. So ſhould all Chriſtian Princes and magiſtrates aduance their ſchooles, and ſee them both well maintained, and well ſtored, the reaſon is euident and forcible,

3. The vſe of it.

1. To Rulers to maintaine Vniuerſities, Colledges, and ſchooles of the Prophets.

1. Sam. 19, 20 21, 22, 23, 24

A good Miniſter is one of 1000. If therefore they would haue the number increaſed, let them maintaine the Seminaries. And againe, *if Antichriſt* to vphold his kingdome, the kingdome of Sathan, bee ſo carefull herein, to erect Colledges, and indow them with liuing, to bee Seminaries for his Synagogue, and vſe ſo great meanes to ſowe his *tares* in the hearts of young men, that ſo they may ſow them in the hearts of the people abroad: ſhal not *Chriſtian princes* bee as carefull, or rather much more zealous, for the increaſing of the number of godly miniſters? ſhall *Baal haue his 450 hundred Prophets*, *& God haue his* Elias *alone* (great ſhame muſt it be *to Ahab*, or *to any king*, whoſe kingdome is in that eſtate.

The rather, becauſe the Pope doth ſo vphold his ſuperſtition. At Rome Reimes Doway.

2. King. 2. 2

The Ieſuites diligence is ſuch in teaching, and the readineſſe of ſome of their nouices ſuch in learning, (the diuel himſelfe doubtleſſe putting to his helpe withall) that in three yeares (as ſome of them ſay of themſelues) they proceede in humane learning, and in the fourth, in Diuinitie: which if it be ſo, then it may bee a good Leſſon, for theſe our ſchooles of learning, and an

And the Ieſuites to cõtinue their late founded Hierarchie.

inducement

inducement to moue all that haue the gouernment thereof, to labour to aduance learning, by all good meanes, and to giue it more ſpeedie paſſage: And it may ſhame ſome that ſpend ſo many yeares in the Vniuerſitie, and yet alas for all that proue not one of a 1000. In theſe our ſchooles are by Gods mercy, many young trees planted by the riuer ſide of this godly Orchard, which by good ordring and dreſſing, may prooue goodly trees in the Temple of GOD, and ſtrong Pillers in the Church: but they are like tender plants, and muſt bee cheriſhed. Princes and great men, by *allowing maintenance*, and the *Gouernours* by *eſtabliſhing good orders*, and looking carefully to their execution, muſt ſee that theſe plants haue ſufficient *moiſture to growe ſpeedily* to perfect ripenes, and that then they bee *tranſplanted* in due time, into the Church and common-wealth: theſe be the trees ſpoken of in *Ezechiel, which growe by the ſides of the riuer, which floweth out of the ſanctuarie*: Waters out of the Sanctuarie muſt nouriſh them, and ſo they growe vnto their perfection: but take away theſe waters: take away the liberality of *Princes* and good diſcipline from the *Vniuerſities*, and theſe trees muſt needes decay and wither: which if they doe, then the ſmall number of good Miniſters will bee fewer and fewer, and of one of a 1000. there will not be one of 2000.

Ezchiel. 47. 1. &c.

In the next place, *Miniſters* themſelues are here taught: First if good miniſters be ſo ſcarce, then let euery man feare to make them fewer then they be: euery man therefore for himſelfe, labor *firſt for abilitie*, then for *conſcience* to diſcharge his dutie: namely, to be an *Angell*, to deliuer faithfully Gods Embaſſage, & *a true Interpreter* betwixt God and his people: thus if thou doeſt, then howſoeuer the number of good Miniſters is ſmal, yet it ſhal be nothing ſmaller for thee.

2. Vſe for Miniſters.

1. Let euery man feare to make them fewer.

2. If they be ſo few, labour to increaſe them, for the more they are, the leſſe burthen lieth vpō each particular man, therefore let euery Miniſter by his teaching, & by his conuerſatiō labour, ſo to honour his calling, that he may thereby allure and draw others to a loue and liking thereof.

2. Labour to encreaſe them, by winning others to it.

3 Are good miniſters ſo thin ſowne? are there ſo fewe of them? then let all good and godly miniſters *giue the right hand of fellowſhip* one to another, and ioyne together in loue, and by that meanes arme themſelues againſt the ſcorne and contempt of the world: we ſee they that are of a kinred or a brotherhood, or any kind of ſocietie, the fewer they are, the more cloſely doe they combine, the more firmely doe they hold together againſt all forraine force: ſo ought Gods Miniſters to doe, becauſe their number is ſo ſmall: if they were many, leſſe danger in their diſvnion. But ſeeing they are ſo few, the more it concerneth them to cut off contentions, and all occaſions of debate, and to ioyne hand in hand againſt theſe common aduerſaries.

Galath. 2. 9. 3. Let them ioue another and ioyne together.

In the third place, *young Students* are here taught, ſeeing a true miniſter is but one of a thouſand, that therefore they bend their ſtudies, & their thoughts to the Miniſterie, for they well know it is an old prouerbe, *the beſt things are hard to come by*: & certainly there are ſo fewe good miniſters, becauſe the holy miniſterie in it ſelfe is ſo high & excellent a calling: & as it is *a ſhame to the men* that there are ſo *fewe good Miniſters*, ſo it is a *commendation to the calling*: whoſe honour & excellencie is ſuch, that as wee ſee heere ſcarce one of a thouſand attaines vnto it, therfore men of the moſt excellent gifts, are here inuited to dedicate themſelues vnto the moſt excellēt vocation, yea, very reaſon it ſelfe would vrge a man to be *one of a thouſand*.

3. Vſe for ſtudents. 1. To conſecrate themſelues & their Studies to that calling.

2 And further, as they are to intend this calling as the moſt rare and excellent: ſo this muſt teach them likewiſe, to haſten to furniſh themſelues with all good helpes and meanes, that they may become *true Miniſters, and able Interpreters*, and not too long to ſticke in thoſe ſtudies, which keepe a man from the practiſe of this high function: for it is not *to liue in the Vniuerſitie*, or in the Colledge and to *ſtudie*, though a man neuer ſo faſt deuoure vp learning, but *to bee a good Miniſter*, is that that makes a man *one of a thouſand*.

To furniſh themſelues with the true ornaments of a Miniſter.

4. Vſe for hearers. 1. To reuerence the perſon and receiue the doctrine.

In the laſt place, *Hearers* are heere taught their dutie, firſt, to *reſpect* with reuerence *the perſon*, and *to receiue* with reuerence the *Meſſage* of euery true Meſſenger, ſeeing it is ſo *rare* a thing to finde a *true Miniſter*, for as nothing *is more vile or baſe* then an *euill and lewde* Miniſter, (whom Chriſt compares to *ſalt which hath loſt his ſauour, which is good for nothing, but to bee caſt out, and troden downe of men:*) ſo is there none worthy *of more loue* and *reuerence*, then a *holy Miniſter*: for as *Eſay* ſaith, *their very feete are beautifull which bring glad tydings*, and wee ſhould *kiſſe their feete which bring newes of peace*: therefore all good Chriſtians are to receiue and vſe a *good Miniſter*, as S. *Paul* ſaith the *Galathians* did him, *euen as an Angell of God.* Haſt thou then a godly paſtor? run to him for conference, for comfort, for counſell, vſe his company, frequent his ſermons, account him *worthy of double honour*, thinke it no ſmall or ordinarie bleſſing, for thou haſt *one of a thouſand*, and bleſſe God for beſtowing his mercy on thee, which hee had denied to ſo many others: for ſome haue *no miniſter*: ſome haue *a Miniſter*, but yet alas, he is not *one of a thouſand.*

Math. 5. 13.

Gal. 4. 16.

2. Fathers to dedicate their ſonnes to the Miniſterie.

And further, all men that are *Fathers*, may here learne to cõſecrate their children to God in the ſeruice of the Miniſterie, conſidering that it is *ſo rare* and excellent a thing to be a good Miniſter: nay, that man ſhould thinke himſelfe happy, and honoured of God, who may be father to ſuch a ſonne, as ſhall proue *one of a thouſand.*

5. Vſe for all men. Pray that God would encreaſe the number.

In a word to conclude this point, *all men* muſt heere learne, ſeeing good miniſters are *ſo ſcarce*, to *pray the Lord of the haruеſt, to thruſt out more labourers into his haruеſt*: and for thoſe that are called already, that God would make them faithfull in that high function. And as *Eliſha* craueth of *Elias*, that the good *ſpirit may be doubled and trebled vpon them*, ſo that the number may bee encreaſed. And thus wee haue *the truth*, the *reaſon*, and *the vſe* of this, that a good Miniſter *is one of a thouſand.*

2. Reg. 2. 9.

It followeth. *To declare vnto man his righteouſneſſe.*

Here is the third part of the deſcription of a miniſter, that is, by his office, *to declare vnto man his righteouſneſſe*: that is, when a poore ſinner, by his ſinnes (the foulenes wherof he ſeeth, and the burden whereof he feeleth) is brought downe, as it were to the very gates of hell, when this ſinner by the preaching of the Lawe, is brought to *a true ſight of this miſerie*: & againe by Preaching the Goſpell, is brought *to lay hold on Ieſus Chriſt*: Then it is the proper office of a Miniſter, *to declare vnto that mã his righteouſneſſe.* Namely, that though *in himſelfe* he be as ill, and as foule as ſin can make him, and as the lawe can diſcouer him to be: yet *in Chriſt* he is righteous, & iuſt, & by Chriſt ſo iuſtified, as he is no more a ſinner in the preſence and account of God, this is the *righteouſnes of a Chriſtian man*, this is the iuſtification of a ſinner. And *to declare this righteouſnes* to him that repents and believes, is the proper dutie of a *true Miniſter.*

3. Part of the deſcription by his office, that is, to declare vnto man his righteouſneſſe.

The meaning.

In the *Acts*, *Paule* ſaith of himſelfe, that *he witneſſed to the Iewes, and to the Gentiles, the repentance towards God, and faith towards our Lord Ieſus Chriſt.* In which wordes is laide downe the complete dutie of a Miniſter (as he is a publique *Angell or Interpreter*,) firſt, to Preach *repentance*, which a man muſt performe to God, whom by his ſinnes he hath grieuouſly offended; ſecondly, to preach *faith in Chriſt*, and free forgiueneſſe, & perfect ſaluation through that faith in Chriſt, to all that ſhall truly believe in him. And after both theſe, followeth that which is heere ſpoken of, which comprehendeth both the former; namely, *to declare vnto man his righteouſneſſe.* So that in theſe wordes, are incluſiuely laide down, theſe points of a miniſters calling: Firſt, a true Miniſter may and muſt *declare* vnto a ſinful man *where righteouſnes is to be found*, namely in *Ieſus Chriſt* the righteous. Secondly, *how* that righteouſneſſe may be *obtained*, namely, by doing two duties: Firſt, by *denying* & diſclaiming his *own* righteouſneſſe, and that is done by repentance; Secondly, by clayming and *cleauing* to *Chriſts* righteouſneſſe, and that is done by *faith.* Thirdly, a true Miniſter may and muſt *declare this righteouſnes*

Act. 20. 21

It comprehendeth theſe points

1. He muſt declare wher true righteouſneſſe is.

1. Ioh. 2.

2. How it may be obtained.

3. He muſt declare it to him, that is,

1. Shew that it is ready for him if he beleeue and repent.

teouſneſſe to him that is, firſt *publiſh* and proclaime, that it is ready to be beſtowed on euery ſinner, which will thus apprehend it, and that it is able to iuſtifie and ſaue him: ſecondly, beſides a bare *publication* of this iuſtification, he muſt (as *Paul* did) *witneſſe and teſtifie it* to the conſcience of the ſinner, that it is as certainely true, as God is true. For as a *witneſſe* in doubtfull caſes is called, that by his Teſtimonie hee may *cleere the truth*, ſo when the conſciences of poore ſinners are *wauering* and doubtfull what to belieue, when they *doubt* of this righteouſnes, then is a true miniſter as a *faithfull witnes* of God to auerre and *teſtifie the truth*, from his owne conſcience, knowledge and feeling of the infallible certaintie of Gods promiſes, vnto the doubtfull and diſtreſſed conſcience of the ſinner.

2. Hee muſt teſtifye, and aſsure him of it.

Thirdly, beſides *declaration* and *teſtification*, he is *to maintaine* this truth, and this *righteouſneſſe*, (if the ſinners conſcience be yet not quiet) againſt all gainſayers, againſt the power of darkneſſe and all the gates of hell: that this is true and perfect righteouſneſſe to him that apprehends it, as afore is laide downe: and this is ſo infallible to euery ſoule that repents and belieueth, that the miniſter may *aſſure* it to the conſcience of the ſinner in the word of truth, and in the name of God, and may call to witneſſe all Gods Saints, and all his holy Angels, and may *pawne* vnto him *his owne ſoule* vpon it, that it is moſt true, that this is *true, perfect, and all ſufficient righteouſneſſe*.

3 Hee muſt maintaine it, & auerre it againſt all doubts and temptatiõs.

Thus we ſee in ſome meaſure, what it is *to declare vnto a man his righteouſneſſe*. And this is the peculiar office of a miniſter of God, and this is the height and excellencie of his office. In the want of godly miniſters, I confeſſe that godly Chriſtian men may one *helpe* another in the performance of theſe duties, & that with profit, but it is the *proper function* of a godly miniſter to do it, and the *promiſe & bleſſing* belong properly to him: as the cõſciences of all penitent ſinners will teſtifie in this caſe: let *Dauids* ſerue for many, who when he was caſt down euen to the mouth of Hell, by that fearefull diſcouery of his two hideous ſinnes by *Nathans* Preaching; and when the faith of his ſoule beganne to wreſtle againſt Hell, and ſtriue againſt deſpaire, and to apprehend the mercy of God in Chriſt: then I ſay, could not the Teſtimonie of all the men in the worlde haue giuen him that ioy, comfort and aſſurance, that *Nathan* did, when hee ſaide in the worde of a Prophet, and of a true miniſter, *God hath taken away thy ſinne, thou ſhalt not dye*: what did *Nathan* here, but *declare vnto man his righteouſneſſe*? what did *Nathan* here, but the dutie of euery true Miniſter?

This dutie is ordinarilie peculiar to Miniſters.

2. Sam. 12.

If this be the office and dutie of a miniſter, and if ſuch be the height and excellencie of his office, let vs ſee then what vſe we may make of it.

1. Vſe for Miniſters.

Firſt, concernng the Miniſterie: It firſt diſcouereth how nakedly, weakly, & inſufficiently, *the Popiſh Church* doth *declare vnto man his righteouſneſſe*, who will let a man ſeeke it *himſelfe*, where alas it is not: for *Paule* himſelfe teſtifieth, that his deſire is, that hee may bee found *out of himſelfe*, and in Chriſt, and yet certainly, if euer man had righteouſneſſe *of his owne* worth truſting to, *Paule* had: this is the cauſe why ſo many of that Religion finde not that *righteouſneſſe*; which will pacifie and ſatisfie their conſciences, when they come to dye: and why ſo many of them, when it comes to the pinch, do then go out *of themſelues*, & with vs doe ſeeke for this righteouſnes *in Chriſt*, where both aſſuredly, and ſufficiently it is to be found.

First, for the Popiſh Miniſtery, they doe inſufficiently declare it.

Philip. 3. 8. 9.

Then for our owne Miniſterie, heere they are taught: firſt the true manner of teaching, and *declaring righteouſneſſe*, namely this, not to preach the lawe alone, or the Goſpell alone, as ſome vnaduiſedly doe (but both without profit) but *both the lawe and the Goſpell*; the *lawe* to breede *repentance*, *the Goſpel* to worke *faith*: but in order, *firſt* the law to breed repentance, and then the Goſpell to worke faith and forgiueneſſe, but neuer before.

Secondly our owne.

Both the Lawe & the Goſpell.

Secondly, they are taught *to be holy* to bee ſanctified and reconciled themſelues, for is it thy office *to declare vnto men* his righteouſneſſe, and not *thy own* to thy ſelfe? and how canſt thou bee *a true witneſſe* to teſtifie betwixt God and the ſoule of a ſinner, when thy owne ſoule knoweth not, nor feeleth

2 To be holie men themſelues.

the truth of it? certainely ſuch men are but lame witneſſes betwixt God, and the ſinners ſoule. *Dauid* ſaith to the ſinner, *I will inſtruct thee in the way wherein thou ſhalt goe*: but hee firſt of all in the ſame, ſets downe his owne experience in a large ſtorie of his owne repentance, and of Gods mercie on himſelfe. And though God ſometime doe ſatisfie, and ſaue the poore diſtreſſed ſoule of a ſinner, by the teſtimonie of ſuch men, to teach vs that the vertue is not in the men, but in the truth of Gods couenant: yet alas how fewe are they, to teach vs, how pleaſing it is vnto him, when a Miniſter is a *declarer of that righteouſneſſe to others*, which hee *firſt hath himſelfe*: and is a witneſſe of that truth *to others*, which hefirſt knoweth *in his owne experience*.

Pſal. 32.

For elſe they will conuert but fewe.

Thirdly, the conſideration of this high excellencie of their calling, muſt *arme* al true miniſters againſt the *ſcorne* and contempt of the world, which by wicked men is caſt like duſt and myre into the face of Miniſters: let this ſuffice them, they are the men that muſt *declare vnto man his righteouſneſſe*, euen *he that ſcornes and* contemnes the miniſterie, *he hath no righteouſneſſe* in him, vnleſſe it be *by the meanes of a poore Miniſter*: then doe thou thy dutie, and hee that mockes thee, hath cauſe to honour thee. And let this encourage Students to conſecrate themſelues to the miniſtery, for *what calling* hath ſo high an office, as this, *to declare vnto man his righteouſneſſe*? And aſſuredly how euer in this wicked world, thou art little accounted of (for if it did not ſo, it were not wicked:) yet thou art honoured in the hearts of all Gods children, and euen in the *conſcience* of ſome, whoſe *tongues* doe ſmite thee: and the ſoules of thouſands, *when they dye* ſhall bleſſe thee, who *in their lines* cared not for thee: and the diuel himſelfe doth enuy, and the holy Angels themſelues doe *wonder at* the excellencie of thy calling, in that thou haſt power *to declare vnto man his righteouſneſſe*.

1. Vſe to Miniſters; not to care for the contempt of the world.

2. Vſe for Students.

To conſecrate themſelues to that high calling.

In the next place, *hearers* may heere learne; firſt if *their righteouſneſſe be thus to be declared* as afore, then if they will haue it, they muſt ſeeke it as it may bee found, namely, *both in the law, and in the goſpell*, and not in the goſpell alone: and *firſt* in the lawe, *then* in the goſpell: for hee muſt neuer looke to taſte the ſweetneſſe of the goſpell, which hath not firſt ſwallowed *the bitter pilles of the lawe*: if therefore thou wouldeſt *bee declared righteous* by the goſpell, bee content firſt to bee pronounced *miſerable* by the lawe: if thou wouldeſt bee *declared righteous in Chriſt*, then bee content firſt to bee pronounced ſinfull and vnrighteous in *thy ſelfe*. Secondly, all men may heere learne, how they are to eſteeme of Gods *Miniſters*, & what reuerence and obedience is due to their perſons, and their doctrine: theſe are they which muſt *declare vnto thee thy righteouſneſſe*, if thou haſt any. Art thou beholden to him, who, when thou haſt *loſt a iewell* (which was all thy wealth) can tell thee where it is, and helpe thee to it againe? or to him, who, when *thy cauſe* is in triall at the barre, will *pleade* it for thee? or to him, who, when *thy health* is loſt, can tell thee how to get it againe? then behold how thou art beholden to a *godly Miniſter*, who when *Adam* had loſt both himſelfe and thee, that *iewell of righteouſneſſe*, which was, and is the whole wealth of thy ſoule, can truly tell thee where it is, and how it is to be had againe: and who, when the diuell haleth thee to the barre of Gods iuſtice, to receiue *triall* for thy ſinnes, can drawe thee there ſuch a *declaration*, as the diuell himſelfe ſhal not bee able to anſwere? and who, when thy *ſoule* is ſicke to death, and euen to damnatiō, can *heale* the deadly wounds thereof. A good miniſter therefore is *worthy* (as the Apoſtle ſaith) *of double honour*, whoſe dutie wee ſee is *to declare vnto man his righteouſneſſe*. And to conclude this point alſo, the conſideration of the height of this office of a miniſter, may encourage *fathers* to dedicate their ſonnes to this holy calling: for *the Phyſitians* care for the body, or the *Lawyers* for thy cauſe, are both inferiour duties to this of the *Miniſter*. A good Lawyer may be *one of tenne*: a good Phyſitian *one of twentie*, a good man *one of* 100. but a good Miniſter is *one of* 1000. A good Lawier may declare the true *ſtate of thy cauſe*; a good Phyſitian may declare the true *ſtate of thy body*:

3. What to eſteeme of Gods Miniſters.

4. Vſe for Fathers to make their ſonnes Miniſters.

3. Vſe for the hearers. Seeke righteouſnes both in the law and the Goſpell.

No

No calling, no man can *declare vnto thee thy righteouſneſſe*, but a true Miniſter. And thus we ſee the office or function of a Miniſter. Now followeth the bleſſing.

Then will he haue mercie vpon him.

4. Point, the bleſſings: then will God haue mercy on the ſinner.

The fourth generall part of this deſcription, *is the bleſſing* which God giueth to the labors & function of a true Miniſter: then that is, when a man by the preaching of the lawe, is brought to true humiliation & repentance, and by the preaching of the goſpel, to true faith in the Meſſias: *then will he* (that *is*, God) *haue mercy on him* (that is, on the penitent & beleeuing ſinner.) Behold here the admirable ſimpathy, and the cooperatiō of God, and the Miniſters office. Man preacheth, and God bleſſeth: Man worketh on the heart, and *God giues grace*: a Miniſter *declares vnto man his righteouſneſſe*, and God ſaith *ſo be it, he ſhall be righteous*: a miniſter *pronounceth mercy* to a penitent ſinner, and forthwith *God hath mercy on him*. Here we ſee the great and glorious account which *God makes of the word* of his miniſters, by them truly taught and rightly applied; namely, that he as it were tyeth his bleſſing vnto it: for ordinarily til a man know his righteouſneſſe, by the meanes of an *Interpreter*, God hath not mercy on him, but aſſoone as hee doth know it, then as we ſee here, *God will haue mercie on him, and will ſay, deliuer him, &c.* This is no ſmall honour to miniſters, and to their miniſterie, that God himſelfe giues a bleſſing vnto it, and worketh when they worke, and as it were ſtaieth wayting, whē they declare vnto a man his righteouſnes, and *then hath he mercy on him*: ſo powerfull, and ſo effectuall, is the word ſpoken by a miniſter of God.

God & his Miniſter worke together.

Math. 16.16. This is that which Chriſt auoucheth, *Whatſoeuer you looſe in earth ſhall be looſed in heauen*. Will you know the meaning hereof? Reade S. Iohn, *Whoſe ſinnes ſoeuer you remit, they are remitted; whoſe you retaine, they are retained*: will you haue the meaning of both? reade Eſay, *God deſtroyeth the tokens of Soothſayers, and makes Wiſards and Aſtrologers fooles, turneth worldly wiſe men backward, and makes their knowledge foolhneſſe: but he confirmeth the worde of his ſeruants, and performeth the counſell of his meſſengers.* Thus God *bindeth and looſeth with them, remitteth, and retaineth with them, by confirming their word, and performing their counſell.*

Iohn. 20.23.

Eſay. 44.25, 26.

For example.

A true Miniſter ſeeth a ſinner *hardned in his ſins*, and ſtill rebelling againſt the will of God, he therefore *declareth vnto him his vnrighteouſnes*, and his ſin, and denounceth vnto him, the miſerie and curſes of Gods iuſtice, as due vnto him for the ſame: heere hee *bindes on earth*, here he *retaines on earth*, this mans ſins are likewiſe bound and retained *in heauen*. On the other ſide, he ſeeth a man *penitent and beleeuing*, hee pronounceth forgiuenes of ſinnes, & happines vnto him for the ſame: *hee looſeth* him from the band of his ſinnes, by *declaring vnto him his righteouſnes*, this mans ſinnes are likewiſe looſed and remitted *in heauen*, and God himſelf doth pronounce him cleare in heauen, when the Miniſter doth on earth. Thus God *confirmeth the word of his ſeruants, and performeth the counſell of his meſſengers.*

The vſe of this doctrine is, Firſt for *Rulers* & great men of this world, this may teach them to be *nurſing Fathers, and nurſing Mothers* vnto the Church, whoſe authoritie they ſee is ſo great ouer them, as that their decree ſtands ratified in heauen: Therefore though their place be great, and they be *Gods vpon earth*, yet muſt they withall acknowledge, that in iuſtifying a ſinner, in interpretation, *in declaring vnto man* his righteouſnes; in binding and looſing, *their power* alſo is *immediate from God*, and aboue theirs, and they themſelues, as they are *men*, muſt *ſubmit* thēſelues to this powerful word of the miniſters, to be taught by it, and to be reconciled by meanes of it, and highly muſt they reſpect it; for though a man ſpeak it, yet is it the word of God: this is to *licke the duſt of Chriſts feete*, which the Prophet ſpeaketh of: not as the Pope would haue it, to holde the ſtirrop, and lead the horſe, & hold the water to the Pope, to kiſſe his toes, to hold their kingdomes of him, as tenants at wil, or by curteſie, but reuerently to ac-

1 Vſe for rulers, to giue due reuerence to the miniſters.

Pſalme. 82.

Eſay. 2 vſe. for Miniſters.

knowledge the ordinance to be Gods, the function and dutie to be high and excellent, to acknowledge the power of their keyes & cenſures (being rightly applied, their promiſes and their threatnings to be as from God, and to ſubmit to them accordingly.

Secondly, *Miniſters* themſelues here muſt learne, when they take the word of reconciliation into their hands and mouthes, to call to minde whoſe it is, euē the Lords, & that he worketh with them, and that therefore they muſt vſe it in holy manner, with much feare and reuerence: *It is not their owne, they may not vſe it as they liſt.* And laſtly, hearers are here taught, firſt to ſee how madde ſuch men be, which careleſly, and ſeldome heare Sermons, but vpon any occaſion flie to wiſeſards & charmers, which are the diuels prophets: for ſee the difference of theſe two, the wiſard and charmer hath ſocietie with the diuel, the Preacher with God: the charmer hath his calling from the diuel, the Preacher is from God: the charmers charme, is the *diuels watchword* (whē he charmeth, the diuel doth the feate): the preachers doctrine is *Gods watchword*, when he truly applieth it, God himſelf ratifieth and makes it good: therefore let all men tear to haue thus to do with the diuel, by ſeeking to his ſlaues, & let them draw neere to god, by entring into fellowſhip with his holy Prophets, and godly Miniſters.

2. Vſe Gods word reuerently.

3. Vſe for hearers.

2. Heare Gods word often, and reuerently.

And further, if when they preach, and thou believeſt, *then God hath mercy on thee*, then learn what reuerence they and their word is worthy of, which is thus accompanied with gods mercy and forgiuenes: & then learn to heare the Word with feare & trembling, for it is gods word, and not theirs: and whē a true miniſter ſaith vnto thee, on a true ground, I denounce thee a ſinfull man, and vnder the curſe, or *I declare thee to be righteous, and a childe of grace*, it is all one, as though God from heauen had ſaid ſo vnto thee. If any man aske; But is it not *as good*, if another man pronounce forgiuenes vnto mee vpon my repentance? I anſwer, yes vndoubtedly, if it be *in extraordinarie* times or places, when there are no Miniſters: for otherwiſe, certainely this bleſſing is principally tied vnto the miniſters calling: for it is not ſaide of any priuate mens calling, any where in the ſcripture, as it is here ſaid of the Miniſters.

2. See the dignitie and prerogatiue of the Miniſters calling.

Obiection, But may not another Chriſtian do it?

And not ordinarily.

If *an Angell, an Interpreter* come to a man *and declare vnto him his righteouſneſſe, then* (marke the conexion) *then will God haue mercy on him, and will ſay, Deliuer him, &c.*

1 For they haue not the ſame promiſe.

Whence comes this bleſſing? from this promiſe of God. *If* therefore other callings will challenge ordinarily the ſame *bleſſing*, then muſt they haue the ſame *promiſe*. Beſides other Chriſtians being priuate men, though they be ſanctified, and haue a good meaſure of knowledge, yet haue they not the ſame *ſpirit of diſcerning* that godly Miniſters haue: nor can ſo fully & truly *iudge* whē a man hath repented, when not; and therfore cānot ſo truly *pronounce* the ſēntence of the law or golpel, nor haue the *abilitie* ordinarily by their good conference, and Chriſtian counſel, to *conuert* a ſoule, but to *confirme* one conuerted: but that power ordinarily belongs to the publike miniſtery of the word, therfore it followeth, that ordinarily they haue not the power to pronounce the ſentence of binding or looſing vpon any man. *I confeſſe*, in times or places, where no miniſter can bee had, God bleſſeth the labors of priuate men, that haue knowledge, ſometimes euen for the *converting* of a man to God, and for *comforting* him at the houre of death, and giues a vertue and power to that ſentence which they ſhall pronounce one vpon anothers repentance: but as this is extraordinarie, and in the want of ordinary miniſters, ſo in that caſe a *priuate man* of knowledge & godlines, *is made a Miniſter for that time* to himſelf, or to another, euen as *a priuate man* in caſes of extreame danger, when *no magiſtrate* is preſēt, is made a *magiſtrate* himſelfe to defend his own life. So then as in want of a Magiſtrate, the *ſword of the magiſtracie* is put into the hand of a priuate man: ſo in the wāt of miniſters, *the keyes of the miniſterie* are committed, and put into the hands of priuate men, (as in the daies of perſecution) that then they may with comfort admoniſh and aduiſe: & with power pronounce mercie and forgiueneſſe one vnto another,

2. They haue not the ſame power to diſcerne.

In extraordinary times and in want of Miniſters they may.

vpon

vpō their true repentance. Yet alwaies remēber that in ſo doing, a priuat man is as *a Miniſter for that time, and in that caſe*: but ordinarily (and alwaies in ſetled Churches) this power pertaineth *to the Miniſterie*, and is theirs alone by ordination; and to them belongeth the promiſe and the bleſſing, that when he hath *declared to a man his righteouſneſſe, then God will haue mercie on him.* And thus we ſee alſo the *bleſſing* of God vpon the function of the Miniſterie, and annexed thervnto by the mercifull diſpenſation of God. It followeth.

And will ſay: Deliuer him, that hee goe not downe into the pit: for I haue receiued a reconciliation.

1. Part, the Commiſſion, which is, Deliuer the penitent man from hell.

The fift and laſt part of this deſcription is, *the Commiſſion* and authority giuen vnto him, which is ſo great, as neuer was giuen to any creature, & is this, when a Miniſter of God hath *declared vnto man his righteouſnes*, hath brought him to the ſtate of grace, & God in his fauour hath had mercie on him; then God ſaith to the Miniſter, *Deliuer that ſoule from hell, for I haue pardoned him in Chriſt, I am reconciled to him.*

How a Miniſter is a redeemer.

In which words, authoritie is giuen to a Miniſter of God, *to redeeme* a man penitent, from hell, & damnation: not that hee is *the meanes* of working out this redemption, for that whollie and onely is Chriſt himſelfe: but he is *Gods inſtrument, and Chriſts inſtrument*: Firſt, *to applie* thoſe meanes vnto him: Secondly, *to pronounce* his ſafetie and deliuerance when theſe meanes are vſed. Heere is the principall honour of all, belonging to that calling: and it is the greateſt that euer was vouchſafed to anie Creature, Man or Angell: for it is a plaine Commiſſion, *to goe and deliuer ſuch a man from the power of hell*, and to redeem him into the ſtate of Gods children, & to make him heire of Heauen: Angells neuer had this Commiſſion, they are *Meſſengers ſent out for the good of thoſe whom Miniſters haue redeemed*, and they haue brought manie comfortable Meſſages vnto them: but it was neuer ſaid to any Angell, *Deliuer that man that hee goe not downe into the pit*: as it heere is ſaid vnto a Miniſter, nor any but Miniſters haue this Commiſſion.

More then Angells.

Hebr. 1. vlt. More then any other calling of men.

To ſome callings *GOD* ſaith, *worke* thou for man, *build* him houſes, *prouide* him ſuſtenance; to the Phiſition, *heale* that man: to the Lawyer, *doe that man iuſtice*: to the ſouldier, *fight* for him: to the magiſtrate, *defend him*; to the King, *gouerne him*, and ſee that euery one doe his duetie: to none but to the Miniſter doth hee ſay, *Deliuer him that hee goe not downe into the pit.*

Vſe. 1. for Miniſters. Ergo. They muſt pray, & preach, diligently.

If this be ſo, then for the vſe, firſt Miniſters muſt learne heere, that if they wil haue *the honour* of Redeemers, then muſt they doe the *duetie* of Redeemers, they muſt *pray* earneſtlie for the people, for that is one meanes whereby they redeeme men.

1. Sam. 12.

They muſt ſay with *Samuel*, *God forbid that I ſhould ceaſe to pray for you*: They muſt *mourne* for the impenitent, when they will not turne to God. So did *Dauid, his eyes guſhed out with riuers of waters, becauſe men kept not Gods law.* Pſalm. 119. And *Ieremie*, who *wiſhed a fountaine of water in his eyes, that hee might weepe for the ſinnes of the people.* They muſt priuatly *conferre, viſite, admoniſh, & rebuke*, and principally they muſt *preach*, and that in ſuch good maner, and in ſo diligent meaſure, as that they may redeem and winne ſoules, and the end that they muſt ayme at, muſt be to winne ſoules. Some preach for *feare* of the Lawe, to auoyde cenſure or puniſhment: ſome for *faſhion* ſake, that they may bee like to others: ſome for *oſtentation* ſake, to win credite and praiſe: ſome for *ambition*, to riſe in the world: all theſe forget their Commiſſion, which is, *Deliuer a man from Hell.*

For ſo dooing they are redeemers.

Idle Miniſters are no redeemers.

This ſhould bee the ende of their preaching, *to deliuer a ſoule from Hell*: and what ſhould Commiſſioners doe, but execute their Commiſſion? *High Commiſſioners* are worthie to bee *lowe* Commiſſioners, or rather no Commiſſioners, if they will not put in execution. It is therefore lamentable to ſee, that ſome by not preaching: ſome by vaine preaching, ſhew that they intend anie thing, rather then the *winning of ſoules to God.*

Let then all good Miniſters ſo Preache, as they may ſay with *Eſay*, *Beholde Lorde, heere am I, and the Children whom thou haſt giuen mee.*

And that they may return their Commiſſion thus: *Whereas thou O Lord gaueſt me this people, and badſt me deliuer them, that they goe not downe into hell, I haue done it: it is the thinge my ſoule aymed at with all my deſire and endeuour: and by thy mercy I haue effected it accordingly.*

And the rather muſt all Chriſtian Miniſters ſeriouſly intend the *ſauing* of ſoules, inaſmuch as Antichriſt doth ſo earneſtly ſeeke the *deſtruction* of ſoules, by winning them to his Synagogue. The *Turke* ſpares no labour, no coſt, to infect young children of Chriſtians with his impure and blaſphemous ſuperſtition. The *Pope* & his vaſſals (eſpecially *Ieſuits*,) vſe al means, deuiſe many ſtratagems, ſpare no coſt, nor labor, to ſeduce and inueagle yong men, & the beſt wits. Surely their care and pollicie herein is admirable: and yet alas, when (like the Phariſies) they haue *compaſſed ſea & land to make a Proſelite*, they make him like themſelues, *the childe of hell.*

Turkes and Iewes, and Ieſuites, are carefull to ſeduce ſoules.

And they are ſo farre from hauing *any Commiſſion* from God to do this, or any bleſſing promiſed, as contrariwiſe God forbids them, and his *curſe* lyeth vpon them for ſo doing.

Shall they be ſo diligent to *deſtroy ſoules without a Commiſſion*, and incurre Gods curſe for their labour? and ſhall not Chriſtian Miniſters be much more diligent to *win* and redeeme *ſoules*, hauing ſo large a *Commiſſion* for the purpoſe, and ſo great a *bleſſing* promiſed therevnto?

2 Vſe for hearers.
1. To ſee the excellencie of this calling.

In the next place, this doctrine hath vſe to the hearers. First, to let them ſee the excellencie of this calling, which hath a *Commiſſion* & power to redeeme them from hell and damnation, and what honour is due vnto it: and to let the wicked man ſee (which any way abuſeth either the perſons or the function) how baſe & vnthankfull men they are, to recompence euil for good, and therefore no maruell though *euil do neuer depart from the houſes and families of ſuch men*: and further, to encourage all men to giue themſelues to God in this calling; for ſee here what they are, euen *the high Commiſſioners of God.* We haue in our eſtate, a power deligated to certaine men of worth, and it is called *the high Commiſſion*, becauſe they haue power to do great things, and that man thinkes himſelfe happy who can bring his ſonne to this, to be thought fit to be one *of this Commiſſion*; but behold here *a higher Commiſſion, a Commiſſion from God, to redeeme Soules from the power of hell, and the deuils clawes*: this is indeed a high Commiſſion, and ſo high as this was neuer granted out of the Court of Heauen to anie Creature but to Miniſters: they therefore are the *High Commiſſioners* of *the high God.* Is it not then an honour and happineſſe vnto thee to bring thy ſonne to this eſtate?

Miniſters are Gods high Commiſsioners.

And laſtlie, this muſt teach *all hearers*, their dutie to Gods word: namely, to ſubmit themſelues vnto it; for if the Miniſter haue a *commiſſion* to redeem thy ſoule, it muſt be by the word and holy diſcipline. Therefore thy dutie is, to heare Gods word patiently, to ſubmit thy ſelfe vnto it, to be taught and inſtructed, nay, to be checked and rebuked, and to haue thy ſinnes diſcouered, and thy corruptions ript vp. If thou wouldeſt haue thy *cauſe* ſucceed well, *thy Lawyer* muſt diſcouer the weakeneſſes of it: If thy bodie to be cured, *thy Phiſition* muſt purge the corruption of it. So if thy *ſoule* be to be redeemed, *thy Miniſter* muſt ſee the weakenes, and purge the corruption of it; and though his doctrine be harſh, and hard vnto thy nature, and the diſcipline of the Goſpell ſeeme rough vnto thee, yet muſt not thou rage and rebell againſt it, nor hate him, nor raile at his perſon, but ſubmit thy ſelfe vnto it, for it is the meſſage and Miniſterie of thy ſaluation: If otherwiſe, thou doeſt indeed a great wrong to the Miniſter, for thou *fruſtrateſt his commiſſion*; but alas, a farre greater to thy ſelfe, for thou fruſtrateſt *thine owne ſaluation.*

2 Hearers, Ergo, muſt ſubmit themſelues to be redeemed.

5. DE 60

FINIS.

THE SECONDE TREATISE,

OF

The Duties and Dignitie of the Miniſterie. By that late reuerend Diuine, *Maiſter* Perkins.

The third Impreſſion.

Daniel. 12. 3.

They that turne many to righteouſneſſe, ſhall ſhine as the ſtarres, for euer and euer.

LONDON

Printed by Thomas Creede, for *William Welby*, and are to be ſold at his Shop, at the Signe of the Grey-hound, in Paules Church-yard. 1606.

THE
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TREATISE,
OF
The Duties and Dignitie
of the Miniſterie. By that late reuerend Di-
uine, M[illegible]
Th[illegible]
Du[illegible]

BRITISH MUSEUM

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Church-yard. 1606.

TO THE RIGHT WORSHIPFVL AND REVEREND IVDGES, SIR *Iohn Sauile*, Knight, one of the Barons of his Maiesties *Exchequer*, *and Sir* Christopher Yeluerton, *Knight, one of the Iudges of his Maiesties* Court of Kings Bench, and Sir *Edward Phillips*, Knight, his *Maiesties Sargeant at Lawe, now or late the worthy Iudges of our* Northeren Circuite, The spirit of wisedome, zeale *and courage, be multiplied.*

RIght worshipfull, it is saide in other Nations, and written in some of their bookes, that there are three disgraces of the English Nation: The Ignorance, or (that I may so call it) the vnlearned of our gentrie and Nobilitie, the beggery of our poore, & the baseneſſe of the body of our Ministerie. The first blot, our Nobilitie & Gentrie haue well wiped off, since the first daies of our blessed Queen *Elizabeth*, partly by studie at home, partly by trauel abroad, and I hope they will doe it more and more. The second hath bene well lessened by good lawes of late, and would be more, if the execution were as good as our lawes bee, and it were much honour to our Nation, and more to our Religion, if it were quite taken away: for he that telles vs, *there shal be poore euer with vs*: saith also, *there shall not be a begger amongst vs*, If there were no poore, what should become of Charitie? for it is Charitie, to relieue pouertie, not to maintaine Beggerie: Pouerty may be a Crosse, but it is no Curse: but Beggerie is a fearefull curse, threatned on the enemies of God: and *Dauid* saith not, he neuer sawe a righteous mans childe poore, but that he neuer sawe him beg his bread. The daily cryes in our streetes, crie for yet further reformation hereof, that the impotent poore may be sufficiently prouided for, that he neede not, and the Sturdie begger compelled to worke, that he may not be suffered to begge. Happy you, or whosoeuer can haue a hand in effecting this blessed worke: we who can doe little elſe, shal pray for it, and for them that labour in it. But now for the third, I feare none but the very hand of God, can wipe out that staine from our Church: The baseneſſe of the generall body of our Ministerie, whence is it, but

Mat. 26. 11
Deut. 15.
Psalm. 109. 10
Psal. 37. 35.

either from the vnworthineſſe, or pouertie therof: and the vnworthineſſe, whence is it, but from the pouertie, and baſe maintenance of our Miniſtery, which was once robbed by the Abbies, and after by ſome in our owne State, which was then Popiſh, and Poperie that ſtands ſo much vpon *Non dimittitur peccatum niſi reſtituator ablatum*, yet for all that, would not reſtore vnto the Church her tenthes againe. But as Popiſh Abbies ſtole them, ſo a Popiſh State kept them, and to their ſhame ſome of the good profeſſers of our Religion, haue of late reſtored ſuch as were in their handes, and there is hope that all our Profeſſors, (vnleſſe they care not to be accounted hypocrites) wil make ſome conſcionable reſtitution. We doe not craue that they would with *Zacheus* reſtore foure-fold (though it is apparant, that the tenthes were got from vs in olde time, by moſt falſe and forged Cauillations) wee onely craue our owne, we would aske no more, nor willingly take leſſe: for our whole dutie is ſtill required: then why ſhould not our whole due be paide? And yet that the world may learne of vs contentednesſe, as well by our practiſe as our doctrine, wee would for the preſent take in good part, and reſt contented with a part of our own: And ſome competent portions out of the Impropriations, (proportioned to the quantitie of the charge impoſed, & the gifts and paines required) would for a time be a reaſonable ſatisfaction in our miniſtery, vntill our ſtate found it ſelfe, either better enable or more ſtraightly tied in Conſcience to full reſtitution. But as I ſaid, this is a worke of God himſelfe, for if a man could doe it, ſo many Parliaments would not haue ſlipt it, but ſome of them would haue eternized it ſelfe, with this honourable name to all poſterities. The Parliament that reſtored Impropriations, but til that, or ſome other courſe (as good) be taken, it is both vnſeaſonable and vnreaſonable to complaine of the Ignorant, or to craue a learned Miniſterie. *For ſhall the Oxes mouth be mouſled, which treads out the corne?* or *ſhall a man goe to warre at his owne coſt?* and hath not God ordained (marke, it is his *Ordinance*) *that thoſe which teach the Goſpel ſhall liue of the Goſpel?* But alas, how ſhall the Miniſterie of England liue of the Goſpel, when my ſmall experience can ſhewe, that in one corner of one Countie of this Kingdome, wherein there are ſome 105. Pariſhes, or parochiall Chappels, almoſt a 100. of them, (if not a full 100.) are Impropriate: and amongſt them, I can ſhewe the moſt pariſhes haue but 10. pound or thereabouts, ſome 8. li. ſome 6. li. ſome foure pounds, ſome not 4. pounds yearely liuing for the Miniſter,

Luke. 19 8. &c.

1. Corinth. 9 7. 9. 14.

The East-Riding of the Countie of Yorke.

and

and thoſe impropriations worth ſome 300 li. many 200. li. almoſt all 100. li. per. an. yea there is one worth 400. pound per an. where there were but 8. li. left for the Miniſter, vntill of late with much adoe, 10. pound more was obtained for a Preacher, and ſo there is out of 400. 8. pound ſhared for a Miniſter, and 10. pound carued for a Preacher, in that pariſh where there are 2000. Communicants. Of all the reſt, the Crown hath ſome 100. pound rent, or not ſo much, and the remainder of 280. pound (being a rich liuing, for a worthy learned Miniſter, a competent liuing for 2. and more then ſome 7. painfull and able Miniſters haue) I knowe not what becomes of it, vnleſſe it goe to the feeding of Kites & Cormorãts. Are not theſe goodly liuings for learned men? and may not we expect a learned Miniſterie, where there is ſuch maincenance? and I hartily wiſh that other countries, be not able to ſhow the like preſidents. I haue the rather made relation hereof, that our high Court of Parliament, may ſee how great cauſe they haue, to goe forward with that motion already by them made, for the eſtabliſhing of a learned Miniſterie.

But if they bring it not to paſſe, what then remaineth, but to hope that the great God of heauen, will put it into the heart of the God on earth, our noble King (into whoſe hands hee hath put the ſword of ſoueraigne authoritie) an irreuocable and vnreſiſtable reſolution to execute his ſupreme power, for the reformation of this euill, which as Maiſter *Perkins* ſaith in this Treatiſe) may well bee called the Kings euill, for it will hardly be healed, but by the will and power of a King. In the meane time, this Treatiſe of that worthy man, may be a motiue to our zealous profeſſors, who haue any impropriations in their own hands, to excite and prouoke them to a conſcionable reſtitution, in whole or in part, as their ſtate may beare, or their conſcience ſhall moue them. For heerein are laide downe and mixed together, both the duties to be done by faithful Miniſters, and the *Dignities* due vnto them for their *Duties*: and ſo ſeeing the *Dignities* of that calling to be moſt honourable, and the *Duties* ſo chargeable, it cannot but grieue their Chriſtian hearts to ſee the maintenance ſo miſerable.

This Treatiſe I firſt of all ſend to you, and vnder your names to the world, and to you firſt, for as I am ſure you loued the Author, and honoured thoſe excellent gifts of God in him, ſo you cannot but except this after-birth of his (as a fatherleſſe child for the fathers ſake.) And for my ſelfe, to conceale all perſonal & priuate reſpects,

in the name of many thousands in the *Northern* countries, I praise God, for the good done in those parts, by your painful courses, and religious care, not doubting, but if your selues, or the like be imploied there, to assist our honourable and Religious Lord President, that the multitude of Popish Priests there lurking, wil be daily lessened, the number of preachers augméted, Poperie put down, and the Gospell maintained more and more. Which blessing, God graunt to that and all other Countries of this Kingdome, for his mercies sake, and giue vnto you, and all others in your place, the spirit of courage and constancie, in these declining dayes, that being faithfull in your great charges, vnto the end, you may receiue the Crowne of life: for which he hartily prayeth, who will euer rest, yours to command,

W. Crashawe.

The ſecond Treatiſe of the

Duties and Dignitie of the Miniſterie.

Eſay 6.5. *Then I ſaid, woe is me, I am vndone, for I am a man of polluted lippes, and dwell in the midſt of a people of polluted lippes: for my eyes haue ſeene the king and Lord of hoſtes.*

6 *Then flewe one of the Seraphins vnto me, with a hote coale in his hand.*

7 *Which he tooke from the Altar with the tongs: and touched my mouth, and ſaid, Lo this hath touched thy lips, and thy iniquitie ſhall be taken away, and thy ſinne ſhall be purged.*

8 *Alſo I heard the voyce of the Lorde ſaying, whom ſhall I ſend, and who ſhall goe for vs? then ſaid I, here am I, ſend mee: and hee ſaid goe.*

IN the fiue former Chapters are contayned ſuch Sermons, as the Propet had made vnder *Vzziah*, King of *Iudah*. At this chapter begin ſuch as he preached in the raigne of *Iotham*, and ſo forward: But before hee either preach or prophecie of any thing, in King *Iothams* dayes, or his ſucceſſors, the Lord in this Chapter giues a newe confirmation to this Calling: the olde king, in whoſe dayes *Eſayah* was firſt called being now dead, & another ſucceeding him, God with the new king, reneweth the calling & commiſsion of the Prophet: wherein God doeth not giue him another calling, for one calling to the office of the miniſtery is ſufficient: but hee confirmeth the calling formerly giuen, by repeating & ratifying it. And this God did to *Eſay*, not as hee was an ordinarie, but an extraordinarie Prophet: for ordinary miniſters need no renouation of their calling, nor any new ſignes of cõfirmation, but extraordinary prophets, who came in extraordinary maner, & to doe many extraordinary works, God in his wiſdom wil haue their calling confirmed, again & againe, & that by very extraordinarie means Out of which practiſe of the Lorde, wee learne, how great cauſe we haue to doubt theſe men, to bee eyther fantaſticall or worſe, who pretend extraordinary callings in theſe dayes, and yet ſcarſe can ſhew vs any good ſignes of an ordinary, much leſſe of an extraordinarie motion: for if in thoſe dayes when ſuch courſes were more cõmon, God will haue his extraordinary Prophets calling to be renued & cõfirmed, again, & againe, then certainly in theſe dayes, wee may iuſtly require, more, & more wonderfull ſignes of an extraordinarie calling afore we beleeue it: and if God himſelfe was ſo carefull to ſatiſfie his Church in thoſe dayes of the vocation of his Prophet, ſurely the church in theſe daies hath much more cauſe to doubt in ſuch caſes, and to require manie and extraordinarie ſignes, afore it acknowledge any ſuch extraordinarie calling: Theſe men therefore offer much wrong to the Church, & deſerue both the cenſure thereof, and the ſword of the Magiſtrate, who dare ſo boldlie offer and obtrude to the Church their owne fancies and dreames, as extraordinary motions of Gods Spirit. This is the occaſion and coherence.

The Coherence.

with a new King, God giues the Prophet a new Commiſsion.

Ergo, extraordinary.

Callings or motions in theſe dayes are eaſily to be beleeued.

This Chapter hath two partes, firſt, the meanes of his confirmation, from the beginning to theſe words: ſecondlie, the confirmation it ſelfe, from theſe words to the end: the meane of his confirmation is *a viſion* hee ſawe *from heauen*, of certaine holy Angels appearing and ſpeaking to him, in the firſt foure verſes. In the confirmation, which followeth in theſe words, are three points.

The parts of the Chapter.

The parts of this text.

1 The *effect of the viſion*, which is

wrought in the Prophet, it caused him feare, it astonisht him, and cast him downe in the fifth verse.

2. His *Consolation*, & raising vp again, after his feare, in the 6. and 7. verses.

3. The *renuing of his Commission* againe, from thence to the end.

The feare and astonishment of the prophet, is described.

1. By the signes, of which are two.

1. A note of exclamation, *Woe is me.*

2. By a note of extreame dejection in himselfe, *I am vndone.*

2. By the causes of it, which are also set downe to be two.

1 He was *a man polluted, and dwelt amongst people polluted.*

2 *He had seene the Lord.*

Then said I, woe is me, I am vndone.

1. Point is the feare of the Prophet.

The first point in order is, the *feare & extasie* into which the Lord droue his holy Prophet, which the Lord did not in his anger, but in his loue vnto him, not for a punishment of sinne, but as an euidence of his further loue: for the intent and purpose of God in striking this feare into him, was to inable him to be a true prophet, & a fit messenger for himself. It may seeme a strange course, which God taketh to confirme & raise vp his seruant in zeale and courage, to strike him into an extreame feare, euen to astonish and amaze him, and yet we see it is the course which the Lord taketh: out of which practise of the Lord, we learne this doctrine: That all true Ministers, especially such as are deputed to the greatest works in his church, must bee first of all striken into a great feare, in consideration of the greatnesse of their function, yea, into an amazement and astonishment, in the admiration of Gods glory & greatnes, whose roome they occupy, & whose message they bring, & the more they are afraid and shrinke, so it be vnder the contemplation of Gods Maiestie, and their owne weaknes, the more likelier it is that they are truly cald of God, and appointed for worthy purposes in his Church: but he that steps to this function without feare, he may thrust in himselfe, but tis doubtfull whether hee be cald of God, as heere the Prophet was: Nor is it so here alone, but euery where when God called any of his seruants, to any great worke, he first droue thē into these feares and amazements, as is euident *a* in *Moses*, in *b Ieremy*, in *c* S. *Paul* and others. The reason of this dealing of the Lord is plaine: namely, because mans nature is alwaies ready to take enough and too much vnto it selfe, God therefore in his wisedome puts a bridle vnto the corrupt nature of mā, & astonisheth it, least it presume too much, & take too much vpon it selfe. Againe, a Minister is to preach vnto the people, feare & reuerēce of the Lord: but how can he do so to others, whē he hath not tyed that bond in his owne conscience, nor was euer cast downe in admiration of Gods glory & Maiestie: And lastly, the ministery is an high & excellēt calling (especially the office of extraordinary Prophets in the old testament) & is therefore subiect to pride, and to bee puft vp with self-conceit, & therefore teacheth the Apostle to *Timothy*, that *a Minister may not be a young scholler, least he be puft vp, & fall into the condemnation of the wicked*. giuing vs to vnderstand, that it is ꝑ peculiar danger of that calling to haue high conceits of thēselues, because of the height & dignitie of their function. Therefore to preuēt this inconuenience, God in mercy appointeth that al his true Ministers shall haue some means or other, to be cast down euē to nothing in thēselues, and shal be driuen into such feares & amazements, at sight of their owne wickednesse, as they shal throwe downe themselues at Christes feete, and denying themselues wholly, shall acknowledge that they are in him whatsoeuer they are: and doe relye, and trust onely on his grace and helpe.

a Exod. 3. 11, & 4 10. 13.
b Ieremy. 1, 6. 7.
c Act. 9. 6. &c
1. Tim. 3.

Doct. Best Ministers most amazed at their entrance.

Vse Ergo. Ministers and especially in the Vniuersities, labour to bee humbled in sight of Gods greatnesse, and their own meanenesse.

The vse of this doctrine, as it is for all Ministers, so specially for vs which liue in the Vniuersity: we liue as it were in a Seminary, and many of vs are hereafter by Gods grace to be framed to the Ministery, as some of vs already are. Now here we haue many occasions to be puft vp in self-conceit: we see our selues growe in time, in degrees, in learning, in honour, in name and estimation: & to many of vs God giues good portions of his gifts: what are all these, but so many baites to allure vs to pride, and

& vaine opinions of our owne worthe: but let vs remẽber the end we aime at, is not humane, nor carnal: our purpoſe is to ſaue ſoules, *Then the weapons of our warre muſt not be carnal*, as pride, vaine-glory, and ſelfe-conceit. If therefore we euer looke to bee made inſtruments of Gods glory in ſauing of ſoules, then at the firſt ſet wee not before our eyes the *honour*, but *the danger* of our calling, and *humble we our ſelues vnder the mightie hand of our* God, *that hee may exalt vs in his due time*: and let vs be content that God giue any occaſion or meanes to put vs down, either by outward croſſes or inward temptation: & let vs reioyce, when we are thereby ſo farre caſt downe, that we cry out in the aſtoniſhment of our ſpirits, as the prophet here: *Woe is me, I am vndone*: but otherwiſe if we will needes followe the ſwinge of our proude natures, and truſt in our owne abilitie, gifts, and learning, let vs know, we vſe *carnall weapons in a ſpirituall warfare*: and let vs be aſſured the Lord will worke no great work in his Church by our Miniſterie: wee may raiſe our ſelues in worldly eſtimation, and worke out our owne purpoſes, but we ſhal do litle in the ſaluatiõ of ſoules: for thoſe men doe pronounce the moſt powerfull bleſſings on other mẽs ſoules, and ſpeake the beſt wordes of comfort to other mens conſciences, which oftenest ſay vnto themſelues; *Woe is mee, I am vndone*.

2. Cor. 11. 4.

2. Doct. Ergo; The Prophets hold not the opinion of the Intercеſſion of Angels.

Furthermore, whereas the Prophet at this viſion and Reuelation of Gods glory vnto him, cryeth out of himſelfe, *Woe is me, I am vndone*: beeing wordes of extreame feare and aſtoniſhment, and of ſo lowe a deiection as is a degree towards deſperation (if it had gone forward): let vs learne, that the Prophet helde not in his iudgement, the doctrine of Interceſſion of Angels and Saints for particular men, for if he had, he needed not at the ſight of Gods maieſtie, foorthwith to haue cryed out, *Woe is mẽ, I am vndone*, but he might haue ſtaied himſelfe a while in this cogitation, I will deſire *Moſes, Samuel, or Dauid*, to pray to this glorious GOD for mee, or here are holy Angels of the Seraphins here preſẽt, they ſee in what fearefull caſe I am, I will pray to them to ſpeake to this glorious and mightie Lorde for mee, that I periſh not in this feare: but hee inſtantly ſeeing the Lord appeare in Maieſtie, and fearing his iuſt wrath (being guiltie of his own corruptions) without any hope or expectation, or (as hee ſeemes) without the leaſt cogitation of helpe or aſſiſtance from anie creature, hee cryeth ont, *I am vndone*.

Laſtly, whereas hee exclaimeth, *Woe is mee, I am vndone*: beeing words of a ſoule humbled & deiected, and hereby ſheweth himſelfe to bee in that caſe, which a poore ſinner is, when the preaching of the Lawe hath humbled him, by ſhewing him his ſinnes, and his extream danger by them. We may learne, that to be called to the Miniſtery, is to be as it were conuerted & regenerate: and that when a man is called thervnto, it is a worke little leſſe then that whereby God calleth a ſinner from his ſinne, to the ſtate of repentance: for as God firſt caſteth down the ſinner, before he giue him *Grace*, or any feeling of his loue in Chriſt: ſo heere hee firſt abaſeth and caſteth downe the Prophet in the ſight of GODS Maieſtie, and his owne miſerie, afore hee honour him with a Commiſsion to preach his word vnto his people. Which I note againſt thoſe men, which holde it ſo ordinary a matter to enter into the Miniſterie, as many doe, which take it vpon them in worldly and politique purpoſes. And ſome of a better Ranke, which thinke if a man haue Learning, degrees and age, hee is ſufficiently qualified for that calling. But alas, this is not all; there is a greater work to be wrought then ſo, he muſt be humbled & caſt down in ſight of the greatneſſe of that calling, of the maieſtie of that God, whoſe roome he is to execute, and of the vnworthineſſe of himſelfe to ſo great a work: he muſt be reſolued, that to call a man to the Miniſterie, is the greateſt worke that God worketh in his church, but the conuerting of a ſinner, and calling him to the ſtate of grace: nay it is a work euen like vnto it: for as a ſinner in his *cõuerſion*, ſo he at his *Vocatiõ* to that place, is often to cry out in the amazement of his ſoule,

3. Doct. Ergo, The calling to the Miniſterie is a worke like vnto the calling of a ſinner to the ſtate of Grace.

Vſe. Ergo, muſt be required to qualifie a man for the Miniſterie.

Woe is mee, I am vndone. As therefore they are fouly deceiued, which thinke any holinesse or sanctification, can sufficiently qualifie a man without learning, so are they no lesse which thinke all outward complements to be sufficient without this work, which here was wrought in the holy Prophet. Thus we see the feare & astonishment of the Prophet, It followeth,

Causes of his feare. 2.

For I am a man of polluted lippes,

1. Cause pollution of himselfe and his people.

Now followe the causes of his feare, which are two. The first is, *his owne pollution* and sinfulnesse, and the sinfulnesse of his people: his own he freely confesseth in these words; *I am a man of polluted lippes*: that is, I am a miserable and sinfull man, and therefore I feare and tremble to stand in Gods presence: nay, I dare not looke vpon the Lorde, for my sinnes. But it may be demaunded, how could the Prophet say thus truly? for hee was a holy man, and iustified in Gods presence, by his true faith in the *Messias*, and sanctified by repentance? can a man iustified and sanctified say, he is a man polluted? I answere, It is doubtlesse, he was so, hee therefore complaineth here not of any great and enormous sinnes, which hee had committed to the publike scandall of the Church, but first of the corruptiō of his nature, which in him as in all men is a very sea of iniquitie, & which alwaies appeares the more, the nearer a man comes to God, and therefore did now most apparantly discouer it selfe in the Prophet, when hee was in the presence of the Lord himself. Secondly, he complaineth of some actuall sins of his life, and it is more likely of some sins of omission, then of cōmission: for we finde not that the Prophet was euer touched with any great sin, & where we know it not, we are in charitie not to imagine it. So that it is most probable, hee complaineth of some smaller faults, or negligences in his Ministery: as not preaching to the people at some time when he ought, or not preaching so willingly or cheerfully as he should, or desire to leaue Preaching, because the people were stubborne & disobedient, or some impatience in his Ministery, when the people were rebellious and resisted his doctrine, which passion might the rather vexe him (as we read it did *Ieremy*) the *Iewes* were so stubborne & stifnecked a people: or it may be some want of zeale or forwardnes, these, or some such were the cause of his feare: And the cōscience of these makes him here cry out that he cannot stand in the sight of God. Where we learne, first, what a tender conscience godly Ministers must haue aboue all men: namely, that they must make conscience, not of the great and grosse sins onely, but euen of the lowest & least sins: and hee must endeuour in his calling, not only to be cleere of great crimes, but as far as may be, to bee free from the least appearance of euill, and from the least negligences in his place, for a small fault in other men is great in them, and that which may be some waies pardonable in other men, is no way in them: they must therefore watch ouer themselues most carefully, and take heede to all their waies: & for this ende is it, that a *Minister* in godly wisedome must often deprive himselfe euen of many thinges (which it may be, lawfully hee might vse) least his libertie be an occasion of euell to others: and must abstaine from the least sins, least euen they be blemishes to his calling, and burthens to his conscience. And hence is it, that a minister cannot bee too carefull in his calling, in his words, diet, company, recreation, apparell, gestures, and in his whole carriage, because little sins are so great in thē. Especially ministers must here learne the Apostles lesson, to be *instant in season and out of season: to preach and exhort, to comfort and rebuke, publikely and priuately* to good, to bad, when it is well taken, when it is ill taken, when they willingly receiue it, and when they stobbornly resist it: when they commend him, and reward him, and when they raile at him, and persecute him for it: thus must he be diligent in season and out of season, for the least negligence in his dutie, or omitting the least opportunity of doing good, will when God visits his conscience, bee a burthen and vexation to him, as it was heere to the Prophet.

Doct. Ergo, ministers must be men of tender conscience.

And make conscience of the least sinnes.

And be most careful in his ministery both publikely and priuately.

1. His owne. Hee was a man of polluted lippes.

And he was a polluted man,

And he complaineth not of capitall sinnes.

But of the corruption of his nature

2. Of some omission in his calling

And

Vſe. Ergo. Miniſters for great ſins ſhould be greatly humbled.

And furthermore, if theſe ſmall ſins thus afflicted the Prophet, then alas what is to be thought of thoſe miniſters who make no conſcience of foule and ſcandalous ſinnes? how ſhall Symonie, Incontinency, Vſury, Inhoſpitality, couetouſneſſe, Ignorance, Idleneſſe, careleſſe Nonreſidency, how ſhall theſe (I ſay) and other like grieuous crimes oppreſſe & burthen the ſoule, when as the ſmalleſt ſinnes doe ſo affright this holy man? Surely, whē God ſhal viſite them, their ſtates will bee moſt fearefull, nor ſhall any mans caſe bee ſo miſerable, as an vncōſcionable miniſters: And thogh nowe ſuch looſe and licentious Miniſters ſeeme to liue in iollitie, & without any feare, yet when God ſhall appeare vnto their conſcience, then will they cry out in fearefull anguiſh, *Woe is me, I am vndone.*

And for great negligēce in their calling, elſe they haue no conſcience.

And againe, if theſe ſmal faults ſo affrighted this holy prophet, & burdened his conſcience, then what pittiful conſciences haue thoſe Miniſters, whoſe daily negligence, and vnconſcionable careleſſeneſſe in their places is ſuch, as all men ſpeake of, and yet they are not touched: ſurely theſe men are not of ſo tender cōſciences as the prophet was: & either the prophet here was much more nice then needed, or elſe theſe men will proue to be in a miſerable eſtate.

Good and faithfull miniſters not to bee diſcouraged, though they haue ſome wants, for ſo the prophets had, but let them complaine of the as here the prophet doth.

Laſtly, let Miniſters of eare and conſcience, be heere comforted in the example of the Prophet: who is there, but may find imperfections and blemiſhes in himſelfe, which wil often make him cry out, *Woe is me?* but let not that diſcomfort them, but rather reioyce, that they can ſee their owne weaknes, as the Prophet did here: If they haue cauſe to exclaime againſt themſelues, they are not alone, it was this, and all other holy prophets caſe before them: In hauing imperfections in themſelues, they are no more miſerable then the Prophet was: but let them labour to be as bleſſed in ſeeing & complaining of themſelues as hee was: And let euery miniſter aſſure himſelfe, that the more hee makes conſcience, euen of the leaſt ſinnes of all, the more he reſembleth the ancient holy Prophets, & the more likely is he to worke effectually in his miniſtery. For his dutie is to worke in his people a conſcience, not of great ſinnes onely but euen of all: but how can he doe that in them, if hee haue not firſt of all done it in himſelfe? hence it is therefore, that godly miniſters finde fault with themſelues, when other men cannot, and cry out againſt themſelues for their *pollution*, (with the Prophet here) when no other man can accuſe them of the leaſt crime: nay, when other doe magnifie God for his graces on them, and praiſe their giftes, and commende their good liues, euen then doe they condemne themſelues, and exclaime againſt their owne corruptions: and their owne ſmalleſt negligences, or omiſſions, are great wounds to their conſciences: and their leaſt ſinnes, and their moſt pardonable infirmities, are ſore burthens vnto them: for of all men in the worlde, a Godlie Miniſter is a man of the moſt tender conſcience.

Godly Miniſters finde faults with themſelues when the world cannot.

Hitherto hath the Prophet complained generally of his pollution.

Particularly, hee exclaimeth againſt *the pollution of his lippes.* But why will ſome ſay, complaines hee of the *pollution of his lippes*, rather then of his heart, or his hands, or anie other part of him, were they not all polluted? yes, all in ſome meaſure: and was not he grieued at them all? yes aſſuredly, wee muſt grant that alſo. But the reaſon is he was a Prophet, his dutie was to vſe his tongue, the practiſe of his calling conſiſted in the vſe of his tongue: for a miniſter is an interpeter, as he is called, *Iob* 33 22. that is, *the peoples to God by praier, and Gods to the people by preaching*: hee is Gods mouth, and the peoples mouth: ſo that the tongue of a Miniſter is that part of his body, which is to be vſed as a principall inſtrument of Gods glory, and more to the ſetting foorth of his honour then any other: Now euery man is to be tryed what he is by his calling, rather then by any other accidentall or collaterall courſes; therefore the honour or diſhonour of a Miniſter, is the vſe or the abuſe of his tongue: and his comfort or diſcomfort is the well vſing, or not vſing of it. The Prophet therefore here affrighted at Gods preſence, and therefore retyring into himſelfe, preſently his conſcience checkes him for his moſt proper ſins: namly, for

Particularly he complaineth againſt the pollution of his lippes.

For a Prophets dutie conſiſts in the vſe of his tongue.

His ſmalleſt negligence in teaching, checkes his conſcience.

ſome fault or negligence in his Miniſterie (which is the proper ſinne of that calling) and therefore is it that hee exclaimeth againſt the *pollution of his lips*: out of which practiſe of his wee may learne.

Vſe 1. Ergo Papiſts doctrine of mans merits is falſe. And of workes

First, the vanitie of the Papiſts, who magnifie the Merites of holie mens workes: for if this holy Prophet, a man truely iuſtified, & extraordinarily ſanctified, yet durſt not ſtand before God in this little apparance of his glorie, notwithſtanding all his zeale, and courage, and conſcience, and paines, and ſufferings in his function, but was caſt downe ſo farre, from a conceit of his owne worth, that hee cryed out; *Woe is mee, I am vndone*. How then can wee who are no better, but much worſe then hee, ſtand before God in the day of Iudgement, in the great appearing of his infinite iuſtice and glorie? Rather doubtleſſe, as here the ſmalleſt *pollution of his lips*, and negligence in his calling, droue him out of all conceite of merit, when once hee came into the preſence of God: ſo the due conſideration of our ſo many and foule pollutions aboue his, ſhould beate downe all proud conceites of our owne goodneſſe, when wee appeare before God. It is therefore to be feared, that the Papiſts, who thus magnifie their own merits, doe ſeldom or neuer enter into earneſt conſideration of their owne infirmities, doe ſeldome preſent themſelues in the preſence of Gods Maieſtie. For if they did, then doubtleſſe the leaſt ſight of their leaſt pollution, would make them farre from euer thinking of their owne merits.

And of workes of ſuperrogation. And perfect fulfilling the lawe in this life

They alſo tell vs, of workes of ſuperrogation, but it ſeemes heere, this holy Prophet had none of them. And they teach, a man may in this life perfectly fulfill the Lawe, but who can doe it, if not Miniſters? And what miniſters, if not extraordinary Prophets? And yet *Iſaiah* (the firſt and chiefe of them) exclaimeth here in pittiful manner againſt his pollutions: Doubtleſſe, if the Papiſts would ceaſe flattering themſelues, and not examine their conſciences by their own pleaſing corruption, but preſent themſelues in the face and preſence of GODS Maieſtie, they would bee farre from theſe conceits.

In the next place, whereas the Prophet complaineth of the *pollution of his lippes*: As of the peculiar ſinne of his place: Miniſters are heere taught, to auoide that ſinne aboue all others, and to labour in that dutie aboue any others for the doing of it, is his moſt comfort: the want of it is his moſt vexation: his tongue is the Inſtrument giuen him to honour God, if he vſe it well, it yeeldes him comfort, more then any other duties.

2. Vſe. Ergo Miniſters muſt take heede of negligence in their function aboue all ſinnes, for that burtheneth the cõſcience moſt heauily of all.

But if hee vſe not, or abuſe his tongue, the pollution of his lips will be the heauieſt burthen of all; they therefore are greatly deceiued, who thinke a Miniſter to diſcharge ſufficiently his dutie, though hee Preach not, if hee keepe good Hoſpitalitie, and make peace amongſt his Neighbours, and performe other workes of charitie and good life: for if a miniſter haue not this vertue, hee hath none: If hee Preach not; *If hee abuſe his lippes*, or if he open them not, hee hath no conſcience, nor can haue any comfort, for that is the principall dutie of a Miniſter (though all the other bee required to make him compleate): the want of them may condemne him before men, but it is the pollution of his lippes, which preſently checkes him before God, as wee ſee here in this holy Prophet: the concluſion then is to euery Miniſter, that if he had all the vertues & good properties, that can commend a man in the world, yet *if his lippes bee polluted*, either by not preaching, or by negligẽt, idle, or careleſſe preaching, this pollution will ſo ſtaine his conſcience, and ſo burthen him in the preſence of GOD, that the time will come (notwithſtanding all his other good qualities) hee will cry out in farre more pittiful maner, then here the Prophet doth; *Woe is mee, I am vndone, becauſe I am a man of polluted lippes*. It followeth,

Other vertues are excellent, but cannot ſuffice, if this want.

And I dwell in the midſt of a people of polluted lippes.

2. His peoples pollution. He complaines of it to teach.

The Prophet not onely complaines of his own pollution, but of his peoples alſo amongſt whom hee liued, and this he doth for theſe cauſes: First, to teach vs, that it is the Miniſters dutie to confeſſe

feſſe not onely his owne ſinnes, but the ſinnes of his people, and to complaine of them to God: for as he is the peoples *Interpreter* to God, he muſt not thinke it enough to put vp their petitions, to vnfolde their wants, & craue reliefe for them at Gods hand, but hee muſt further take knowledge of the ſins of his people, and make both publique and priuate confeſſion of them to God: and the more particularly hee can doe this, the better: and this hee is to doe, both for the peoples good, and for his owne alſo, becauſe it cannot be but the ſinnes of his people, are in ſome ſort his: for this is the peculiar danger of the Magiſtrates and Miniſters calling, that generally the ſinnes of their people are theirs; I meane that they are acceſſarie to the ſinnes of their people, either by prouoking them by their euil example, or by not reprouing, or not hindring or ſuffering, or winking, or couering & concealing, or not puniſhing them, or not carefully enough vſing meanes to preuent them: by all which meanes and many more, it comes to paſſe, that the peoples ſinnes are the Miniſters by communication: ſo that as well for his owne ſake, as theirs, hee is to confeſſe to GOD their ſinnes, as well as his owne.

For generally he is acceſſarie to his peoples ſinnes.

Now if a Miniſter muſt confeſſe his peoples ſinnes, then it followeth conſequētly, that he muſt know them, and take notice of them, for elſe hee cannot confeſſe them. And this is one cauſe why the holy Ghoſt commands a Paſtor *to know his flocke*.

1. Vſe. Ergo, a Miniſter muſt knowe his peoples ſins.

He muſt not onely *haue a flocke*, and *knowe* which is *his flocke*: or haue a generall eye ouer it, but hee muſt haue a particular and diſtinct knowledge of the ſtate of it, and the more particular the better.

Pro. 27. 23.

And if the Miniſter ought to know and confeſſe his peoples ſinnes, then it followeth, firſt, that it is beſt for a Miniſter to bee preſent with his people, that ſo hee may the better knowe them and their ſtate: and certainly if it bee a Miniſters dutie to confeſſe to God the pollutions of his people, then wilfull and careleſſe Nonreſidency and all abſence, without iuſt and conſcionable cauſes, muſt needes be a foule & feareful ſin. For how could *Iſayah* haue confeſſed, *that his people were a people of polluted lips*, but that hee dwelt amongſt them. Nay, ſaith the Prophet, he dwelt in the *miaſt* among them, indeede well may hee *knowe and confeſſe* his peoples pollutions, that *dwelles* in the midſt amongſt them.

Ergo, it is beſt for a Miniſter to bee with his people.

Againe, if the Miniſter be to confeſſe his peoples ſinnes, and therefore muſt needes knowe them, then it followeth alſo that they muſt diſcouer & confeſſe them vnto him, or elſe it is not poſſible he ſhould perfectly knowe their eſtate: the want of this is a great fault in our Churches: for how euer we condemne Auricular confeſſion, as a very pollicie in the deuiſers, and as a rack to the conſciences of poore Chriſtians, yet we not onely allowe, but call and cry for that confeſſion, wherby a Chriſtian voluntarily at all times may reſort to his Paſtor, and open his eſtate, and disburden his conſcience of ſuch ſins, as diſquiet him, and craue his godly aſſiſtance, and holy prayers: great bleſſing and comfort doth doubtleſſe follow them that vſe this godly practiſe, and the want of it, is cauſe that a miniſter cānot diſcerne the ſtate euen of his own flock, nor can complaine to God of their pollutions, and confeſſe their ſinnes ſo particularly, as would be good both for him and them.

2. Vſe. Ergo, people muſt confeſſe their ſins, and reueale them to their miniſter.

Not Popiſh but voluntarie. And of ſuch ſins as diſquiet the conſcience.

Secondly, the Prophet couples together his own pullution, and the pollutions of his people, as the adjuvant, or helping cauſe & the effect: For the pollution of a people, helpes forward the pollution of a Miniſter, and the worſe people they are, the worſe doe they make him, though he be otherwiſe neuer ſo good: For euen the Prophet, though called of God himſelfe, & iuſtified and ſanctified, & a man of extraordinary grace, yet dwelling in ꝑ midſt of a people ſo ſtubborne & diſobedient, as the Iewes were, was ſomething touched with their pollutions: Miniſters (euen the beſt) are men, and this comes to paſſe by reaſon of the corruption of their nature as they are men, the nature of which corruption is to apprehend any euill where euer it findes it, and to partake with it: regeneration qualifieth & abates this corruption, but

2. To teach vs that a polluted people make their Miniſter more or leſſe polluted alſo.

takes it not away perfectly in this life: whereby it comes to paſſe, that a miniſter, liuing amongſt euill people, cannot but be ſomwhat ſtained with their pollution, of what ſort ſoeuer they be: inſomuch as it is often ſeene, that one knowne to be otherwiſe diſpoſed of himſelfe, is found to bee diſpoſed to this or that euill, by liuing amongſt a people ſo diſpoſed. And againe, that a miniſter in ſuch a place, and amongſt ſuch people, free from ſuch and ſuch ſinnes, remoued to another place, is there found more or leſſe tainted with them, becauſe they abound amongſt the people: and yet further, that a Miniſter, knowne to be faithfull, painfull, and zealous, & comming to a diſobedient, ſtubborne, froward, or prophane & diſſolute people, his faith is weakened, his zeale & courage abated, Gods graces in him dulled, & much decayed: godly Miniſters doe daily complaine hereof, and experience euery where ſhewes it too true. Out of this we may learne ſomething both for our inſtruction, and for our conuerſation.

A wicked people dull and decay Gods graces in good Miniſters. Vſe double.

1. For inſtruction.

For our inſtruction, it here appeares how wicked and wretched the corruption of our nature is, which cannot but receiue ſome contagion from the pollution of thoſe with whom we liue: for this is ſo, not onely in them who carry a looſe hand ouer themſelues, but euen in ſuch as looke moſt narrowly vnto their ſteps: as wee ſee here in this holy Prophet, who was a man of more then ordinary ſanctification: how little cauſe therfore hath any man to extoll nature? and how much leſſe cauſe the ſchoolemen and ſome other papiſts, to giue the leaſt commendations to our *pure naturals*: for if nature rectified by grace, bee ſo hardly kept within compaſſe, alas how outragious & peruerſe is it, when it raignes without controlement?

1. See how corrupt our nature is.

2. What a creeping nature ſin hath.

And for our further inſtruction, heere wee may ſee of what a creeping and incroaching nature *ſinne* is, which like a ſecret venome in the *naturall* bodie, ſo it in the *politique* body reſtes not in the place, or party poiſoned, but cloſely creepes & diffuſeth it ſelfe into euery part and member of the whole: it creepes from man to man, yea, from an euill man to a good, from the worſt man to the beſt: from prophane men, to godly Miniſters: and as from publique perſons (as Magiſtrates and Miniſters) it deſcendeth viſibly, and the example of their euil life is palpably ſcandalous: ſo from the people to the Magiſtrate, or Miniſter, it creepeth cloſely, & aſcendeth in more ſecret and inſenſible manner, yet in the effect it is too ſenſible, for it is alwaies ſeene, that they are ſomething touched with their peoples pollutions: ſinne is not onely as a poiſon ſpreading from the heart to all parts, from the miniſter to the people: but as a gangreue, if it begin in the foot, wil without ſpeedy preuention ſpread priuily to the heart: ſo ſin ſhews it ſelf, euen from the people to the Miniſters: So great cauſe is there for all men to ſtop ſinne in the beginning, to breake it in the egge, to *giue water no paſſage, no not a little*: for let this gangreue beginne at the feete, it will not reſt till it be in the heart.

It wil creep from Miniſters to people, & from people to Miniſters.

Ergo, ſtop ſinne in the beginning.

For our conuerſatiõn wee are heere taught, firſt, if a Miniſter, by reaſon of the corruption of his owne nature, and the creeping nature of ſinne, is in ſuch danger to bee ſtained with the peoples pollutions, then let all Miniſters deſire, and vſe all good meanes to dwell with a people *as little poluted* as may be: otherwiſe let him aſſure himſelfe to be polluted with them, which is both a great diſcõfort to his owne conſcience (as here it was to the Prophet) and diſgrace to his profeſſion: for if it be a dutie of euery good profeſſor of religion, *to keepe himſelfe vnſpotted of the world*, Iam. 1. 17. then how much more is it the *Miniſters* dutie ſo to doe? and how foule a ſtaine is it to the honour of his calling, to be polluted in the common pollutions of his people?

2. For our conuerſation.

1. Miniſters, Ergo, labour to liue amongſt people.

It may bee therefore good counſell to all godly Miniſters in the placing and diſpoſing of themſelues, not to enquire onely how good a liuing ſuch and ſuch a place is, how wel ſeated, how healthfull and beneficiall it will bee, (which are alas the common & almoſt the onely queſtions now adayes) but principally, to regard what a people they bee, and how affected, amongſt whom they are to liue: if godly and well diſpoſed, or at leaſt tractable and gentle,

And in diſpoſing themſelues, rather regard it, then other commodities.

gentle, & willing to be taught, thē leſſe to regard other incommodities: but if wicked, and prophane, or (which is worſe) ſtubborne, froward, and vntractable, then leſſe to regard the greateſt commodities: & certainely if this point be well conſidered of, and how bitter it hath beene in the ende, to many who haue not regarded it, it will appeare, that this is the beſt encouragement or diſcouragement, the greateſt commoditie, or diſcommoditie, and the beſt reaſon, either to win a man to a place: or to drawe him from it, how good ſoeuer it be other waies: they that neglect this dutie, and are led (or miſled rather) with carnall and worldly reſpects, how iuſt is it vpon thē when they are made to cry in the ſorrowe of their ſoule, *Woe is me, I dwell in the midſt of a people of polluted lippes.*

A poore liuing with good people better then a great liuing and euill people.

And heere ſuch Miniſters as haue *poore liuings, but good people*, let them not faint nor bee diſcouraged, they haue more cauſe to bleſſe God, then to bee grieued, for doubtleſſe they are farre better thē thoſe who haue *great liuings*, and *an euill people.*

But as for thoſe to whom God hath bene ſo good, as to beſtowe vpon them competent liuings, and a willing and well diſpoſed people, let them thinke themſelues double bleſſed of God, and treble bound to honour God, & to doe good in his Church: and if ſuch men goe not before their brethren in al Miniſterial care and dutie, their fault is aboue all men, & they make themſelues vnworthy of ſo great mercies.

2. Ergo. Miniſters muſt take heed of their company.

Againe, if that a polluted people, pollutes their Miniſter, here is a good warning for all miniſters to be wary & choyſe of their company, with whom they will moſt priuately conuerſe: for, as on the one ſide they may not retire themſelues into ſolitarineſſe, nor ſequeſter thēſelues from all ſocietie with their people, (which is rather a Cinicall and fantaſticall, then any way a religious practiſe): ſo of all men are they to be moſt carefull, that they doe not looſely and lauiſhly beſtow themſelues on all companies, as too many doe in our Church, to the great ſcandall thereof, who care not with whom they conuerſe, but all companies, all places, all times, all ſports and recreations, al meetings, all occaſions, are one with them: but alas, what maruel, though ſuch men *keepe not thēſelues vnſpotted of the world*, but proue too offenſiue to their callings: for ſeeing the beſt men cānot liue with the beſt people, but they ſhall receiue ſome contagion from them, how carefully ought ordinary miniſters to make difference of men and meetings, times and places, and not diffuſedly & careleſly to thruſt themſelues into all: So doing ſhal they keep their calling from much reproach, & preſerue themſelues from much pollution, which otherwiſe from their polluted people, they ſhall be ſure to receiue.

All companies and all recreations are not for Miniſters.

And heere people are to be admoniſhed, not too ſharpely to cenſure their miniſters: though hee bee not ſo ſociable with them all, as it may bee many would expect: for it concernes no man to bee ſo wary of his company and his ſports, as it doeth the Miniſter: and if they would haue comfort and honour by their Miniſter, let them be carefull into what recreations and companie they drawe or deſire him: for the more polluted the people are amongſt whō he liues, the more carefull muſt hee be to keepe himſelfe cleere from their pollutions.

And people muſt not draw their Miniſters too much into company.

3. People muſt not condemne too ſharpely ſuch Miniſters as are faultie in their liues for themſelues are the cauſe of it, beeing of euill liues themſelues.

Laſtly, here people are taught, not to be too ſharpe condemners of thoſe miniſters, whoſe conuerſations are not ſo vnblameable as were to be wiſhed: for as they liue ill, generally the cauſe is, becauſe they liue amongſt an il people.

Why then ſhould they ſo much condemne them, for ſuch faults, as wherein themſelues haue made them faultie? I ſay not, but our Church and ſtate, and Miniſterie, are to cenſure ſuch men, (and it were good they did it more) but it is againſt all reaſon the people ſhould do ſo, wheras themſelues are the cauſe of it: For alas, if this holy *Prophet was a man of polluted lippes, becauſe hee dwelt with a people of polluted lippes*: what maruell then, though ordinary Miniſters be polluted with the common and vniuerſall pollutions of their people: People therefore, are firſt of all to ſee that themſelues bee well ordered and godly, and then iuſtly may they complaine, if the liues of their Miniſters

be not agreeable: but otherwiſe, it is not poſsible without very ſpecial grace of God but that a miniſter ſhal be more or leſſe touched with thoſe crimes which are the cõmon faults of his people. And lamentable experience daily lets vſee, that where a people in a town is giuen to *drunkennes*, there the Miniſter, is either ſo for company, or at leaſt too good a fellowe: where a people are giuen to *contention*, there the Miniſter hath too many ſuites: where the people be *Popiſh*, there the Miniſter is too ſuperſtitious: where the people bee *ignorant*, there the Miniſter is no great clarke: where the people are giuen to any great ſinne, there the Miniſter generally is not cleare from the ſame pollution: and it is ſeene, that the beſt miniſters & moſt carefull of all, doe complaine bitterly of the pollutions of their people: for that howſoeuer it may bee they eſcape partaking with their ſins: yet they alwaies finde, at the leaſt a dulling and decaying of Gods graces in themſelues, where the people are vntoward and diſobedient. If therefore a Miniſter liues with ſuch a people, his caſe is pittifull and daungerous, for hee walkes in the midſt of nets and ſnares, which are laide for him on euery ſide, and if hee eſcape them (I meane, if hee keepe himſelfe vnſpotted, in the midſt of a ſpotted & polluted people) his care and his conſcience is worthy both admiration and imitation, and himſelfe is worthy double honour, as being both a zealous miniſter and an holy man. But hee whõ God hath bleſſed with a good and tractable people, and well affected to the worde, and yet himſelfe liueth looſely & ſcandalouſly amongſt them, a heauy burden and a hard account, lyeth on that miniſter, and no rebuke is too rough, no puniſhment too great, no cenſure too ſharpe for him. And, if this holy Prophet, feare ſo much the preſence of God for his ſmall pollutions, and yet liued amongſt ſo wicked and polluted a people, then what heauineſſe and horror, ſhall bee heaped on his ſoule, who cares not with how foule pollutions his life be ſtained, and yet liueth amongſt a godly & well diſpoſed people? And thus wee haue the firſt cauſe of his feare, his owne, and his Peoples pollutions.

Looke what ſinnes abounds in anyplace, and there generally the Miniſter is tainted with it.

But ſuch miniſters as liue with a good people and yet are looſe, they are not worthy to be miniſters, but to be depriued.

It followeth,

And mine eyes hath ſeene the King, and Lord of Hoſtes.

THe ſecond cauſe of the Prophets feare and aſtoniſhment is, *He ſaw the Lorde*, who then appeared in glory vnto him: not that hee ſawe the ſubſtance of God (for that is inviſible and incomprehenſible) but his glory: Not the fulneſſe of his glory, for that cannot be endured, but a glimſe of it: nor that with the eies of his body in ordinary manner, but in a viſion: wherein how farre the eyes of his body were vſed, neither the Prophet expreſſeth, nor wee can well conceiue. The meaning then is; In a viſion hee ſawe ſuch glorie and Maieſtie, as hee knewe there was an extraordinary preſence of the Lord of hoſtes, who is the King of glorie, at whoſe ſight, and thought of his preſence, inſtantly his conſcience is ſmitten with feare, for his own infirmities, and the pollutions of his people.

2. Cauſe of his feare, he ſawe the Lord.

How? In a viſion.

Wherein let vs firſt of all obſerue the connexion & dependance of theſe two cauſes, one vppon another: for as they are both ioyntly the cauſe of his feare, ſo one of them is in a ſort the cauſe of another: hee feareth, *becauſe of his owne and his peoples ſinnes, and becauſe hee ſawe the Lord*: but why is hee *afraid to ſee the Lord?* the cauſe thereof is *his owne and their ſins*, without which, hee would neuer haue beene affraid, but rather haue gloried to ſee the Lord: but his conſcience checking him, for ſome defect of dutie in his calling, therfore he trembleth at the leaſt glimſe of Gods glory. Heere let vs marke the ground of his reaſon, which is this: *That man that is in his ſinnes, is not able to ſtand in the preſence of God*: this is a generall and certaine truth, & the reaſons of it are; Firſt, the contraritie betwixt God, and the nature of ſinne, it being the onely thing which offends him, & which prouokes his wrath and iuſt diſpleaſure: therefore as a ſubiect cannot but be much amazed, if he hap to come into the kings preſence, with any thing about him which the king hates, or cannot abide to ſee: ſo a man cannot but be extreame aſtoniſht,

Doct: the man that is in his ſinnes endures not Gods preſence.

1. For God hates ſinne, aboue all things.

aſtoniſht, if he know himſelfe to be in Gods preſence with his ſinnes, which Gods ſoule hateth.

2. Sin makes a man a debter to God.

Secondly, ſin makes a man indebted to God: for as the Lawe tieth him firſt to *obedience*, ſo if he ſin, and faile in that, it bindes him to *puniſhment*: and the more a man ſinneth, the deeper is he in gods debt. If then in this world, a man willingly endures not the ſight of him, in whoſe debt hee is; what maruell, though a poore ſinner tremble at the preſence of god, to whom he hath forfaited ſoule and all.

3. Sinne is that, that makes God angrie.

Thirdly, ſin is that which prouoketh god to wrath: therefore a ſinfull man feareth the preſence of god, as a traytor the face of the Prince, or a malefactor of the Iudge. For theſe cauſes, a wicked man endures not gods preſence.

Degrees of Gods preſence.
1. To our thoughts.
2. To our naming him.
3. Neere in his ordinances.
4. Neereſt at the laſt day.

Now gods preſence hath diuers degrees. Firſt, god is preſent to our cõſcience, when we thinke of him. 2. He is preſent, when we name him, or heare him named or mentioned by others, and theſe are the furtheſt off. Thirdly, god is neerer vnto vs in the preſence of his Ordinances, as his Word and Sacraments, and publike ſeruice in the Congregation. Fourthly, there is a moſt apparant and ſenſible preſence of god, which ſhall be at the laſt Iudgement, when all men ſhall ſtand before him in his immediat preſẽce, to receiue their iudgement. Now all theſe preſences of god, are hatefull to a wicked man: for the firſt, a wicked man by his good will neuer thinkes of god, and if ſometime a thought of god (like lightning) flaſhes in his minde, preſently he quencheth it, as being a moſt vnwelcome and burthenſome thought vnto him: therefore ſaith Dauid; *The wicked is ſo proud, he careth not for God: neither is God in all his thoughts*: Nay, god himſelf is ſo little thought on by them, that they will willingly thinke of nothing, that might bring god into their thoughts: as namely, gods great works of his wonderful iudgments: of whom the ſame Prophet ſaieth, in the ſame place, *Thy iudgements are farre aboue, out of his ſight*. As if hee had ſaide, hee labours to ſet them farre from the eye of his minde, that hee may neuer haue occaſion to thinke of them, nor on god by them. That this is true for his thoughts, I haue endeuoured thus to prooue, by Gods owne teſtimonies, becauſe thoughts cannot be diſcerned by man. But alas, for the ſecond, that is, for his wordes, that's too apparant in the ſight of all men. For obſerue it, and you ſhall neuer ſee a wicked man, by his good will haue God in his mouth, (vnleſſe it bee to abuſe his Name, by ſwearing or blaſphemie) nor willinglie doth hee heare any other man talke, or diſcourſe largely of God, or of his greatneſſe and his iuſtice; but ſuch talke is tedious & comberſome vnto him: and if hee cannot breake it off, with other diſcourſe, then he ſits as mute as a fiſh, & inwardly either frets with anger, or is tormented with feare. All this is true in *Felix* the Gouernour: who whileſt Paul *diſcourſed of righteouſneſſe, temperance, and iudgement to come*. The Text ſaith, in the meane time, *he trembled*.

A ſinnefull man feares all theſe.
1. Hee neuer, or vnwillingly, thinkes of God.

Pſalm. 10. 4.

Pſalm 10. 5.

Hee neuer ſpeakes of God, vnleſſe it be to abuſe his Maieſtie.

Acts. 24. 26.

And for the third, we ſee daily wicked men, endure not Gods preſence in the Church: for nothing is more troubleſome vnto them, thẽ many Sermons, often praying, and much receiuing of the Sacrament: & therfore they neuer come to the Church, nor receiue ofter then the Lawe layes vpon them: But further then that, as the Pſalmiſt ſaith; *they neuer call vpon God*. But as for the laſt, that they feare and abhorre aboue all, they wiſh in their hart it may neuer be. And therefore S. *Paul* makes it a token of a true beleeuer, and a holy man, *to loue, and looke for the appearing of Ieſus Chriſt*. Wherevpon it followeth, that euẽ ſo it is a ſigne of a wicked man, to feare the laſt iudgment, & to wiſh it might neuer be: And whẽ it comes indeed, & they ſee they cannot eſcape it, what thẽ do they? Euẽ *cry to the mountaines, fall vpon vs: and to the hilles, couer vs, and hide vs*: from what? *from the preſence of God*: ſo fearefull and ſo hateful is *Gods preſence* to a ſinfull man.

3. They loue not the worde, nor Sacraments.

Pſalm. 14. 4.

4. They wiſh Chriſt would neuer come to iudgement

2. Tim. 4. 8.

Reuel. 6. 16.

Beſides theſe, there is another way, whereby God ſheweth his preſence: and that is, by extraordinary reuelatiõ of his glory immediately: which was vſuall in the old Teſtament, as here to the prophet, but now is not to bee expected. But how terrible that is to the ſinfull nature of man, appeares in this

Extraordinarie apparitions of Gods Maieſtie, a ſinfull man cannot endure.

place: for if the Prophet a moſt holy man, whoſe conſcience accuſed him, but of a fewe and ſmall ſinnes, yet thus cryes out, amazed & affrighted, at the reuelation of ſome part of Gods glory: alas, how would they be terrified with it, whoſe cõſciences are burdened with great & grieuous ſinnes, & that without repẽtance? Thus we ſee the groũd of his reaſon, how true it is, that a man in his ſin, cannot cheerfully come, nor boldly ſtand in Gods preſence. The vſe of this Doctrine: First of all, let vs ſee the monſtrous preſumption of ſuch miniſters as dare vẽture raſhly into the miniſtery, to tread vpõ the holy groũd of God, with vncleane feete, to handle the holy things of God with vnwaſhen hands: For what is it to enter into the Miniſtery, but to enter into the chamber of preſence of the great king? and ſhould not a man look about him, afore he come there? Therefore if God rebuked *Moſes*, for ſtepping too haſtily towardes the Buſh, where his preſence is, and ſaid; *Come not too neere, for the place wher thou ſtãdeſt is holy ground*; then how will God rebuke and check the conſciences of ſuch carnall men, as careleſly & carnally ruſh into the Pulpit, and to Gods holy Table, where God is preſent, in a farre more excellent manner than hee was in the Buſh? And if they bee ſo to be blamed, who enter into this calling without fear and reuerence, then how much more faulty are they, who beeing Miniſters, dare venture to preach, or miniſter the holy Sacraments, without holy and priuate preparation, & ſanctification of themſelues: but ruſh vpon them, as vpon common & prophane actions? Wher as God is preſent there, in a moſt holy and glorious maner: theſe men ſure wil ſay, the Prophet here was of too nice a conſcience: but fearefully and terribly ſhal God appear at laſt unto ſuch men, as care not how they appeare in his holy preſence.

The firſt vſe for Miniſters: Ergo. Let them not enter into that calling in their ſinnes.

For it is into Gods preſence chamber.

Exod. 3.4.

Nor come to doe the duty of that calling, without repentance, and holie preparation,

Secondly, this ſheweth the reaſon of the practiſe of all Chriſtian Churches: who vſe to pray before the Sermõ and after: namely, not for *Decorum* onely, and to grace the action, but to ſanctifie and to humble our ſelues, *becauſe then we come before Gods preſence*: they therefore doe not thinke reuerently enough of God, and his preſence, who doe by their practiſe in any ſorte, make way to the contrary.

2 Ergo, They are to pray before & after Sermon.

Thirdly, we may here learne, the pitifull caſe of thoſe miniſters, who are ſo preſumptuous, as to exerciſe that holy function, & yet remaine in their ſinnes without repentance: what doe theſe men? they approache to the *burning Buſh, with their ſhoes on their feete*: that is, *into Gods preſence in their ſinnes*: what ſhall come of it in the ende? ſurely, that *burning fire* ſhall conſume thẽ: the leaſt ſinne, and ſmalleſt negligences affrighted this holy Prophet, when he ſhould goe into Gods preſence: But theſe men dare come into the Sanctuary of God; yea, dare *take Gods word in their mouth's*, and *yet hate to bee reformed*, and *doe caſt the Glorious Words of God behinde their backes*, which they preache to others with their mouthes: theſe men may wonder at this holy Prophets nicenes, or els all the world may wonder at their prophaneneſſe. A little pollution of his lippes, feared him to come into Gods preſence: but theſe dare doe it, with eyes, eares, lipps, feet, hands, harts and all polluted: theyr eyes polluted, with careleſſe looking at all vanities: their eares with hearing: and their lips with ſpeaking wanton & wicked talk: their feete with running into wicked company: their hands, with practizing and their hearts, with deuiſing and conſenting to all wickednеſſe.

The 3. Vſe. Ergo, ſuch men are extreamly deſperate, who dare come to preach, & miniſter Sacraments, in their ſinnes.

Pſal. 50. 16.

Such mens labours are fruitleſſe.

This is the cauſe, why the labours of ſuch men are moſt vnprofitable: becauſe they dare come into Gods preſence in their ſinnes. In many places of our land, ther is by Gods bleſsing much teaching, yet there is little reformation, in the liues of the moſt: but contrary-wiſe, ſome fall to Atheiſme, ſome to Papiſme, ſome into foule ſinnes, not to be named amongſt Chriſtians.

And their looſeneſſe doth more hurt: then their Doctrine good.

Where is the cauſe? ſurely not in the goſpell; nor in our doctrine, nor in the teaching of it; but one very principall cauſe is, manie Miniſters come into Gods preſence vnſanctified, & in their ſins: not caring how looſely they liue, in the face of their people; and therfore God in iuſtice, thogh he inſtantly ſmite not them, with viſible vengeance for

their

By Gods ſecret iudgement.

their preſumption: yet hee ſmites the people, with ſpirituall blindneſſe, that they regarde not their Doctrine, but looke at their liues, and doe rather follow the prophaneneſſe of the one, then the holineſſe of the other. Miniſters are ſuch, in whom God will be ſanctified, therefore becauſe they doe not ſo, but diſhonour him, by comming into his preſence in their ſinnes: therefore hee cannot abide them, nor giue anie bleſsing to their labours.

Good words are vaine where there is no good life.

All miniſters therfore, as they would ſee any fruit of their Miniſtery, let them firſt ſanctifie themſelues, and cleanſe their hearts by Repentance, afore they preſume, to ſtand vp to rebuke ſinne in others: elſe let them not thinke, that their golden wordes ſhall doe ſo much good, as their leaden liues ſhall doe hurt: and they may happe to confirme men, that allreadie are conuerted, but hardly ſhall any ſuch men, conuert any ſoule, from Popery or prophaneneſſe. And it is a vaine conceite for men to imagine, there is any force in eloquẽce, or humane learning, to ouerthrow that ſin in others, which ruleth & raigneth in themſelues. Our Church, and all reformed churches, may make vſe of this doctrine: for it is the glory of a Church to haue their doctrine powerfull, & effectuall for the winning of ſoules, therfore it cõcerneth them to take order, as well that their miniſters be godly men, *as good Schollers*, & their *liues inoffenſiue*, as well as their *doctrine ſound*: or els they will find in woful experience, that they pull down as much with the one hand, as they build vp with the other.

But moſt neerely this doctrine toucheth miniſters themſelues: who muſt knowe, their caſe is moſt fearefull of all mens, if they come into Gods preſence, in their prophaneneſſe: for as no man is more honourable, then a learned and holy miniſter: ſo none more contemptible in this worlde, none more miſerable for that to come, then he that by his looſe & lewde life, doth ſcandalize his Doctrine: and let him aſſure himſelfe, that for his preſumption, in ruſhing into Gods preſence in his ſinnes, he ſhall

Math. 5. 13.

in this world, be caſt out *as vnſauory ſalt and troden downe of men*, with the foot of contempt: & in the world to come, he ſhall aboue all men cry out, in moſt extreame torment of conſcience; *Woe is me, that my eyes muſt ſee the King & Lord of hoſtes*: and ſo becauſe hee would not in this world, come into Gods preſence in ſanctification and holineſſe: he ſhall therfore in feare and horror, bee haled into the preſence of Gods glorie, at the laſt day: there to receiue the iuſt Sentence of his condemnation.

The fourth vſe for Miniſters: Ergo, Godlie miniſters muſt not fly from Gods preſence becauſe of their ſins, but repent: and ſo approach to his duetie.

Laſtly, all painfull and godly Miniſters, may receiue comfort, not to bee diſcouraged or driuen from Gods preſence, becauſe of their corruptions or infirmities, for wee ſee it was the Prophets caſe: but let them ſtill approach in feare and reuerence, and be ſo farre from being driuen from their duty, becauſe they beeing ſinfull men, dare not come into GODS preſence, without much feare: as let them contrariwiſe be aſſured, that the more they tremble at Gods preſence here, the leſſe ſhall they feare it at the laſt day: and when prophane and vngodly men, who in this world feared not to ſtand in Gods preſence in their horrible ſins, ſhall crie to the *Mountaines, fall vpon vs, and Hilles couer vs, and hide vs from the preſence of God*: then ſuch miniſters as in this world in feare and trembling, and alwayes in repentance, did approache into Gods preſence: ſhall then *looke vp, and lift vp their heads*, & ſhall ſay to the holy Angels, & all the powers of heauen, helpe vs, & haſten vs to come into the glorious preſence of our God and Sauiour.

And thus wee ſee the manifolde vſe of this Doctrine, to our Churche and miniſterie.

The ſecond vſe againſt the Papiſts.

Secondly, In as much as heere the prophet in a conſcience of his corruptions, feareth and crieth out at *the leaſt apparition of Gods glorie*.

Ergo, The apparitions of God, & Chriſt, which they make ſo ordinary, are but colluſions.

The vanitie and falſe dealing of the Church of *Rome*, is here diſcouered, in whoſe *Legẽds* & ſtories of their *Saints*, nothing is more common then apparitions from heauen, of Saints departed: of glorious Angels, of the *virgin Mary*, (and that ſo familiarly, as ſometime ſhe ſang with thẽ in their Cell, kiſſed ſome of them, and let them ſucke her breſts.) Nay, of God himſelfe: and eſpeciallie of our Sauiour *Chriſt Ieſus*: who they ſay, appeared (I knowe not how ofte,) to one

to one man: namely, to Saint *Francis*: and appeared as hee was crucified with his woundes, and imprinted those woundes of his, in *Francis* his bodie, which they say hee bare all his life, and that they bled whensoeuer hee would suffer them, which hee alwayes did on *Good Friday*, that hee might bee like to Christ. Thus, & many more such, may you see in y^e^ fabulous and blasphemous book, of the conformities of *S. Francis*.

But for the matter; Are apparitions from heauen so ordinary in the popish church? how then came it to passe, that the greatest and holiest men in the olde Testament, were so amazed at the verie apparition but of an Angell: as wee may see in the whole course of the Storie? Some ranne away, and hidde themselues: some couered their faces, some fell flatte on the ground: and the Prophets heere cryed out; *Woe is mee, I am vndone*: my eyes haue seene the King and Lorde of Hostes. But in the church of *Rome*, looke the stories: that Saint or Monke is no body, that hath not had some apparition, either of the *Virgin Mary*, or some of the Apostles, or an Angell, or Christ Iesus appearing and talking with them: and yet alas, *Peter Iames*, and *Iohn*, *those three great pillars*, they were as good *as beside themselues*, at the appearing of a *little part of the glorie of Christ* in his transfiguration.

Gala. 2. 9. Mat. 17. 6, & Luke, 9. 33.

Either therefore must it follow that these men haue no sin in them, which dare and can behold Gods glory so easily, and so ordinarily, (which is impossible) or rather, which indeed is truth, it appeares that these are but deceitfull fancies and forgeries of their owne deuise, to deceiue the world, and to magnifie themselues, before the eyes of the common people: for it is first of all most *false*, that apparitions are so common as they make them, for if they were, then are they more ordinarie in the new Testament, then in the Olde. For whereas the Scripture hath one, their Legions haue twenty: & wheras one, namely, Saint *Paul*, *was once rapt into heauen*, they haue 20. that were rapt thither: And as that is false, so is it *impossible* that anie man cloathed with flesh, can endure any extraordinary apparition of Gods glorie, without extreame amazement, as is plaine here in the Prophet: who I hope was as holy a man, as the holiest Monke that euer was. I haue noted this, that young Diuines may bee occasioned to looke a little into their fabulous legends, that so they may discouer the false trickes, and iuggling castes of that Religion: which euill shiftes it needed not, if it were of God.

Reasons 1.
1. Apparitions of God cannot be more common in the new, then they were in the old Testament.

2. Cor. 12.
2. No man in his flesh can endure Gods glory.

Thirdly, the people may here learne, *First*, in that *Gods presence is so glorious and fearefull to mans nature*, howe mercifullie God hath dealt with them, in teaching them not by himself, or by his Angels from heauen, which they could neuer endure; but by men who are like themselues: and how vaine and fond these men are, who would bee taught *from heauen* and not *by men*, who are so full of wants. In the olde Testament, when the people receiued the law from Gods owne mouth, it is saide, they ran away, and cried out, *Why should wee die? if we heare the voice of God any more, we shal die: for what flesh euer heard the voice of the liuing God & liued*? therefore they said to *Moses*: *Goe thou neare & heare, all that the Lord shall say, and declare thou vnto vs what God saith to thee, & wee will heare it, and doe it.* And then saith the text, the *Lorde said, I heard the words of this people, they haue saide well in all that they haue spoken.* And so, from that day forwarde, God ordinarily taught his church by men like themselues: & wee see, that the beginning of it was not in iudgement, but in mercie vnto them. It is therefore the duty of all men, both to acknowledge this mercy of God, in due thankfulnesse, and withall to remember, when they see infirmities in Ministers, that they are but men, and that, if they had not the Ministrie of men, howe harde it would goe with them: considering, that the least measure of *Gods owne presence*, *cannot bee endured*, by any man.

1. Vse, to the people; they may see Gods mercy to them, in teaching thē by men like themselues, and not by apparitions frō heauen.

Deut. 5. 25. 26. 27. 28.

2. Inasmuch as *gods presence, is so glorious* in it selfe, and fearefull to our nature, all men are taught to *prepare themselues* by holie prayer, by humiliation, and confession of their sinnes, and vnworthinesse, afore they come to Gods word or Sacraments: for they come at

2. Vse. Ergo, they must prepare thē-selues, before they come to the word, or Sacraments.

that

that time *into Gods preſence*: they therfore are not to come in their ſecuritie, nor in their ordinarie ſinnes vnrepented of, leaſt God ſtrike their conſciences, with a ſenſe of his fearefull diſpleaſure: & make them cry out, vpon farre greater cauſe, then heere the Prophet did.

3. Vſe, ſee the different natures of ſinne, and holines. Sin drawes a man from Gods preſence.

Thirdly and laſtly, wee learne here the different natures and properties of ſinne and holineſſe: Sinne, euen the leaſt ſinne: nay, a very ſinfulnes of nature makes a man afraide of Gods preſence: That ſinne vnrepented of doth ſo, appeares in *Adam*, who as in his integritie, hee ſpake & conuerſed euen in a familiar ſort with God: ſo no ſooner had he ſinned, but he ranne from God, and hid himſelfe: & that euen the leaſt ſinnes not repented of, doe ſo alſo, appeares in this Prophet, who beeing a holy man, yet his conſcience being priuie to it ſelf of ſome ſmall omiſsions or negligēces in his calling, he crieth out, *he is vndone, becauſe hee ſeeth the Lord of hoſts*. But contrariwiſe, the ſtate of perfect holineſſe, & the want of all ſinne, makes a man bolde in Gods preſence, and rather *deſirous* then afraide to behold Gods glory, which ſhall be moſt apparant at the laſt day: for when the wicked ſhall deſire rather to be *couered with the hilles, and ground to duſt by the mountaines*, then to appeare before the face of God: then ſhall the godly whoſe holineſſe ſhall then be perfect, *looke vp, and lift vp their heads, becauſe their redemption is ſo nigh*. And *Iob* teſtifieth of himſelfe, that *hee knoweth his redeemer liueth*, and that he ſhall *ſtand before him, & looke vpon him with his eyes*. Thus as *guiltineſſe* driues a man from the kings preſence, but *innocency* makes him bolde before him: So *ſinfulneſſe* makes a man auoid Gods preſence, but *holineſſe* makes him drawe neere vnto God, and to reioyce in his preſence.

Holines inuites a man into Gods preſence.

Reue. 6. 16. Luk. 21. 28.

Iob. 19. 25. 26. 27.

Vſe: Ergo, if a man would haue boldnes with God, hee muſt be a holy man.

Then for a concluſion of this point, let all men heere learne the way to true courage and boldneſſe before God: namely, *to repent* dayly of their ſinnes, and labour *to growe in* true holineſſe: wealth nor wit, learning nor authoritie can do this for thee, but onely *a good conſcience*, which muſt bee made good by grace, and by repentance, then ſhalt thou *reioice in gods preſēce* in this world, and delight to thinke of God, to ſpeake of God, to pray vnto him, to meet him in his word and Sacraments, and at the laſt day ſhalt thou ſtand with confidence before the throne of his glory.

Hitherto of the feare and aſtoniſhment of the Prophet, and of the cauſes thereof. Now followeth *his conſolation*.

Then flew one of the Seraphims, &c.

2. Generall points His conſolation, wherein are two points. 1. Circumſtances of it Circumſtances are many. 2. The ground of it.

In theſe two verſes is laid downe the ſecond generall point: namely, *the conſolation* of the Prophet: concerning which, there are two points in the text: 1. The ground & matter of his cōſolation, *that is the forgiuenеſſe of his ſinnes*.

2 Diuers *circumſtances* of that conſolation.

1. The time, *Then*.

2. *The* miniſter by whom it was done: *an Angell, one of the Seraphims*.

3. The manner how he did it, ſpeedily, *He flewe*.

4. The inſtrument or outward ſigne, *a coale from the altar*.

5. The outward action or application of it: *He touched his lippes*.

The matter of the conſolation is laſt in order. Let vs therefore firſt ſpeake of the circumſtances.

1. Circumſtance, the time, that is, after his feare.

The firſt circumſtance is, the time when this prophet was comforted and raiſed frō his feare. *Then*, ſaith the text: that is, after his feare & aſtoniſhment, but not afore. Thus dealt God alwaies with al his Saints, he beſtoweth no *graces* on them pertaining to ſaluatiō, but after he hath by ſome meanes or other brought thē to true *humiliation* in them ſelues, and to ſorrow for their ſinnes: Humiliation is the preparatiue for grace: for when by ſight and ſenſe of their ſinnes, and their owne miſery by ſinne, hee hath euen driuen them quite out of themſelues, finding nothing in themſelues, but cauſe of feare and aſtoniſhment, then powres hee the oyle of grace, and of ſweete comfort into their hearts, & refreſheth their weary ſoules with the deawe of his mercy: this point needs no further proofe, for looke into the Scriptures, and we ſhall finde, God neuer called any man to the ſtate of grace, or to any notable worke or fun-

Doct. No conſolation, but after humiliation.

ction in his Church, but hee first humbled them, and then brought them out of al conceit with themselues, and then wrought *in them, and by them*, his wonderfull workes.

Vse 1. To all men: Ergo, esteeme of afflictiõs, namely, as

The vse of this doctrine, is first of all to teach *all men* to esteeme aright of the afflictions that God layeth vpon them in this world: commonly men take them impatiently, & our nature grudgeth against them: but let a Christian man consider with himselfe, how God hath alwaies dealt with his children, and he hath cause not to think so: for doth God lay some great affliction on thee? it may be he hath some mighty worke of his grace to worke *in thee*, or som great work of mercy to be wrought *by thee* in his church, and hereby *prepareth* thee for the same. Say therefore with the holy Prophet; *I holde my tongue O Lord, and speake nothing, because it was thy doing*: and what God may intend in his so doing to thee, thou canst not tell: and therefore in silence, *and patience possesse thy soule.*

Psal. 39, 9.

2 To men distressed inconscience, that their state is not desperate as they imagine but most comfortable.

Againe, heere is a *comfort* to all such as are *distressed* in mind, in sense of their sinnes, and sight of Gods wrath: their state is not miserable, much lesse desperate, for they are in the high way to grace and fauour. God *iustifieth* not, but him that *repents*: God *exalts* not, but him that is *humbled*: God *comforts* not, but him that is *distressed*: God *hath mercie* on none, but such as both knowe and feele they *want it*: and knowe also, that they knowe not where to haue it, but at his hands. Happy therefore is that soule, that feeles the waight and burden of sin, for to him wil Christ bring most ease and comfort. Gods ministers therefore are hereby to comfort distressed consciences, to allure them, that if with this Prophet they bee so deeply touched with sight of their sins, and Gods iustice, as that they cry *Woe is me, I am vndone. Then*, euẽ *Then*, are they most capable of comfort, and best prepared to receiue it, as heere it fell out to the holy Prophet. Thirdly, here is the way taught vs *how to attaine* to any excellẽt graces of God, either for our own saluation, or the good of the Church, namely to labour for a sensible feeling of the want of them in our selues: for

Vse. 3. The way to get excellent graces at Gods hand, is to labour to feele the want of them.

God vseth to bestowe no gifts on any man, but such as do in humility & lowlinesse, cõfesse to God, & acknowledge in themselues, the want of thẽ. So the blessed *Virgin* singeth, *God filleth the hungry with good things, but the rich he sends empty away*. And so the Psalmist, *God satisfieth the hungry soule, and filleth the empty soule with goodnesse*. So then if thou be rich in thy conceits, God hath not for thee: but if thou be *hungry*, he is ready *to fill* thee with good things: and dost thou acknowledge thy soule emptie, to behold treasures of goodnes, to feede and *fill thee*: and art thou *sad downe* with the Prophet, & is thy soule *empty* of hope, and fraught with feare, *thẽ* behold, *euẽ then*, God & his Angels are ready to raise thee vp, & to fil thee with consolation. Thus much for the *time* of his consolation: now for the minister, by whom it *was*.

Luke. 1, 53. Psal. 107, 9.

One of the Seraphims.

The 2. circumstance of his consolation is the Minister by whom it was done: An Angel: One of ẽ Seraphims: that is, an *Angel* of that order so called: out of which we learne.

2. Circumstance of the Ministery an Angell, a Seraphim.

Doct 1. Ergo there are seuerall degrees of Angels, that wee knowe not.

First, that there are diuers degrees and seuerall orders of Angels, though wee know not the true distinction thereof: nor think it lawful to imagine them to be 9. nor to set thẽ down particularly, as the church of *Rome* doth, who make many of their own deuises, which they cal traditiõs of equal authority with the scriptures. Secondly, that *those holy Angels* are the glorious guard of God, and do continually stand about the throne of his glory, and attend his holy will, both in heauen and in earth.

Doct 2. That they are Gods guard.

Thirdly, that they are also by the merciful appointmẽt of God, *the guard of Gods children*, and ministring spirits sent out, as it were with a commission, *for the good of the elect*. All these points, because they are plaine in the scripture, & do lesse cõcerne our generall scope, which is touching the ministery, I passe them ouer.

Psal. 34. Heb. 1. Doct. 3. that they are the guard of Gods children.

Fourthly, here it is apparãt, that as the Angels are sent out for the help & seruice of the elect: so *especially of gods ministers*, as is plaine in this place, where the Prophet being affrighted, *a holy angel* is

Doct. That they haue speciall charge and care of gods ministers.

ready

ready to giue him comfort: and ſo ouer the whole courſe of the Prophets: and at this day, their protection and comfortable aſſiſtance, is no leſſe preſent to the godly Miniſters of the new Teſtament, though not in ſuch ſenſible ſignes, and ſuch viſible manner, as in the olde: for if they be miniſtring ſpirits, ſent out for the good *of them which ſhall be ſaued*, how much more for their good, which ſhall *be both ſaued themſelues, and ſaue others alſo.*

Vſe to Gods Miniſters, 1. Let them bee content with their calling, though it be full of croſſes, and contempts, for it is honoured of the Angels, aboue others.

A doctrine of great comfort, and much good vſe to all Miniſters: who firſt of all may here learne contẽtment in their calling: for howſoeuer no calling hath *more croſſes*, ſo none againe hath *more comfort*: & howſoeuer none be more diſgraced *by euil men*, yet none is more honored *by the holy Angels*: and howſoeuer in this world they aboue any calling, are *ſeruãts to all mẽ*, yet none hath the *ſeruice* & attendance of *Angels* ſo much as they: for though we haue them not to help vs to do the outward actions of our miniſtery with vs, or for vs, (as ſome popiſh Doctors teach, that in their Maſſe, *Amen* is not ſaid to one collect, bicauſe the Angels ſay *Amen* to it) yet doubtles they are preſent alwaies as at all holy exerciſes & lawfull actions, ſo eſpecially at the publike ſeruice of God, performed by the Miniſters: & beſide that, they are *witneſſes thereto*, and of the paines, and diligence, and faithfulneſſe of a good Miniſter, they alſo *do miniſter* vnto them oftentimes, bodily ſtrength, & aſſiſtance, & many comforts: in their troubleſome trauels, which they know not how by any naturall meanes they come vnto them.

2. Ergo, Let them haue courage, for though men be againſt them, Angels are with them.

And as this Doctrine doth thus yeeld them *contentment* againſt the cõtempt, ſo alſo *courage* againſt the daunger of this calling. For what though thou haſt mightie *men* of this world *againſt* thee, when thou haſt *angels for thee?* & what though thou fighteſt *againſt principalities* & powers, when thou haſt *Cherubins, & Seraphims on thy ſide?* Godly Miniſters haue many enimies, but if by the *eye of faith*, they can ſee as well who are with them, as with the *eye of reaſon* who are againſt them, they wil confeſſe *with Elisha, there are more with vs, then againſt vs.* The ſtories of all ages doe affirme, & the comfortable experience of theſe dayes of ours doth verifie the trueth hereof. Miniſters that liue in places very prophane, or very popiſh, it is admirable to ſee how many dangers they haue eſcaped, and plottes they haue auoyded, which by their enemies, (or rather the enemies of their Doctrine) haue bene laide for their liues: which their deliuerance, & many other comforts in their Miniſteries, whence are they but from Gods protection, by the miniſtery of his Angels.

Afore we leaue this point, two queſtions may be asked, not amiſſe briefly to be reſolued.

2. Queſtions. 1. Ergo. Whence is it that Angels attend miniſters, more then other men, Anſ. 2. reaſons. 1. From God, hee will haue it ſo, becauſe they worke his vvorke more then other callings. Pſal. 91. 11, 12.

First if any aske, whence comes it that *Angels* performe more ſeruice to good *Miniſters* thẽ to other men: I anſwere, the reaſon is partly from God, partly from the *Angels*: firſt, God hath a principall care of them aboue other men, becauſe they worke his worke aboue all other callings: for their labors immediatly cõcerne the good of mens ſoules: wheras others do firſt concerne the bodie, and conſequently the ſoule: therefore, wheras *he hath giuen his Angels charge ouer all his elect, to keepe them in all their good waies*, they haue *a ſpeciall* charge doubtleſſe ouer al *godly & faithfull Miniſters*, whoſe waies are Gods in a ſpeciall manner.

2. From the Augels themſelues.

Againe, Angels themſelues as they willingly performe anie ſeruice to the Church, or to any part thereof, ſo moſt willingly of all are they imployed for the good of godly Miniſters, and that for two cauſes.

Becauſe they are fellow-labourers. 1. Cor. 4. 2. Heb. 1. 14. Mal. 2. 7. Reuel. 2. & 3. Chap.

First, becauſe they are their fellow-labourers, both for that ẏ Angels & good Miniſters are both called *Gods embaſſadors*, & Gods own *ſeruants or officers*, in a more peculiar maner then anie other calling: and for that their ſeruice is ſo like, that their names are common, one to the other. *Angels* being called *Miniſters*, and *Miniſters Angels*, as though they were almoſt all one.

Becauſe they conuert ſoules, which deligh-teth the Angels aboue any in this vvorlde. Heb. 1. 14. Luk. 15. 10.

Secondly, becauſe the *Miniſters* dutie is, to conuert and ſaue ſoules, being a worke, which (next to the glorifying of God, and doing his will) the *Angels* doe take moſt delight in, aboue any other: for if they *be ſent out for the good of them which ſhalbe ſaued*, how much more wil-

lingly for their good, *by whom they are ſaued*, which ſhal be ſaued? & if the *Angels reioyce at the cõuerſiõ of a ſinner*, ſurely they much loue him, & deſire to doe him good, by whom the *ſinner is conuerted*: and in theſe reſpects, Angels & Miniſters haue the *ſame names*: and are both imployed in the *ſame* great *worke*; namely, doing good to the elect.

Therefore is it, that the *Angel* calles *himſelfe* S. *Iohn the Euangeliſts fellow* in the Reuelation: If then they be *fellows*, euen fellow-ſeruants, and fellow-labo-rers, in a more ſpeciall maner then any other, what maruell though the *Angels* be moſt willingly imployed, in doing any ſeruice of help or comfort to godly Miniſters.

Reuel. 19,10, and 22,9.

2. Queſtion: what duties then are good Miniſters to performe to Angels. Not worſhip them ſo as the Papiſts doe.

In the ſecond place. If any aske, if it be ſo, then what duties are Miniſters to performe to *Angels*, for this their ſo carefull ſeruice, & eſpeciall attendance vpon them, aboue other men?

A Papiſt would anſwere; *Miniſters* muſt therefore worſhippe them, and keepe their faſting, & holy-dayes, and ſay their ſeruice, and pray vnto them, as to their keepers and Mediators. But alas, cannot the Kings Meſſenger or Officer be honoured, vnleſſe he be ſet vpon the Kings *throne*? will nothing ſerue him, but the *Crowne and Scepter*? ſo cannot Angels be honoured, vnleſſe they be made *Gods, or Sauiours, or mediators*? But I anſwere therefore, we dare not goe ſo farre, leaſt we remember the ſeruant ſo much, that we forget the maſter: but rather we anſwere thus: ſeeing angels are thus ſeruiceable to Gods miniſters it ſhould firſt of all, teach al men to honour that calling, with all due reuerence: For they cannot but pleaſe the *Angels*, in honouring good *Miniſters*, whom they eſteeme their *fellowes*.

As all men ſhould therefore honour that calling.

1. So Miniſters ſhould labour to be faithfull in their calling

Secondly, it ſhould teach all Miniſters, not to content themſelues with the name and title, but to labour to bee good and faithfull. For ſo doing, they are *fellowes* to the Angels, and it is a diſgrace to the Angels, when thoſe that are their fellowes are vnfaithfull.

2. To adorne it with a holy life.

And it ſhould further teach them to adorne their calling with a holy life, for as ſinne is that, that grieues the *Angels*, & driues them away, ſo it is grace and holineſſe, which makes them *delight* in the fellowſhip of men.

3. To be painfull in their calling.

And it may alſo encourage any man, to take paines in that holy calling, wherein he is ſure to haue *Gods angels*, in a ſpeciall manner to attende him, to aſſiſt him, to protect him, and to bee a witneſſe of his faithfulneſſe: and who would not worke cheerefully in that labour, wherein hee hath the Angels to bee in a ſort *fellow-workers* with him?

Thus to do, is to honour them.

To doe theſe three duties, is to *honour good Angels*: and that *Miniſter* that conſcionably performeth them: the *Angels* will take themſelues ſufficiently honoured of that man.

And if a Miniſter would reioyce thẽ, let him labour ſeriouſly, ſo to preach as he may winne ſoules.

And if beſide this *honour*, we would *reioyce Gods angels*, and miniſter matter of *ioy* vnto them, then in the fourth place, let all *Miniſters* propounde to themſelues aboue al things, *the conuerſion of ſoules*, rather then their own praiſe or liuing, or pleaſing of men, and ſo endeuour it both in teaching, and all their other courſes, that the *angels* may ſee it, and be witneſſe of it: for if they reioyce at the *conuerſion of a ſinner*, (as Chriſt ſaith they doe, then thoſe men make them ofteſt *reioyce*, which doe moſt ſeriouſly aime at the *conuerſion of ſinners*.

And thus we ſee, both the ſeruice of *Angels* to Gods *Miniſters*, and the duties they are to performe to them in that regard. The due conſideration of this point, may raiſe *the world* to a better conceite of this *Calling*, and perſwade *fathers* to dedicate their ſons to it, and ſtirre vp *young ſtudents* to conſecrate themſelues thereto, & turne their ſtudies to that ende: for no man in no calling hath ſo ſpeciall attendance, and aſſiſtance of Gods *Angels*, as godly *Miniſters* haue: At leaſt, if it worke not this *in the worlde*, yet it may yeeld comfort & contentment to all faithfull *Miniſters* in their painfull calling.

But let vs ſee how the *Angel* performed his ſeruice to the Prophet: not vnwillingly, not lingringly, but *ſpeedilie*: ſo ſaith the Text.

Hee flewe.

3. Circumſtance, the manner: He flerve.

Which is not ſo to bee vnderſtood, as though the *Angels* had Wings: for they

they haue no *corporall* nor ſenſible *bodies*, but *ſpirituall* and inſenſible *ſubſtances*, the actions whereof are performed with ſuch nimbleneſſe and agilitie, as cannot fall within the compaſſe of outward ſenſe. But the Phraſe is vſed for our capacities, to ſhew how readily and *ſpeedily* the *angel* went about to miniſter comfort to the *Prophet*. For as nothing moueth ſo quickly to our ſenſe, as doth the creature *that flyeth*: and as wee ſay, that man doth *flye* about his buſineſſe, which doth it *quickly and diligently*: ſo here the holy Ghoſt ſets down the willingneſſe & quickneſſe of the *Angel*, to comfort this holy *Prophet*, and to doe the will of God. Where we learne;

That is readily, ſpeedily, vvillingly

Doct. 1. So vvhat excellent ſeruants of God, Angels are.

First, what excellent ſeruants of God the holy *Angels* bee, which ſo readily, willingly, and ſpeedily execute the will of their Lord. This muſt teach all Gods ſeruants to doe the like, and to imitate thē in this excellent obedience: And the rather, becauſe we pray daily to God; *Thy will be done in earth as it is in heauen*. In earth *of vs*, as it is in heauen *of the holy Angels*: but they doe it moſt cheerefully, and without all lingring, therefore ſo ought wee. *Magiſtrates* in their places, and *Miniſters* in theirs, and euery man in his function, is to apply this to himſelfe, and to bee ſtirred vp thereby to a cheerfulneſſe & quickneſſe in their duties: for therein they reſemble the bleſſed *angels*, & then their *deeds* accord with their *praier*: but contrariwiſe, he that doth his dutie vnwillingly, and vnreadily is like the *Diuel*; which indeed doth *Gods will*, & yet againſt *his will*: and ſurely vnto ſuch obedience there belongeth no reward. But as *God loueth a cheerefull giuer*, ſo doubtleſſe loues he a cheerfull *worker*.

The fourth petition.

Vſe. we muſt ſo ſerue God in our places.

2. Corinth. 9, 7.

Secondly, we ſee here how great loue *angels* beare vnto Gods children, eſpecially vnto godly *Miniſters*, how *willingly* they are imployed to doe them good. *Willingneſſe* and readines to doe good to any man, muſt needes come from *loue*: and yet alas al men, euen the beſt, & all *Miniſters*, euen the beſt, are creatures farre inferior to the *Angels*.

Doct. 2. What good friends they are to good men, eſpecially to good Miniſters.

1. Vſe. Ergo, ſuperiours loue their inferiours, & contemne them not.

Here *Magiſtrates* and *Miniſters*, muſt learne to be far from *contempt* of their inferiours: and to doe their duties of *ruling & teaching* carefully, though the people be farre their *inferiours*: it is the nature of *loue*, to make any man doe ſeruice moſt *willingly*, to him that hee loues, though he be farre meaner then himſelfe.

If therefore *Princes* loue their ſubiects, they will not ſpare any care, coſt, nor paines, nay, they will *reioyce* to doe them good, and they will labour to be like the *Angels*, who are farre greater then men, as they are then their ſubiects.

And ſhevve it by doing them good.

And if *Miniſters* loue their people, they will forget their owne dignitie, which oft-times they might ſtand vpon, and will make themſelues euen *ſeruants to all that they may winne ſome*.

1. Corinth. 9, 19.

And ſeeing *Angels* doe *flye* ſo faſt to giue helpe and comfort to good *miniſters*: this muſt teach *them* further.

2. Vſe, Ergo, Miniſters muſt.

First, euery one to labour to bee a *good Miniſter*, for then are they ſure of the loue of *Angels*, and then moſt *willingly* doe the *angels* any ſeruice to thē. Againe, let it teach them to *flye* as faſt to the diſcharge of *their duties* to Gods Church, as the *Angels flye* to doe them ſeruice, ſo ſhall Gods *angels* think their diligence and carefull ſeruice well beſtowed vpon *them*.

1. Be faithfull

2. Painfull.

Laſtly, this *diligence* of the *Angels*, & their willingneſſe, proceeding from *loue*, muſt ſtir vp all Chriſtians, to performe all duties of godlineſſe to *God*, & of loue vnto his *Church*, with alacritie and cheerfulneſſe: ſo doe Gods *angels*, We look to be like the *angels* in *glory* in the world to come, then bee like the *angels* in *diligence*, loue and faithfulnes in this world. The wiſe man ſaith, *Hee that is ſlothfull in his buſineſſe is good for nothing: but the diligent man ſhal ſtand before the King*. And ſurely, hee that is willing & diligēt in the duties of Chriſtianitie, ſhall ſtand before the *King of kings* in heauen. And let this ſuffice for the Angels ſeruice, and his diligence in his ſeruice. Now let vs ſee what *inſtrument* the Angell vſed.

3. Vſe. Ergo, all men ſerue God cheerefully: if vve be like Angels, therein vve ſhall euen be like them in glory.

Pro. 22. 29.

A coale from the Altar.

The fourth Circumſtance of this conſolation, is the *Inſtrument* which it pleaſed God, the *Angell* ſhould vſe to miniſter comfort to the *Prophet*, a

4 Circumſtance, the Inſtrument a Coale of fire.

A strange and wonderfull meanes.

strange *instrument* for so great a worke: A *coale of fire*. Here let humane reason *hide* it selfe, and worldly wisedome bee *confounded*, to see the wonderfull works of the Lord: God could haue healed the *Prophets* infirmities, and giuen him comfort against his feare & courage in his calling, *without meanes*, but he will vse meanes: and what? a *weake meanes*: nay, a meanes that seemes contrary: *A coale of fire* must touch his lippes: that which in all reason would haue made him *speake worse*, by Gods appointment and the power of his word, shall make him *speake better*. Out of which practise of God, we learn many points.

And which seemes contrary to reason.

Doct. 1 See God commendeth the vse of meanes. Gen. 1 from. 4 to 17. Seeing him selfe alwaies vseth them.

First, see how GOD magnifieth *meanes*: hee *can* worke without them, and so hee did in the Creation, giuing *light* to the worlde, diuers dayes *before there was Sunne*: but since the order of nature was established, hee *generally* vseth meanes, not onely in his *ordinary*, but euen in his *miraculous* actions: and though hee vse not alwaies the *ordinary* and direct *meanes*: yet *meanes* he generally vseth, though they seeme *contrary*; as heere in this place; and the same will be found true in almost al the miracles, both of the olde and new Testament.

Vse. Ergo, we are to vse the means appointed in all our purposes.

This therefore commends vnto all men, the vse of such good *meanes*, as Gods prouidence haue ordained of any duties, or effecting of any thing, that doth belong vnto vs to doe: and not to depend vpon *immediate* helpes from *Heauen*, as many fonde and fantasticall men doe, who are therefore oftentimes iustly forsaken of God, and left destitute of all helpe; and so exposed to shame and reproach.

Doct. 2. See how Gods power doth shew it selfe in weakenesse.

Secondly, see here the mightie power of Gods *ordinance*, how it appeareth in *weakenes*: such are all his great works. In the *Creation*, he brought *light* out of *darkenesse*. In our *Redemption*, hee brought vs *life* out of *death*. In our *conuersion*, he workes vpon vs by his *word*, and by it he drawes vs *to him*, which in all reason would driue vs *from him*: and by it *cõfounds* the wisdome of the world, which is *darke foolishnesse* to the wisedome of the word.

And so here, hee cleanseth the Prophet by *a Coale of fire*: which would rather defile him, and *seasoneth* his mouth with it, which in reason should haue *burned* him: so great, so admirable, and so powerfull are the *ordinances* of God, though they seeme so contrary, or so weake in themselues, or in their meanes.

Vse. Ergo, God can work by his word, and sacraments, and mans Ministerie, though neuer so base.

Let this teach all men not to contemne the Sacraments, though the outward Element, Bread, Wine, and Water, be weake and common, and dead creatures in themselues: nor the Ministerie of the *Word* though it be exercised by a weake man, mortall & miserable as others are: for that God, which can season the Prophets mouth, and clense his heart by *a coale of fire*, no maruell though hee worke vpon the consciences of men, by his *word and Sacraments*.

And againe, when wee see *Grace and Holinesse* conueyed into mens hearts by the *Word and Sacraments*; let vs learne, not to ascribe it to the dignitie, either of the *Minister*, or the *Elements*, but to the supreme power of the mighty God, who can purge the Prophet, by *a coale from the Altar*.

Doct. 3. The apt teacher must haue a fiery tongue

Neither is it altogether without *Misterie*, that God here sanctifieth the *prophet*, by touching his lippes with *a fiery coale*: for it *signifieth*, that the apt & sufficient *teacher*, must haue *a fiery tongue*, and to that same purpose, *the holy Ghost came downe vppon the Apostles in fierie toongs*, & it may be that the one is a tipe of the other. Certaine it is, that they both teach vs thus much, that all true and able Ministers, must pray and endeuour to haue a *tongue* full of power and force, euen like *fire*, to eate vp the sinnes and corruptions of the world. For though it be a worthy gift of God to speake mildely, and moderately, so that his speech shal fall like *deawe* vpon the grasse: yet it is the *fierie tongue* that beates downe sinne, and workes sound grace in the heart: It may be there are *some*, which neede the *fiery tongue*.

Acts. 2. That is a powerfull tongue, to reproue and burne vp sinne.

Ergo, such Ministers are faultie, who reproue not sinne.

This shewes apparantly, that those *Ministers* neuer had their lips touched with *a coale frõ Gods Altar*; that is, their soules with *a coale frõ Gods Altar*; that is, their consciences neuer touched, nor their soules seasoned with the sanctifying *grace of Gods spirit*, which sit still and see great and grieuous staines in a

Church

Church, and corruptions in a State, and can be content neuer to reproue them, as though *Miniſters* were perſwaders onely, and not reprouers.

But when this comes to be waied in the ballance of a good conſcience, it wil be found, that not the *pleaſing* tongue, but the *fierie tongue*, is the principall grace of a good *Miniſter*.

But to goe further: [illegible] this *Coall*,

Taken from the Altar.

This *coale of fire* was taken by the *Angel* from the *altar of God*, where was a fire which neuer went out, and this fire was that, that *came from heauen* ſent downe by God, at the dedication of the Temple by *Salomon*. And this fire kindled by God neuer went out: for no man could kindle the like, but all other was counted *ſtrange fire*; As *Nadab and Abihu*, *tried it to their experience*, *when they would needes offer with it*.

Whence came this Coale? from the Altar; which fire came from heauen.

Leuit. 10. 1.

Now the Prophet muſt be cleanſed with the *fire* which came *from Heauen*: teaching vs, that the Miniſter muſt haue his *fierie tongue* frō the *holy Ghoſt*. As the Apoſtles were ſaide to be baptized *with the holy Ghoſt and with fire*: A *fierie tongue*, is a ſpeciall ornament of a *Miniſter*, but *that fire* muſt come from heauen: that is, his zeale muſt be a godly and *heauenly zeale*; but he that hath a rayling, a lying, a ſlanderous, malicious, or a contentious *tongue*, hee hath a *fierie tongue* indeede. But this is kindled of the fire *of hell*, as *S. Iames* ſaith; *The vnbridled tongue is a world of wickedneſſe, and defileth the whole body, ſetteth on fire the whole courſe of nature, and is ſet on fire of hell.*

Doct. The fire and zeale of the Miniſter muſt come from Gods ſpirit.

Acts. 1. 5. Math. 3. 11.

Not from carnal affections.

Iames. 3. 6.

So then, a ſpiteful and malicious tongue we ſee, is a *fierie tongue*, but that *fire* is taken from *hell*, and not from *Gods altar*.

For that is from hell, not from heauen.

And hee that ſtands vp to preach with his *tongue*, God will neuer ſuffer any great worke to be done by him in his Church, though his tongue bee neuer ſo *fierie*, and his ſpeech neuer ſo powerfull.

All therefore *Miniſters* muſt abhorre the *flattering* and pleaſing *tongue*, and muſt haue a *fierie* tongue: ſo on the other ſide, this *fire* muſt bee from *Gods altar*: that is the fire of their zeale muſt bee kindled by Gods ſpirit, and not by the ſpirit of *diſcord and diſſention*, Ambitious humors, turbulent & proud humours, new opinions, priuate quarrels, all theſe, nor anie of theſe, are for the pulpit.

Theſe may make a man *fierie tongued*, but this *fire*, was neuer taken from *Gods altar*, as the Prophets was: this *fierie tongue* neuer came from heauen, as the Apoſtles did. It followeth.

And touched my lippes.

This fifth and laſt *circumſtance*, is the *application of the remedie*. The coale which is the medicine, is applyed by this Angel *to his lips*, that is, to that part which was polluted: and as he formerly complained of the *pollution* of his lips, ſo the medicine is applyed *to his lippes*: Here the *Angell*, which in this caſe is made GODS miniſter doth teach all Gods Miniſters, a great point of wiſedome in heauenly Diuinitie, namely, to apply their Doctrine to their audience, in ſuch manner, as the circumſtances of place, times, or perſōs do require: ſome *Miniſters* come to an ignorant and vnhumbled people, and teach them the *Goſpell*, which neuer knewe the *lawe*: here the *fiery coale* is vſed, but *the lips* are not touched, that is, *good doctrine* taught but not well *applyed*: for that the lawe ſhould firſt be laid to their conſciences, others beate all vpon *the Lawe*, when it may bee their hearers are people ſufficiently caſt down, and haue more need to be raiſed vp with the ſweet comforts of the Goſpell: others vſe to lay open the nakednes of the *Court* in the country, and to reproue the faults of *Princes* and great magiſtrates before the cōmon people, who haue more need of the *Catechiſme*: others bring the Catechiſme or points of ordinarie inſtruction into the *Court*, where the duties of *Kings and Counſellors* ſhould be taught in al plainneſſe and ſinceritie: others bring their newe opinions or controuerſall points vnto *popular* audiences, which indeede are fit for the ſchools: other buſie themſelues about *ceremonies*: when the *ſubſtance* is in danger to be loſt: All theſe

1 Circumſtance, the Application of the remedie to his lippes which were polluted. Doct. Ergo, miniſters muſt apply their doctrine fitly.

haue it may be) the *Coale of fire*, but it is misapplied, and not *applied to the polluted lips*. Let all *ministers* therefore learne this point of wisdome of the *Angell*, to *apply* the medicines of their doctrine to the times, persons, and places, which are infected, so shal they be sure not to take paines in vaine.

And thus much of the circumstances of his consolation.

It followeth in the text.

Loe thy iniquitie shall be taken away, and thy sinnes shalt be purged.

2. Point, the ground of his consolation; which is the forgiuenesse of his sinnes. Doct. 1. Forgiuenesse & the meanes, are annexed together

After the *Circumstances*, followeth the *ground* and matter of his *consolation*, and that is the *forgiuenesse of his sinnes*, where first let vs marke how it and the instrument are annexed together: Loe saith the Angel, this *coale* hath touched thy lippes, and thy *iniquities* shall bee *forgiuen*, and thy *sinnes purged*, as though he had bene *clensed* by the *Coale*: where we may note, how greatly God magnifieth the *meanes* which himselfe ordaineth, euen true remission and saluation to the right and holy vsing of them, though it come not from them, but from his owne mercy, and power of his ordinance. It is therefore no maruel, though God sanctifieth the child by the Ministery of water in *Baptisme*, and feede our soules in the *Lords Supper*, by feeding our bodies with bread & wine: and no maruell though the *careleſſe neglect* of either of them, be damnation to him that despiseth them: seeing they are Gods instruments, ordained by him to conuey his grace vnto vs: And yet for all this, we are to knowe, that remission or saluation, is no more tyed to the very elements, or the actions, then here the Prophets *forgiuenesse* to the *Coale of fire*.

Vse. Ergo, Vse the meanes with reuerence, and despise them not.

But the maine point is, that for the Prophets *consolation*, the Angell tells him his *iniquities* shall bee taken away, and *his sinnes purged*, as if thereby he had said thy *sins* were the cause of thy *feare*, therefore that thy *feare* may be taken away, thy *sinnes shall* be forgiuen.

Doct. 2. Here comfort is frō forgiuenesse of our sinnes.

Where we learne, that as *feare* comes by *sinne*, so all true comfort comes from the *forgiuenesse of sinnes*: this is that, that onely pacifieth the conscience, and satisfieth the soule: when *Dauid* had sinned against the Lord in his two great sinnes, and thereby prouoked Gods wrath against him, and wounded his owne conscience, if the *Prophet* had told him hee had made him *King of* 10. *kingdomes* more, he had not so reioyced his heart, as when he told him, after his repentance, *thy sinnes are forgiuē thee, thou shalt not dye*: So when this *Prophet* was extreamely affrighted at Gods presēce, because of some sinnes and negligences in his calling, it had bene no comfort to his poore soule, to haue bene told, thou shalt haue a more eloquent tongue, and a more powerful speech, thou shalt haue better accesse to the Court & audience before the King: all these, and all such like, would haue beene no better then *guilded poyson* vnto him, beeing in this case: but the happy answere that refresheth his wearie soule more then all the world, was this, *Loe thy iniquities are forgiuen, and thy sinnes purged*.

True in Dauid. 2. Sam. 12.

And in this Prophet.

All faithfull Ministers must heere learne the true way of comforting troubled and distressed consciēces, namely, first to drawe him vnto a *sight* of some particular sinnes, then to summon him into Gods presence, and there to arraigne him for those sinnes, vntill the view of the foulnesse of his sinnes, and the glory of Gods iustice, haue sufficiently *humbled him*, and then to labour to perswade his conscience vppon good groundes of the *pardon* of those sinnes by Christ Jesus, this is the way that God vsed and deuised, this is the sure way, that cannot faile.

Vse. Here is the true way to comfort distressed consciences.

Some thinke that all trouble of mind is nothing but *melancholy*, and therefore thinke nothing needes but *Phisicke* and outward comforts: but he that considers in what case the *Prophet* heere was, or *Dauid* when hee made the *6. the 32. or the 51. Psalmes*, will be of another mind, and will find that nothing can *properly* trouble the *mind* but sinne: therefore as the wise *Phisitian* in his cure, first searcheth out the *cause*, and then endeauours to take it away: so the *good Physitian* of the soule, must first of all search into the cause of his sickneſse, that is his *sins*, and must take them away: which if they doe not, then al their labour is lost: for al the company,

Physick and outward comforts will not serue. Psal. 2. 3. 6. 7. Psal. 32. 3. 4. Psal. 51. the whole Psalm

company, muſick, recreation, wine, diet, nay al worldly comforts & delights, if it were the aduancemēt to a *kingdom*, cannot ſo much comfort the diſtreſſed ſoule of a ſinner, as this voice *of a miniſter* ſpokē frō God vpon good grouds; *thy ſinnes are forgiuen thee*. Now to lay downe what bee thoſe true and good grounds, whereupon a Miniſter may ſafely and comfortably pronounce pardon of ſinnes to a ſinner, belongs properly to another place.

This is done by the Author in his Cases of conſcience.

In the next place; Let vs heere obſerue how the lord afore he renued the *Prophets* commiſſion, or ſend him to preach to the people, firſt *humbles* him for his ſinnes, and then vppon his repentance, giues him *pardon*: teaching vs, that no *Miniſter* is well *qualified* to the holy duties of the *Miniſterie*, vnleſſe he haue truly repented of his ſins, and haue obtained pardon and mercie in the *Meſſias*.

Doct. 5. True qualification of a Miniſter, is to be humbled, and to repent.

Miniſters labour for *qualifications*, but the true Miniſter of God will labour for this *qualification* aboue all other: for doubtleſſe hee ſhall *pronounce* moſt powerfully the pardon of ſinnes to others, to whoſe conſciēce God hath pronounced pardon *of his owne*.

In the laſt place, let vs obſerue how the Prophet being to be comforted before he goe this newe Embaſſage, the *Lord* is ſo carefull for him, that rather then he be not comforted (if there be no man to do it), An *angel* ſhal be ſēt to be his cōforter, & (if there be not another *Prophet* to doe it) An *Angell* ſhall pronounce vnto him the pardō of his ſins.

Doct. 6. True Prophets & miniſters ſhall haue helpe and comfort in their labours, elſe Angels ſhall come to cōfort them.

Let this be an encouragement for all *Paſtors and Miniſters* of Gods Church, to labour painfully & faithfully in their places, for the goodneſſe of the Lord will neuer faile them, nor ſhall they want comfort, when euer they ſtand in neede thereof. Yea rather ſhall *Angels* from heauen bee helpers and comforters, then faithfull *Miniſters* ſhall be left deſtitute.

Hitherto of the ſecond generall point: namely, of the Prophets conſolation.

Generall points, the renuing of his cōmiſsion: which containeth 3. points.

The third and laſt generall point is, the *renouation of the Prophets commiſſion*, in the eight, & part of the ninth verſes, and it containeth 3. parts, 1. A queſtion or inquirie made by God; *Whom ſhall I ſend, and who ſhall goe for vs?*

2 The anſwere of the Prophet: *Here am I, ſend me.*

3 The commiſſion renued vnto him: *The Lord ſaide, Goe and ſpeake vnto this people.*

1. Gods queſtion.

The firſt part, is a *queſtion* made by God, by way of proclamation, wherein he enquireth who ſhall goe preach vnto this people.

Whom ſhall I ſend.

Alſo, I heard the voice of the Lord, ſaying, whom ſhall I ſend? and who ſhall goe for vs?

In which Proclamation, and *inquirie* of the Lord, wee are not to imagine that the Lord, was either vnprouided of ſuch as *ſhould* execute his will, or knewe not who *were able*, or who were *willing* to goe preach his word: For as the Apoſtle ſaith, in the matter of *Election*; *The Lord knoweth who are his*: ſo much more in particular *vocations*. *The Lord knoweth who are his*, and need not to aske *whom ſhal I ſend, or who ſhall goe?* But then it may be demanded, why the Lord ſaith ſo? I anſwere, not for his owne ſake, but for ours: whom hereby he would inſtruct, in diuers points of holy doctrine.

Not as though God had none to ſēd or knew not whom.

2. Tim. 2. 19.

But to our conceits and for our ſake, to teach vs many good doctrines

Doct. 1 How hard to finde a good Miniſter

First, hereby hee would giue vs to vnderſtand, how hard a thing it is, to finde an able and *godly Miniſter*, for if there were not a great *ſcarcitie* of ſuch men, the Lorde needed not aske this queſtion. But ſome will obiect againſt this, that there are in many Chriſtian Churches ſo many *Miniſters*, as they cannot all bee maintained, but ſome goe vp and downe vndiſpoſed, and vnprouided for. I anſwere, this is too true in all ages: there were *wandring Lewits* in the Olde Teſtament, which went vp and downe and offered their ſeruice, and ſerued *for* 10. *ſhekels of ſilver, and a ſute of apparell, and meate and drinke*: but this calamitie was vpon the Church of the Iewes, (neuer but then,) when *there was no king in Iſrael and euery one did that which was good in his owne eyes*. If therefore there bee any in *our church*, and in chriſtian nations, which goe vp and downe, and offer their ſeruice at ſuch rates, it is much more miſe-

Ob. There are too many Miniſters, for ſome goe vp and downe.
Anſ. 1. Then it is a diſorder in a Church.

Iudges. 19. 1, 8 and 17. 8, 6.

Iudge 17.6. rable, ſeeing now there *are kings in Iſrael*; and therefore it is no reaſon that euery man rob the Church, as it ſhal pleaſe his couetous minde. But ceaſing to enquire whether this be ſo or no: and if it bee ſo, leauing the reformation thereof to thoſe Churches and States whom it may concerne: *I* anſwere, for the matter in hand, that this may be ſo, and yet the Lorde may complaine as heere hee doth; Whom ſhall *I* ſend? for the Lord meaneth not ſuch as beare the name of *Leuits or Prieſtes* in the old, or of *Miniſters* in the new Teſtament (for there were alwaies enow of them: who, ſome for prefermēt ſake, ſome for their eaſe, and ſome for a refuge how to liue, are willing to enter that function, and accordingly in that calling, ſeek not the Lord, but themſelues, and their owne ends).

Anſ. 1. He ſeeks not for any,

But heere the Lord enquireth for ſuch men, as firſt, *purely doe ſeeke* and vndertake that function, therein to honour God, and to gather his Church, and then in all their labours and miniſteriall duties, truly and faithfully endeuour to the ſame ends; Preaching *Gods word*, and *as Gods word*, diligently reproouing, exhorting, and admoniſhing, and ſhining before their people in good workes: for ſuch men, it is no maruell though the Lorde light a Candle at Noone day, and make open Proclamation to ſeeke for them, ſaying; *Whom ſhall I ſend?* for, ſuch a man is as *Iob* ſaith, *One of a thouſand*: for ſome wāt ability to diſcharge their duties, as S. *Paul* ſaith, *Who are ſufficient for thoſe things?* And ſome want willingneſſe to vndertake the labour, as God heere complaineth; *VVho ſhall goe for vs?* Now to make vſe of this doctrine to our Church.

But for good Miniſters.

Iob. 33. 22. 2. Corinth. 2. 16.

It were to be wiſhed, that in theſe daies, & for our Chriſtian churches, the Lord had not as great cauſe to cry out in the want of able, faithfull, and godly *Miniſters*, *VVhom ſhall I ſend, and who ſhall goe for vs?* But alas, this want is too apparant, and this blemiſh is too notorious, and it is a worke worthy the labour of kings and princes to reforme it; and *is a kings euil*, not to be healed but by the power of a King: for as long as there are ſo fewe and meane preferments for painefull Miniſters, there will neuer want abundance of ſuch *Miniſters* as doe want either conſcience or abilitie to diſcharge their duties.

Good Miniſters ſcarce, euen in theſe dayes.

In the meane time, till God put into the hearts of *Parliaments and Princes*, to looke to this great and needfull worke; let vs *Miniſters* learne our duties: and firſt, wee who are in the *Vniuerſities*, are here admoniſhed to look to our ſelues. By Gods bleſſing wee are many, & daily growe more and more: let vs therefore ſo furniſh our ſelues, as that when God or his Church ſhall ſay, *Who ſhall goe for vs, and whom ſhall I ſend?* then he may find *many* amongſt vs, whōhe may ſend to that great worke of the *Miniſterie*; & let vs feare to be ſuch, as that God may affirme of vs, as in the daies of *Iob*, that he cannot finde *one of a thouſand*.

Vſe. 1. To Miniſters. 1. They in the vniuerſities frame themſelues to the Miniſterie.

Sécondly, all *Miniſters* learne here, not to contēt themſelues with the *name and title* of Miniſters, but labour for the ſubſtantiall ornaments thereof, nor to be willing to take *the honour and liuings*, and to refuſe *the burden and duties* of the Miniſterie.

2. Labour to be worthy Miniſters.

For elſe let them knowe, God hath no neede of them: for had the Lord pleaſed or contented himſelf with ſuch kinde of men, as *ſeeke* to bee Miniſters for themſelues, and not for his ſake: or being Miniſters, doe feede themſelues, and not their flocke: or Preach themſelues, and not *Chriſt*: then had he not needed to haue made this Proclamatiō, for Ages haue yeelded ſtore of ſuch. But contrariwiſe, hee that is painfull and faithful in this function, let him knowe, that God and his Church hath neede of him.

For God hath vſe of them, but none of vnconſcionable or idle Miniſters.

Laſtly, heere the *Romiſh Cleargie* are iuſtly to bee taxed, whoſe number is infinite: but it is lamentable to ſee howe fewe among them be ſuch as the Lord here ſeeketh for. Their Orders of *Regulars* are exceeding many, beſide all their *Secular Prieſts*, and it is almoſt incredible, how many thouſands there bee of *Dominicans or Franciſcans*, or in ſome one of their orders: and yet amongſt the many millions of their Monkes, there is ſcarce to bee found one of many, who for his learning & other gifts, is fit to be ſent to the work of God: nay, their ignorance was palpable and ridiculous to the world, vntill

2. Vſe. To the Cleargie of Rom. A ſhame to them, that being ſo many, there are ſo few of them fit for God to ſend

of

Moſt of all their Prieſts and Monkes are ignorant drones

of late being by *Luther*, and others of our Church, made aſhamed thereof, they haue laboured (eſpecially the *Ieſuites*) to become learned. How foule a thing is it that amongſt ſo many, the Lord ſhould haue cauſe to complaine; *Whom ſhall wee ſend?* The *Ieſuits* indeed, many of them are learned, but for other qualities, they are fitter to be plotters, & practiſers in State matters, Spies or Intelligencers, reconcilers, ſeducers, and ſubuerters, then *Miniſters*: and fitter to be inſtruments of *pollicie* to euil kings, then miniſters of the *Goſpel* vnto God. But take away them, and ſome fewe ſelected Monkes (and thoſe but fewe out of many thouſands) & then euen for learning alſo God may cry, and call & proclaime in their Monaſteries; *whom ſhall I ſend?* And if it be a ſhame and miſerie to a Church to want ſuch as God may ſend, or to haue but a fewe, then the *Romiſh Church* is ſhameleſſe, which ſhames not to haue ſo many, and yet amongſt them all, whom God may ſend, almoſt none.

The Ieſuits haue learning but no conſcience: and are rather Statesmen, then Diuines.

Doct. 2. No man is to goe vntill God ſend him.

In the next place. By this inquirie, and queſtion made by God, *whom ſhall I ſend. and who ſhall goe for vs?* The Lord would teach vs, that no man is to vndertake this function, vnleſſe God *call and ſend him*: therefore heere are condemned, the prophane fances of the *Anabaptiſts*, and all like them, who thinke that any man vppon a priuate motion, may ſteppe foorth and vndertake the duties of a *Prophet*, to Preach and expound, &c. Oh, but ſay they, theſe *motions* are from Gods ſpirit: ſurely they can ſay litle for themſelues, who cannot ſay ſo much: but that cannot ſerue their turne: for if we ſay, contrariwiſe nay, but they are from the diuel, or at the leaſt from your owne vanitie and pride, how can they diſproue it? Againe might not the *Prophet* haue alleadged that with a better pretence and colour then they? yet he ſtaieth till God here cal him: euen ſo all good Miniſters are to ſtay Gods calling.

And not to runne vpon priuate motions.

Ob, How ſhall I know when God calles me? Ans. if Gods Church allowe thy calling.

If any aske, how he ſhal know when *God calles him?* I anſwere, God calleth ordinarily by his *Church*, her voyce is his: therefore whenſoeuer the *Church* of God, ſaith vnto thee, thou ſhalt bee *ſent*, and thou ſhalt *goe for vs*; euen then doth the Lorde *call* vs out to this holy function.

Thirdly, let vs obſerue howe the Lord ſaith: *who ſhall* (I) *ſend: & who ſhall goe for* (vs)? Some Interpreters gather out of this Chapter, an Argument for the trinitie of perſons; as namely, out of the 3. Verſe, where the Angels ſing; *Holy, Holy, Holy, Lord God, &c.* But it is not found enough to ouerthrowe our ſtubborne enemies the *Iewes*, and therefore it ſeemes thoſe Diuines are of a ſounder and wiſer iudgement: who ſeeing we haue other places pregnant and plaine enough, therefore thinke it no good diſcretiō to vrge this or any ſuch place which may probably admit another Interpretation, leaſt that the *Iewes* finding the weaknes of the *Argument*, doe iudge al our proofes to be as weak: and ſo take occaſiō to perſiſt the rather in their blindneſſe, by that which wee brought to haue conuerted them. And as for that ſong of the *angels* in the third Verſe, where they aſcribe holineſſe to the Lord 3. times: that their repetition ſignifieth nothing elſe, but the continuall ioy and delight which the holy *Angels* take in praiſing of God, who cannot ſatisfie theſelues in honouring his name: teaching vs in their example, neuer to be wearie of *praiſing* God by praiers and holy hymnes, and of *honouring* him in our liues and callings.

Doct. 3. out of the repetition of holy 3. times Here is no ſufficient proofe of the Trinity, as ſome think.

For the repetition made by the Angell, ſhewing onely how he cannot contein himſelfe in praiſing God.

But to proue out of the words; *Holy, Holy, Holy*, the three Perſons in Trinitie, ſeemes to bee no fit nō ſound collection. Rather in my opinion, wee may ſafely collect and conclude out of theſe wordes (I and vs) that there are more perſons in the *Trinitie* then one: for firſt, God the Father, or the whole Deitie ſaith: *Whom ſhall I ſend?* and then changing the number, hee ſaith: *Who ſhall goe for vs?* For howſoeuer God may imploy in the word (*Vs*,) that he that is ſent to Preach, is ſent as well for the good of the Church, as for his owne glory, yet can it not bee denied, but that the plurall number heere, and elſe where, aſcribed to the Deitie, muſt needs argue a certaine pluralitie of perſons in that Deitie: as in *Geneſis* it is written, that *God* ſaid, *Let vs make man*: and here, *Who ſhall goe for vs?*

But here may be proued a pluralitie of perſons.

Gen. 1. 26.

Out of the euidence of which places,

ſeeing the enemies of this doctrine muſt needes grant a pluralitie, namely, that there are more then one: then wee ſhal ſufficiently proue out of other places, and by other arguments, that there are three.

Doct. 4. Miniſters are Gods ſeruants, they goe for God.

In the laſt place, let vs marke what God ſaith: Whom ſhall I ſend, & who ſhall goe *for vs*; *God* ſends a Miniſter to preach, and he goeth *for God*. Then behold here, what is the trade and profeſſion of a miniſter, hee is the ſeruant of *God*. So ſaith God here, he goeth *for me*; and ſo ſaith the Apoſtle of himſelfe & all other good Miniſters, *that they are Gods Labourers*.

1. Corinth. 3. 9. Acts. 27. 23.

And in another place, the Angell of God appeared, *Whoſe I am, and whom I ſerue*. But if any man thinke that either God ſpeaketh too fauourably of them, or S. *Paul* too partially of themſelues, then let the Diuell himſelfe bee iudge in this caſe, who plainly & freely confeſſeth (though he did it not in loue to the truth or them). *Theſe men are the ſeruants of the moſt high God, which teach vnto vs the way of ſaluation*. Let therefore either God be believed, who is for them, or the diuell who is againſt them. But what kinde of ſeruants are they? what place of office haue they? They are his *Meſſengers or Embaſſadors*, this is their profeſſion, and their place.

Confeſſed euen by the diuel himſelfe.

Acts. 16. 16. 17.

Q. What place is it they hold? R. His Embaſſadors.

Iob. 33. 23.

Now then for the vſe hereof.

Vſe. 1. Then they muſt ſeek to pleaſe God their Maiſter, not themſelues.

If they be *Gods ſeruants*, then are they not *their owne* Maiſters, they haue a Maiſter, euen God, whoſe they are, and *for whom*, and from whom they come: they may not therfore pleaſe themſelues, nor ſerue their own pleaſures, nor ſeeke the ſatisfying of their owne carnall luſtes, either in matter of pleaſure, credite, or profite: if they doe, then will he call them to a heauie account, whoſe ſeruants they are.

Vſe. 2. Then let them doe their ſeruice diligently, and expect their reward aſſuredly.

Againe, if they bee Gods ſeruants, then let them doe their ſeruice to God, and expect their reward from God: ſome miniſters wil expect the reward, and honour of Gods ſeruants, but will doe no ſeruice: that beſeemes not ſeruants: let ſuch men remember *for whom* they come, euen from that God, who as he can giue reward, ſo hee will expect ſeruice.

And as for ſuch men as painfully doe their ſeruice, but are not regarded, not rewarded of men as they deſerue, let them bee content and continue in their faithfulneſſe, for they are *Gods Embaſſadors*: & we knowe Embaſſadors may haue *gifts* giuen them, of thoſe to whom they are ſent: but they expect their *maintenance* from the kings their owne Maiſters: So the *maintenance* which the world ſhould giue Miniſters, is like *gifts* giuen to Embaſſadors: if it come, it is no more then they deſerue. If it come not, yet will faithfull Miniſters doe their dutie, and expect their payment from their king and Maiſter, *God*, whoſe they are, and whom they ſerue.

Though the would do not, yet God wil, for they are his Embaſſadors.

Thirdly, if they bee *Gods Embaſſadors*, ſent by him, and come from and for him, then let all ſuch as either condemne, or any way iniury them, bee aſſured, that as God is mighty & powerfull, ſo he will mightily reuenge it.

3. Vſe. Let no man therefore wrong them for God will not ſuffer his Embaſſadors to be abuſed.

There was neuer King ſo poore or weake, but thought himſelfe ſtrong inough to reuenge any wrong offered to his Embaſſador. And ſhall God ſuffer ſo foule a wickedneſſe to lye vnpuniſhed? Nay, they and their poſterities ſhall ſmart for it: let *Ahab, and Iezabel, and Iulian*, ſay if it be not ſo: and all ages or ſtories, ſhewe the cõtrary if they can, that euer any contemner and abuſer of godly Miniſters, eſcaped the viſible vengeance of Gods reuenging hands on him or his.

No king ſo poore that ſuffred it.

1. King. 22. 26. 27. 28. 34. &c. 2. King. 9. 33. &c. Act. 12. 1. 2. and 23.

Fourthly, ſeeing they are *Gods Meſſengers & ſeruants*, they muſt not be the ſeruants of men, to pleaſe, or flatter, or ſatisfie humours, this is not for them that are Gods ſeruants: they therefore that will bee ſlaues to the perſons, and pleaſures, and humours of men, they forget that they are *Gods* ſeruants, and came *for him*: yea: they muſt not endeuour the pleaſing of themſelues, nor the bringing of their owne purpoſes to paſſe, but in euery motion, either made to them by others, or ſuggeſted from their owne hearts, they muſt forth-with call to mind, *Who ſent me hither, and for whom am I come?* Euen from & for *God*: therefore they are to yeelde to nothing, nor ayme at any thing, but which may be both to the will, and for the glory of him that ſent them.

4. Vſe. Ergo, they muſt not be ſeruants of men: that is, men pleaſers: but his that ſent them.

And

Great men muſt not thinke to haue Gods ſeruant at their commaund.

And if the great men of this world, doe thinke it wronge that any man ſhould command *their* ſeruant againſt their will, or expect any ſeruice from him againſt their *owne* honour: then let them thinke it reaſon that *Gods Miniſters* ſhould not be commanded any thing contrary to Gods will, or againſt *his* honour.

5. Vſe. Ergo, they muſt regard the glory of God, their Maiſter, both in life and doctrine.

And further, if Miniſters be *Gods ſeruants*, then let them regard their maſters glory, and be aſhamed to doe any thing, either in their doctrine or liues, which may diſhonour him: that ſeruant is vnworthy of a *good maiſter*, who ſeekes not his maiſters credit in all his courſes.

6. Vſe. Ergo they muſt deliuer Gods Embaſſage, not their owne, and as they receiued it.

Laſtly, if they be *Gods* embaſſadors, then muſt they not deliuer their owne fancies, or inuentions, but that meſſage they receiued: And as they receiued it, ſo muſt they deliuer it. And if they do their duties faithfully, this doctrine is comfortable to them, they may *take paines*, with ioy, they haue a maiſter wil *reward* them: they may *ſpeak freely*, (ſo it be with diſcretion) they haue a maiſter will *make it good*: they may *ſtand boldly* in the face of their enemies, they haue a maiſter will *defend them*. And euery faithfull *Miniſter* may ſay to himſelfe, I wil do my dutie, and deliuer my Embaſſage. *He whom I ſerue, and whoſe I am. He who ſent me, & for whom I come*, will beare me out. And thus much of the enquiry which God makes, and the manner of it.

Now let vs ſee the anſwer which the Prophet makes, in theſe words.

Then I ſaid, Heere am I: ſend me.

2. Point. The Prophets anſwer: Here am I, ſend me.

The Prophet after he was comforted by God, and had his ſinnes forgiuen, then anſwereth; *Heere am I, ſend mee.* First, marke heere, what a great change is wrought on the ſuddaine: he who a little afore, feared & ſhrunke at the leaſt appearance of Gods glorie: now ſtands forth boldly, aſſoone as he is called, and anſwereth: *Heere am I, ſend me.* So great a matter is it for a Miniſter to haue his ſinnes forgiuen, and to feele the fauour of God to his ſoule and conſcience. Here therfore we haue an anſwere to two great queſtions, often moued in the world.

Doct. 1. He whoſe ſins are forgiue, comes boldly to Go i: and to his dutie.

First, many would haue quietnes of minde, and peace of conſcience, and cannot attain vnto it; If they aske how they might, to them I anſwere, Here is the way, ſeeke it not in worldly wealth, carnal pleaſures, nor humane learning, in company nor recreation: but ſeeke it in the fauour of God, and pardon of thy ſinnes, and thou ſhalt not miſſe of it. Thus ſhalt thou haue comfort in thy owne conſcience, courage before men, and boldneſſe toward God.

Vſe. 1. Here is the true way to peace of cõſcience, and quietnes of minde.

Secondly, many Students in Diuinitie, would gladly be *Miniſters*, and do much honour to the Calling: but they finde a feare and ſhrinking in themſelues, and therby an vnwillingneſſe to venture vpon it. If they aske how they may amend this: I anſwere, or rather the example of this *Prophet* anſwereth (for me); Let that man ſet himſelfe in gods preſence, enter into himſelf, ſearch his conſcience, find out his ſinnes, confeſſe and bewaile them to *God*, craue pardon in *Chriſtes blood*, and grace to leaue them, and ceaſe not till he heare the voice of gods ſpirit ſounding in his conſcience; *Thy ſinnes are forgiuen thee.* Then whẽ God ſhall aske whom ſhall I ſend, thou wilt anſwere readily, and with ioy, *Here am I, ſend mee.*

Vſe. 2. To ſtudents. 1. If they wold be Miniſters, repent and get pardõ of their ſinnes.

And againe, many are driuen from this Calling, to beholde the contempt and reproach, and daungers which belong vnto it. But let thoſe men marke heere the phraſe of this holy *Prophet*, when God asked, *Whom ſhall I ſende?* Hee might haue anſwered; Lorde, I would goe: but ſuch diſgraces and diſcouragements do accompany this function, as I deſire to be excuſed: but he caſting aſide all ſuch conceits, anſwereth peremptorily, *Here am I, ſend me.* How came this to paſſe? for certainly the Prophet was as ſenſible of theſe wrongs as any of vs all, for he was nobly borne and brought vp, and was of the blood royall: ſurely, becauſe hee ſaw he was in Gods fauour, he had him and his commiſsion on his ſide, and he held this for a ſure ground: *If God be on my ſide, who can be againſt mee?*

2. If they wold be encouraged againſt the contempts and wrongs of the world, be aſsured of Gods fauour in the pardon of thy ſinnes.

Therefore doubtleſſe, thoſe men who are driuen backe by theſe diſcouragements, were neuer ſetled in aſſu-

rance that their *ſinnes were forgiuen*: nor ſatisfied ſufficiently, that *God is on the ſide of all good Miniſters*, and that their Calling, as it hath their authoritie from God, ſo likewiſe, allowance, bleſsing, aſsiſtance, and defence of God, aboue any other calling: for if they were, they would ſcorne the ſcorne, & contemne the contempt of the prophane world, and with much courage and comfort ſet their hand to Gods Plough, and ſay with the Prophet; *Here am I, ſend mee.*

Doct. 2. We muſt not ſet others to the labour of the Miniſterie, but our ſelues alſo.

Secondly, let vs obſerue, how the prophet when God askes the queſtiō, ſends him not to *others*, nor commends *others* to that ſeruice, as is to be thought hee might haue done many in the Churches of the Iewes, but offers himſelfe, *Here am I.*

It controlles the carnall courſes of many amongſt vs in the Vniuerſities, who thinke it ſufficient to liue there, and ſend out other men, and giue teſtimonies & Letters of commendations to other men, but themſelues ſtir not, when queſtion is made, *Who ſhall goe to ſuch a place? or who ſhall be ſent to ſuch a pariſh?* they ſay not, *Here am I*, but either it is *too little* a liuing, or *too great* a charge, or *ill ſeated*, or ſome fault it hath, that they will not be ſent to it: but will anſwere God and his Church, there is ſuch a man, and giue him Letters of teſtimony, or commendation, and ſo all is well: but for themſelues, they liue too ſweete and eaſie liues, willingly to vndertake the contempt and burthen of the Miniſterie.

Vniuerſitie men muſt not be alwaies ſending out others, but muſt alſo ſend out themſelues.

Let ſuch men therfore learne, when God and his Church giue them a calling, to anſwere with the prophet, *Here am I, ſend mee.*

And let all ſuch as are *Students* of Diuinitie in the *Vniuerſities*, marke here the prophets anſwere, not I *will* be ready, but *here am I*: why takes he no longer time? becauſe hee was now ſufficiently qualified. Where let them learn, not to linger and lye rotting too long in their *ſpeculatiue* courſes: but when they are competently furniſhed with learning, and other qualities befitting that calling: let them ſhew themſelues willing & ready to yeeld their ſeruice to the Church, when they ſhall be called. For as an Apple may as well hang too long on the tree, as bee puld too ſoone, and both make it vnfit for vſe: ſo many men as well ſtay too long, as goe out too ſoone: and both wayes are made vnprofitable, or at leaſt leſſe profitable in the Church.

And let Students muſt not deferre too long, but haſten to the Miniſtery.

For ſome too long, as ſome goe too ſoone.

And to conclude this ſecond point, It is not vnworthy to be noted, that the Prophet ſaith not, *Heere I am*: and I runne on my owne head, but *Send mee.*

Doct 3. The Prophet will not goe till he be ſent.

Hee willes the Lord to ſend him: then where are they who dare bragge of their priuate motions, and wil runne when they are not ſent?

The prophet might haue ſaid: Oh, now I feele a motion from the Spirit, therefore I will goe and preach: but he ſtaieth til he *be ſent* in expreſſe termes: Let no man therfore preſume to preſſe into this function, till he be fully reſolued in his conſcience, that God and his Church hath ſaid vnto him, *Goe.*

And that not by priuate motion only, but in expreſse words.

And though a man be neuer ſo well qualified with all maner of ſufficiency, yet let him ſit ſtill and ſtay Gods leyſure, and let him ſay, *Heere I am, ſend me*: and ſo reſt contented vntill he be ſent. If any man ſay it is vnfit that a man ſhould ſay ſo of himſelf, I anſwer, let him not ſay ſo in wordes, but in deeds: let him therefore make proofe of himſelfe, and giue the Church tryall of his gifts. Vpon which experience of his gifts, if hee be found ſufficient, that practiſe of his is all one, & much more then if hee had ſaide, *Heere I am, ſend mee.*

Men therefore are to offer themſelues, but not to goe till they be ſent.

Thus we ſee the prophet would not ſtirre till he were ſent, and therefore in the next word he is bid to *goe.*

And he ſaid, Goe, and ſpeake vnto this people.

Heere is the third and laſt point, Namely, the *eſſentiall words of his Commiſſion.* Wherein (after God had ſought for one to goe, and the prophet had preſented himſelfe, and offered his ſeruice) god both giues him leaue *to goe*, and further, doth furniſh him with authoritie, both to *goe and ſpeake.*

3. The Commiſsion receiued.

Doct 1. No man is to preach without a Commiſsion.

Wherein the principall point is, that the *authoritie* of the prophets calling,

is deriued from *God himſelfe* in plaine and euuident words; *Goe and ſpeak*: and till *then* the Prophet went not. So in the new Teſtament, the Apoſtles went not into the world to preach, till they had their Commiſſion: *Goe and teach all Nations*. And after them, Saint *Paule* preached not till it was ſaid vnto him, *Ariſe, and goe*.

Matt. 28.19 Act. 9.6.&c.

In all which is diſcouered and condemned the pride and preſumption of thoſe who dare run on their own heads and will not ſtay till the Lord ſay vnto them: *Goe, and ſpeake*. Theſe men are bolder, then either the extraordinary *Prophets* of the olde Teſtament, or the *Apoſtles*, which are the extraordinary Miniſters of the new: who alwaies had their warrāt with thē when they went. And if any man aske why it is neceſſarie they ſhould haue ſo; I anſwere, the reaſons are many.

This is ſo, for theſe cauſes.

Firſt, all *Prophets and Miniſters*, are Gods Deputies and Commiſſioners, it is therfore reaſon that they haue authoritie from their Lord and Maiſter.

Rea. 1. Commiſſioners haue no power but from the King.

Secondly, their wordes nor deedes beare no credit, nor haue any power in them, vnleſſe they be ſpoken *by vertue of a Commiſſion*: nor haue their labours any bleſſing, vnleſſe *God giue it*.

Rea. 2. Elſe what they doe, is without vertue or bleſsing.

Thirdly, their *perſons* haue no protection, nor ſafetie, vnleſſe they bee *Gods Embaſſadors*: and how are they ſo, vnleſſe they be called and ſent by God and haue authoritie giuen of God? For theſe cauſes, no man is to thruſt himſelfe into the *Miniſterie*, without a calling from God, and therefore no maruell, though thoſe men who will bee *Chuſers*, and *Callers* of themſelues, and run when they are not ſent, bee in their *perſons*, ſubiect to all daungers: becauſe they are out of Gods *protection*, & their *labours* without profit, becauſe no bleſſing, nor *promiſe* of God was giuē vnto them: for GOD may iuſtly ſay vnto them: Let *him that ſent you*, protect your perſons: *let him that ſent you*, bleſſe your labours.

Rea. 3. Elſe their perſons haue no protection.

But it will then be demaunded, how may I know if *God* bid me *goe*? for God ſpeakes not now from heauen as in old time, and as to this Prophet I anſwere, It is true, we are to look for no ſuch *viſions, nor apparitions* from heauen, for ordinarily there are none ſuch, and the *Popiſh Church* doth but deceiue themſelues, and cozen the world, who tel vs of ſo many apparitions that happen to their *Monkes and Fryers*: for now ordinarily, God ſpeaketh in another maner to his Church: for in generall duties God ſpeaketh to vs out of his *word* and holy Scriptures, and in particular aud perſonall duties, (where the word in plaine tearmes ſerueth not) he ſpeaketh to a man by his owne *conſcience*, and by the *voice of his Church*.

Ob. how may I know if God bid me goe? Anſ. we muſt not expect Gods voyce from heauē.

But he ſpeaketh to man two waies, generally in his word.

Out of his word, God ſheweth thee the *dignity and excellency* of this calling, to be a Miniſter of the word: Namely, they are his *Meſſengers and Embaſſadors*, &c, that ſo hee may winne them to *loue and affect* it. And againe, *the neceſſitie* of it, that it *teacheth the way to ſaluation*, that without it ordinarily Gods Church is not gathered, nor mens ſoules ſaued, that this may ſtirre thee vp to *vndertake the* burthen: this is *generall*. But now *particularly* for thy ſelfe, wouldeſt thou knowe whether God would haue *thee to goe* or no, then thou muſt aske thy own *conſcience*, and aske the *Church*, for if thou be hartily *willing*, and be fully and *worthily qualified*, then God bids thee *goe*. Now thy conſcience muſt iudge of thy *willingneſſe*, and the Church of thy *ability*: and as thou maiſt not truſt other men, to iudge of thy *inclination* or affection, ſo thou maiſt not truſt thy owne iudgement, to iudge of thy *worthines* or ſufficiency. If therefore thy owne *conſcience* tell thee vpon true examination, that thou doeſt not loue and affect this calling aboue any other, then God ſends thee not: and if thou enter with ſuch a teſtimonie, *not God*, but ſome worldly and ſiniſter reſpect doth ſend thee, and put thee forward, for though thou doeſt *deſire* it, yet if the *Church* of God haue not allowance of thy ſufficiēcie, *God* doth not ſend thee: But if contrariwiſe, thy *conſcience* doe truly teſtifie vnto thee, that thou deſireſt to doe ſeruice to God & his church, in this calling aboue any other: And if withall, vpon ſignificatiō hereof to the *Church*, & vpon triall made of thy gifts and learning, the Church (that is, maly learned, wiſe, and godly, and ſuch as the Church hath publikely appointed

1. Cor. 4.1. Iob 33.23. Acts. 16.17. Pro. 29.18.

2. Particularly God ſpeaketh 1. by the voice of his conſcience for his inclinatiō. 2. By the voice of his Church for his gifts.

Where theſe 2. voices call a man, ther God bids him goe.

for that purpose) *do approue* of that thy desire, and of thy *sufficiencie* to do God seruice in his *Ministerie*, and thereupon by a publike *Calling*, bid thee *goe*, then assuredly God himselfe hath bid thee *goe*. And it is as effectuall a calling, as if thou heardest the voice of God frō heauen: for as in *Repentance*, If thy conscience tell thee thou hast truly repented, and if thou canst make that knowne to the church by so good euidēce, as thervpon a *Minister* of God pronounceth the pardon of thy sins vnto thee: *If* thou rest herein, and knowest it to be as effectuall, as if *God* from heauen had told thee, *thy sinnes are pardoned*. So it is here, if thou hast the testimonie, first of thy *conscience*, and then of the *Church*, thou art to rest therin, as in the voice of God: And this is the *calling* that wee are to looke for in these dayes.

Vse. 1. Against them that run, & cry they be sent.

By which doctrine, as those are iustly condemned of foule *presumption*, who dare runne vppon priuate motions, and carnall respects, and are iustly left without *blessing or protection*: so they on the other side, doe offer great *wrong to God* and to his *Church*, who when they cannot denie, but they *affect* the Ministerie aboue any calling, and haue *approbation* of their giftes from the Church of God, yet will not belieue the Testimonie of the *Church* herein, but their own priuate *Iudgemēts*, which in this case is no waye a competent Iudge, either for, or against. Let such men knowe, that they oppose themselues euen against *God himselfe*: it being certaine, that where the *inward* calling of the conscience, and the *outward* calling of the Church doe concurre, there *God himselfe* calleth and biddeth that man, *goe, and speake*.

2. Against such as are called by both voices, & yet wil not goe

Doct. 2. See the authoritie of a true Minister immediate frō God himselfe.

Now then (to drawe to an ende) let vs obserue in the last place, with what *authoritie* a Minister of God comes vnto vs, and executes his Function: euen with an immediate authoritie & Commission from God: whereby he is bid, *Goe, and speake*. If it bee so, let it perswade *the world*, to feare to doe any wrong, either to that calling, or to those persons who come with so faire a commission from *God himselfe*. But if it doe not perswade the prophane worlde, at least let this be a comfort & encouragement to all true *Ministers*, for if *God* bid them *goe*, he will *goe* with them *himselfe*. *If hee send* them, hee will not forsake them, but *assist* them, and *blesse* them, and open their mouthes, and *enlarge* their hearts, and *harden* their foreheads, and giue *power* vnto their words to conuert his children, & to confound and astonish the hearts of his enemies. If he send them, hee will *defend* and *protect* them, so that *one haire of their heades shall not fall to the earth without his prouidence*. If hee send them, hee will *prouide* for them, and sufficiently *reward* them: and wil *honour* them in the hearts of his owne people, and *magnifie* them in the faces of their enemies. And lastly, if hee *send* them, he wil *pay* them their wages, euen an eternal waight of comfort here, and of glory in heauen. And as they are here bid *goe*, so once they shal be bid *Come*: and that not onely with the generall call of all the Elect; *Come ye blessed of my father, inherite the kingdome prepared for you*. But euen with that particular *Call*, which especially belong to them that are faithfull in this seruice: *Come thou good and faithfull seruant, enter into thy Maisters ioy*.

Vse. 2. Ergo, Let Ministers bee comforted in doing their dutie, for if God send them, he wil neuer faile them.

Math. 25. 34.

Math. 25. 21.

Vse. 1. Ergo, Let no man wrong them.

Psalme. 118. 16.

Blessed be he that commeth in the name of the Lord, W. P.

Daniel. 12. 3.

They that turne many to righteousnesse, shall shine as the starres for euer and euer. W. C.

1. Cor. 4. 1.

Let a man so thinke of vs as of the ministers of Christ, and disposers of the secrets of God.

The third time newly perused and published with Marginall notes. Briefly laying downe the matter and method.

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THE COMBAT BETWEENE CHRIST AND THE *Diuell displayed:* OR A COMMENTARIE vpon the Temptations of CHRIST:

Preached in Cambridge *by that reuerend and iudicious Diuine* M. WILLIAM PERKINS.

The second edition much enlarged by a more perfect copie, at the request of *M. Perkins* Executors, by *Tho. Pierson* Preacher of Gods word.

Hereunto is prefixed an Analysis or generall view of this Combat: and a twofolde Table added: one of places of Scripture; the other of speciall points to be obserued.

ROM. 16.20.
The God of Peace shall tread Satan vnder your feet shortly.

LVK. 22.28.29.
You are they which haue continued with me in my temptations: Therefore I appoint vnto you a kingdome euen as my Father hath appointed vnto me.

LONDON
Printed by *Melchisedech Bradwood* for *E. E.* and are to be solde in Pauls Church-yard at the signe of the Swan.
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BRITISH MUSEUM

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Anno 1606.

TO THE RIGHT HONOVRABLE

Sir William Ruſſell, L. Ruſſell,

Baron of Thornhaugh; *with the*
vertuous Lady his wife,
Grace and Peace.

Vpon that ſtrange [a] battel in heauen, betweene *Michael* [b] *the great Prince*, and Satan that olde Serpent, was heard a loud voice ſounding foorth *ioy* and *woe*: *ioy to the heauens and to them that dwell therein*: *becauſe* [c] *the accuſer of the brethren is caſt out thence*: but *woe to the inhabitants of the earth and of the ſea*, (that is, to the ſonnes of men in this vale of teares) *for the Diuell is come downe vnto them with great wrath, knowing that he hath but a ſhort time.*

[a] Reuel. 12. 7.
[b] Dan. 12. 1.
[c] Reuel. 12. 12.

In this voice (right Honourable) are two things affirmed, touching Satan; firſt, that his caſting out of heauen is ioifull to the Saints; next that his comming downe on earth is wofull vnto men. Is the matter of our woe, ioy to the Saints? Nothing leſſe; but that the Diuell might be knowen to be an euill gueſt where euer he comes, the heauens doe reioice for his departure, and ſea and earth ought to mourne for his approaching; ſo that he is, or at leaſtwiſe ought to be, no where welcome, except it be in hell; and all ſuch perſons may well perceiue themſelues, not heauenlie but plainly helliſh minded, as giue more kinde welcome vnto Satan in their cheerefull practiſe of the works of darkeneſſe, then they do vnto Ieſus Chriſt, *who* [d] *knockes at the doore of their hearts promiſing to come in and ſuppe with them, if they will heare his voice and open vnto him.*

[d] Reuel. 3. 20.

But what do the heauens gaine by Satans caſting downe? And how doth his deſcending to the earth work man ſuch wo? *Anſ.* For heauens gain, [e] *they are wel rid of the malitious accuſer of the brethrē.* Who would know more, muſt ſtriue to get to heauen, and if more be needfull, there his information ſhalbe certaine. As for mans woe by Satans company here on earth, who ſo doubts heerof, may well ſuſpect himſelfe to haue already receiued of him that deadly hurt, in blindneſſe of minde and hardneſſe of heart, whereof none ſaue Ieſus Chriſt the good Phyſitian of our ſoules, by the [f] *eie-ſalue, and* [g] *anointing of his ſpirit*, can worke the cure. Is it not wofull to the flockes and to the heards, when rauenous beaſts do frequent their paſtures? then wo to man becauſe of

[e] Reu. 12. 12.
[f] Reu. 3. 18.
[g] 1. Ioh. 2. 27.

Satan: for the perill of the lambe from the woolfe; of the kid from the leopard; of the fat beaſt from the Lion; and of the ſucking child from the Aſpe, is nothing comparable to the danger of man from this olde ſerpent, who in craft and cruelty, yea in euery hurtfull property goes beyond them all. Other deuouring creatures keepe their circuites and obſerue their times; they are ſometime weary, and not alwaies hungry; ſome are vnfit for the darke, and others afraid of the light, whereby their ſillie pray gets ſome reſpite: but
[h] Ephes. 6.12. Satan is a *prince* [h] *of the darkneſſe of this world*, who yet for his aduantage
[i] 2. Cor. 11.14. [i] *can transforme himſelfe into an Angel of light*, ſo as the day and night are to him both alike for the working of our woe: he is euer greedy, and neuer weary, and therefore alwaies ſeeking; and if wee dreame of any reſtraint to
[k] Ioh. 8. 44. him for time or place we deceiue our ſelues, for he was a[k] *murtherer from the*
[m] Iob. 1. 7. *beginning*, and ſo will continue till time ſhall be no more; and *he*[m] *compaſſeth*
[n] 1. Pet. 5.8. *the whole earth walking in it to and fro*, euen[n] *like a roaring Lion, ſeeking whom he may deuoure.* With other creatures wo is ended, when the pray is once deuoured; but to Satans pray it is not ſo, for vnleſſe his ſnare be broken and they deliuered in this life, their woe continues eaſeleſſe, endleſſe and remedileſſe after naturall death. Indeed the naturall man doth not perceiue that working of Satan which doth procure his woe; it may be he hath ſeene the plaiers and the painters Diuels, ſome blacke horned monſter with broad eies, crooked clawes or clouen feet; and till ſome ſuch thing appeare vnto him, he neuer feareth hurt by Satan: little doth he thinke that ignorance in the ſcriptures, neglect of Gods worſhip, profaning Gods ſabbaths, with greedy affecting the wealth, pompe, and pleaſures of this world doe giue aduantage vnto Satan againſt his ſoule; and therefore while the matters of this life do
[o] Luc. 12.19. anſwer his deſire, he can ſing to himſelfe this pleaſant *requiem*; [o] *ſoule, ſoule take thy reſt.* But *our voice from heauen cries woe* to all ſuch inhabitants of
[p] 2. Cor. 4. 4. the earth becauſe of Satan; for they are of this world, and he is [p] *their prince*,
[q] Ioh. 14. 30. and *their* [q] *God*, who hauing blinded their minds, [r] *worketh in their hearts*,
[r] Epheſ. 2. 2. and ſo keepes them ſure in his poſſeſſion: Indeed like a ſeeming friend he ſuf-
[ſ] Luk. 11. 21. fereth *all* [ſ] *things to be in peace*; but woefull peace, like to *Abſalons* wine
[t] 2. Sam. 13. which he gaue to *Ammon*, that [t] *when his heart was moſt merrie therewith,*
28. *his leaſt ſuſpected deadlie wound might light vpon him.* Euerie one [u] *by nature*
[u] Epheſ. 2. 3. *is the childe of wrath*, and ſo of himſelfe ful of all miſerie; but mercileſſe Satan ſeekes the increaſe heerof, by cauſing the root of mans corruption to ſpread foorth the branches of all tranſgreſſions: indeed he is not the beginner of euery ſinne, for much impiety flows from mans inbred impurity; yet ſo ſure a friend is Satan to corruption in the workes of darkeneſſe, that if nature doe but ſtretch foorth the hand, Satan will thruſt at the elbow: doth *Caine hate Abel?* then will Satan bring this hatred from the heart to the hand, and
[x] Gen. 4. 8. cauſe [x] Caine to kill Abel: Is *Iudas* couetous? then wil Satan for the ſatisfy-
[y] Ioh. 13. 2. ing of that deſire [y] *make him traiterous*: let him find but a ſparkle, he will ſoone kindle it to a flame; ſo that wofull is his comming to all naturall men.

But doth the child of God eſcape his hands? no verily; Satan is a profeſſed
[a] 1. Pet. 5. 8. deadly foe to all ſuch, he is their [b] *aduerſarie* and [c] *accuſer*: that which ſhould
[b] Reu. 12. 10. procure them good he ſeekes to hinder; and what euer may worke them woe, he will be ſure to further: if they fall into ſinne, he ſeekes to bring them

to deſpaire; and when they endeuour to do good, he moues them to be proud: they are no ſooner conuerted to the Lord, but he hath ſome [d] *Elymas* to turne them backe to the world: and though they ſtand againſt that aſſault, yet he will purſue them ſtill, by troubles without and terrours within; by raging foes, and flattering friends; ſo as in regard of Satan aduantaged by their fleſh and his world, they ſhall find this to bee true, [e] *while their fleſh is vpon them, they ſhalbe ſorrowfull; and while their ſoules be in them they ſhall mourne:* Satan is a mightie [f] *prince*, and a *wilie* [g] *ſerpent*, and if either force or fraud may worke them woe, no child of God ſhall eſcape his hands; he ſpared not the greene tree, what then will he do to the dry?

[d] Act. 13. 8.
[e] Iob. 14. 22.
[f] Ioh. 12. 31.
[g] 2. Cor. 2. 11.

But is there no remedy to man for all this woe that comes by Satan? Yes, bleſſed be our God who hath not left vs for a praie vnto his teeth, but to ſhew the exceeding riches of his grace and loue to the world, [h] *hath giuen his onlie begotten ſonne* to be our prince and our deliuerer; who in no ſort [i] *tooke the Angels, but the ſeede of Abraham*: and *becauſe they were* [i] *partakers of fleſh and bloud, he himſelf took part with them, that hee might deſtroy through death him that had the power of death, that is, the diuel.* For the euidence and application of which deliuerance, he hath ordained in his church an holy miniſtery, whereby naturall men are *brought* [k] *from darkneſſe vnto light, and from the power of Satan to himſelfe*; and his owne children doe [l] *grow vp into Chriſt their head*, and be *edified* [m] *in their moſt holie faith*, through [n] *which they are kept by the power of God vnto ſaluation.* Yet we muſt ſo conceiue of this deliuerance, that as Iſrael being brought out of Egypt, was not preſently ſetled in the land of Canaan, but for the ſpace of forty yeares was exerciſed with ſundry temptations in a barren and drie wilderneſſe, where they met with [o] *fierie ſerpents*, and were encountred with many and ſtrong enemies, who ſought to debarre them from the promiſed land: ſo the children of God, though redeemed by Chriſt, are not preſently tranſlated from the bondage of corruption, to the full inheritance of perfect glory in the heauens; but muſt paſſe through this vale of teares, and in the wilderneſſe of this world meete with that crooked ſerpent the Diuell who will ſeeke to ſtinge their ſoules to death, and alſo ſtirre vp many an [p] *Amelec* to entrap them in the way, that either through diſobedience or vnbeliefe they may be depriued of their heauenly Canaan. True it is, this match is farre vnequall, for fleſh and bloud to fight againſt ſpirituall powers; yet heere is comfort, that we haue him for our Captaine who in his [q] deepeſt humility ſpoiled our ſtrongeſt aduerſary, and is now [r] *crowned with glorie and honour*, being *highlie exalted* [ſ] *far aboue all might and domination at his fathers right hand*, where he [t] *muſt reigne till he hath put all his enemies vnder his feet*; yea till he hath [u] *troden Satan vnder the feete of all his members*: only this he requireth that we ſhould *bee valiant* and [x] *quit our ſelues like men in the power of his might*, knowing that the battel is the Lords, and ſo the victory ſure before we ſtrike a ſtroke. Now for the manner of our fight (a matter indeed of great moment, becauſe a [y] *ſmooth ſtone out of Dauids ſling wil foile to the ground great Goliah*) wee haue in this combate between Chriſt and the Diuell, ſo pregnant direction ſet before vs, that vnleſſe wee doe wilfully ſhut our eies againſt the light, in this behalfe wee cannot be ignorant of our duty: [z] *whatſoeuer was written aforetime was*

[h] Ioh 3. 16.
[i] Heb. 2. 16.
[i] Verſ. 14.
[k] Act. 26. 18.
[l] Ephes. 4. 15.
[m] Iud. 20.
[n] 1. Pet. 1. 5.
[o] Num. 21. 6.
[p] 1. Sam. 15. 2.
[q] Coloſſ 2. 15. Heb 2. 14.
[r] Hebr. 2. 7.
[ſ] Epheſ. 1. 20.
[t] 1. Cor. 15. 25.
[u] Rom. 16. 20.
[x] Epheſ. 6. 10.
[y] 1. Sam. 17. 49.
[z] Rom. 15. 4

written for our learning; and therefore the recording of this combate is as much from Christ to euery Christian, as the speach of Gideon to his soul-
[a] Iudg. 7. 17. diers, [a] *looke on me and doe likewise; euen as I doe, so do ye*: for Christ left himselfe an example that we should follow his steps, though not in his miraculous fast, yet in his couragious fight against sinne. The view heereof hath formerly beene presented to your Honors, *by Master Robert Hill*, bachelor of Diuinity, vnder this title, *Satans Sophistrie answered by our Sauior Christ*. And now at the intreaty of M. Perkins executors, I haue published it againe; yet vnder a new title, and more large almost by one third part. Mine endeuour hath beene that this poore Orphane might imitate his brethren, who were the messengers of loue vnto our Church, while their happy father liued among vs. What is wanting heerein, or may deserue a iust reproofe I willingly take to my self, *me me adsum qui feci-&c.* What I haue beene able to doe, I humbly commend to the church of God vnder your Honourable protection. If heerein I seeme presumptuous, because I am vnknowen vnto you, I humbly craue this fauourable construction; that I chose rather by presuming to wrong my selfe, then to alienate this booke from your Honours, who had right heereto by former dedication. When your Honourable imployments in time past required your wisedome and courage, for the iust defence of our Soueraignes right, I make no question, but as well the messengers of victory ouer rebels, as the counsellers of peace, were alwaies welcome to your Honour: why then should I doubt, whether this ensuing display, being as wel a counseller of peace with God, as an Herauld of triumph through Christ ouer Satan, the Arch-enemy of our soules, will be gratefull vnto you, who haue learned long since, *that whosoeuer will keepe a good conscience towards God or man must endure manie a conflict with Satan?*

Ænead. 9.

Now that God of peace who is able to doe exceeding abundantly aboue all that wee can aske or thinke, graunt vnto your Honours according to the riches of his mercy, so to fight the good fight of faith on earth, that you may receiue the crowne of glorie in heauen. Cambridge, Emmanuel Colledge, 25. of Iune. 1606.

5 DE 60

Your Honours in the Lord

to be commanded,

THO. PIERSON.

TO THE RIGHT HONORABLE Sir WILLIAM RVSSELL, Lord Russell,

Baron of Thornhaugh, yoonger ſonne to that moſt Chriſtian and Honourable Earle, FRAVNCIS *Earle of Bedford; with the vertuous Lady his wife,*

Grace and Peace.

RIGHT Honorable, as Iohn the Baptiſt was in one deſert, ſo our Saviour Chriſt he was in an other: but as theſe two differed in their being in the world: ſo did they not accord in their being in the wilderneſſe. Iohn was with ſome men, Chriſt with none; Iohn was with wilde men, Chriſt with wild beaſts; Iohn was preaching, Chriſt praying; Iohn was baptizing, Chriſt fighting; Iohn was feeding, Chriſt faſting; Iohn was encountring with Diuels incarnate, Chriſt did encounter with the Prince of thoſe Diuels. From Iohn preaching in the deſert, learne wee diligence in our callings: from Chriſt tempted in the deſert, ſee we troubles at our calling: [a] *Many are the troubles of the righteous, but the Lord deliuereth them out of all.* Mat.3. Mat.4.1. [a] Pſa.34.19.

If it pleaſe you to giue theſe after-lines the reading, you ſhall ſee ſet downe that monomachie or ſingle combat, which was hand to hand betwixt Chriſt and the Diuell. And as for Chriſt Ieſus, you ſhall ſee him faſting, fighting, conquering. Faſting and an hungry, to ſhew he was man: fighting and encountring, to ſhew he was Meſſiah; and conquering and triumphing, to ſhew he was God. And as for the diuell, you ſhall ſee him obiecting, anſwering, flying. Obiecting, that [b] *Chriſt might deſpaire;* [c] *anſwering, that he might preſume; and* [d] *flying, when he could not ouercome.*

[b] Mat.4.3. [c] Mat.4.6. [d] Mat.4.11

In Chriſts temptations, we ſee the eſtate of the [e] *Church; in Satans aſſault, we ſee his malice to the* [f] *Church. Is Chriſt tempted? think it not ſtrange if we fall into* [g] *temptations. For the griefe of the head, is the griefe of the* [h] *members: and the temptations of Chriſt, ſhew the temptations of* [i] *Chriſtians. It is true of Chriſt, that* [k] *by many tribulations he did enter into the kingdome of God: that* [l] *our High Prieſt was conſecrated by afflictions, that ſo he muſt ſuffer and enter into his* [m] *glory.*

[e] 1. Pe.2.21 [f] 1.Pet.5.8 [g] Ioh.15.20 [h] 1.Cor.12.26. [i] Ioh.15.20 [k] Act.14.22 [l] Heb.2.10 [m] Luk.24.26

He is no ſooner borne into the world, but he is [a] *hunted by Herod; baptized at Iordan,* [b] *but Satan ſets on him; a Preacher for repentance, but the* [c] *Scribes proſcribe him; to* [d] *worke miracles, but the Phariſes ſlander him. He is no ſooner to ſuffer, but* [e] *the Diuell aſſaults him; apprehended, but the* [f] *Iewes deliuer him; deliuered, but* [g] *Herod derides him; derided, but* [h] *Pilat condemnes him; condemned, but the ſouldiers* [i] *abuſe him. Is he on the croſſe? the* [k] *people will not pity him: is he riſen? the high Prieſts will* [l] *belie him. In a word, is he vpon earth? he is tempted in his* [m] *perſon; is he in heauen? he is* [n] *tempted in his members. Thus the life of Chriſt was a warfare vpon earth, and the life of Chriſtians muſt be a warfare vpon earth. We liue heere in a ſea of troubles: the ſea is the world, the waues are calamities, the Church is the ſhip, the anker is hope, the ſailes are loue, the Saints are paſſengers, the hauen is heauen, and Chriſt is our Pilot. When the ſea can continue without waues, the ſhippe without toſſings, and paſſengers not be ſicke vpon the water, then ſhall the Church of God be without trials. We begin this voiage ſo ſoone as we are borne, and we muſt ſaile on till our dying day.*

[a] Mat.2.14. [b] Mat.3.16.4.1. [c] Ioh.7.1. [d] Luk.11.15. [e] Ioh.12.27 [f] Ioh.18.28 [g] Luk.23.11. [h] Luk.23.24. [i] Mat.27.27. [k] Mat.27.39. [l] Mat.28.15. [m] Luk.11.16. [n] Act.9.4.

We doe reade in Gods word of many kinds of temptations: God, Satan, Man, the World, *and the* Fleſh, *are ſaide to tempt.* God *tempteth man to trie his obedience,* Satan *tempteth man to make him diſobedient:* men *doe tempt men to trie what is in them: and* man *tempteth God to trie what is in him. The* world *is a tempter, to keepe man from God: and the* fleſh *is a tempter,*

tempter, to bring man to the Diuell. So God tempted Abraham [a] in the offering of his ſon: Satan [b] tempted Iob in the loſſe of his goods: a [c] Queene tempted Salomon in trying his wiſedome: men [d] tempted God by diſtruſt in the deſert: the world tempted Demas, [e] when he forſooke the Apoſtles: and the fleſh tempted Dauid, [f] when he fell by adultery. Doth God tempt vs? take heed of hypocriſie: doth Satan tempt vs? take heed of his ſubtiltie: doth man tempt man? take heed of diſſembling: doth man tempt God? take heed of inquiring: doth the world tempt man? take heed of apoſtaſie: doth the fleſh tempt man? take heed of carnalitie. But do we ſo? are we warie of theſe tempters? No, we are not, and therefore we fall. We fall on the right hand, by temptations in proſperitie, and we fall on the left, by temptations in aduerſitie. Of the one it may be ſaid, it hath ſlaine [g] thouſands: of the other, that it hath ſlaine ten thouſands.

When we come and ſee cities diſpeopled, houſes defaced, and walls pulled downe, we ſay, the ſouldier hath beene there: and when we ſee pride in the rich, diſcontent in the poore, and ſinne in all, we may iuſtly ſay, the Tempter hath beene there.

Now of all other temptations, it pleaſeth God to ſuffer his church to be tempted with afflictions. It is neuer free either from the ſword of Iſhmael; which is [a] a reuiling tongue: or the ſword of Eſau, a [b] perſecuting hand. Neither was there yet euer Chriſtian man found, who had not his part in the cup of affliction. We muſt drinke of the [c] ſame cup our maſter did: [d] the diſciple is not aboue his maſter.

Reaſons why God doth afflict his children.

The reaſons why God doth viſit vs thus with afflictions, are: 1. To humble vs. 2. To weane vs. 3. To winnow vs. 4. To preuent vs. 5. To teach vs. 6. To enlighten vs. 7. To honour vs. 8. To cure vs. 9. To crowne vs. 10. To comfort vs. 11. To protect vs. 12. To adopt vs. And laſt of all, to teach and comfort others. To [e] humble vs, that we be not proud: [f] to weane vs, that we loue not this world: [g] to winnow vs, that we be not chaffe: [h] to preuent vs, that we do not ſinne: [i] to teach vs, that we be patient in aduerſity: to [k] enlighten vs, that we ſee our errors: to [l] honor vs, that our faith may be manifeſt: to cure vs, that we [m] ſurfet not of ſecuritie: to [n] crowne vs, that we may liue eternally: to [o] comfort vs, that he may ſend his ſpirit: to [p] protect vs, that he may guide vs by his Angels: to [q] adopt vs, that we may be his ſonnes: [r] and to teach others, that they ſeeing how ſin is puniſhed in vs, they may take heed it be not found in them: that they [s] ſeeing our comforts in troubles, may not be diſcouraged in the like trials.

Thus a Chriſtian mans diet is more ſowre then ſweet: his phyſicke is more aloës then hony: his life is more a pilgrimage then a progreſſe: and his death is more deſpiſed then honoured. This if men would thinke of before, afflictions would be as welcome to the ſoule of man, as [a] afflicted Ruth was to the field of Boaz. But becauſe we looke not for them before they come, thinke not on Gods doing when they are come, and doe deſire to be happie both heere and hereafter; therefore we can away with the name of Naomi, but in no caſe would we be called [b] Mara. We [c] ſee the ſea, not the whale: the [d] Egyptian, not the ſaluation: the [e] Lions mouth, not him that ſtoppeth the Lions mouth. If we could ſee God in our troubles, as [f] Eliſha did in his, then would we ſay: There are more with vs, then there are againſt vs. But becauſe we doe not, therefore at euery aſſault of the Aſſyrians, we ſay, as the ſeruant to [g] Eliſha did: Alas maſter, what ſhall we doe? and with the diſciples: Careſt thou not Maſter that we periſh? Yet it is good for vs to ſuffer affliction: [h] Bleſſed is the man that endureth temptation: for when he is tried, he ſhall receiue the crowne of life which the Lord hath promiſed to them that loue him. It is [i] commanded by God, [k] practiſed by Chriſt, [l] yeelded to by the Saints, [m] aſſigned by Gods prouidence, and good for vs each way. We are Gods [n] trees, we ſhall grow better by pruning: Gods pomander, ſmell better by rubbing: Gods ſpice, be more profitable by bruiſing: and Gods conduits, we are the better by running. Let vs ſuffer afflictions, they are [o] momentany in reſpect of time: [p] fauors, if we reſpect Gods loue, and a meanes to bring vs to the kingdome of God. If they did conſume vs, we might wiſh them an end: but they doe purge vs, let vs be content. They [q] are Gods fan, we are Gods wheat: they are Gods boulter, we are Gods meale: they are Gods [r] flame, we are Gods buſh: they are Gods [s] cords, we are Gods ſacrifice: they are Gods fornace, we are Gods gold. The wheat will not be good without the fan, nor the meale without the boulter, nor the buſh without the flame, nor the ſacrifice without the cords, nor the gold without the fornace: they are trials, not puniſhments, if we be ſonnes: puniſhments, not trials, if we be ſlaues.

Let

Let vs then beare them, they [l] *will haue an end: ioy* [m] *will follow: they* [n] *ſhew vs our weakeneſſe: they* [o] *moue vs to pray: they* [p] *ſhew we are in the path way to heauen: and* [q] *make vs contemne this preſent world. By them we* [r] *learne to repent vs of ſinne paſt,* [s] *to take heed of ſinne preſent, and to foreſee ſinne to come. By them we* [t] *receiue Gods ſpirit:* [u] *are like to Chriſt: are acquainted* [x] *with Gods power: haue* [y] *ioy in deliuerance: know benefit of proſperity: made more hardy to ſuffer: and* [z] *haue cauſe to practiſe many excellent vertues. They cauſe vs (as one ſaith) to ſeeke out Gods promiſe: the promiſe to ſeeke faith: faith to ſeeke praier: and praier to finde God.* [a] *Seeke, and yee ſhall finde:* [b] *call, and he will anſwer:* [c] *waite, and he will come. I am to write an Epiſtle, I muſt not be long. Iobs* [d] *meſſengers came not ſo faſt on him: but Iobs afflictions may come as faſt vpon vs. Hath Dauid ſlaine* [e] *a Beare? he ſhall encounter with a Lion: hath he killed a Lion?* [f] *he muſt fight with Goliah: hath he ſubdued Goliah? he muſt make a rode vpon the Philiſtims: are the Philiſtims conquered?* [g] *Saul will aſſault him. Remember Dauids troubles, and foreſee what may be our troubles. The more righteous we are, the more manifold are our troubles: and the better we are, the better we may indure them.*

But as our troubles are many, ſo are our deliuerances many. God will deliuer vs out of all. He that deliuered [h] *Noah from the flood,* [i] *Lot from Sodome,* [k] *Iacob from Eſau,* [l] *Ioſeph from Potiphar,* [m] *Moſes from Pharaoh,* [n] *Iſrael from Egypt,* [o] *Dauid from Saul,* [p] *Eliah from Achab,* [q] *Eliſha from the Syrians,* [r] *Naaman from his leproſie,* [s] *Hezechiah from the plague,* [t] *the three children from the fire,* [u] *Daniel from the Lions,* [x] *Ioſeph from Herod, the Apoſtles* [y] *from the Iewes,* [z] *and Chriſt from the Diuell: he, euen he will either deliuer vs from trouble, or comfort vs in trouble, or mitigate troubles when they come vpon vs.*

He, [a] *he hath promiſed to doe it, and he that hath promiſed is able to doe it. And this he doth ſometimes by no meanes, ſometimes by ſmall meanes, ſometimes by ordinary meanes, ſometimes by extraordinarie, ſometimes contrarie to all meanes. By no* [b] *meanes he cured a creeple at Bethſaida: by* [c] *ſmall meanes he fed fiue thouſand in the deſert: by* [d] *ordinary meanes he was brought from the pinnacle:* [e] *by meanes extraordinary he was prouided for in hunger: and contrarie to all meanes were the* [f] *three children preſerued in the fornace of fire.*

I haue good cauſe to thinke of Gods gracious deliuerance, being my ſelfe deliuered from a great trouble. Since the time I was vnkindly diſmiſſed from my poore charge, where I would haue continued, if malice had not hindred me, I haue liued in an end of this City: dangerouſly in reſpect of the ſickneſſe; poorely in regard of maintenance; and painfully, in reſpect of my miniſterie: yet till this time hath the Lord deliuered me: and as Paul ſaid, [g] *he will deliuer me, if that be ſee it be beſt for me.*

Let man therefore [h] *comfort himſelfe in the Lord:* [i] *after two daies he will reuiue vs, and the third day he will raiſe vs vp againe:* [k] *Heauineſſe may endure for a night, but ioy will come in the morning.* [l] *Doubtleſſe there is a reward for the righteous: verily,* [m] *God retaineth not his wrath for euer. Could he ouercome the world, and can he not ouercome many troubles in the world? Yea, let one plague follow another, as one quaile flyes to another: yet as the* [n] *viper leaped on Paules hand, and forthwith leaped off againe, ſo one trouble ſhall leape vpon the righteous, and anon leap off againe:* [o] *though he fall, he ſhall riſe againe, the righteous ſhall not be forſaken for euer.*

If he hath deliuered vs from the guilt of our ſinnes, he will deliuer vs from the puniſhment of our ſinnes. Let vs then therefore be patient in trouble, conſtant in hope, rooted in loue: let vs waite and he will come, call and he will heare, beleeue and he will performe, repent vs of our euill committed againſt him, and he will repent of his euils intended againſt vs. He is ouer vs by his prouidence, about vs by his Angels, in vs by his ſpirit, with vs by his word, vnder vs by his power, and vpon vs by his Sonne. In him is our helpe, from him is our comfort, by him is our victory, and for him is our trouble. [p] *In thee haue I truſted, ſaith a king:* [q] *who euer was confounded that truſted in the Lord, ſaid a friend? and as Elkanah was to* [r] *Hannah inſtead of many ſons, ſo God is to his inſtead of many comforters. Of other comforters, we may ſay as Iob did of his friends:* [s] *Silly comforters are you all. They will leaue vs, as mice doe a ruinous houſe: but the Lord (like* [t] *Ruth to Naomi) will neuer leaue vs, nor forſake vs. Eſpecially in the houre of death,* [u] *which is in remembrance bitter to great men: in that houre of death he will be with vs, and command his* [x] *Angels to take charge of our ſoules, the* [y] *earth to be as a bed for our bodies:*

[l] Pſal. 37. 37.
[m] Pſ. 126. 5.
[n] Iſa. 38. 10.
[o] Hoſ. 5. 15.
[p] Luke. 24. 26.
[q] Ecc. 1. 2.
[r] 2. Sam. 24. 17.
[s] Ge. 39. 9.
[t] Act. 2. 2.
[u] Phi. 3. 10.
[x] Da. 3. 17.
[y] Exod. 15. 1.
[z] 1. Pet. 1.
[a] Mat. 7. 7.
[b] Iob. 21. 27.
[c] Hab. 2. 3.
[d] Iob. 2.
[e] 1. Sam. 17. 37.
[f] 1. Sa. 18. 27.
[g] 1. Sa. 21.
[h] Gen. 7.
[i] Gen. 19.
[k] Gen. 33.
[l] Gen. 41. 14.
[m] Exod. 9.
[n] Exod. 12.
[o] 1. Sa. 19.
[p] 1. King 21
[q] 2. King. 6.
[r] 2. King. 5.
[s] Iſa. 38.
[t] Dan. 3.
[u] Dan. 6.
Saint Andrewes in Norwich.
[x] Mat. 6.
[y] Act. 5.
[z] Mat. 4.
[a] Ro. 4. 21.
[b] Iob. 5. 9.
[c] Iob. 6. 12.
[d] Mat. 4. 7.
[e] Mat. 4. 11.
[f] Dan. 5.
[g] 2. Tim. 1. 18.
[h] 1. Sam. 30 9.
[i] Hoſ. 6. 2.
[k] Pſal. 30. 5.
[l] Pſal. 58. 11.
[m] Mic. 7. 8.
[n] Act. 28. 3.
[o] Pſ. 37. 24.

[p] Pſal. 25.
[q] Iob. 5.
[r] 1. Sam. 1. 8.
[s] Iob. 16. 2.
[t] Ruth. 1. 16.
[u] Ecc. 41. 1.
[x] Luk. 16. 26.
[y] Iſa. 57. 2.

[f] Luk. 23. [g] Phil. 3. 20. [i] Psal. 137. [m] Zac. 4. 6. [n] Mat. 8. 24.

bodies: that so the one [f] may goe into glory, the other reserued in hope of like glorie, [g] and be made one day like vnto the glorious body of Christ Iesus. Thus, right Honorable, you haue seene the righteous in affliction; as [i] Israel was in Babylon: and that the Lord like [m] Zorobabel is ready to deliuer them. Though in troubles Christs seemes as in the [n] ship to sleepe, yet in deliuerance he awakes as a man out of sleepe, and as a Giant refreshed with wine. He will rebuke the waues and winds of troubles and persecution, and they shall flie before him as Sysera did before [a] Debora, and the [b] Philistims before Ionathan and his seruant. And as Christ asking the woman of her accuser she answered, There was none: so in the end aske a Christian of his troubles, and he will say, There are none. He is a buckler for our left hand, and a sword in our right: he is an helmet on our head, and harnesse for our body. We shall looke vpon troubles, as [d] Israel did on the Egyptians, as the [e] Iewes did on Goliah, and as the Grecians did on Hector, to triumph ouer them: and as the Angell said to Ioseph, [f] They are dead that sought the childs life; so the Spirit shall say to the afflicted, They are dead that did seek your life. A day of deliuerance, a yeere of Iubile will come, and then [k] Ioseph shall be out of prison, [h] Iacob out of seruitude, and [l] Iob shall lie no more in the dust of the earth: [k] Let vs comfort our selues with these words.

[a] Iud. 17 4. [b] 1. Sam. 14. [c] Ioh. 8. [d] Exo. 14. [e] 1. Sam. 17. 52. [f] Mat. 2. 20. [g] Gen. 41. [k] Gen. 31. [l] Iob. 41. 12. [k] 1 Thes. 4. 18

I haue exceeded an Epistle, especially to such a small pocke. If the walls seeme too great for this city; abundans cautela non nocet. It is vsuall for students not onely to present their owne Labours, but also other mens to great personages, especially such Workes wherein they haue beene either Translators or ouerseers. It were infinit to instance this point. I am bolde to doe the like to your Honour at this time. This Copie it was brought vnto my hand, I haue conferred it with another, I haue perused it at the Presse, I heard diuers of the Sermons, I haue added nothing of mine owne: and I desire, that of those [o] many baskets full of most delicate diet, which this worthy man hath now left behind him, there may not so much as any one be lost. If any such come vnto my hand, surely they shall not be lost. By his life had I much comfort, and I will seeke to honour him after he is dead. I was twenty yeeres acquainted with him: I at his request made the first fruits of his labours to speake English. And now I am bold to present this his posthume to your patronage. Your honorable Nephew, his vertuous Lady, your worthy sister, haue heeretofore accepted the labours of this man. If it shall please your good Honor to do the like, this Preface of mine shall remaine as a perpetuall testimony of my duty to you: and the booke following as fully armed against all such aduersaries as shall speake against it. The God of heauen, who hath made you honorable in your most honorable Progenitors, make you twice honorable in your future successors: that the memoriall of the righteous may be euerlasting, when at the name of the wicked shall rot. London, Saint Martins in the fields. Ian. 12. 1604.

[o] Ioh. 6. 22.

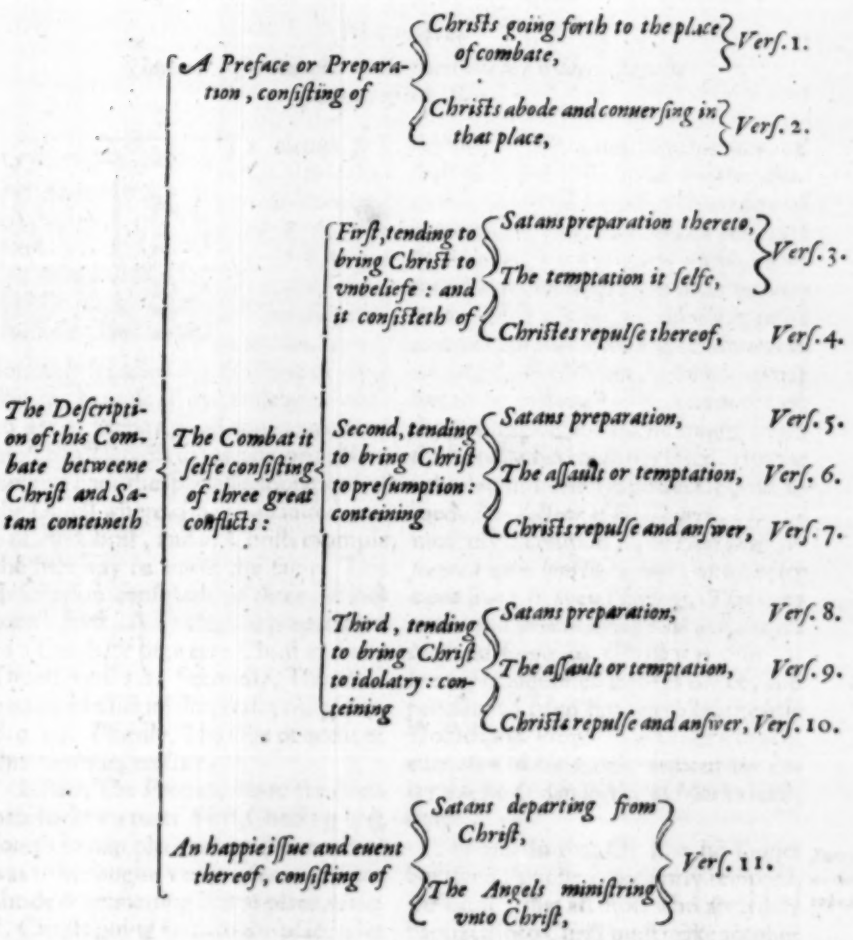
The Golden chaine. The Earle of Bedford. The Countesse of Bedford. The Countesse of Cumberland.

Pro. 10. 7.

Your Honours at commandement, ROBERT HILL,

Fellow of S. Iohns Coll. in Cambridge.

A GENERALL VIEW OF
the ſtrange Combate betweene our Sauiour CHRIST and Satan.



Reſiſt the Diuell and he will flee: Draw neere to God and he will draw neere to you. *Iam.* 4. 7. 8.

The true grace of faith enables vs to both: for
1. *Pet.* 5. 9. Whom reſiſt ſtedfaſt in the faith.
Heb. 10. 22. Let vs draw neere with a true heart in aſſurance of faith.

5 DE 60

THE COMBATE BETWEENE CHRIST and the DIVELL expounded.

MAT. 4.1.

Then was Ieſus led aſide of the ſpirit into the wilderneſſe to be tempted of the Diuell.

THE eleuen firſt verſes of this chapter do conteine a briefe deſcription of Chriſtes tẽptations, whereof I haue choſen to intreat, hauing formerly handled the doctrine of *Conſcience*, becauſe all that endeuour either to get or keepe a good conſcience, are moſt of all ſubiect to temptations: Now here we haue the ſpeciall temptations of the Diuell wherewith he aſſaulted our Sauiour Chriſt, and in Chriſts example the beſt way to auoid the ſame. This deſcription conſiſteth of three diſtinct parts: Firſt, A Preface or preparation to a Combate betweene Chriſt and the Diuell, verſ. 1.2. Secondly, The combate or conflict it ſelfe, verſ. 3.4.5.6.7.8.9.10. Thirdly, The iſſue or euent of this combate, verſ. 11.

I. *Part.* The Preparation to the combate hath two parts: Firſt, Chriſts going foorth to that place where the combate was to be fought, verſ. 1. Secondly, his abode & conuerſing in that place, verſ. 2 1. Chriſts going forth to the place is ſet out by ſundry circumſtances of the Euangeliſts: as, The *time* when he went; The *authour* of his going; The *maner* how he went furniſhed; the *place* whither he went; And the *end* wherefore.

I. *Circumſtance.* The *time* when Chriſt went foorth to be tempted is noted in this word *Then*: what time this was, we ſhall ſee in the end of the former chapter, where is ſet downe the baptiſme of our Sauiour Chriſt by *Iohn* in the riuer Iordan; as alſo the great honour and maieſty wherewith he was there renowmed: for it pleaſed Chriſt for ſpeciall end and purpoſe to be baptized, not as we are, to put off ſinne, for he had none; but to be ordained a Mediatour for vs, that putting on our ſin he might beare the burden thereof in our ſteed. Againe in his baptiſme he was diſtinctly proclaimed, *The doctour of his Church*: for immediatly thereupon, *The Holy ghoſt deſcended vpon him like a doue*, and a voice came from heauen, ſaying, *This is my welbeloued ſonne in whom I am well pleaſed.* Now ſo ſoone as Chriſt was thus ſolemnly inaugurated into his office, and proclaimed from heauen to be the ſole Doctor and Prophet of Gods Church, euen *then* immediately without any delay was he driuen forth, as Marke ſaith, chapt. 1.12.

The vſe. In that Chriſt is no ſooner baptized, but he is preſently tempted, we learne; that all thoſe who are truely baptized into Chriſt muſt make account to be tempted, and prepare for a combat with the Diuell, euen through the whole courſe of their liues: for if Satan durſt be ſo bolde as to encounter with Chriſt Ieſus the head of the Church after his baptiſme, then doubtleſſe he will not ſpare any of his members who are but

Euery Chriſtian muſt looke to be tempted.

weake & ſinfull men. Again, in baptiſme a man giues vp his name vnto God, promiſing therein for euer to renounce all ſeruice to the Diuell, the fleſh and the world; and contrariwiſe to beleeue in God, and to ſerue him; and this vow being thus made, it is the will of God he ſhould be tempted, that in the ſchoole of temptation he might learn to practiſe his baptiſme. But here moſt men wil ſay, they neuer felt by experience in themſelues the trueth of this doctrine; for they haue not perceiued any ſuch combate in themſelues, though they haue bene baptized many yeres agone. *Anſw.* Such men, whatſoeuer they be, haue indeed the outward baptiſme of water, but they neuer yet receiued the inward baptiſme of the ſpirit; they weare Chriſts liuery, but as yet they do ſeruice vnto Satan; And though they haue been made partakers of the ſeales of the couenant, yet ſtill they abide within the kingdome of darkeneſſe; for Chriſt heere teacheth by his owne example, that all thoſe who haue receiued the inward baptiſm of the ſpirit, whereby they haue effectually put off ſinne, and put on the Lord Ieſus, are as ſure to be tempted by Satan as himſelfe was: therefore let ſuch perſons as neuer yet felt in themſelues this ſpiritual conflict, now begin to reform their liues, and to performe their vow of baptiſme, and they ſhal vndoubtedly find in themſelues the truth of this doctrine, *That all that are baptized into Chriſt, ſhalbe tempted of the Diuell.* So long as the children of Iſrael continued vnder Pharaos bondage, they were not purſued by his army; but when they ſet their faces toward the land of Canaan, then preſently he makes after them, with all his might and malice; euen ſo, while men liue in ſinne and ſubmit themſelues to Satans ſpirituall bondage, he will ſuffer all things to be in peace with them; but if once they ſet their hearts on the heauenly Canaan, and giue themſelues ſyncerely to Gods ſeruice, then will he with all his force purſue them, & meet them with armies of temptations to turne them backe into their olde way of ſinne againe. The ſilly bird that is in the ſnare or vnder the net, ſo long as ſhe lieth ſtill feeles no harme; but when ſhe ſtirs & offers to get away, then begins her paine, and the more ſhe ſtriues, the more ſhe finds her ſelfe enſnared: So fareth it with ſilly men, while they liue in ſinne ſecurely, they are not troubled with Satans temptations; but when they beginne to leaue their badde courſes, and ſettle themſelues to ſerue the Lord, then preſently the Diuel ſeeks to ſpread his net to intangle them in his ſnare. The conſideration whereof muſt teach vs, *to watch and pray that we enter not into temptation*; and (as Paul ſaith) *to put on the whole armor of God, that we may be able to ſtand againſt the aſſaults of the Diuell*, Epheſ. 6. 11.

The ſtate of thoſe that were neuer tempted.

Secondly, in that our Sauiour Chriſt after his ſolemne inauguration into his mediatorſhip, was immediatly to go to be tempted; we learn, that all thoſe that are ſet apart by God to any ſpeciall calling, euen at their verie entrance thereinto muſt looke for temptations. This befell the head, and therefore all the members muſt reckon for it. When Moſes was firſt called to be the guide and conducter of Gods people out of Egypt, [a] hauing ſlaine an Egyptian in defence of one of his brethren, vpon knowledge of the fact he was fain to flie from Pharaos court into the land of Madian, and there to liue a ſhepherds life for many yeres with his father in law Iethro. And Dauid was no ſooner appointed by God to be king ouer his people Iſrael, but [b] Saul began to perſecute him, and ſo continued all his dayes. And our Sauiour Chriſt, hauing called his Apoſtles to their office of preaching his kingdome, [c] tooke them ſoone after to the ſea, and there falling alleepe ſuffered their ſhip to be ſo toſſed with waues in a great tempeſt, that they looked for nothing but preſent drowning, ſo as they cried out, *Maſter ſaue vs, we periſh.* And this the Lord doth in great wiſedome for the good of his children: firſt to teach them, that no man is able of himſelfe, to carry himſelfe in any acceptable courſe of his calling without Gods ſpeciall aſſiſtance and grace. Secondly, to ſtir vp in them thoſe good gifts and graces which he hath formerly beſtowed on them; as the feare of his name, the loue

Men ſet apart for ſome ſpeciall calling muſt looke for temptation.

[a] Exod. 2. 15.

[b] 1. Sam. 18. 9. 11.

[c] Mat. 8. 23. 24.

1 *Reaſon why.*

2

loue of his maiesty, the gifts of prayer, faith, patience, and many other which he would haue tried in the entrance of their callings, and exercised in the continuance therein vnto the end.

Thirdly, seeing Christ begins his propheticall office of teaching his church, with temptations; This should admonish all Ministers of the word, that howsoeuer all Gods people must prepare themselues against Satans temptations, yet they must doe it aboue the rest; for looke as in a pitched field, the enemy aimeth principally at the standerd-bearer; euen so Satan and his instruments, do among all Gods people, bend their greatest forces against the ministers of Christ which holde vp his scepter, and display his banner in the preaching of the Gospel. When *Iehoshuah the high priest stood before the Lord, Satan stood at his right hand to resist him*, Zak. 3.1. And when *Ahab* went to fight against the king of Syriah, Satan became a lying spirit in the mouth of 400 prophets & mo, 1. *King.* 22.22. This is that *great red dragon, that with his taile drew downe the third part of the starres of heauen*, that is, of the ministers and preachers of the word, *and cast them to the earth*, Reuel. 12.3.4. This is he that *desired to winnow the Disciples as wheat*, Luk. 22.31. And as the king of Aram said of Ahab, *fight not against small nor great, but against the king of Israel only*, 1. *King.* 22.31, So Satan fighteth not against any so much as the Prophets of Israel, the ministers of the Church.

Ministers specially must looke for temptation.

Fourthly, in that Christ is tempted before he go to preach, we learne that it is good and profitable for Gods ministers to be exercised with temptations euen of Satan himselfe, & that for sundry causes; first, that they may know [c] what temptations meane; Secondly that they may [d] be the more able to minister helpe and comfort to those that are tempted; Thirdly to make them vnderstand the word of God aright; for many places of Scripture can not so well be vnderstood by bare study onely, as by *temptations* [e] *therewithall*; and it is true which one sayth well; *Reading, meditation, prayer, and temptation, make a diuine.*

It is good for Ministers to be tempted.

[c] 2. Cor. 2.11.

[d] 2. Cor. 1.4.

[e] Act. 4.24. 25.

II. *Circumstance.* The author or efficient cause of Christes going foorth; to wit, *the Holy ghost*, noted in these words, *was led by the spirit*: The word *led*, in the originall signifieth thus much, that Iesus was carried apart by the spirit; which must not bee vnderstood of any locall transportation of his bodie from the riuer to the wilderneſſe, as [a] Elias was carried from earth to heauen; or as [b] Philip was taken away from the Eunuch, and carried to Azotus; but it was a motion of the Holy ghost, wherewith Christ was filled aboue measure and made willing to encounter with Satan in that combat; for so are the words by S. Luke, [c] *being full of the Holy ghost hee returned from Iordan, and was led by the spirit into the wilderneſſe*, that is, by the inward motion and instinct of Gods spirit; Againe, S. Marke saying, [d] *the Spirit droue him into the wilderneſſe*, giueth vs further to vnderstand, that this motion in Christ from the spirit, was a peculiar motion, not forced or constrained, but voluntary, and yet *very strong and effectuall.*

ἀνήχθη.

[a] 2. King. 2.11

[b] Act. 8.39.40

[c] Luk. 4.1.

[d] Mark. 1.12.

Again, by the *spirit* here, is not meant the Diuell or an euill spirit, but the *Holy spirit of God*: he it was that moued Christ to goe into the wilderneſſe; so that the meaning is this; After Christ was baptized in Iordan by Iohn, hee willingly tooke his iourney into the wilderneſſe, being moued thereunto by a speciall and strong instinct of Gods holy spirit, wherwith he was filled aboue measure. If any aske, how Christ could be *led* by the spirit, seeing hee sends the spirit: *Answ.* These two may well stand together: for Christ must be considered two wayes; first as man in the forme of a seruant; secondly, as God, euen the sonne of God, yea God himselfe: Now as Christ was man, he was subiect to Gods prouidēce, and so was led and guided by the Holy ghost: but as he is God, he is not subiect to prouidēce, but is the author therof, and is not himselfe led or sent, but together with the father sendeth the spirit.

The vse. In this circumstance we may obserue; first the exceeding holinesse of Christs manhood, in that he moued not from one place to another, without the speciall instinct and direction of the spirit of God. By which example we are

The holines of Christs manhood.

taught to ſuffer our ſelues to be ordered and guided by the ſpirit of God in euery thing we take in hand, yea in all our thoughts, words and deeds; for this is the true note of euery child of God *to be led by the ſpirit*, Rom. 8.14. where the Apoſtle vſeth the ſame word that S. Luke doth ſpeaking of this leading of our Sauiour to be tempted: we muſt therefore labour to be of Dauids diſpoſition, to haue our harts pliable to all Gods teſtimonies; when God ſaid, *Seek ye my face*, Dauids hart anſwered, *I ſeeke thy face O Lord*, *Pſal.* 27.8. and thus doing we ſhall ſuffer our ſelues to be directed and guided by the Holy ghoſt, for he teacheth and guideth men by the word.

Temptations come not by chance.

Secondly, from this that Chriſt was led vnto temptatiō by the ſpirit of God; we learne, That temptations come not by chance, nor yet by the will and pleaſure of the Diuel only: for he could not touch Iob, or ought he had *till God* [a] *gaue him leaue*; nor enter into the heard of ſwine, till Chriſt ſaid, [f] *go*; but temptations come by Gods moſt iuſt permiſſion, and not without his ſpeciall prouidence & appointment. This combat of Chriſt with Satan was decreed of God by his ſpeciall appointment in his eternall counſell. And therefore was Chriſt led by the ſpirit to encounter with the Diuell, that he might performe this one worke of a mediator, namely in temptation ouercome him, who by temptation ouercame all mankind. And as God appointed this combate of our Sauiour, ſo hath he alſo ordained the temptations of euery Chriſtian and the circumſtances thereof: The theater or place of this combat is this preſent euill world; the actors are Satan and euery Chriſtian; the beholders are men and Angels, 1. Cor. 4.9. The vmpire and iudge is God himſelfe, who ouerruleth Satan, ſo as the iſſue cannot but be happie and bleſſed to thoſe that fight manfully; for *hee caſteth away none that be mighty & valiant of courage*, *Iob.* 36.1. *he will giue an iſſue with the temptations*, 1. *Cor.* 10.13. from whence we learne ſundry good inſtructions.

[a] Iob. 1.12.

[f] Mat. 8.32.

1 Firſt, when we are toſſed and tried by manifolde temptations, we muſt not thinke it ſtrange, but rather *count it exceeding great ioy*, *Iam.* 1.2. becauſe it is Gods bleſſed will and ordinance that Satan and euery Chriſtian ſhould enter combat and conflict, for the triall of his graces in them.

2 Secondly, we are hereby taught to labour with patience to beare all trials and afflictions, not vſing vnlawfull means to winde our ſelues out of them, becauſe they come by the ſpeciall prouidence of the Almighty.

3 Thirdly, Chriſt went not to be tempted till he was led by the ſpirit; therfore no man muſt wittingly put himſelfe into danger without a calling from God, leſt therein hee tempt God: indeed a man may be moued extraordinarily, to offer himſelfe into places of danger; thus [a] *Paul went bound in the ſpirit to Hieruſalem*, that is, he willingly followed the motion of the Holy ghoſt, which inwardly enforced him to go thither. And the ſame may be ſaid of many holy Martyrs, who though they might haue eſcaped by flight, yet did willingly offer themſelues into the hands of their perſecutours, and endured the violence of their torments, which wee muſt thinke they did by a ſpecial motion of the Holy ghoſt; otherwiſe, for a man to offer himſelfe into danger without all warrant from God, is to ſwarue from the practiſe of Chriſt in this place.

[a] Act. 20.22.

4 Fourthly, Chriſt being ledde by the ſpirit, did not ſeeke to ſhrowd himſelfe from this combate; ſo likewiſe if a man follow his calling according to Gods will, and thereupon fall into troubles and temptations, he may not ſeeke to eſcape them by neglecting his duty, but with courage and patience muſt inure himſelfe to beare them, wayting on the Lord by wel-doing for his deliuerance.

Queſt. Of abode in places haunted by euill ſpirits.

Heere it may well be asked, whether a man can lawfully and with good conſcience abide in thoſe places which are certainly knowen to be haunted with euill ſpirits? *Anſw.* Some indeed are ſo venturous & bold that they feare nothing: yet the trueth is, no man ought on his own head abide or lodge in ſuch places, vnleſſe it be within the compaſſe of his calling, or els haue a true extraordinary motion of Gods ſpirit ſo to doe; we are therefore

therefore rather to auoid them, than wittingly and willingly thrust our selues into the danger of such places; for if God haue giuen liberty vnto Satan to possesse such places as haue been consecrated to Idolatry, or defiled by oppression and bloud, or such like abhominations, why should wee without warrant from God, put our selues into his hands? This also may serue to reproue those men who presume so much vpō their strong faith, that they neuer sticke to thrust themselues into most lewd company: but let such persons beware, for places of bad company are places of danger by reason of that power and liberty which Satan hath among them, for there he hath *a throne, Reuel.* 2.13. How then can it be, that they should cleane escape the infection of sinne, who do vsually conuerse with those that commit it without controlement? [b] *He that walketh with the wise* (sayth Salomon) *shall be wise; but a companion of fooles shall be made woorse*: so the words signifie: and therefore his counsell is, [c] *not to consent when sinners entise vs*: nor to [d] *make friendship with the angry person, nor to go with the furious, least we learne their wayes and receiue destruction to our soules.*

[b] Pro. 13. 20.

[c] Pro. 1. 10.

[d] Pro. 22. 24.

Fiftly, in this leading of Christ by the spirit, we learne a further thing: so long as Christ was a priuat man he liued with Ioseph and Mary a priuate life; but being baptized, and thereby installed in his office of Mediatour, he returnes not to Bethlem or Nazaret where he was borne and brought vp, but gets him presently into the wildernesse, there to encounter with Satan, and that by the motion of the spirit; wherein we may see, that all that are appointed and set apart by God for any speciall calling, are in some sort changed by his spirit, and as it were made other men. When Saul was anointed to be king, the text sayth, *God gaue him another heart.* 1. *Sam.* 10. 9. And when Dauid [e] was made of a shepheard a king, he was furnished for that place, as his behauiour shewed, which was such as did beseeme a king. Thus the Apostles of our Sauiour Christ, of poore fisher-men, altogether [f] *vnlettered*, by the gift of Christs calling, [g] *were made able ministers of the New testament*, and so became indeed *fishers of men, Mark.* 1. 17. Which serues to confute such men as plead extraordinary callings, as many haue done; some saying they were Elias, some Iohn Baptist, &c. For if these were such men, and had receiued such extraordinary callings, then should they withall haue beene endued with extraordinary gifts fit for those callings; but no such thing befalleth them, nay it is plaine, they remaine the same men they were before, without any change at all in respect of gifts fit for such persons as they pretend themselues to be. And to apply this to our selues; we are all by nature the children of wrath, and enemies vnto God; but by grace we are made Kings, Priests, and Prophets; Kings to rule ouer the world and the Diuell, in respect of their prouocations vnto sinne, as also to subdue in our selues our owne euill lusts and affections; Priests to offer vp spirituall sacrifices vnto God, as prayers and praises for his daily blessings; and Prophets to instruct our selues and others in the wayes of God, according to our gifts and calling. Now then it behoueth vs all to become new men, and to leade new liues fitting and sutable to our holy calling, giuing our selues wholly to the honour and seruice of God, shewing hereby, that we are hereunto called by his spirit of grace and holinesse, so shall we [h] *walke woorthy of the Lord*, and shew foorth the vertues of him that hath called vs, 1. Pet. 2. 9.

[e] Psal. 78. 71. 72.

[f] Acts 4. 13.

[g] 2. Cor. 3. 6.

[h] Coloss. 1. 10.

Vse.

III. *Circumstance.* How Christ went furnished into this place of combate: which though our Euangelist Matthew hath omitted, yet hath S. Luke plainly noted, saying, *He was filled with the Holy ghost. Luk.* 4. 1. If any shall say, this seemes to import that Christ wanted the the fulnesse of the spirit all the former part of his life, if now only after his baptisme he were filled therewith. I answer, This fulnesse of the spirit is ascribed vnto Christ after his baptisme, not as though he formerly susteined any want of the spirit, but because at his baptisme he receiued a greater measure of the spirit than he had before: for this we must

know, that Christ was alwayes filled with the spirit; being an infant he had a full measure of gifts fit for his infancie, and still as his growth in yeres required moe graces of the spirit, he increased therein, having in his youth & in his riper yeres full measure of gifts fit for his estate in those times. And at his baptisme being inaugurated into his Mediatourship, he receiued such fulnesse of the spirit as was behouefull for so high an office, which because it was farre greater than before he needed, therefore is he now sayd *to be filled with the Holy ghost*: so that though Christ were alwayes full of grace, yet he increased therein as his estate and calling did require.

The vse. This serues to confute the Papists, who teach that Christ had all fulnesse of spirit in his infancie, euen from his conception and birth; and did not grow in grace at all, saue only experimentally, as he had occasion to manifest the same more and more in practise. But. S. Luke sayth plainly, that *Iesus increased in wisdome, and stature, and in fauour with God and men*, *Luk.* 2.52. Againe, Christ was like vnto man in all things, *sinne only excepted*, and therefore did increase in grace as man doth in gifts from time to time.

Further, Christ goeth thus furnished to this combate that he might be able to encounter with Satan hand to hand, and at the end giue him the finall ouerthrow. Thus he furnished *Moses* [a] for his ambassage vnto Pharaoh; and [b] *Dauid* for his combate with Goliah; *Aholiab* and [c] *Bezaliel* for the worke of the Tabernacle; and euery one whom God imployeth about any speciall worke, is furnished and fitted thereto of God with speciall gifts: whereby in euery age we may see whom God placeth in any calling, for they are well qualified for the duties thereof; and therefore those that want gifts meet for their callings, doe thrust in themselues thereto, and are not placed therein of God.

[a] Exo.4.11.12
[b] 1.Sam. 17. 45.
[c] Exod.35. 30.31.

IV. *Circumstance.* Whither was Christ led to be tempted? namely, *into the wildernesse*, that is the place chosen of God for this combate. There be diuers opinions touching this place; some thinke it was a little wildernes betweene Ierusalem and Iericho; some the desert of Palestina; others, the great desert of Arabia, where Elias fasted forty dayes and forty nights; and where the Israelites wandered forty yeeres. But seeing the Holy-ghost doth not define what wildernes this was, we are not curiously to inquire after it, but only know it was a desert and solitary place. Let vs rather search into the reasons wherefore he chose a desert place for this combat; and they are diuers: First, because he was to worke our redemption in great humility, euen in the base and low estate of a seruant, for the satisfying of Gods iustice in that nature which had sinned, therefore he would not goe to Ierusalem there to shew his glory and Godhead, as a little before he was proclaimed in his baptisme; but he gets himselfe to a desert place void of all pompe and glory, where he meant to begin this great worke for vs by encountring with our chiefest aduersary. Secondly, hee chose this place for the more easie encountering with our aduersarie Satan, whom he was to ouercome for vs: for if Christ after his baptisme should haue shewed the glory of his Godhead, Satan durst not haue medled with him; therefore as the fisher hides the hooke and shewes the bait to entise the fish, so our Saniour CHRIST with the vaile of his flesh in this base estate and solitary place did couer the glory of his Godhead, that Satan seeing him only in this low degree, might be the more eager and bolde to set vpon him. Thirdly, Christ was willing to giue vnto his aduersarie the aduantage of the place, that therewithall he might giue him the greater ouerthrow; for the Diuell delights [a] in desert and forlorne places, and there he would chuse to practise his temptations, because in such places men want those helps and comforts which in society they may finde: hence Salomon sayth, [b] *Woe be to him that is alone*: yea, God himselfe sayd of man in the state of his innocency, [c] *It is not good for man to be himselfe alone*. And that Satan takes aduantage of such solitarinesse, appeares by his tempting of Eue, when she was apart

Why Christ chose a desert for this combat.
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[a] Mark.5.5.
[b] Eccles.4.10.
[c] Gen.2.18.

4 part from her husband, *Ge.* 3.1. Fourthly, the praiſe and honour of this victory ouer Satan, was peculiar to Chriſt, and not communicable to any creature: and therefore Chriſt choſe a deſert place for this combate apart from all humane ſociety, that no man might challenge any part of this glory to himſelfe, but that it might be wholly Chriſts, as of
5 right it was. Fiftly, he went into a deſert place for a time, that afterward he might thence returne with more credit, reuerence and authority to exerciſe his propheticall office: for we ſee by experience that when a man hath beene abroad for ſome time, he is receiued with more reuerence at his returne.

The vſe. From hence the church of Rome would fetch a ground & warrant for their monaſticall life; ſaying, that as Chriſt went apart into this deſert, ſo may men ſequeſter themſelues from ordinary ſocieties, and liue as Monks and Heremites in cloiſters, woods and deſerts. But this collection is abſurd, as may appeare by theſe reaſons: firſt, Chriſt went not thus apart on his owne head, but by the inſtinct and motion of the ſpirit of God: but the Papiſts admit and vndertake the ſtate of Eremiticall and Monaſticall life without any warrant in Gods word. Secondly, Chriſt did thus ſequeſter himſelfe but once for a certeine time: but with them, an Heremiticall eſtate is ordinary and perpetuall for their whole life. Thirdly, our Sauiour Chriſt faſted truly all the while he abode in the wilderneſſe: but Papiſts in their Cloiſters and Hermitages doe plentifully inioy the wealth of the world in great eaſe and liberty. And therefore howſoeuer ſolitarineſſe for a time may be commendable in ſome caſes, as to *meditate* on the works or word of God, as *Iſaac* did, *Gen.* 24.63. or for the exer-
[d] Luk. 5.16. ciſe of [d] *prayer* and faſting in more earneſt maner; yet the Eremites life being a perpetuall forſaking of humane ſocieties, is neither warrantable by Gods word, nor commendable in Gods child.

V. *Circumſtance.* The *end* why Chriſt went into the deſert; namely, to be tempted of the Diuel: wherein obſerue three points; *How* hee was tempted; *wherefore*, and *by whom*. For the firſt; To *Tempt*, in Scripture is aſcribed to God, to man, and to the Diuell: *God* tempteth man, when he *prooueth* him; that is, when he maketh manifeſt what is in his heart for ſinne or grace, which before were hid to the world: thus God tempted Abraham in the offering vp of his ſonne, Gen. 22.1. and Chriſt, the ruler, Luk. 18.22. *Man* tempteth God, when he prooueth by vnlawfull meanes whether God be ſo powerfull, iuſt and mercifull as the Scriptures doe affirme him to be: and thus the Iſraelites tempted God, when they *required meat for their luſt*, and ſayd, *can God prepare a table in the wilderneſſe? Pſal.* 78.18.19. The *Diuell* tempteth when he allureth vnto ſinne, by inward ſuggeſtions or outward obiects; and hereof muſt we vnderſtand Chriſts tempting in this place; to wit, that he was led into the wilderneſſe for this end that Satan might aſſault him, and vſe what meanes he could to bring him vnto ſinne. If any ſhall thinke it was too much derogatory to the dignitie of Chriſt to be thus tempted. I anſwer; If it had ſo pleaſed him, Chriſt could haue confounded the Diuell with the leaſt word of his mouth: for as he is Creator of heauen and earth; ſo Satan had no power to tempt him, *for God can not be tempted with euill*, Iam. 1.13. But here Chriſt ſtood in our roome and ſted (as he did vpon the Croſſe) encountring with Satan for vs; as if we in our owne perſons had been tempted. This therefore muſt be vnderſtood as a part of Chriſtes humiliation in his manhood, whereto he ſubiected himſelfe for our ſakes, otherwiſe the Diuell could not haue tempted him. *Obiect.* This ſtands not with the holineſſe of Chriſt as he is man to be tempted of Satan? *Anſw.* Yes, he might be tempted of Satan without ſinne, as our firſt parents were before their fall: this will plainly appeare by comparing Chriſt with other men in their temptations.

The Diuell in tempting a man to ſin, firſt conuayes into his minde, either by inward ſuggeſtion, or by outward obiect, the motion or cogitation of that ſinne which he would haue him to commit.

[a] Ioh.13.27. mit. Thus he tempted Iudas, by [a] casting into him this euill thought, *Iudas betray thy Master.* And so dealeth hee with Christ in this temptation, he conueyed to his mind or apprehension, the vnrighteous cogitations of vnbeleefe, idolatry, and couetousnesse; yet so as Christ receiued them not, but with all power of grace repelled them. Secondly, as Satan conuayes euill suggestions into mens minds, so the same are full of trouble, sorrow, & vexation, at least to the godly: for when Satan presseth vpon man his temptations, the whole man is disquieted, his thoughts and affections are troubled, and his heart is vexed. And this also was in Christ, he felt sorrow & molestation in himselfe through these temptations, as appeareth by his *Auant Satan* vpon his last assault. And thus farre was Christ tempted like vnto men. Thirdly, in temptations vsually be corrupt motions; for though a man do not approue, neither enterteine with delight, the Diuels temptations, yet shall he hardly keepe himselfe from the staine and taint of sin, because the imaginations of his owne heart are naturally euill. Now herein Christ differeth from all men in temptation; for being perfectly holy in his humane nature, he did not in the least measure receiue any corruption into his minde, but by the power of grace did repel them more strongly than they were offered. Put a burning match to tinder or gunpowder, and it will kindle presently; but put it into water, and that will quench it straight: so it fareth in temptations; our corrupt hearts like tinder do easily suffer corruption to kindle in vs; but Christes most holy heart did presently like water quench the euill of Satans motions. And thus we see how Christ was tempted, and yet without sinne.

Similitude.

The vse. Hence we may obserue a good direction for their comfort that are troubled with blasphemous thoghts. Among other temptations that befall men in Gods church, the Diuell doth mightily assault some men by casting into their minds most fearefull motions of blasphemie against God the Father, the Sonne and the Holy-ghost, whereby he doth greatly astonish them and bring them to despaire. Now the ground of their stay and comfort hence is this: There be incident to the minde of man two kinds of euill thoughts: First, such as arise from the flesh, that is, from our corrupt nature; and the very first motions of these are sinnes, forbidden in the tenth commandement. Secondly, there be others that rise not inwardly from the flesh, but are from without conuayed into the minde by the diuell, as these most horrible blasphemies against God, which would make a godly heart to tremble and quake once to thinke vpon. Now these are our heauy crosses indeed, when we be assaulted with them, but the diuels sinnes wholly, and become not ours, till we receiue them by some degree of delight or assent, as may hence appeare: for Christ was tempted to infidelity, couetousnesse and idolatry, yet his holy heart receiued them not, and so they neuer became his sinnes.

The second point to be considered in this circumstance is, wherefore Christ was tempted: for it may seeme strange that Iesus Christ the sonne of God, yea very God, equal with the Father, should be tempted. The reasons therefore that mooued him to be tempted are these: *Reasons why Christ was tempted.*

First, that he might foile the Diuell at his owne weapon; for the Diuell ouercame the first Adam in temptation, therfore Christ the second Adam would in temptation ouercome him. Secondly, that in his example he might giue vs direction whereby to know the speciall temptations wherewith the Diuell assaults the Church, as also how to withstand and repell the same: for this cause no doubt hath the spirit of God so distinctly set downe Christs preparation to this combate, Satans seuerall assaults, and Christes victory ouer them all: which plainly confuteth the common opinion of ignorant people, who thinke those that are tempted by the Diuell to be most vile and wicked men, such as haue forsaken God, and therefore God hath forsaken them; but beholde Christ Iesus the most holy person that euer was, euen the *holy one of God*, was tempted

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pted of Satan, and that exceeding sore, hauing the same troubles and vexations thereby arising in his minde that wee haue, insomuch as the Angels came to minister cõfort vnto him, vers. 11. Gods dearest children therefore may and must be tempted, for that is no token of a childe of wrath, vnlesse we will say, that Christ Iesus was the childe of wrath, which once to thinke were most blasphemous. Thirdly Christ was tempted, that 3
he might be *a mercifull high priest, vnto them that are tempted, Heb.* 2. 17. 18. for himselfe knowing the trouble and anguish of temptation, must needes in a more compassionate fellow-feeling of their miseries bee readie to helpe and comfort his members when they are tempted.

The third point is, the author of Christs temptations, to wit, *the diuell:* the name *Diuell* signifieth a cauiller, a slanderer and an accuser: He is an accuser three waies; he accuseth *God* to *man*; *man* to *God*; and *man* to man. First *God* to man; as when he told Eue, they must not die though they did eate of the forbidden fruit, Genes. 3. 4. which was as much as if he had said, God doth but deceiue you with that threatning, yee shall not die at all. Secondly he accuseth *men* to God, and therefore is called the *accuser* [b] *of the brethren:* and *our* [c] *aduersarie who goeth about like a roaring lyon:* which word *aduersarie* signifies one that enters plea or suite against vs: thus he dealt against godly Iob, by the Lordes owne confession Iob. 2. 3. Thirdly, he accuseth *man* to man, by ingendring vngodly and vncharitable surmises and suspicions in one man against another, and in causing one man to slander and iniurie another; and for this cause is he said to *worke in the children of disobedience, Ephes.* 2. 2. and their wisdome is said to be *diuellish*, who haue *bitter enuying and strife in their heart, Iam.* 3. 14. 15.

[b] Apoc. 12. 9.
[c] 1 Pet. 5. 8. ἀντίδικος.

The vse. From this very name we are 1
to be admonished of two things: First to beware of false accusing, tale-bearing and slandering; for in these practises we put on the diuels name, and shew foorth the infection of his nature: Paul telling [d] 1. Tim. 3. 6. Timothie, [d] that a *minister* must not be a *nouice, lest he be puffed vp and fall into the condemnation of the diuell*, vseth such a word for the diuels name as signifieth a false *accuser* or slanderer, to shew vnto vs that such a one is a diuell incarnate: And yet this is the common sinne of this age, to speake euill and to backbite, when they speake one of another. Se- 2
condly, hereby we are taught to beware, how at any time or any way we diswade any one from embracing or obeying true religion: for heerein we shew our selues to be the children of the diuell. When Elymas the sorcerer would haue turned away Sergius Paulus from the faith, Paul [e] cals him, full of all subtilty [e] Act. 13. 10.
and mischiefe, *the childe of the diuell.* And this I doe the rather obserue, because it is a vsuall thing to draw others backe from the power of godlinesse; though not in plaine termes, yet partly in reproches and partly by bad example of life. Now all such had need to looke to their estate, for the children of the diuell are like to haue their portion with the diuell and his angels. And thus much for the author of Christs temptations; as also for the first part of Christs preparation to this combat.

διάβολος.

VERSE 2. *And when he had fasted fortie daies and fortie nights, he was afterward hungrie.*

HEere is the second part of Christs preparation to this combate, namely his abode in the wildernesse, which is set out vnto vs by foure arguments: I. by his fasting forty daies and fortie nights, noted in the words of this verse. II. by his abode with wilde beasts, noted by S. Mark. chap. 1. 12. III. by his enduring of temptations within the space of these fortie daies and fortie nights, *Luk.* 4. 2. though in particular those be not set downe by any Euangelist. IV. by his hunger after fortie daies fasting, in the end of this verse. Of these in order.

I. *Circumstance. Christs fasting fortie daies and forty nights:* There be three kindes of fasts, if we take the word in a generall sense: first the *daily fast of temperance and sobrietie*, whereby wee vse *Three kinds of fasts.* 1

Gods

Gods creatures for our sustenance with that moderation and abstinence, that we rather giue lesse to natures appetite, then that which it desireth: This Christ
[f] Luk.21.34. inioineth to euery Christian, [f] *take heed lest at any time your hearts be oppressed*
2 *with surfeting and drunkennesse.* The second kinde of fast is, the religious abstinence of Gods church from all meates and drinks for a time, for the furtherance of their praiers, when they humble themselues vnto God for the preuenting or remouing of some heauie iudgement:
[g] Iudg.20.26. thus the Iewes fasted, [g] sometime for
1.Sam.7.6. one day, sometime for three daies and three nights, *Hester* 4.16. yea sometime
[h] 1.Sam.31. for [h] seuen daies together; but then
13.1.Chro. it is like they receiued some sustenance
10.12. in the euening: for so *Daniel fasted for three weekes of daies, eating no plea-*
3 *sant things, Daniel* 10.2.3. but of neither of these must Christs fasts heere be vnderstood. The third kinde of fast is *miraculous*, done by the power of God restraining the appetite for many daies togither without meate or drinke, be-
[i] Exod.34.28. yond the power of nature: Thus [i] Moses fasted fortie daies and fortie nights in mount Sina, where he enioied the presence of God so long. And so did
[k] 1.King.19.8. Elias [k] fast in mount Horeb; and our Sauiour Christ in this wildernesse. We reade indeed that *Paul* in his conuersion *fasted three daies and three nights eating nothing, Act.* 9.9. So did the Iewes with *Hester* and her *maides, Hest.* 4.16. And experience teacheth that a sicke man may liue seuen or nine daies together without meate or drinke, yea (as some learned Physitians write) foureteene daies: And Pauls companions in his iourney to Rome, ate very little or nothing at all, for *foureteene daies*, for the
[l] Act.27.33. words are plaine, [l] *eating nothing*: And it may be so, sith the like hath beene found true by experience in our age. And this is the longest that a man can fast and liue, to wit foureteene, or fifteene, or seuenteene daies; for so much is recorded of some, that after so long abstinence haue liued, though with some weakenesse of nature: but for a man ordinarily, being of good constitution of body to fast fortie daies and fortie nights togither, is impossible. Indeed it hath beene auouched [m] that a man might fast monethes, yea a whole yeare togither without meat or drinke and yet liue; but we may perswade our selues it is not true. Now our Sauiour Christ (which is yet more) during this fast felt no faintnesse nor weaking of his body, as we ordinarily do with a little abstinence, so that his fast was not ordinary but miraculous altogither.

[m] *Iubart. Paracel. 2. decad. 1.*

The reasons why Christ fasted thus long in the wildernesse may be these; *Reasons why Christ fasted fortie daies.*
First that he might performe his mini- 1
stery, which now he was to begin, with more reuerence and authority: for this cause would God haue *Moses* to fast forty daies and forty nights before he deliuered the law written in two tables of stone vnto the people; and so must *Elias* do, before he did restore religion in his daies: Secondly, that it might ap- 2
peare he was no whit inferiour to Moses and Elias: and Thirdly, that he might 3
shew his full consent with them. *Quest.* Seeing Christ did farre excell Moses and Elias, why did he not exceed them in the length of his fast, for threescore daies or a whole yeare? *Answ.* Hee did it not through want of power to haue fasted longer, but because he would not giue occasion thereupon that any should call into question the truth of his manhood, which might easily haue happened, if he had fasted a whole yeere together.

The vse. Heereon the Church of Rome would build their Lent fast; but very fondly; for first Christ did not thus fast to giue vs example to follow him heerein, but to prepare himselfe to the great worke of his ministery; secondly, there is great difference between Christs fast and theirs; Christ fasted thus but once, and that by the instinct of the Holy Ghost; they keepe their fast yearely, and that on their owne heads: Christs was a true fast, without all meat or drink; but theirs is a mocke-fast, for they eat the finest fishes and other dainties, and drinke wines, wherein is as much nourishment to the body, and as good as in flesh; neither can they iustly build it on the practise of the primitiue Church, for they vsed to fast (at least in some places) but two or three daies before Easter:

and

Antepaſchale Ieiunium.
* *Zanch. de redempt. l. 1. cap. 19. in theſi de quadrag. Ieiunio.*

and their Lent faſt was not ordained nor impoſed til many yeares after Chriſt; * ſo as euery one might chooſe whether he would faſt, or not.

II. *Circumſtance.* S. Marke doth further ſet out Chriſts abode in the wilderneſſe by his being and conuerſing with wild beaſts, *Mark.* 1. 13. which ſome thinke Chriſt did for this end, that wild beaſts might come to him and doe him homage due to their Creator & Gouernour: but this is a deuice of man without likelihood of truth; for howſoeuer Chriſt in himſelfe deſerued all homage and reuerence of all his creatures; yet becauſe he abode among wild beaſts to be abaſed and humbled in the low eſtate of a ſeruant, therefore it is not like he went to receiue homage from them. The true cauſe rather is this: we find in Scripture that among the Iewes were two ſorts of deſerts; one, in part peopled and inhabited, hauing heere and there cities and villages; in ſuch a deſert was Iohn Baptiſt borne, and did baptize and preach; that the propheſie of * *Iſay* might be fulfilled, *The voice of a crier in the wildernes, make ſtraight the way of the Lord.* The other, not inhabited at all by men, being a place of abode only for wild beaſts, as Lions, Beares, Tigers, Woolues, &c. which liued therein continually: Now into ſuch a deſert as this, was our ſauiour Chriſt led by the ſpirit, and made his abode among ſuch wild beaſts; which circumſtance is therefore noted to giue vs to vnderſtand that in this combate, our Sauiour Chriſt had no aid, protection, ſuccour, helpe, or comfort from any man or other creature whatſoeuer; for by nature his companions were ſo farre from being an helpe and comfort vnto him, that they would rather ſeeke to deuoure him. Whereby we plainly ſee that the praiſe of victory in this combate, is proper to Chriſt alone, and not communicable to any creature whatſoeuer.

* Iſay 40.3.

The vſe. In this eſtate of Chriſt in this wilderneſſe, we may behold the condition of Chriſts militant church; to wit, that it is in this world as in a wilderneſſe and deſert of wild beaſts; for during their abode on earth, Gods children liue with men, who in diſpoſition and affection are like *Woolues, Beares, Tigers, Lions and Cockatrices*, vntill ſuch time as the Holy Ghoſt by grace ſhall turne their hearts, as we may plainly ſee, *Iſay* 11. 6. 7. 8. in regard whereof they muſt arme themſelues with patience againſt manifold aſſaults and vexations, comforting their hearts with this conſideration, that Chriſt their head hath vndergone this eſtate before them.

III. *Circumſtance.* S. Luke [b] obſerueth, that while Chriſt abode in the wilderneſſe, within the ſpace of thoſe forty daies and forty nights, he was tempted of the Diuell, before the three great temptations: the words are plaine: *And was there fortie daies tempted of the diuell: And when they were ended, then the diuell ſaid, &c.* what theſe temptations were, either for matter or forme, the holy Ghoſt hath not ſet downe; and yet we may probably thinke they were more milde and gentle temptations then thoſe three which are ſet downe; the diuell making them as it were an entrance to his ſtrongeſt and moſt dangerous temptations; for his maner is, when it makes for his aduantage, not to ſhewe his violence and extremitie at the firſt, but to proceed by degrees, and by little & little to inſinuate himſelfe till he haue gotten his beſt aduantage, and then wil he ſhew the ſtrength of his malice. Thus he dealt with Cain, firſt he prouokes him to anger and malice againſt his brother, becauſe his brothers ſacrifice was accepted, and his reiected; then hauing ſetled hatred in his heart, he neuer leaues till he had cauſed him in his rage to ſlay his brother; and yet he ſtaies not there, but after brings him to deſpaire of Gods mercy, in ſo much as he cried out, [c] *my ſinne is greater then I can beare.* Thus alſo he dealt with Iudas; firſt he caſt this euill thought into his heart, *Iudas betraie thy maſter*, and when he had gotten entertainment for that (for doubtleſſe Iudas would not yeeld to ſo vile a thought at the firſt motion) then he cauſed him to put it in execution, whereupon in fearefull deſpaire he brought him *to hang himſelfe.* This is the ſubtiltie of the old ſerpent; firſt he conuaies one claw or talant into a mans heart, and then another;

[b] Luk. 4. 2. 3.

[c] Gen. 4. 13.

another; after that he gets in his head, and so at length windes in all his bodie: Thus he assaied to doe with Christ, and so will he continue towards all Gods children. Which should teach vs to labour to be strong in the Lord, and wise in his word, that so we may stand against all his assaults: Yea, this must moove vs to a speciall watch through the whole course of our liues against the occasions of sinnes, that we may cut off temptations in the beginning, because it is Satans craft, not to spit his venom at the first, but to sugar his temptations at the beginning that no danger may appeare till he haue conueied into vs the bane and poison of our soules.

IV. *Circumstance.* Christs abode in the wildernesse is further set out by his *hunger*, in the end of this verse; *He was afterward hungry:* that is, after he had fasted fortie daies and fortie nights by the power of his Godhead, then he began to wax hungrie. But some will say, this stands not with the glory and maiestie of the sonne of God to be hungrie, for *his flesh is meate indeed, and his blood is drinke indeed.* Ioh.6.53. *Answer.* Christ was content to lay aside his glory and maiestie, and to take vpon him our base and fraile nature, becomming like vnto vs in all things saue sinne; now in this his abasement and humilitie he had not onely a true soule and body, but the true faculties thereof, as vnderstanding, will, memorie, &c. and though his body was free from personall infirmities, as palsie, gout, dropsie, or such like, yet he was subiect to such infirmities as agree to the nature of man, as hunger, thirst, wearinesse, &c. Yea this was one part of his humiliation to become not onely man, but man with infirmities: and therefore though he could by the power of his Godhead haue preserued himself fortie yeares without meate or drinke as well as fortie daies; yet that he might abase himselfe to the lowest degree of a seruant, he was content to sustaine the infirmitie of his humane nature in being an hungred: And that for these causes.

Reasons why Christ was an hungred.

First, to confirme vnto vs the truth of his manhood; for some man might say, it was an easie thing for him to fast fortie daies and fortie nights, seeing he had not a true body, but onely the shew and shadow of a body: therfore to shew that he was true man, and had a true naturall body as we haue, he was content to sustaine hunger, as we doe, and that truely. Secondly, that hereby he might cast an obiect before the diuell, to cause him to be the more eager and violent in his temptations, and to shew his malice in full measure against him; for by vertue of his office whereto he was now called, Christ was to encounter with Satan our common enemie, and therefore giues him not onely the aduantage of the place, but also the opportunity of estate, that Satan perceiuing his infirmitie of bodily hunger, might thereby be emboldened to giue the more violent assault vpon him. And thus much of the second part of Christs preparation to his combat.

VERSE 3. *Then came to him the Tempter, and said, If thou be the Sonne of God, command that these stones may be made bread.*

HEere beginnes this strange combat betweene our Sauiour Christ and the diuell, consisting of three great conflicts: The first whereof is conteined in this verse and the next, being indeed the greatest of them al, as after shal appeare. In this temptation obserue these three things: first satans *preparation* to this conflict: secondly the *temptation* it selfe: thirdly, Christs *answer* and repulse made thereunto.

Satans preparation.

I. *Point:* The diuels preparation is in these wordes: *Then came to him the Tempter, and said:* heerein obserue foure things; first, the title giuen to Satan the author of this temptation, *the Tempter*; so Paul calleth him, 1. Thess. 3.5. *I sent to know of your faith, lest the Tempter had tempted you in any sort:* And satan is called the *Tempter*, because his continuall studie and practise hath beene and is, by all meanes to tempt all men; he omits no times, neither spares any paines day or night, but by all meanes seekes to draw men from God, and to bring them to destruction: the consideration wher-

of

of should moue vs to the practise of these duties.

Vse 1. First, to be watchfull in all maner of prayers and supplication against Satan, for the gratious protection of God against his assaults: If any of vs had our dwelling among Lions, Beares, or Tigers, which were hungerbit, and therefore would seeke greedily for their pray, we would be sure neuer to go out of our dwelling houses, without preparation for rescue & defence, whereby we might auoid their danger. Well, though we haue no such wilde beasts to endanger our bodies; yet our soules are dayly assaulted by a more deadly enemie, euen the diuell, whose continuall studie and practise is by temptation to deuour vs, 1. *Pet.* 5. 8. and therefore we must alwaies be watchfull against temptations, putting vpon vs the whole armour of God, that we may be able to stand against his assaults.

2. Secondly, as it is the Diuels practise alwaies to tempt, and to seeke to draw men from God, so becausse we must be vnlike him in all things, we must draw neere to God in the practise of all good duties, *Iames* 4. 7. 8. *Resist the diuell and he will flie; draw neere to God, and he will draw neere to you:* the coniunction of these two duties shewes, that the neerer we come to God, the more we oppose our selues to Satan: now *he that commeth vnto God must beleeue*, *Heb.* 11. 6. and [a] 1. Tim. 4. 7. therefore by faith must we [a] *exercise our selues vnto godlinesse*, as *Paul* exhorteth *Timothie*; and vnlesse we thus striue to be vnlike him, we shall neuer be able to withstand his temptations.

3 Thirdly, we must hence learne to beware of the practise of seducers, in seeking to draw backe others from the loue or practise of religion, or in hindring the good meanes whereby religion is begun and furthered in men; for if either by endeuour in action, or by bad example we shall thus doe, doubtlesse we become tempters, and the children of the diuell: for to tempt and draw to sinne is the propertie of Satan, and he that in tempting fulfils the *lusts of Satan*, must needs be *his childe*, *Ioh.* 8. 44. hence it was, that our Sauiour Christ cals Peter *Satan*, when he went about to dissuade him from that worke for which his Father had sanctified him and sent him into this world, saying, *Get behinde me Satan, Adam.* 16. 23. And when Elymas sought to turne away the Deputie from the faith, *Paul* cals him *enemy to all righteousnesse, full of all subtiltie, and childe of the diuell*, *Act.* 13. 10.

The second thing in this preparation is, the *time* when Satan began to tempt our Sauiour Christ in a more strong and violent maner, noted in this word *Then*, that is, when Christ had now fasted fortie dayes and fortie nights, and was an hungred; when the diuell saw Christ not onely to be alone in the wildernesse, but also perceiued that hee was afflicted with hunger, and so the more weake being in the low estate of a miserable man, *Then* he prepares to assault Christ with a most violent temptation.

The vse. This discouereth vnto vs the deepe policie of Satan in making choise of the fittest time for his assaults: he will not tempt all men at all times, neither alwaies with the greatest temptations; but he forecasts for the time of mans greatest weakenesse, and thereto he reserueth his strongest assaults: Now vsually a man is most weake, when he is vnder some grieuous affliction; either in bodie, minde, or both; or when he lieth in the panges of death: these times doth Satan obserue; and keep his strongest temptations against they come, as doth notablie appeare by his dealing with Christ, not onely at this time when he was an hungred, but also and especially at his passion; for the Scripture saith, *He* [b] *spoiled principalities and powers* vpon the crosse: wherby is apparent, that the Diuell with his greatest power did then assault him, thinking either then or neuer to giue him the foile, when as he did sustain the wrath of God due vnto the sinnes of man; and so will he handle all the members of Christ; in their greatest extremities they shall be sure to feele Satans deepest malice, vnlesse God restraine his power. Which must teach vs in the day of peace and strength, to prepare against the day of weakenesse by any affliction or by death

Satans policie in tempting.

[b] Coloss. 2. 14. 15.

it selfe, that so we may by Gods grace be able to stand against the rage of Satan; for then he will be sure most eagerly to seeke our ruine, and vnlesse we prepare before hand, we shall neuer be able to stand: Now our best preparation is to come to *heare the words of Christ and to do the same*, for then, *though the winds blow, the raine fall, the waues beat*, and Satan do his worst, yet being built vpon the *rock Christ Iesus*, we shall neuer fall, *Matth. 7. 24. 25.*

The third thing in this preparation, is the occasion of Satans onset at this time, namely, *Christs bodily hunger*, as the knitting of this verse to the former will plainly shew, for *Christ being an hungred, Satan came vnto him and tempted him*. He could not find in Christs most holy manhood any blemish of sinne, or inclination thereto whereon to build his temptation; yet such is his malice, that rather then Christ should escape his hands, he will take occasion from the infirmitie of his nature in bodily hunger to prouoke and allure him vnto sinne.

Satan grounds his temptations on some thing in vs.

Heerein we learne a speciall point; namely, that the diuell will haue some ground in vs for those temptations wherewith he doth assault vs; for as we may see by his dealing here with Christ, he obserues not onely the inclination of mans heart and soule, but the state and constitution of the body, that if either body or minde will afoord him the least aduantage, thereon hee will be sure to take occasion to tempt. If we regard the seed and root of sinne, it is true that euery man hath all sinnes in him, but yet through the worke of God, restraining corruption in some, and renewing grace in others, it comes to passe, that each man is more inclined naturally to some sinnes then to others, which thing Satan doth obserue most diligently; and as an enemie that besiegeth a citie will goe about it and espie where the wall is weakest and most fit for his entrance, and there will be sure to giue his strongest onset; and as a man that would strike fire with a flint, will turne it about in his hand, to see what part is fittest; euen so the diuell, he goes about a man, and as it were turnes him to and fro, to spie out his weakenesse, and to what sinnes he is most inclined, and there he will be sure to tric him often, and to assault him with greatest violence. *Example:* If a man be impatient of pouertie, he will seeke to carry him to picking and stealing: If a man be prone to couetousnesse, he will prouoke him to fraud and oppression: If he be enclined to ambition, Satan will puffe him vp with pride and vainglory: nay, which is farre more, Satan will take occasion from the vetie constitution of a mans bodie to draw him vnto sinne; if choler be predominant in him, Satan will labour to sture him vp to wrath, anger, and furie, and if he can, to bloodshed and murther: If a man be of a sanguine complexion, Satan will seeke to carrie him to immoderate mirth, and to excesse in pastimes, pleasures and delight, that if it be possible he may drowne him therein, whether they be good or bad: If a man be melancholike, Satan will sometime take occasion by that humour to strike him with exceeding sadnes, with terrors and feares; and otherwhile to inroxicate his braine with strange fantasies and delusions, causing a man to thinke himselfe to be Elias, Iohn Baptist, Christ, &c. So as it is true which an ancient Diuine saith of this humour, that it is the Diuels bait wherewith hee sports himselfe. See the experience heereof in the * *lunatike person*, whose disease was, to be exceedingly troubled certaine times of the moneth, by reason of melancholie oppressing the braine. Now Satan (as it there appeares) tooke aduantage of that humour to abuse him most fearefully, not onely in making him deafe and dumbe, but also causing him to cast himselfe into fire and water. So that looke how many sinnes and infirmities we haue in vs, so manie darts we carry about vs, wherewith Satan will seeke to wound vs. He taketh ground or occasion from vs, of all the aduantage he hath against vs; his temptations are like fire and bellowes, and our infirmities and corruptions are wood and fewell.

* Mat. 17 15.

The vse. I. Heere then we may behold our miserable estate by reason of sinne; for thereby it comes to passe that we

we beare about vs those darts, wherewith the diuel doth wound vs. And sith Satans craft and malice is such to take aduantage from vs, for to worke our wo, we must labour the more diligently, to be throughly acquainted with our naturall dispositions and inclinations, yea with our bodilie infirmities, for the Diuell will search vs; and when wee haue truly found out our own estate, we must set a strong watch and guard about our owne hearts in respect of our infirmities, and so shall we be the better able to breake the necke of Satans temptations.

The fourth thing in this preparation is, Satans comming to Christ; *The Tempter came vnto him:* By which phrase it is probable, though not certaine, that the Diuell tooke vpon him the forme of some creature, and so appeared vnto Christ; thus he came to Eue in Paradise, abusing the serpent to further his assault against the first Adam: And it is like, that in his combat with the second Adam, he came in the shape of some creature, for otherwise he could not properly be said to come and speake. Some indeed thinke that these temptations were inward in minde onely, and by vision; others thinke they were altogether visible and done actually; but the safest way is to holde that they were in part actually done in bodily maner, and partly shewed in vision. And thus much for the preparation to the first conflict.

II. *Point.* *The temptation it selfe:* conteining matter of great importance, being indeed the maine temptation of all, in these words: *If thou be the Sonne of God command that these stones be made bread.* The Diuell being well prouided for time and place, and aduantaged also by Christs bodily hunger, doth heere assault our Sauiour Christ like a cunning Sophister, and frame his argument Syllogistically, thus:

Satans Sophistrie.

If thou be the sonne of God, thou must make these stones bread.
But thou must not make these stones bread:
Therefore thou art not the sonne of God.

The ground of this temptation is this: It is no reason that the Sonne of God should starue for want of food; but thou must starue vnlesse thou canst make these stones bread: and therefore vnlesse thou canst do so, thou maist perswade thy selfe it was but a false voice which thou heardest from heauen; *This is my welbeloued Sonne, &c.*

The scope and drift of Satan in this temptation standes in two things; First hee labours to ouerthrow the faith of Christ. Secondly, to bring him to a practise of vnbeleefe. For the first, By *faith* I meane, a gift or grace in Christ, whereby as he was man, he beleeued his Fathers words to be true, which said, *This is my beloued Sonne in whom I am well pleased:* whereby wee may see, what the Diuell aimes at principally in his temptations against Gods children; for these his assaults against our Sauiour Christ are set down for our instruction in this behalfe. Satans maine drift then in temptation is to ouerthrow our faith, whereby wee beleeue euerie part and parcell of Gods word to be true; See this in his tempting of Eue; first he labours to weaken her faith in the truth of Gods threatning, which done, he easily brought her to actuall disobedience in eating the forbidden fruit. The same course hee holdeth at this day; first he will seeke to nuzzell men in ignorance, that he may keepe them in vnbeliefe: if he faile that way, then will he endeuour to plunge their soules into some damnable errour and heresie; and by one of these meanes doth he destroy the faith of many; for while a man remaines in ignorance he can haue no faith; and if he misse of the truth of God, he wants ground for his faith. Now the reason why the Diuell labours so much against our faith is, because we cannot truely relie vpon Gods mercie, nor depend vpon his prouidence, nor yeeld any acceptable obedience to his commandements, vnlesse we beleeue his word.

Satan seeks the ruine of our faith.

More particularly we are to obserue that speciall branch of Gods word which the Diuell would haue Christ not to beleeue; euen that voice of his Father, which a little before Christ heard from heauen at his baptisme; *This is my welbeloued Sonne in whom I am well pleased:* And this hath the holy Ghost recorded in great wisedome and mercie to Gods

Church; for heereby doth appeare a main drift of Satan against Christs members in his temptations, namely to make them doubt of their adoption, and to destroy this perswasion in them, that they are the sonnes and daughters of God; for if heerein he spared not the head, doubtlesse the members shall not escape his hands. This appeares by his vsual assault against them, specially when God shall lay vpon them any lingring crosse or affliction, either in mind, in body, or in goods; then the diuel will suggest this into their minds; If thou werst the childe of God, he would neuer lay his hand vpon thee so long a time and in so grieuous maner; neuer was any child of God in this case that thou art in: But God laies his hand thus heauie on thee; and therefore thou maiest perswade thy selfe that thou art not the child of God.

Satan seekes to deprive vs of assurance of adoption.

The vse. The consideration heereof must moove vs aboue all things to labour for assurance of our adoption, euen to haue our consciences assured out of Gods word, that we are the sonnes and daughters of God in Christ. The diuels drift is to ouerthrow this perswasion in vs, and therefore our endeuour must be, to confirme and settle our hearts heerein. This is the charge of the holy Ghost vpon euerie childe of God; 2. *Pet.* 1. 10. *Giue all diligence to make your calling and election sure*, that is, get the assurance thereof sealed vp in your hearts, by the comfortable fruition and practise of the sauing graces of Gods spirit, *ioyning vertue with your faith, and with your vertue knowledge, with your knowledge temperance, and with temperance patience, and with patience godlinesse, and with godlinesse brotherly kindnesse, and with brotherly kindnesse loue, vers.* 5. 6. 7. And indeed if we would haue true peace and comfort in euery estate whether aduersity or prosperitie, let vs labour for the knowledge of our adoption: This will be our ioy in want, in wealth, in bondage, in freedome, in sicknesse, in health, in life and in death. Heerein is that *ioy of Christ which neuer can be taken from vs, Ioh.* 16. 22. We cannot doe the Diuell a greater pleasure, then to neglect the getting of this assurance; for heereupon he will take occasion (specially in time of distresse) fearefully & dangerously to seeke to breake the necke of our soules; he cares not much otherwaies what men professe, and what knowledge and other common giftes of the spirit they haue, so that they want this blessed assurance; and therefore with the Apostle Paul, we must account all other things to be but *dresse and dung in respect of this excellent knowledge of Christ*, to be our Sauiour and Redeemer. True it is, that vnto many this exhortation will seeme needlesse; for ignorant persons that haue nothing in them but meere presumption, will bragge most of this perswasion; but they that haue felt the smart of temptation, doe know what it is that will stand vs in stead, euen that assurance only which is rightly founded vpon the word of God; and therefore forsaking the vaine conceits of our ignorance, let vs with all diligence vnfeinedly endeuour to get this resolution; if we cannot of our selues attaine vnto it, we must vse the direction and helpe of Gods faithfull Ministers; for howsoeuer it pleaseth some to thinke otherwise, yet this is the vndoubted truth of God, that a man in this life may ordinarilie be resolued and assured of his saluation.

Phil. 3. 8.

The second thing which the Diuel aimed at in this temptation, was to bring Christ to a practise of vnbeleefe, namely in want of bread to turne stones into bread, for the present satisfying of his hunger; for the Diuell would needs perswade our Sauior Christ that he must haue bread to saue his life, and therefore in the want of bread would haue brought him to this distrustfull course, to turne stones into bread.

Satan would bring Christ to a practise of vnbeliefe.

And as the Diuell heere deales with Christ, so he allures to doe with all his members; as he labors to worke vnbeliefe in their hearts, so he seeks to bring them to the practise of vnbeliefe in their liues. See the truth hereof in the course of the world; If a man oppressed with outward want and pouertie: the Diuell will tell him, he must needs liue, and therefore will perswade him to robbe and steale and to fish for his liuing. If a

Satan's Sophistrie.

man

man be ſicke, and want preſent helpe in lawfull meanes, or els be afflicted ſomewhat extraordinarily, then will the Diuell mooue him to ſeeke to Wizards and Witches, ſuggeſting this into him by one meanes or other, that they can do more good in ſuch a caſe then all the Phyſitians in the world. This is a moſt vile practiſe of vnbeliefe, and yet too common in the world, wherein men for the remouall of ſome outward euill, will not ſticke to hazzard the loſſe of their ſoules. We therefore muſt labour to be acquainted with theſe wiles of Satan, and by the practiſe of faith in our liues, labour to expreſſe the power of faith in our hearts, as in all manner of godly conuerſation, ſo eſpecially in vſing only lawfull meanes for our reliefe in the time of miſerie and diſtreſſe.

But to come more particularly to the words of this temptation; *If thou be the Sonne of God command theſe ſtones, &c.* It may be demaunded, why the Diuell ſhould make choiſe of this queſtion wherewith to tempt our Sauiour Chriſt, rather then any other? *Anſwer.* The reaſons hereof may be theſe: Firſt, he knew well, that if Chriſt were the true and proper ſonne of God, then he muſt needs be the true Meſſias; and if he were that anointed of God, then alſo he it was that muſt accompliſh that old and ancient promiſe made to our firſt Parents: *That the bruiſing of the ſeppents head:* This was the thing that of all other, the Diuell was moſt afrayed of, and could not endure to heare; and therefore by mouing this queſtion he intends to infringe, yea and (if he could) quite to peruert the true Sauiour Chriſt in the right of this title. Secondly, The Diuell ſince his fall, beares an vnſpeakable deadly hatred againſt God himſelfe, and accoording to his nature, as occaſion ſerues, he cannot but ſhew the ſame. Now in this queſtion hee doth notably bewray his malice and ſpite againſt God; for, whereas in Chriſts baptiſme a little before, God had proclaimed him *to be his beloued ſonne in whome he was well pleaſed*, hereby the Diuell goes about to proue the cleane contrary, and ſo as much as in him lieth, ſeekes to make God a lier; which, becauſe it fitted his nature ſo well, he makes choiſe of at this time.

Gen. 3. 15.

Vſe. I. In this practiſe of the diuel we may learne what to iudge of ſundrie falſe teachers; for as well in the Primitiue Church as alſo ſince that time, there haue beene ſundry men of great fame for wiſdome and learning, as *Ebion, Cerinthus, Carpocrates, Samoſatenus*, and *Arrius*, who haue all laboured ſeuerally to prooue, that Ieſus Chriſt the Sonne of Marie was not indeed the Sonne of God, verie God, but onely a woorthie Prophet. Now of them we may ſafely thinke with the church of God in former times, that they were falſe prophets, heretikes and ſeducers, yea the profeſſed enemies of Chriſt, guided by the ſpirit of Satan, for heerein they doe directly tread in his ſteps.

II. In this his practiſe we may obſerue the malicious and contradicting ſpirit of Satan againſt God himſelfe, for heere he labours to conclude that Chriſt was not the Sonne of God, notwithſtanding God himſelfe had a little before auouched that he was. And this is his continued practiſe vnto this day; for where God in his church pronounceth grace, mercie and loue, there on the contrarie will the Diuell pronounce a curſe, hatred, and damnation. Againe, where God denounceth his curſe and iudgement, there will the diuell ſeeke to perſwade a conceit of grace and fauour. If a man be the childe of God, and haue receiued the ſeale of grace for his aſſurance thereof; the Diuell will ſeeke to weaken this aſſurance, and perſwade him if he can, that he is the childe of wrath. And if a man be voide of grace, and ſo indeed the childe of the Diuell, then will Satan ſuggeſt into his heart preſumptuous thoughts, and make him thinke he is the childe of God; ſo that euerie way hee ſhewes himſelfe contrarie to God.

Yet marke the diuels words a litle further; *If thou be the ſonne of God, command theſe ſtones, &c.* that is, doe but ſay the word, and bid theſe ſtones to become bread, and it will be done. And here in the very propounding of this temptation we may obſerue the deepe policie of

Satans policie in tempting.

Satan; for in these few words (the better to effect his purpose) he coucheth three most true and notable points in Diuinitie: *First*, that he that is the Son of God by nature, is also true and verie God; for heere he ascribeth vnto the Sonne of God the true prerogatiue of God himselfe; a point wherin the Pharisees withstood our Saviour Christ, and which many heritikes since haue denied. *Secondly*, that the true God can without paine or labour, yea without all meanes at his verie becke doe whatsoeuer hee will; and by his word only make stones become bread. *Thirdly*, that to worke a miracle of himselfe, is a property and prerogatiue of him alone that is true God; as to turne stones into bread in this place. Now when the Diuell acknowledgeth all this, a man would not thinke that herein he should intend any hurt to Christ or to his church; but in very truth his drift heerein is, to destroie the faith of Christ in that word of his father which spake from heauen, and to ouerthrow the foundation of the church, by proouing that Iesus Christ the Sonne of Marie, was not true God.

Satan speakes some truth to ouerthrow another truth thereby.

Heere then obserue a tricke of the Diuels cunning; when he speaks a truth, he doth it not to confirme the same as louing it, but indeed his meaning is to ouerthrow the truth thereby: which must admonish vs, that when Satan shall any way assault vs in temptation, wee neuer giue credit vnto him, no not then when he speaketh the truth, because therein his purpose is to deceiue vs and to destroy the truth: hence it was that Christ forbad the vncleane spirits to testifie of him, though they acknowledged him to be *the holy one of God*: hence also Paul was grieued at the testimony of the foule spirit that was in the maid, though in it selfe a most worthy truth, to wit, *that they were the seruants of the most high God which shewed vnto men the way of saluation.*

[a] Mark. 24. 25.

[b] Act. 16. 17. 18.

Further, in comparing our Euangelist Matthew with S. Luke, there may seeme some difference between them in propounding this temptation, for in Matthew the words are thus, *Commaund these stones &c.* And in Luke thus, *commaund this stone.* But they are reconciled thus; *Matthew* sets downe this temptation as the Diuell first propounded it; and S. *Luke* shewes how the Diuell vrged it: for first the diuel comes to Christ and bids him, if he be the sonne of God, command all the stones which he saw round about him to be made bread, this S. *Matthew* sets downe: or if that seemed too much, command one stone to be made bread and it should suffice; and this S. *Luke* noteth.

[c] Luke. 4. 3.

The vse. By this comparing of the Euangelists we may obserue; that when the Diuell hath once begun to tempt a man, he will not easily leaue off, but will set an edge vpon it, and enforce and vrge it by all the meanes he can, that if it be possible it may preuaile. Which should teach vs on the other side, to be most earnest and resolute in resisting Satans temptations: he will take small aduantage before he leaue; we therefore must not [a] *giue place*, nor yeeld one iot vnto him: [b] *Resist the Diuell and he will flie.* This must euery member of the Church do; the Minister by sound and through applying of euery part of Gods truth to the heart, whereby it may be armed against the enemie; and the people by faithfull embracing and obeying of the same, as also by earnest praier vnto God for the assistance of his grace in all assaults.

[a] Ephes. 4. 27.

[b] Iam. 4. 7.

VERSE 4. *But he answering, said, It is [a] written, [b] Man shall not liue by bread only, but by euery word that proceedeth out of the mouth of God.*

[a] Gen. 3. 12.

[b] Deutr. 8. 3.

THese words containe Christs gratious answer, whereby he repelled the diuels temptation; and in it we may obserue three points; first, that Christ did Answer: Secondly, whence he borrowed his Answer: Thirdly, the very words of his Answer. For the first, that Christ did answer, is noted by the holy Ghost in plaine words, *And Iesus answering said*; Whereby he would giue vs to vnderstand, that Christ Iesus our Saviour being in the wildernesse, was not onely willing and ready to encounter with Satan, but also able to withstand him; yea and to vanquish

quiſh Satan without reaching any foile at his hands. Which is a point of ſingular comfort to Gods Church and children; for was Chriſt Ieſus able in this low and baſe eſtate of a ſeruant, being diſaduantaged alſo by a deſert place and bodily hunger, was he then (I ſay) able to encounter with Satan and to ouercome him in his moſt violent and ſubtile aſſaults? Then how much more is he now able euen in all his members to giue Satan the foile, hauing ſpoiled him in his death? ſeeing he is aduanced to the throne of maieſtie and glorie, and ſet at the right hand of his father, hauing a name aboue all names giuen vnto him, at which euery knee ſhould bow, both of things in heauen and in the earth and vnder the earth? We therfore may now ſay, with *that loud voice*; ‘*Now is ſaluation in heauen, and ſtrength, and power, and the kingdome of our God, and the power of his Chriſt: for the accuſer of the brethren is caſt downe.*’

¶ Reu. 12. 10.

The ſecond point heere noted is, whence Chriſt borroweth his anſwer, namely, from the Scriptures; *It is written*: It had beene an eaſie thing for Chriſt being the ſonne of God, to haue confounded the Tempter with the breath of his mouth, or to haue commanded innumerable legions of holy Angels to haue driuen him away; but he betakes himſelfe to the written word for his defence. And this he did eſpecially for our inſtruction; namely, that we might know, that the *written word of God*, rightly wielded by the hand of faith, is the moſt ſufficient weapon for the repelling of Satan and the vanquiſhing of him in all his temptations; hence Paul calleth it ¶ *the ſword of the ſpirit*, becauſe it ſerues not onely for our defence, but alſo to wound Satan, and to put him to flight.

The written word our beſt weapon againſt Satan.

¶ Ephes. 6. 17.

Thirdly. I. This fact of Chriſt doth diſcouer and condemne the damnable practiſe of the Church of Rome, who locke vp the word of God from their people in an vnknowen tongue, and commend vnto them for their defence againſt ſpirituall enemies other deuices of their owne, as *holy water, creſſing, creſſes*, &c. which they highly commend as meanes of ſpeciall ſtrength and force to vanquiſh the Diuell; when as indeed the word of God is the onely true and truſtie weapon, whereof while they deprriue their people, they ſend them forth naked and vnarmed to encounter with Satan.

Secondly, heere alſo behold the miſerable eſtate of all thoſe that either through couetouſneſſe or any other profaneneſſe are drawen to neglect or contemne the written word of God: their caſe is moſt fearefull, for they caſt away thoſe weapons whereby they ſhould defend themſelues againſt the Diuell, and quench all his firie darts, and ſo betray their owne ſoules into his hands: And doubtleſſe all contemners and neglecters of the word are guilty of their own damnation, becauſe God hath giuen vs his word for our defence, and for the confounding of Satan, ſo as without guilt of wilfull murther not of our bodies, but of our ſoules, we cannot neglect this heauenly weapon.

Thirdly, heerby we may ſee the cauſe why ſinne ſo much aboonds in all eſtates euery where, namely, the want of loue vnto, & knowledge in the word of God, whereupon the moſt are ignorant of it, or elſe know not how to handle this ſpirituall weapon, whereby Satan is reſiſted and foiled: *Hoſea* 4. 2. The Lord complaineth of *lying, ſweareing, killing, ſtealing, and whoring, one of blood touching blood*; and the cauſe is laid downe in the firſt verſe, *There is no knowledge of God in the land*: This Dauid knew well, and therefore ſaid, *He hid Gods ſayings in his heart, that he might not ſinne againſt him*. Pſal. 119. 11. For as Sauls ſpeare ſtood in readineſſe at his head euen when *he ſlept*, ſo ſhould Gods word, which is the *ſword of the ſpirit*, be euer in our hearts, as it were ready drawen, that to what ſinne ſoeuer the Diuell allures vs, we may be able to ſay for our defence, *It is written*: through want hereof it comes to paſſe that the Diuell at his pleaſure leads men captiues into all impieties.

1. Sam. 26. 7.

Laſtly, this excellent vſe of the word vnderſtood, beleeued, and obeied muſt moue all ignorant perſons to labour for knowledge heerein, and with all endeuor ſtes growth in knowledge, by holy

obedience,

obedience, to shew foorth their faith: If we had an enemy that had sworne our death and vowed to see our bloud, how carefull would we be, for our naturall life, both to get vs weapons, and also some knowledge to vse the same, not only for our defence, but also for the annoyance of our deadly foe? Oh then how carefull should we be for the safetie of our soules to put vpon vs the whole armour of God, and to learne to vse aright this *sword of the spirit*, that when we meet with Satan our irreconciliable enemy, in the field of temptation, which is this miserable world, we may be able both to award his blowes, and to wound his head! It is lamentable to see how ignorant people will-blesse themselues in their ignorance, and say they defie the Diuell, and spit at him in defiance, and yet they know not how they are intangled in his snares of their owne sinnes: he little regards such defiance so long as their soules lie naked and bare before his deadly darts: let two men meet that be at enmity, the one armed the other naked, what will it availe for the naked man to defie his enemie with bigge words, while in the meane time his armed enemy takes away his life? Lo, Satan is this strong man armed, and ignorant persons are poore naked caitiffes, they defie the Diuell and spit at him with their mouth, but in the meane time the diuel woūds their soules vnto death. They wil say they feele no such wounds, and therefore they feare him not: but they must know, that the lesse they feele, the more cause they haue to feare; for Satans wounds are most deadly when they are least felt.

The third point is, Christs Answer it selfe: *Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God:* This answer is borrowed from *Deuteron.* 8.3. And it is that lesson which Moses sought to teach the children of Israell after the Lord had fedde them with food from heauen in that barren wildernesse where they were afflicted with hunger. The words are something hard, and therefore I will shew the meaning of them. *Man shall not liue*; that is, shall not preserue his temporall life in this world, for of eternall life, neither Moses nor Christ did intend to speake. *By bread only*, that is, onely by such ordinary meanes as food and raiment, sleepe, physicke &c. which God hath appointed in his prouidence for the ordinary preseruation of naturall life. *But by euery word that proceedeth out of the mouth of God:* This title *word* betokens diuers things in scripture: I. The *substantiall word of God*, the second person in Trinity, Ioh. 1.1. *In the beginning was the word, and the word was God.* II. It is vsually taken for the *written word* conteined in the bookes of the olde and new Testament, 1. *Pet.* 1.25. Thirdly, it is sometime taken for Gods will and decree, and it is called his *good pleasure*: so Heb. 1.2. *Christ sustaineth all things by the word of his power*; that is, according to his will and decree, by his powerfull appointment: and by this word were all things made in the beginning, and heerby haue they been preserued euer since: this is that word that melteth the Ice, Psal. 147.18. And in this last sense must we vnderstand *word* in this place; meaning that man doth not preserue this naturall life by ordinarie meanes onely, but withall, by Gods good pleasure, will and decree sanctifying the meanes for his good. Note further that it is said *by euery word*, and therein lieth the substance of this sentence; for the vnderstanding wherof wee must know, that this powerfull & working word of God may be distinguished according to the matter wherabout it is occupied: Thus, sometime God will haue men to liue by *bread* the ordinary food of naturall life; and this is his *ordinary word*. Sometime his will and appointment is that man shall liue by extraordinarie meanes; as the Israelites did in the wildernesse while they liued vpon Manna; and this is his *extraordinary word*: Otherwhiles hee ordaines that man shall liue without all meanes; as Moses did in mount Sina, Elias in mount Horeb, and our Sauiour Christ in this wildernesse; for the space of fortie daies and fortie nights together; And lastly he ordains sometime, that man shall liue against meanes and contrary to the course of nature;

Word in scripture noteth diuers things.

Gods powerfull word distinguished.

ture; Thus Daniell liued in the Lions denne, and the three children in the firy furnace; both which last may be called Gods *miraculous word*: So that wee see good reason of this clause *euery*: for heereby we learne, that man doth not preserue his life only by ordinary meanes ordained of God; but likewise *by euerie word proceeding out of the mouth of God*, that is, by euery appointment and decree of God, whether *extraordinary*, aboue the vsuall meanes, or *miraculous* without all means, or against the course of nature: this we must labour to know and be perswaded of. Nature teacheth that man liueth by Gods blessing and appointment in ordinary meanes: But nature knowes not this, that God preserueth mans life by his worde, aboue meanes, without meanes, yea & against meanes. The beleeuing hart will hardly yeeld to this, which Moses would teach the Israelites; and therefore wee must take the more paines to be resolued of it. If any shall thinke hereupon, that a man may liue by the written word without meat and drinke, he is deceiued; for Christ meaneth not that euery word that God hath spoken shall preserue naturall life, but that whatsoeuer way he hath appointed whereby man shal liue, whether by ordinary or extraordinary meanes, whether without meanes or against meanes, the same shall be effectuall for mans preseruation: Thus much for the meaning.

The applying of this testimony to the Diuels temptation, is thus to be conceiued: the Diuels temptation was this. *If thou be the sonne of God, then commaund these stones to be made bread: But thou canst not make these stones to become bread: Therefore thou art not the sonne of God.* To this Christ answers, by denying the proposition or first part of this argument; the ground whereof was this, (which the Diuell tooke for granted) that when a man is hungry hee must needs haue bread or else he cannot liue: and this our Saviour Christ doth flatly deny, saying; *Man liueth not by bread only, but by euery word that proceedeth out of the mouth of God.* And this application is most excellent, teaching vs that thing, for the learning whereof the Israelites were trained vp forty yeares in the wildernesse, and fedde with Mannah from heauen, and with water out of the rock; to wit, that God by his word can preserue the life of man without ordinarie meanes euen what way soeuer hee appointeth for that purpose; and if wee should spend our liues in learning heerof, no doubt the time were not mispent.

The vse. First, heereby we are taught to consider aright of all creatures whereby our life is preserued, as meat, drinke, apparell &c. and that is thus, besides the bodily sustenance of the creature, we must labour to see a further matter, euen the blessing of God in the creature proceeding from his word, decree and appointment, whereby it is made fit and able to yeeld sustenance and nourishment. The Scripture calleth this the [a] *Staffe of bread*, and so it is indeed, for as an aged and impotent man falleth to the ground if his staffe be plucked from him, so the best creature that serues for our vse, without Gods blessing becomes fruitlesse vnto vs. This, reason may teach vs, for how should that thing of it selfe preserue and further life, which in it selfe is void of life? And how should that giue heat and warmnesse to our bodies, which of it selfe is void of heate? let vs therefore confesse that it is not the substance of foode that doth refresh vs, nor the matter of our rayment that keeps vs warme, but the blessing of him that by his word hath ordained them for these ends, if he withdraw his blessing, the *staffe and* [b] *stay is gone*; men may *eat* (as *Haggai* saith) but they shal not haue *enough*; they may *drinke*, and yet not be *filled*; they may *cloth* themselues, and not be *warme*; It is Gods blessing that makes Gods creatures do vs good: how else should it come to passe, that the poore mans child which is barely clad, and homely fed, should be as healthfull, comely, and well liking as the child of a Prince, but that God blesseth aswell the homely food of the poore, as the dainty fare of the richest.

Secondly, heereby wee must learne *Sobriety and Temperance*, in the vse of all Gods creatures: when we vse our food and

[a] Leuit. 26. 26.

[b] Isai 3. 1.

[c] Hag. 1. 6.

and raiment it is Gods blessing alone that makes them do vs good; the Lord as it were stands by vs to put his blessing vpon euery morsell that we eat, and euery draught that we drinke, and vpon our raiment when we put it on; how then dare wee abuse them in surfetting and drunkennesse, in pride and wantonnesse? may we not feare in so doing that whilst the meate or drinke is in our mouthes, the wrath of God will fall vpon vs; as *Psal.* 78. 30. 31.

Thirdly, hence wee must learne to sanctifie Gods creatures as food and raiment which we vse for our comfort, by inuocation on the name of God: for we doe not liue by the creatures simply, but by the word and appointment of God blessing them vnto vs; and therefore we must not be like vnto brute beasts which receiue Gods blessings, but yet neuer looke vp to heauen from whence they come; or like to the swine that gathereth vp the mast, not looking vp to the tree from which it falleth.

Fourthly, heereby we see the common errour of the world, who place the staffe and stay of their life in the abundance of outward blessings, whereupon they labour to inrich themselues heerewith as much as possibly they can; these men do litle consider that mans life standeth not in abūdance, neither doth he liue by bread, but by the blessing of God, which is and may be as well vpon a little, as vpon the treasures of a kingdome. This was the practise of the *rich foole*, [a] who spake peace to his soule for *ease and pastime*, because *he had much goods laide vp for many yeares*. But sith Christ teacheth vs that man liueth not by bread only, it must needs be a flat note of vnbelief, to carke and care immoderately for the things of this life.

[a] Luc. 12. 19.

Fiftly, heereby wee are also taught, not to entangle our selues ouermuch with the cares of this world, nor to suffer our harts to be oppressed with desire of food, raiment, lands or liuing: because our life and welfare consisteth not in these things, but in the blessing of God on whatsoeuer he lends be it more or lesse: the grippie mind after riches is a deadly [b] *snare*, wherewith many a soule is intangled to *perdition and destruction*; This choakes the heart in such sort as the seed of grace can take no root nor bring foorth any sauing fruite: this made Paul to lay a charge vpon Timothy for rich men, that *they should trust in the liuing God and not in vncertaine riches*, 1. *Tim.* 6. 17. Let vs therefore be content with food and raiment, and rather seeke the kingdome of God and his righteousnesse, and then all those things whereof we stand in need shall be giuen vnto vs in the moderate vse of lawfull meanes. Indeed the worldlings excuse is, that food and raiment is his liuing, which he must needs looke vnto: but we must still remember, that our life standeth not in these things, for when death comes, these cannot saue vs from the grave: it is Gods blessing by which we liue, hee can preserue vs aboue meanes, nay without meanes, and against meanes, and therefore wee must neuer giue place to such thoughts and cares as shew distrust in God.

[b] 1. Tim. 6. 9.

Sixthly, hence wee must learne contentation and patience in extreame pouerty and in all other miseries of this life: If God should deale with vs as hee did with his seruant Iob: if for our religion hee should bring vpon vs the losse of goods, of children, of health and all that we haue, with banishment also from our friends and country, yet then must we labour to shew the fruit of patience, and not suffer our harts to be swallowed vp of ouermuch griefe: because our life stands by Gods word, and not in any of these things: indeed, if in these outward miseries a man should be depriued of the comfort of Gods prouidence, then might he sorrow without measure: but seeing all such as feare God doe still enioy the blessing of God in their greatest calamities (for Gods blessing is not locked vp in bread, but in his meanes, without meanes and against meanes can he manifest his power and goodnesse in their preseruation) therefore in the extremity of euill must we comfort our selues with the Lord our God, as Dauid did [c] *in the fire*, hauing lost his two wiues and being in danger to be stoned of his owne followers: and learne to say with

[c] 1. Sam. 30. 6.

Iob

[a] Iob. 13. 15. Iob. *Though the Lord kill me yet will I trust in him.* What if the Lord should send a famine among vs, as he may iustly do for the sinnes of this land, should we then despaire or vse vnlawfull meanes for our reliefe? nay, then we must learne Moses lesson, *that man liueth not by bread only*, and labour to depend on him that can increase: [b] 1. King. 17. 14. *the oile in the poore widowes cruise and the meale in the barrels*, till plenty come.

Seuenthly, this must teach vs moderation of our affections in all estates that do befall vs; in health and plenty wee must not be puffed vp with pride; in weakenesse and in want wee must not be oppressed with sorrow; for mans life standeth not in these things, neither can we heereby know loue or hatred; he that is in want may haue as good a portion in Gods blessing as the wealthiest in the world; heerein [c] Luk. 16. 19. 20. hungry *Lazarus* full of sores, went farre beyond the *rich glutton* in all his riot.

Lastly, seeing our life depends vpon Gods word, we must heereby learne to acknowledge Gods prouidence, and to rely thereupon in all estates. In the daies of peace, wherein (as [d] Iob speaketh of himselfe) *men wash their paths in butter, and hyne the rocke to powre them out riuers of oile*; men will soone be brought to say so much: but we must labour to see and feele the blessing of his prouidence euen then when we tread (as it were) the winepresse of his wrath: as well in sicknesse as in health: in want as in plenty; in the depth of distresse as in the height of all prosperity: this is the counsell of [d] Iob. 29. 6. [e] Prou. 16. 3. the Holy ghost, [e] *rolle thy workes vpon the Lord. Cast all your care vpon him, for he careth for you*, 1. Pet. 5. 7. It is a brutish property only to looke vpon the creatures whereon they feed, and therefore our eies and our hearts must be fixed on him who *feedeth the yong rauens that crie vnto him*; *and beareth vp all things by his mighty word*: wee must not content our selues with a bare speculation heereof in our heads, but labour to feele the comfort of it in our hearts, and to expresse the power of it in our liues. And thus much for the first conflict.

VERS. 5. *Then the Diuell taketh him vp into the holy citty, and set him on a pinnacle of the Temple.*

6. *And said vnto him, if thou be the son of God cast thy selfe downe: for it is* [f] *written, that he will giue his Angels charge ouer thee, and with their hands they shall lift thee vp, lest at any time thou dash thy foot against a stone.* [f] Ps. 91. 11. 12.

7. *Iesus said vnto him: it is* [g] *written againe, thou shalt not tempt the Lord thy God.* [g] Deut. 6. 16.

THese words containe the second conflict of Satan with our Sauiour Christ: for howsoeuer by Saint Luke this is put in the third place, which Matthew heere placeth in the second, yet this breedeth no difference betweene the Euangelists, who tie not themselues to a strict obseruation of time, place, and order how euery thing was done which they relate; as in the story of this conflict, Saint Luke respects the substance of it onely, but S. Matthew obserues the order of it also. Now in this second conflict we are to obserue three points: I. Satans preparation thereto: II. The assault it selfe: III. Christs answer and repulse thereof.

I. *Point*: Satans preparation to this conflict is conteined in the 5. verse: wherein we are to note, both the *time*, and the *parts* thereof; The *time* in the first word *Then*: that is, so soone as the Diuell had receiued a foile of Christ in his first assault, presently hee addresseth himselfe vnto a second.

Heerein behold, the exceeding malice of Satan, in that the end of one temptation with him, is but the beginning of another; he ceaseth not with one assault, but as hee is a deadly foe to the Church of God, so he shewes himselfe by his continuall seeking whom he may deuour; he will neuer make truice with any child of God, vpon any condition lesse than the hazard of his soule; neither is he weary of his worke, but day and night is either plotting or performing some mischieuous attempt against the child of God. The consideration whereof must teach vs, vpon our victorie and conquest ouer one temptation

ptation, presently to prepare for a new. This was the state of the sonne of God our head, and we his members may not looke for better; our life in this vale of teares is a continuall warfare against the enemies of our soules; we must not therfore heere looke for rest and ease, but euer keepe watch and ward against their assaults. If this duty were well learned and put in practise, it would preuent much impatience & becom the ground of much peace in our soules: mans nature cannot brooke the doubling and renuing of sorrowes; when one euill lights in the necke of another, oh then hee thinketh neuer any was in his case; but looke vnto Iesus the author and finisher of thy faith, he endured no lesse; and heerein he is an example that thou shouldest follow his steps. If therefore thou wilt be his disciple, prepare to take vp thy crosse * *euery day and follow him.* * Luk. 9. 23.

The parts of Satans preparation are two; First, he conuaies Christ from Ierusalem to the wilderneſse; Secondly, hee placeth him on a pinnacle of the temple. For the first, in these words, *The diuell tooke him vp into the holy city*, that is, into Ierusalem, as Luke expoundeth it, *chap.* 4. 9. This the Diuell might doe three waies; In vision; or leading him vp the ordinary way; or carrying him through the aire. I. It might be in vision; for that was vsuall with the Prophets; so * Ieremie went to the *riuer Perath*; and Ezekiel was carried from Mesopotamia to * *Ierusalem*: but Christ was not thus transported; for then Satans perswasion vnto Christ *To cast himselfe downe*, could haue beene no temptation. II. Christ might bee led of the Diuell the ordinary way from the wildernesse to Ierusalem, so much the words will beare: but (as I take it) he went not so; for if Christ were ledde by the Diuell, it was either willingly of his owne accord, or by the Diuels perswasion; but of his owne accord he would not goe; for hee came into the wildernesse to bee tempted, which as yet was not fully accomplished, and therefore would not willingly depart thence before that worke for which he came were ended. Againe, he would not depart thence vpon the Diuels perswasion, for Christ would neuer gratifie the Diuell so much, as to do ought himselfe, which the Diuell would haue him, as in all his temptations doth appeare; for this is a rule to be obserued, we must not do any thing which the Diuell perswades vs to in his temptations, though in it selfe the thing be lawful and good. III. The Diuell might carry the body of our Sauiour Christ thorow the aire, by his power through Gods permission. This is the most likely way, & so thought to be of the best diuines: and the words following confirme it much, for it is said, *the Diuell set him on a pinnacle of the temple*. Now if hee had power to set him there, why might hee not also cary him thither, God ordaining this as well as his temptation?

Rule. Do nothing Satan perswades thee to in temptation.

* Ier. 13. 4.

* Ezek. 8. 3.

The vse. By this we see, that men may be transported by the Diuell from place to place, as the records of all ages do report: this one thing yet obserued (wherin the common opinion faileth) that the Diuell cannot convey a man aliue so far in a little time, as many men thinke; as a thousand or two thousand miles in an houre; for no man is able to endure such violent motion and yet liue, as experience teacheth; let a man fall from some high steeple, and his breath wilbe gone and hee dead before hee come at the ground, by reason of the violence of his motion. Indeed the Diuell can carrie a man very swiftly, but yet for the safetie of mans life he must prolong his time far more, than otherwise of himselfe hee needs to doe.

Secondly, hence wee learne that by Gods permission, the Diuell may haue power ouer the bodies of Gods owne children which are true beleeuers, to transport them from place to place; for dealing thus with the head Christ Iesus, why may hee not doe so with any of his members? besides, we find (that God permitting him) hee hath done more than this to the Saints of God; hee may possesse their bodies, as he did the woman of Canaans daughter, Mat. 15. 22. He may torment them long, as hee did exceeding grieuously bow the body of a daughter of Abraham eighteen yeare, *Luk.* 13, 16. Yea he may kill the body,

Satans power ouer mens bodies if God permit.

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as he did to Iobs children, who no doubt were holy persons, Iob. 1. 19. And therefore much more may hee transport them from place to place.

Heere this question may fitly be answered: whether a true beleeuer may be bewitched. *Answ.* Hee may: there is none vpon earth so faithfull and holy, but if God permit, Satan can afflict their bodies grieuously; and therefore also they may be bewitched. It is but the fancy of presumptuous persons, when they say, their faith is so strong, that all the witches in the world cannot hurt them: for if God permit, Satan can grieuously afflict mans body, as he did the body of Iob; yea he can kil the body, as hath been shewed. Salomon, speaking of outward things saith truly, [a] All things come alike to all, and the same condition is to the just and to the wicked: now the wicked man may be bewitched, as al will grant; why then may not the godly also, seeing it is but an outward euill? This therfore must abate their pride that stand so much on their strong faith: behold this fact of Satan to the holy body of Christ, and heereby learne for thy humiliation, that if God permit, Satan is able to bring vpon thy body great affliction.

[a] Eccles. 9. 2.

Further, obserue the place whither Satan caries our Sauiour Christ, *into the holy city*, that is, *Ierusalem*. *Quest.* Why is it called *holy*, seeing now it was a polluted place full of sinful people? *Answ.* It is called *holy* for these causes. 1. because heere was the Lords temple the place of his solemne worship, wherein were the holy rites and ceremonies prescribed for Gods worship. Secondly, in Ierusalem, as also in all the synagogues of Iudea, was Moses chaire, the law and the Prophets were read & expounded. Thirdlie, Ierusalem was the mother City of all the world in respect of religion; heere God ordained that his church should first be planted, and from hence must religion bee deriued to other nations.

The vse. Hence we may obserue, that at this time Ierusalē was the true church of God: indeed it was very corrupt both for doctrine and maners, as Christs seuere reproofe of both doth plainely shew, Mat. 5. 21. &c. and Mat. 23. 13. 14. &c. and yet a true Church, else the holy ghost would not haue called it *the holy city*. Now if Ierusalem at this time were the true church of God then, then may wee well say, that in England God hath his true church: for, let the corruptions of our Church bee as they are; yet shall it match Ierusalem in the prerogatiues of Gods church. They had the law and the Prophets read and expounded; so haue wee, and the Gospel also which is the power of God to mans saluation. They had the Sacraments and ceremonies of the Law; answerable thereto wee haue the Sacraments of the Gospell, and also a true and holy forme of seruing God. Their Ierusalem was a mother city; and though wee cannot say so much in that behalfe, yet hath our Church beene a nurce to neighbour Churches in *Germany*, *France* and other places round about, for many yeares; in regard whereof, the Lord, no doubt, hath bestowed many blessings vpon vs. And therefore though our sinnes and abuses be many and grieuous, yet in regard of Church prerogatiues we may be called a holy nation, and a true member of the Church of God; so that as our Sauiour Christ and his Disciples ioined themselues to the congregations of the Iewes in their legal seruice, and forsooke them not till they became no Church; so ought it to be among vs, till we separate from Christ, none should seuer themselues from our church ministery & seruice of God. Those therefore that make a separation from our Church because of corruptions in it, are farre from the spirit of Christ and his Apostles. If any shal say, this makes wel for the church of Rome, if so corrupt a place as Ierusalem, in regard of Church prerogatiues were an holie city, for they haue as many prerogatiues for religion, as the Iewes then had, and therefore are the church of God, and so we do not well to separate from them. *Answ.* Some indeed that are no Papists, say the Church of Rome is the Church of God: but the truth is, the present Church of Rome is spirituall *Babylon*, the mother of abhominations,

Rome is Spirituall Babylon.

minations, no ſpouſe of Chriſt but a ſtrumpet. But they pleade their prerogatiues: as firſt, their ſucceſſion from Peter: Secondly, true baptiſme for ſubſtãce according to the firſt inſtitution: Thirdly, the Apoſtles Creed which they hold and beleeue: Fourthly, the word of God, in the writings of the Prophets & Apoſtles; And Laſtly, that theirs is the mother church. *Anſw.* All this is nothing when the truth appeares; for firſt, ſucceſſion in perſon without ſucceſſion in doctrine is no note of a church: now let them ſhew ſucceſſion in the Apoſtles doctrine, and we yeeld. Secondly, their baptiſme alone, though for ſubſtance true baptiſme, cannot prooue them a true Church: Circumciſion was the Sacrament of Gods church, yet Samaria and Colchis were not the Church of God, though they vſed it: againe, the thiefe may ſhew the true mans purſe, but that proueth him not to be true and honeſt; no more doth baptiſme iuſtifie the church of Rome to bee a true church. Laſtly, though they haue outward baptiſm, yet indeed they ouerthrow inward baptiſme, the life of that ſacrament, to wit, imputed righteouſneſſe and renued holineſſe, which in Gods Church muſt goe together with the outward element, elſe it is nothing. Thirdly, for the Apoſtles Creed, they haue it in word, but they deny it in deede; For though they ſay, *they beleeue in God the father*, and *in Ieſus Chriſt*, yet in effect they deny both God and Chriſt. For the God of the Papiſts is an idol God, and the Chriſt of the Papiſts a falſe Chriſt, as we haue ſhewed in handling of the Creed. Fourthly, for the ſcripture; wee muſt know the word of God ſtands not in bare words and letters, but in the true ſenſe and meaning of the Holy ghoſt contained in the ſcriptures of the Prophets and Apoſtles. Now though they haue the bookes of Scripture, yet in ſundry main grounds of religion, they ouerthrow the foundation of the Prophets and Apoſtles. Again, they keep the ſcripture as a lantern holds a candle, not for it ſelfe but for paſſengers: ſo is the ſcripture with them, not for their ſynagogue, but for Gods ſecret ones among them, for euen in the midſt of Poperie hath God euer had ſome of his elect, who haue not embraced their curſed doctrine. Laſtly, for their plea to be the *mother Church*, we muſt diſtinguiſh between the ancient Church of Rome, and the ſtrumpet that now is; the ancient Church of Rome to whom Paul writ, was a true and famous church, and a mother Church; but ſhe is now dead and buried; and the now Roman Church is no mother Church, no ſpouſe of Chriſt, but the *whore of Babel* the *mother of abhominations*, from which we are commanded to depart, *Reuelat.* 18.4.

2. *Vſe.* Secondly, in that Chriſt is brought to Ieruſalẽ, that holy City, there to be tempted, wee learne, that no holineſſe of place on earth can debarre the Diuell from his temptations; he brings Chriſt from the wildernesſe to tempt him, in the holy city euen vpon the holy temple hee will thruſt himſelfe * on *Iehoſhuahs right hand to reſiſt him*, though Iehoſhuah ſtand before the Angell of the Lord to miniſter to the Lord. And therefore the follie of Papiſts is egregious, that thinke the ſigne of the croſſe, holy water, reliques, and ſuch Maſſing inchantments haue vertue in them to free their houſes, or their bodies frõ the aſſaults of Satan. * Zak. 3.1.

Laſtly, heereby wee ſee that change of place is but a ſillie cure for a troubled mind; indeed change of aire may much further bodily cures; but a troubled mind hath conflicts with the diuel, who will not leaue for change of place, Ieruſalem will fit his turne as well as the wildernesſe.

The ſecond part of the Diuels preparation to this conflict is this, *and ſet him on a pinnacle of the temple:* The word tranſlated *pinnacle*, ſignifieth properly a *wing* of the temple; whereby, ſome take to be meant, the ſharpe brouches and ſpires on the top of the temple; whereof there were diuers; but theſe (as I take it) are not heere meant; for ſuch a ſpire cannot wel be called a wing; others take it for ſome part of the battlement, made on the top of the Temple, which was flat, as the Iewes vſed to build, to kẽepe men from falling; others take it for any top corner of the Temple; and whether of

of these it was we cannot certainly define; but this we must holde, that it was some dangerous steepe downe place on some corner of the Temple, or on the battlements, from which a man might easily cast himselfe; whereby we see the Diuell will omit no aduantage that may further his temptations; which should make vs the more carefull of our standing against him.

VERSE 6. *And said vnto him, If thou be the sonne of God cast thy selfe downe: for it is written, that he wil giue his Angels charge ouer thee, and with their hands they shall lift thee vp, lest at any time thou shouldst dash thy foot against a stone.*

THese wordes containe the second maine point in this conflict, to wit, Satans assault vpon Christ: wherein we are to obserue, first his temptation: then the reason whereby he doth enforce it. His temptation heere is framed as the former was, in a kind of reasoning, thus:

If thou be the sonne of God, then shew the same by casting thy selfe downe from this pinnacle of the temple:

But as I see thou art certainly perswaded, that thou art the sonne of God: Therefore cast thy selfe downe, and thereby declare it.

Seeing this is a distinct temptation from the former, I doubt not but it must be thus framed with this conclusion: for if it had the same conclusion with the former it should be the same temptation. Satans meaning then is this, as if he had said; I haue made triall to see expresly whether thou be the sonne of God or not, and it seemes thou doest vndoubtedly beleeue that voice of thy father to be true, which said, *This is my welbeloued sonne in whom I am wel pleased:* Now if this be so indeed, it is conuenient thou shouldest confirme the same by some miracle, and the fittest place thou canst doe it in, is this; therefore cast thy selfe downe headlong from this pinnacle, and yet preserue thy selfe in safety without all hurt in the fall.

The drift of Satan in this temptation was, to bring our Sauior Christ to a vaine confidence in his Fathers protection, and indeed to flat presumption vpon his extraordinarie prouidence in the neglect of lawfull ordinary means, as by Satans conclusion, & the answer of Christ will easily appeare. And hereby we may obserue that one maine drift of Satan in his ordinarie temptations in Gods church, is to carry men to presumption, and vaine confidence in the loue, fauor, and mercy of God: this appeares by the strange reasonings for libertie in sinne which many frame to themselues, and some are not ashamed to vtter; as first, God is mercifull, and Christ shedde his bloud for their redemption, and therefore they will not be so strict and precise in hearing sermons, and reading & conferring about the word as many are, but they wil take the pleasures and seeke the profits of this life. Thus reasoned some in the Apostles daies: [a] *Let vs continue in sin that grace may abound:* of such Iude complaineth, saying, [b] *They turne the grace of God into wantonnesse.* Such there haue beene euer since, & at this day they doe euerie where abound. Secondly, some say, they are either ordained to saluation or damnation; now if to saluation, they are sure of it how euer they liue; and if to damnation, they cannot escape it, though they liue neuer so holily, for Gods decree is vnchangeable; and therfore they will take their pleasure and liue as they list. Thirdly others say they haue euer found Gods goodnesse towards them, and they are perswaded he will neuer see them want, and therefore they will not toile themselues with labor & care as others do, but take their ease and pleasure while they may haue it; and so neglect their charge and calling, and giue themselues wholly to their sports and pleasures, to company keeping or such like. Yea, by this temptation to presumption, Satan oft preuailes with the better sort; for if a man fauour the trueth, and giue himselfe to know religion in any sort, the Diuell will straight way go about to perswade him, that that which he doth is sufficient to his saluation, & thus wil keepe him from vsing further means to come by the certaine knowledge of his election, and full affiance in Christ Iesus, to become a

Satan seeks to carry men to presumption.

[a] Rom. 6. 1.

[b] Iude 4.

minations, no ſpouſe of Chriſt but a ſtrumpet. But they pleade their prerogatiues: as firſt, their ſucceſſion from Peter: Secondly, true baptiſme for ſubſtãce according to the firſt inſtitution: Thirdly, the Apoſtles Creed which they hold and beleeue: Fourthly, the word of God, in the writings of the Prophets & Apoſtles; And Laſtly, that theirs is the mother church. *Anſw.* All this is nothing when the truth appeares; for firſt, ſucceſſion in perſon without ſucceſſion in doctrine is no note of a church: now let them ſhew ſucceſſion in the Apoſtles doctrine, and we yeeld. Secondly, their baptiſme alone, though for ſubſtance true baptiſme, cannot prooue them a true Church: Circumciſion was the Sacrament of Gods church, yet Samaria and Colchis were not the Church of God, though they vſed it: againe, the thiefe may ſhew the true mans purſe, but that proueth him not to be true and honeſt; no more doth baptiſme iuſtifie the church of Rome to bee a true church. Laſtly, though they haue outward baptiſm, yet indeed they ouerthrow inward baptiſme, the life of that ſacrament, to wit, imputed righteouſneſſe and renued holineſſe, which in Gods Church muſt goe together with the outward element, elſe it is nothing. Thirdly, for the Apoſtles Creed, they haue it in word, but they deny it in deede; For though they ſay, *they beleeue in God the father*, and *in Ieſus Chriſt*, yet in effect they deny both God and Chriſt. For the God of the Papiſts is an idol God, and the Chriſt of the Papiſts a falſe Chriſt, as we haue ſhewed in handling of the Creed. Fourthly, for the ſcripture; wee muſt know the word of God ſtands not in bare words and letters, but in the true ſenſe and meaning of the Holy ghoſt contained in the ſcriptures of the Prophets and Apoſtles. Now though they haue the bookes of Scripture, yet in ſundry main grounds of religion, they ouerthrow the foundation of the Prophets and Apoſtles. Again, they keep the ſcripture as a lantern holds a candle, not for it ſelfe but for paſſengers: ſo is the ſcripture with them, not for their ſynagogue, but for Gods ſecret ones among them, for euen in the midſt of Poperie hath God euer had ſome of his elect, who haue not embraced their curſed doctrine. Laſtly, for their plea to be the *mother Church*; we muſt diſtinguiſh between the ancient Church of Rome, and the ſtrumpet that now is; the ancient Church of Rome to whom Paul writ, was a true and famous church, and a mother Church; but ſhe is now dead and buried; and the now Roman Church is no mother Church, no ſpouſe of Chriſt, but the *whore of Babel*, the *mother of abbominations*, from which we are commanded to depart, *Reuelat.* 18.4.

2. *Vſe.* Secondly, in that Chriſt is brought to Ieruſalẽ, that holy City, there to be tempted, wee learne, that no holineſſe of place on earth can debarre the Diuell from his temptations; he brings Chriſt from the wilderneſſe to tempt him, in the holy city euen vpon the holy temple hee will thruſt himſelfe * on *Iehoſhuahs right hand to reſiſt him*, though Iehoſhuah ſtand before the Angell of the Lord to miniſter to the Lord. And therefore the follie of Papiſts is egregious, that thinke the ſigne of the croſſe, holy water, reliques, and ſuch Maſſing inchantments haue vertue in them to free their houſes, or their bodies frõ the aſſaults of Satan. * Zak. 3.1.

Laſtly, heereby wee ſee that change of place is but a ſillie cure for a troubled mind; indeed change of aire may much further bodily cures; but a troubled mind hath conflicts with the diuel, who will not leaue for change of place, Ieruſalem will fit his turne as well as the wilderneſſe.

The ſecond part of the Diuels preparation to this conflict is this, *and ſet him on a pinnacle of the temple:* The word tranſlated *pinnacle*, ſignifieth properly a *wing* of the temple; whereby, ſome take to be meant, the ſharpe brouches and ſpires on the top of the temple; whereof there were diuers; but theſe (as I take it) are not heere meant; for ſuch a ſpire cannot wel be called a wing; others take it for ſome part of the battlement, made on the top of the Temple, which was flat, as the Iewes vſed to build, to keepe men from falling; others take it for any top corner of the Temple; and whether of

of these it was we cannot certainly define; but this we must holde, that it was some dangerous steepe downe place on some corner of the Temple, or on the battlements, from which a man might easily cast himselfe; whereby we see the Diuell will omit no aduantage that may further his temptations; which should make vs the more carefull of our standing against him.

VERSE 6. *And said vnto him, If thou be the sonne of God cast thy selfe downe: for it is written, that he wil giue his Angels charge ouer thee, and with their hands they shall lift thee vp, lest at any time thou shouldst dash thy foot against a stone.*

THese wordes containe the second maine point in this conflict, to wit, Satans assault vpon Christ: wherein we are to obserue, first his temptation: then the reason whereby he doth enforce it. His temptation heere is framed as the former was, in a kind of reasoning, thus:

If thou be the sonne of God, then shew the same by casting thy selfe downe from this pinnacle of the temple:

But as I see thou art certainly perswaded, that thou art the sonne of God: Therefore cast thy selfe downe, and thereby declare it.

Seeing this is a distinct temptation from the former, I doubt not but it must be thus framed with this conclusion: for if it had the same conclusion with the former it should be the same temptation. Satans meaning then is this, as if he had said; I haue made triall to see expresly whether thou be the sonne of God or not, and it seemes thou doest vndoubtedly beleeue that voice of thy father to be true, which said, *This is my welbeloued sonne in whom I am wel pleased:* Now if this be so indeed, it is conuenient thou shouldest confirme the same by some miracle, and the fittest place thou canst doe it in, is this; therefore cast thy selfe downe headlong from this pinnacle, and yet preserue thy selfe in safety without all hurt in the fall.

The drift of Satan in this temptation was, to bring our Sauior Christ to a vaine confidence in his Fathers protection, and indeed to flat presumption vpon his extraordinarie prouidence in the neglect of lawfull ordinary means, as by Satans conclusion, & the answer of Christ will easily appeare. And hereby we may obserue that one maine drift of Satan in his ordinarie temptations in Gods church, is to carry men to presumption, and vaine confidence in the loue, fauor, and mercy of God: this appeares by the strange reasonings for libertie in sinne which many frame to themselues, and some are not ashamed to vtter; as first, God is mercifull, and Christ shedde his bloud for their redemption, and therefore they will not be so strict and precise in hearing sermons, and reading & conferring about the word as many are, but they wil take the pleasures and seeke the profits of this life. Thus reasoned some in the Apostles daies: [a] *Let vs continue in sin that grace may abound:* of such Iude complaineth, saying, [b] *They turne the grace of God into wantonnesse.* Such there haue beene euer since, & at this day they doe euerie where abound. Secondly, some say, they are either ordained to saluation or damnation; now if to saluation, they are sure of it how euer they liue; and if to damnation, they cannot escape it, though they liue neuer so holily, for Gods decree is vnchangeable; and therfore they will take their pleasure and liue as they list. Thirdly others say they haue euer found Gods goodnesse towards them, and they are perswaded he will neuer see them want, and therefore they will not toile themselues with labor & care as others do, but take their ease and pleasure while they may haue it; and so neglect their charge and calling, and giue themselues wholly to their sports and pleasures, to company keeping or such like. Yea, by this temptation to presumption, Satan oft preuailes with the better sort; for if a man fauour the trueth, and giue himselfe to know religion in any sort, the Diuell will straight way go about to perswade him, that that which he doth is sufficient to his saluation, & thus wil keepe him from vsing further means to come by the certaine knowledge of his election, and full affiance in Christ Iesus, to become a

Satan seeks to carry men to presumption.

[a] Rom. 6. 1.

[b] Iude 4.

perfect man in Christ, which is the end of Gods holy ministery, *Ephes.* 4. 13. whereunto we should giue all diligence, 2. Pet. 1. 10. See the truth heereof in the

*Matth. 25. 1. 2. &c.

fiue foolish virgins, who carried *burning lamps, but tooke no oile with them*, neuer minding that till it was too late; and so doe most men content themselues with the blazing lampe of an outward profession, neuer looking for the oile of grace, till the time of grace be past.

The vse. Heereby then wee are all taught, in speciall maner to beware of presumption; this is the common snare of the Diuell wherein he intangles many a soule. It is true indeed that he oft preuailes by bringing men to desperation, but a thousand perish through presumption, almost for one by desperation; for despaire is a painfull thing to flesh and bloud, and as the Diuell knowes well, doth sometimes turne to a mans more sound conuersion; but to presume is sweet and pleasant to the flesh, and most agreeable to mans corrupt nature: in regard whereof wee ought to keepe our heart with all watch & ward, as Dauid praieth, *Keepe thy seruant from presumptuous sinnes, Ps.* 19. 13.

Againe, obserue the order of Satans temptations by comparing this with the former. There he sought to ouerthrow Christs faith & to bring him to distrust the trueth of Gods word vttered from heauen; but finding hee could not that way preuaile, heere he takes the cleane contrary course, and seekes to bring him to presume.

Satans cunning in tempting.

This serues to discouer vnto vs, the deepe guile and subtilty of the Diuell, that can so cunningly turn himselfe from one extreame vnto another. And looke as he dealeth here with Christ the head, so doth hee continue towards all his members, if he cannot bring them to one extreame, he will assay them hard in the other. If hee cannot bring a man to couetousnesse, and keepe his heart to the loue of money, then let him beware of riot and prodigality. Is a man giuen to pleasures and delight, and at length is depriued of them? then let him beware, the Diuell swallow him not vp with ouermuch griefe, as he sought to do with the *incestuous person* of Corinth. Doth a man come to loue religion, that formerly was giuen to looseneſse of life? then if it be possible the Diuell will carne him to schisme & heresie. The Diuel cannot abide that a man should keepe the meane according to Gods word, *Isay* 30. 21. He would haue our first parents to be *Gods*, or no body, *Gene.* 3. 5. And so still he laboureth to bring a man to some extreame. We therefore in all estates during life, must labour to keepe the golden meane, as Christ heere did, neither doubting on the one hand nor presuming on the other, but retaining still that blessed faith, whereby his blessed heart was firmly setled in these assaults. Thus much for Satans drift. Now come to the words of this temptation.

*2. Cor. 2. 7. 11.

If thou be the sonne of God, then cast thy selfe downe: that is, shew by this miracle that thou art the sonne of God. Marke here, the Diuell perswades him not, to shew himselfe to be the sonne of God by doctrine in the execution of his ministerie; but *Cast thy selfe downe*, shew a miracle: wherein we may beholde the very liuely image of that naturall disposition which is in all impenitent persons; they affect Christes miracles, but they care not for his doctrine. Herod longed to see *Christ*, *b and was glad of his comming*, when Pilate sent him; yet not to heare his doctrine, for that he could not endure; els he would not haue imprisoned Iohn, and also put him to death; but *he hoped to see a miracle.* The wicked Iewes desire a signe, that put Christ to death for his doctrine; yet *if he will come downe from the crosse*, and so miraculously saue himselfe, then *they will beleeue*, *Mark.* 15. 32. And this venom of the olde serpent hath poisoned the hearts of many students in the Scriptures, who care not at all to ground themselues in the fundamentall points of religion, as faith and repentance; and yet are woonderfull eager after quiddities and difficulties, wherein may appeare some outward shew of wit and learning; like the hypocriticall *Pharisies*, that would *tithe mint and rue, and yet passe ouer iudgement and the loue of God, Luk.* 11. 42. And the

b Luk. 23. 8.

cause

cause hereof is the want of sound grace, for naturall men indeed can not sauour the things of the spirit of God; the knowledge of Christ crucified seemes foolishnesse vnto them.

Secondly, the Diuell tooke occasion of his former temptation from Christs infirmitie of hunger: but perceiuing Christs sure faith in his fathers word by his gratious answer to that assault, heere he borrowes his temptation from that profession of his faith; as if he should say, thou seemest to be resolued of the trueth of thy fathers word that thou art the sonne of God; and if that be true indeed, then shew it by this miracle, *Cast thy selfe downe.*

Heere then beholde another tricke of Satan; if he cannot preuaile by assaults drawen from our infirmities, then will he assay vs by temptations drawen from Gods good gifts and graces in vs; If he cannot keepe a man in ignorance that hath good gifts of wit & memory, then will hee seeke from his knowledge to puffe him vp with pride, and so mingling his poison with Gods good gifts, doth cause many a one to become a bane to Gods church, that otherwise might haue prooued an excellent instrument therein; as might easily be shewed in sundry particulars.

Satans malice restrained.

Thirdly, heere marke how Satans malice is restrained, and his power limited: By Gods permission he is able to carrie Christ from the wildernes to Ierusalem, and there to set him in a most dangerous place on a wing of the temple; the thing hee now desireth is his destruction by casting downe headlong, but that he can not doe, and therefore perswades Christ to cast himself down: wherein we see the speciall prouidence of God ouer Christ Iesus in all these temptations, restraining his enemy in the thing he most desired. And the same prouidence doth he still continue ouer his Church for the effectuall preseruation of Christs members in all their temptations. The Diuels vnwearied desire & drift is, to bring contentions, hurliburlies and ruines into all societies in Church and Commonwealth; therfore the peace and tranquillity of these is, and so must bee acknowledged, a notable fruit of Gods blessed prouidence restraining the spite and malice of Satan. Againe, hence it is euident, that in temptation Satan cannot go beyond the permission of God: he can tempt Christ, yea transport his body, and set him in a dangerous place, for thus far God permits him to goe; but to cast Christ downe from the pinnacle he cannot, therein comes Gods restraint. So it fareth with Gods children; for the triall of his graces in them, and to chastise them for some sinnes, he suffers Satan to buffet them; but yet one iotte of his malice beyond Gods permission he cannot shew, as in Iobs affliction by him may notably appeare. Which wee must carefully remember for our special comfort in our most grieuous assaults; Gods will permitting Satan so farre must make vs patient, and yet his power restraining Satan from doing worse, must giue vs comfort. Thus much for the temptation it selfe. Iob. 1. 12.

The reason whereby Satan enforceth his temptation is taken from a testimony of Scripture: *For it is written he shall giue his Angels charge ouer thee, &c.* Satan hearing Christ alledge scripture for his defence against the first assault, comes now vpon him with his owne weapon, that if it were possible he might foile him, after this sort: *Thou shewest thy selfe to be the Doctor of the Church, by thine alleadging of Scripture, and that, it seemes, thou makest the rule of thine actions: well then thou maiest well and safely cast thy selfe downe hence if thou bee the Sonne of God, for it is written, he shall giue his Angels charge ouer thee, and with their hands they shall lift thee vp &c.*

From this dealing of Satan, wee are taught, not to embrace an opinion in religion, because a shew of proofe by testimony of Scripture may bee giuen for it. But *we must trie the spirits*, that is, the doctrines of men, *whether they be of God, or not*, 1. *Ioh.* 4. 1. For the Diuell can alleadge Scripture to moue Christ vnto presumption, and it is his vsuall practise, when he caries men into schisms, errors, and heresies. Reason with a man that minds to liue in sinne, and tell him of that dangerous state, by reason of the

shortnesse and vncertainty of this life: will he not tell you straight, he will doe as he does, and repent when he is old? for it is written, [a] *At what time soeuer a sinner doth repent him of his sinne, I will put all his wickednesse out of my remembrance, saith the Lord:* And some thinke three or foure good words at a mans last end wil serue his turne: for the thiefe on the crosse said no more, but, [b] *Lord remember me when thou comest into thy kingdome.* And all such as are trained vp in the schoole of Satan, can easilie alledge scripture to further them in euil.

[a] Ezek. 18. 17.

[b] Luk. 23. 42.

But let vs come to the scripture which the Diuel doth notoriously abuse by his allegation: it is written in the 91. *Ps. v.* 11. In the alledging whereof he would seeme very carefull and precise, at the first not omitting so much as this particle [*for*] which might haue beene left out, and yet nothing haue been wanting to the force of his reason: But heerein is the deepenesse of his policy, to cause Christ not to suspect any falshood afterward; for towards the end, hee leaueth out that, on which the promise is grounded of being kept by the Angel: to wit, *to keepe thee in all thy waies*, that is, in all the good duties of thy lawfull calling wherein thou shalt glorifie God and doe good to others; to such as so walke in their waies doth that promise belong.

Satans mincing of the word of God.

Heere then behold Satans notable fraud and craft, that can so cunninglie leaue out that which makes not for his purpose, and so peruert the true meaning of scripture; this is his vsuall practise, in enmity against the word to deprave the true meaning by cutting off some part, when hee cannot vtterly ouerthrow the whole. The like is the dealing of all heretickes, who by cutting off and leauing out, play legerdemaine with the scripture. The Arrian holds the Bible for the word of God; but such places as serue to proue the godhead of Christ, he doth notably abuse and peruert. The familie of Loue also, doth hold the bible for the word of God; but come to the true meaning of it, therein they faile, turning all into Allegories, euen most true histories, as the fall of our first Parents, and such like, which are maine grounds of religion in their naturall sense: and the Apostaticall Church of Rome, doth hold with vs the bookes of the old and new Testament; but yet they put in and take out at their pleasure, and take from it all sense and meaning which agrees not with the determination of their holy father the Pope; and thereby they ouerturne the word of God, and strongly maintaine their mystery of iniquity.

This dealing of Satan and his wicked miscreants with the scripture, must make all Gods children willing to spend their strength in searching out the Scripture; for that is the onely way to descrie their fraude in deprauing of it. This caused Christ to bidde the people in his time to search the Scriptures, to learne to know him to bee the true Messias, which the Iewish teachers did then deny. In regard whereof wee must say with [a] Moses, *oh that all the Lords people were Prophets, and that the Lord would put his spirit vpon them!* oh that all could reade and vnderstand the word of God! This is it, wherein all that either be, or intend to be ministers must labour especially, euen to get sound knowledge and iudgement in the text of Scripture. The Minister must not only be able to teach the truth, but also to discerne, to discouer, and to confute errors and heresies, which hee can neuer soundly doe without good vnderstanding in the text it selfe. The Diuell knowes the whole Scripture, and he will spare no text therein if hee can corrupt it; therfore to rescue Gods truth out of his hands who is the father of lies, the Minister must shew himselfe a good souldier of Iesus Christ, as Paul exhorteth Timothy, giuing such attendance to the word that all men may see his profitting therein; yea with Ieremie, the Minister must eat the bookes of God, and digest them in his vnderstanding, and reioice therein, labouring to feele them the ioy of his heart. The Diuell knowes that Scripture truely vnderstood and well applied, is the onely engine for the battery of his kingdome; and therefore, euen from the beginning, but specially since the comming of Christ hee hath laboured by all meanes to keepe

[a] Num. 11. 29.

men

men from the knowledge and true vnderstanding of them: hee it is that hath brought men from the reading of the Scriptures, to betake themselues to the writings of men, as schoolemen, fathers, and such; by this meanes hee hath for many yeares euen to this day in the Church of Rome, locked vp the Scripture in an vnknowen tongue: yea euen in Gods church the Diuel works mightily this way, by stealing away the affections of yong students from the Bible, and rauishing them with delight in the writings of men; for thus he keeps them from the fountaine of truth, that they either fal into error themselues, or be lesse able to discerne and confute it in others. And hence come dissentions and errors into the schooles of the Prophets, which cannot be auoided while men leaue the text of scripture & addict themselues so much to the writings of men, for thereby hee can more cunningly conuey strange conceits into mens minds: and therfore euery one that would maintain the truth in purity and syncerity must labour painfully in the text.

Secondly, Gods ministers must heereby be admonished, to be carefull in alleadging any text of Scripture, that the same be fit and pertinent: for to wrest the same from the proper meaning of the holy Ghost to serue their owne conceit, is the practise of Satan, which euery seruant of God must be farre from, and therefore must not do it hand ouer head. Which also may serue for a good aduertisement to those that vse to heape vp manifold allegations of Scriptures in the doctrine of a sermon, for as [a] *in many words there cannot want iniquity*, as *Salomō* saith; so in affected multiplicity of quotations can the abuse of Scripture bee hardly escaped. If we deliuer but a mans testimony, honesty will compell vs as neere as we can to keepe both his words and his meaning; much more should conscience moue vs in alledging the testimony of the Lord, to haue carefull respect to the euidence of truth: and therfore that sparing course is very commendable, whereby in quoting of Scripture men make sure to keepe themselues to the Lords true meaning, lest by depraying his word they become followers of Satan: And thus much for the maner of Satans allegation.

[a] Prou. 10. 19.

The true and proper meaning of that text is now briefly to be discussed. The *ninety-one Psalme*, from whence it is alledged, is a most heauenly part of scripture, penned for the comfort of Gods people in the time of some grieuous plague or sickenesse; and it containes a notable preseruatiue against the plague, and by consequent against any iudgement of God, to wit, *true affiance and confidence in the Lord*, that is the ground of all comfortable safety; thereto, among many other, is [a] this gratious promise made of the protection of Gods holy Angels, (which the Diuell doth heere alledge) who shall be as carefull for the safety of Gods children in common calamities of famine, plague, pestilence &c. as the nurse is ouer her tender child to hold it in her hands, and beare it vp in her armes, lest it should fall and hurt it selfe; alwaies prouided that the child of God keepe himselfe in his waies, that is, in obedience to Gods commandements and in the duties of his lawfull calling. It is true indeed, *that iudgement begins at the house of God, and the righteous are taken away from the euill to come*, yea many times the same outward iudgement lights vpon the good, that doeth vpon the bad: yet this taketh not from Gods child the comfort of this protection in common calamities, for all promises of temporall blessings must be vnderstood with the *exception of the crosse*: as heere, Gods Angels shall guard his children in time of plague, famine and pestilence, vnlesse it please God heerewith to chasten them for some sinne past, or to preuent some sin, or greater euill to come, or to make triall of their faith and patience: in which cases also the child of God doth greatly differ from the wicked; for through the fruition of Gods loue in Christ the euill of the punishment is taken away, and the outward smart thereof [b] sanctified to the greater good of his soule: but out of this case their protection is certaine: see Exod. 12. 23. Psal. 105. 16. 17. & Ezek. 9. 4. 6.

[a] Vers. 11.

1. Pet. 4. 17.

[b] See Iob. 23. 10. Ps. 119. 71.

The vse. The consideration of this gratious

gratious protection of Gods Angels ouer such as keepe themselues in their waies, must moue euery one to labour to know and practise the duties of his calling both generall of Christianity, and particular for the state of his life, in all good conscience; so doing, let come what will, in all dangers hee shall haue safety; for Gods angels pitch their tents about him, they are as watchfull ouer him as a nurce ouer her child; but if wee forsake our waies wee lose the comfort of their protection, & expose our selues to all Gods iudgements.

VERSE 7. *Iesus said vnto him, Againe it is written, Thou shalt not tempt the Lord thy God.*

HEere is the third generall point in this conflict: to wit, Christs answer and repulse made to Satans assault, taken, as the Diuels temptation was, from a text of scripture; for hee saith, *Againe it is written*; where yet hee meaneth not to oppose scripture to scripture, but to confute the abuse of scripture by scripture; after this sort, as if he had said to Satan, It is true indeed that God hath made many worthy promises of aid and protection to his children in his word, yet they shal not be performed to those that presume to *tempt God*, as thou wouldest haue me to do.

Scriptures are sufficient to expound themselues.

From this dealing of Christ with Satan we may obserue; that the scriptures of God are sufficient in themselues, truely to interpret and expound themselues. The Diuel alledging scripture did wrest it from the true sense; this our Sauiour Christ sheweth by alledging another [a] text out of Moses, which being applied to the place which the Diuel abused, doth shew the true meaning thereof. So Ezra, expoũding the law vnto the Iews, *read distinctly in the law of God, and* (as the words do signifie) [b] *gaue the sense by scripture, and caused the people to vnderstand*: much more then at this day may the scriptures be thought sufficient for the expounding of themselues, sith to the Canon thereof since *Ezra* his time there is added the whole new Testament by the hand of God, wherein the deepe things of God are plainelie reuealed.

[a] Deut. 6. 16.

[b] Ezra. 8. 8.

The Church of Rome cannot away with this, that Scripture should be sufficient to expound it selfe. And therefore against it they reason thus: *That which must expound Scripture, must haue iudiciall power to determine of the sense thereof: but the scriptures haue no such Iudiciall power*; for they are but a dumb letter, and therfore no sufficient iudge to determine of their owne sense and meaning. *Answ.* The Scriptures haue iudiciall power to determine of their owne true sense and meaning, for they speake euidently, to all that are inlightned by Gods spirit, and therby made able to know what the Scripture saith: wee know a man may speake to his friend not only by word of mouth but also by letter, and thereby expresse his meaning sufficiently; euen so, though God speake not now vnto his Church by created voice, yet by his written word he speakes sufficiently for the cleare manifestation of his will and pleasure concerning them; and therefore it is a shamefull slander and blasphemy against the Scriptures to call them an *inkie letter and dumbe iudge*. And let them shew, if the Scripture be not, where is that speaking iudge who hath power iudiciall to expound the scripture. Indeed their answer is, that the Church is this Iudge, and that we must consult at her mouth for the true meaning of the Scripture. *Answ.* The church hath a ministery and dispensation committed vnto her, in the execution whereof she deliuereth the meaning of the Scripture vnto Gods people, but that is not from any iudiciall authority committed vnto her, to determine of the sense of Scripture of her selfe; but onely by comparing scripture with scripture, and expounding one place out of another; euen as the Lawyer giues the sense of the law, not from any iudicial power giuen vnto him aboue the law, but by obseruing the words with the scope and circumstances of the law. But heere I would know, if the Church must needs bee iudge; by what meanes must she determine? They answer, by the *rule of faith*; the *consent of Councels and Fathers*; and if these faile, then *by the Pope*: *Answ.* By their rule of

of faith, they vnderstand, *vnwritten traditions*, that is, such truth beside Scripture, as hath beene kept by tradition from hand to hand since the primitiue Church. But these are meere forgeries, and shame it were to subiect the truth of God to the deuice of man; if these bee made iudge of Scripture, then shall the faith of the church depend vpon the *wisedome of man*, and not vpon the *power of God*, a thing abhorred of the Apostle 1. *Cor.* 2. 5. The onely rule of faith is the Scripture, and true faith will admit no other iudge beside the Scripture to determine of that whereon it must depend. Secondly, for their consent of Fathers and Councels, that is no sufficient meanes to determine of the true sense of Scripture; for their seuerall errors and contradictions one to another, & many times to themselues, shew, that they wanted the immediate assistance of the Spirit. And the same is true of the Pope, as might easily be proued at large, by their grosse ignorance & errors. And therfore it remaines that the true iudge and expounder of Scripture, is Scripture it selfe, as Christ himselfe by his practise sheweth in this place.

The place alledged by Christ, is this commandement of God vnto his people, *Thou shalt not tempt the Lord thy God*. For the vnderstanding whereof we must search out three things, first what the *tempting of God* signifieth: secondly, the *manner* how God is tempted: and thirdly, the *cause and root* thereof. For the first, to tempt God signifieth, to make triall and experience of God, and to proone whether hee be so true, iust, mercifull, prouident and powerfull as his word reporteth him to be. Thus did the Israelites often tempt God, as the Lord saith, [a] *When your fathers tempted me, proued me, and saw my workes*; which latter words shew what it is to tempt God, euen to seeke to haue proofe by his works whether he be such a one as his word saith he is. If any shall say we are commanded, *to taste and see how gratious the Lord is*, *Psal.* 34. 8. yea the Lord bids his people *proue him*, *Malach.* 3. 10. *Answ.* Those places do sufficiently expound themselues, for Dauids taste and sight is by the grace of true faith and affiance, for in the same verse he pronounceth such blessed; and in Malachie the Lord bids them proone him, but yet in their way of obedience in prouiding for his Sanctuary according to his ordinances. Therefore we must know for the second point, that euery triall of God is not simply euill, but that which is needlesse, when without warrant from his word we presume vpon him beyond the meanes of his ordinary prouidence. Thirdly, the root of this sinne, is an vnbeleeuing heart, whereby a man doubts of the truth of Gods word, of his power, presence and prouidence. *Psal.* 78. 18. *The Israelites tempted God in their hearts*; there is this sinne: the maner how followeth, *in requiring meat for their lusts &c.* not contenting themselues with Gods present prouidence; the root & ground whereof is set downe, *vers.* 22. *because they beleeued not in God and trusted not in his helpe*. When a man doubts of the fidelity of his seruant he wil lay something in his way, as a peece of siluer, his purse &c. to trie him withall; so when a man begins to doubt of Gods goodnesse and fidelity towards him, hee will easily be brought to make needlesse triall of him by some worke of God beside his ordinary prouidence. The meaning then is this, *Thou shalt not tempt the Lord thy God*, that is, thou shalt not make any needlesse triall of Gods goodnesse, mercy, power or prouidence, from a distrustfull heart in the truth of his word.

Deut. 6. 16.

To tempt God.

[a] Psalm. 95. 9.

Heere yet further for our instruction wee are to know that God is tempted fiue waies, as the word of God doth manifest: first, when a man shall appoint vnto God, either the *time* when, the *place* where, or the *maner* how God shall helpe him, and performe his word vnto him; heerein he seeks experience of the truth and power of God. Thus the Israelites tempted God in the wildernesse when they wanted water; saying, [a] *Is God among vs or no?* God had promised to bee with them in all their iourney to Canaan, but that they will not now beleeue vnlesse he wil shew his presence by giuing them water in that place. And so likewise they tempted him in the want of

God is tempted fiue waies.

1

[a] Exod. 17. 7.

offoood, *Pſ.* 78. 19. *Can God prepare a table in the wildernesse.* The conſideration whereof muſt teach vs in all our petitions which we make vnto God for the accompliſhment of his promiſes vnto vs, to beware of [b] *limiting God*, as the Iewes did, by preſcribing vnto him time, place & maner for the accompliſhment thereof; but wait with patience his good leaſure. For hee that beleeueth will not make haſte, but wil *commit his way to the Lord: Pſ.* 37.5.

[b] Pſal. 78. 41.

2 Secondly, God is tempted when men require a ſigne at his hands. Thus the Phariſies tempted Chriſt: Matt. 12. 38. *Maſter we would ſee a ſigne of thee*: meaning thereby to be certified whether hee were the Meſſias, and Luke ſaith, *they tempted him; Luk.* 11.16. And thus doe all thoſe tempt God, which refuſe to embrace the doctrine of the Goſpel, becauſe they cannot ſee the miniſters thereof to confirme the ſame by miracles. Thus do many Papiſts plead againſt our religion, embracing rather the myſterie of iniquity, becauſe it is confirmed vnto them by lying wonders; not conſidering that the truth which wee profeſſe was once ſufficiently confirmed to bee the truth of God, by his owne teſtimony thereunto in ſignes & wonders through the hands of his Apoſtles. *Queſt.* Is euery asking of a ſigne a tempting of God? for *Gedion* asked a ſigne when he was to be a Iudge and deliuerer of gods people, *Iudg.* 6.17. And ſo did *Hezekiah* to bee aſſured of the lengthning of his daies, 2. King. 20. 8. And yet we reade not that God charged them with tempting him, but did condeſcend to their requeſts. *Anſw.* There be two cauſes in which we may require a ſigne of God & not tempt him: firſt, when God commands a man to ask a ſigne at his hands: ſo might Azah haue asked a ſigne of God, for his aſſurance of victorie according to Gods promiſe, yea he is [c] blamed for not asking it when the Lord commanded him. Secondly, a man may aske a ſigne of God, when it ſerueth for the neceſſary confirmation of an extraordinary calling, or of ſome ſpecial promiſe of God made to man: in this caſe did Gedion aske a ſigne of God for the further confirmation of his extraordinary calling to bee a Deliuerer vnto Gods people. And ſo did Hezekiah for his further aſſurance in the lengthning of his life, by an extraordinary promiſe, fifteene yeares. But out of theſe caſes to aske a ſigne of God is to tempt him; as the Phariſies did, who would preſcribe vnto God what kinde of miracle they would haue, euen a ſigne from heauen, not contenting themſelues with thoſe miracles which Chriſt did ordinarilie worke among them.

[c] Iſai. 7. 11.12. 13.

Thirdly, a man tempts God, when he goes on in any ſinne againſt Gods commandements, for hereby he makes needleſſe triall of Gods iuſtice, mercy, and patience. The Lord ſaith of his people, *they* [d] *tempted him ten times, and haue not obeied his voice:* Mal. 3. 15. *The people murmuringly ſay, they that worke wickedneſſe are ſet vp, and they that tempt God are deliuered*; where working wickedneſſe and tempting of God are al one. Which ſerues to admoniſh vs, that with al ſpeed we break off the courſe of our ſins by repentance, for while we continue in ſinne we tempt God, and ſo lie open to all his iudgements, depriuing our ſelues of the guard and protection of Gods holy Angels, nay they will become our enemies, and inſteed of protection, execute gods heauy vengeance vpon vs. 3

[d] Num. 14.22.

Fourthly, they tempt God, that impoſe vpon Gods people, the religious obſeruation of legall ceremonies aboliſhed by Chriſt: *Act.* 15. 10. *Why tempt ye God (ſaith Peter) to lay a yoake on the Diſciples neckes, which neither our Fathers nor we were able to beare?* This is to make triall of Gods power in the ſauing of his people. Whereby we may ſee how wicked and damnable the Romiſh religion is, which wholly ſtands in the obſeruation of ceremonies, partly heatheniſh, and partly Iudaical, whereto when men ſubmit themſelues, they do nothing elſe but tempt God. 4

Fiftly, they tempt God, that refuſe or neglect the ordinarie and neceſſarie meanes of their preſeruation, either for body or ſoule: as hee that being to goe ouer a water, will leaue the bridge which is the ordinarie way, and aduen- 5

ture

ture dangerously through the water: for heerein he seekes a needlesse experience of Gods power: so doe they also that neglect or contemne Gods holy ordinance for the saving of mens soules in the ministery of the word. Now to this kinde of tempting God doth Christ apply this commandement in this place; as if he should say, when God hath affoorded vnto men an ordinarie meanes for their helpe and safety, they are not to refuse the same, and seeke for safety from God extraordinarily. I am now in a dangerous place I confesse, vpon this pinnacle, yet there is some ordinarie way to get downe as staires or ladder; and therefore vnlesse I would *tempt the Lord my God*, I may not cast my selfe downe and thereby seeke for extraordinarie preseruaiton, as thou perswadest me. Thus also they sinne that goe into places of great danger without a calling: so Peter sinned in thrusting himselfe into Caiphas hal, a place of temptation, as by lamentable experience he found too true. Thus *Dauids three Worthies* sinned in aduenturing vpon their enemies host, for the fetching of a little water out of the well of Bethlehem; & therfore when it was brought vnto him, *Dauid would not drinke thereof, but powred it out for a sacrifice vnto the Lord*, 2. *Sam.* 23. 16.

Heere some may aske, whether they do not tempt God, that aduenture to clime on high places, to stand on spire steeples, to runne on the ridge of high houses, and to goe on ropes a great height from the ground. *Answ.* Men may doe such things in a twofold estate, either hauing a lawfull calling thereto, as Carpenters and Masons, who are to worke vpon high buildings; now they without tempting of God may clime and stand on high and dangerous places: or else hauing no lawfull calling thereto, as they who vse to doe such things to make knowen their actiuity, or only to affoord delight and admiration vnto others for their priuate gaine and aduantage; and such tempt God fearefully; for Christ was better able to haue cast himselfe downe from this pinnacle, and haue preserued himselfe without hurt, then these men are to saue themselues in their aduentures, and yet hee refused so to do, because hee would not tempt the Lord his God. Thus much for the meaning of this commandement.

The doctrine for instruction hence, is to be gathered from this command applied to the text which the Diuell alledgeth; and it is this: *whosoeuer looketh for the accomplishment of Gods promises vnto him, must be carefull to walke before God in the waies of his commandements, and in the workes of his calling with all good conscience.* God indeed hath made many gratious promises in his word, of blessings temporall and eternall, but they that tempt God shall not find the comfort of them; mens sinnes hinder these things from them; Gods goodnesse is to bee seene and tasted in the waies of faith and obedience. God hath promised the guard of his Angels to his children while they keep themselues in their waies: if therefore thou wouldest haue this protection thou must keep thy selfe in those waies that God would haue thee to walke in. Also in the richesse of his loue God hath made a promise of euerlasting life with freedome from eternall perdition, to those that beleeue in Christ, *Iohn* 3. 16. Thou therefore that wouldest enioy the comfort of this promise to thine immortality and life, must get true faith into thy heart and thereby liue all the daies of thy life. The same may bee said of euery promise of God pertaining either to soule or body, the fruition of them doth depend vpon the practise of some part of obedience; which if thou doest neglect thou doest but presume in making title to the promise: *Peter tels Symon Magus* plainely, *he had no part with them in the gifts of the spirit*, while his heart retained a purpose to liue in sinne, *Act.* 8. 21. Breake off therefore the course of sinne, and inure thy selfe to the practise of obedience, so shall Gods promises be sweet vnto thine heart; and the more thou proceedest in obedience, the more comfort thou shalt find in Gods gratious promises: but if thou doe lay hold on sinne, the comfort of the word will depart from thee. And thus much for the second temptation.

VERSE 8. *Againe the Diuell tooke him vp into an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them;*

9. *And said vnto him, all these will I giue thee, if thou wilt fall downe and worship me:*

10. *Then said Iesus vnto him, auoid Satan, for it is written, thou shalt worship the Lord thy God, and him onely shalt thou serue.*

THese words containe the third conflict betweene our Sauiour Christ and Satan; wherein consider three points; I. Satans preparation: v. 8. II. Satans assault vpon Christ: v. 9. III. Christs answer thereto: v. 10. For the first, before wee come to the handling of it in particular, wee are to consider that vnto euery assault the Diuell prepares himself afresh: which should teach vs to labour to furnish our hearts euery day afresh to be able to repulse his new assaults. Now particularly; this preparation hath two parts: first, *Satan takes Christ into an exceeding high mountaine*: secondly, *he shewes him all the kingdomes of the world and the glory of them all.* For the first, it may bee demanded what way Satan tooke vp Christ into this *high mountaine? Answ.* He might do it two waies; either by vision, or by reall and locall transportation of his body from the temple to some high mountaine. Some thinke this was done by vision only in Christs mind, as [a] *Ezekiel* was caried by the Lord from Babylon to an exceeding high mountaine in the land of Israel. But I rather thinke that Christ was really and locally transported by the Diuell in body from the temple to some high mountaine; for Christs temptations were not imaginary, but true and reall. Againe, the words import a true and reall transportation without any mention of a vision.

[a] Ezek. 40. 2.

The reasons why the Diuell carries Christ to an high mountaine may bee these: first, the Diuel hath a great desire to imitate God in his glorious workes, that so hee may disgrace the workes of God, yea and God himselfe as much as he can. Now we read [b] that God tooke vp Moses into mount Nebo, from whence hee shewed him all the land of Canaan; so Satan, that he might seeme to go beyond God, takes vp Christ into an exceeding high mountaine to shew him all the kingdomes of the world and the glory of them. Secondly, he did it for the furtherance of this last assault wherewith hee tempted Christ, for hee meant to entice Christ with the glory of the world, and therefore brings him where hee might take the faireſt view thereof.

[b] Deut. 34. 1. 2. &c.

Now in that Satan transports the body of our Sauiour Christ this second time, wee see that by Gods permission, Satan may haue power ouer the bodies of Gods children, to transport the same from place to place, or otherwise to vex them, and that not once onely, but sundrie times. This we must obserue, and remember carefully as a stay and prop against distrust & despaire, if God should suffer Satan to vex vs, by such transporting of our bodies from place to place, or by any outward calamity; & that not once or twise but diuers times; for that which befell the head Christ Iesus, may well befall any of his members.

Satan may haue power ouer the bodies of Gods children.

The second part of the Diuels preparation is this: *he shewes vnto Christ all the kingdoms of the world, & the glory of them.* This he could not do actually, for there is no mountaine so high in all the world, whereon if a man were placed, he could see one halfe or one quarter of the kingdomes of the world, as they are seated and placed vpon the face of the earth; nay if a man were set in the sunne, and from thence could looke vnto the earth, yet hee could not see past the halfe thereof. And therefore wee must know that the Diuel did this in a counterfet vision, for heerein hee can frame an imitation of God.

Now the Diuels visions bee of two sorts; either in the outward senses, or in the mind and vnderstanding. His visions in the outward senses be delusions, whereby he makes men beleeue they see that, which indeed they do not see; this might easily be proued by manifold examples recorded in the histories of all times, but that one shall suffice, of his

Of Diabolicall visions.

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counterfait resemblance of [a] *Samuels* formie and attire to the witch of Endor for the deluding of Saul; when as indeed Samuels true body was in the graue, and his soule with the Lord.

[a] 1. Sam. 28. 14.

Secondly the diuel hath visions whereby he deludes the vnderstanding. Zak. 13.4. The Lord saith heereof, *the Prophets shalbe ashamed euery one of his vision.* These visions the Diuell shewes to men sometime sleeping, and sometime waking; euen as the Lord doth shew his visions to his owne seruants. The visions of Satan shewed to men sleeping are called *dreames: Deut.* 13.1. *the false Prophet hath his dreame.* His visions shewed to men waking, are to such as haue crazed braines, whom he perswades strange things of themselues, as some, that they are kings or princes; others, that they are Christ, Iohn Baptist, & such like; examples heereof in all ages are many. Now touching this vision of Satan to Christ; some thinke it was inward in Christs minde; but I rather take it to haue beene in his outward senses only, as the words of the text do import; the Diuell by his art did cunningly set forth and represent vnto the eies of Christ a notable shew and representation of all the kingdomes of the earth, and the glory of them.

Heerein the Diuell sheweth great power and skill in that he can represent vnto the eie in his counterfet visions such strange and admirable sights. And it teacheth vs, that the practises of sorcerers and magicians, vndertaking to represent vnto the eie, partly in the aire, and partly in glasses, either the persons of men that liued long since, or actions done in farre countries, or long before, are not meere fancies as some thinke, who deny altogether that such things can be shewed: for the Diuell can resemble things done long since and a far off; for if he could set such a sight before the eie of our Sauiour Christ in vision, as the view of the whole world, and the glory thereof, then much more can he represent vnto the eie of man strange and marueilous things.

The Diuels drift in this resemblance vnto Christ is this; heereby he intended most cunningly to insinuat himselfe into the heart of out Sauior Christ: for before he propounds this third assault, hee shews vnto Christ all the kingdomes of the world and the glorie of them, that Christ might take a liking of them, and so desire them, and at length accept of them vpon Satans offer. Thus he dealt with our first parents; [a] vpon their first communication he shewes vnto Eue the outward beauty of the forbidden fruit, *that it was faire to looke vpon*, and tels her of the good estate they should attain vnto by eating of it, and so at length brings her to yeeld to his temptation.

[a] Gen. 3. 6.

Hence we must learne to haue speciall care in the good ordering of all the outward senses of our bodies, specially the two senses of learning, *seeing and hearing*; for by them the Diuell can cunningly conuey his temptations into our hearts: the senses (specially these two) are the windowes of the heart and soule, and if we keepe them not well, Satan will be sure to conuay some euill into vs. We must therefore obey Salomons counsell, [b] *keepe thy heart aboue all watch and ward*; this we cannot do, vnlesse we looke well to our outward senses, for they are the doores of the heart. This made Dauid to pray, [c] *Lord turne away mine eies from beholding vanity*: and Iob [d] to make a couenant with his eies. And so must wee make conscience of hearing and looking, lest thereby wee giue aduantage to the Tempter.

Looke well to seeing and hearing.

[b] Prou. 4.23.

[c] Psa. 119.37.

[d] Iob. 31.1.

Further, in this sight obserue the deep policy of the Diuell; there are in the kingdomes of the world besides glory and dignity, many troubles, turbulies and vexations; now these the Diuell conceales from Christ, and shewes him only the glory, pompe, wealth and dignity of the world, that so hee might the more easily winde his temptation into the heart of our Sauiour Christ. And this same course he still obserueth in tempting men to sinne; he hides from their eies all the miseries, plagues and punishments which are due to sin and that will follow vpon it; and shewes them onely all the profits and delights that they may reape thereby: thus hee sugars ouer the poison of his temptations, that men neuer feele the bitternesse of them till their

ſoules be thereby deadly infected: but then he takes a cleane contrary courſe, and ſhewes to the wounded ſoule all the woes and terrours of Gods wrath, that if it be poſſible he may bring a man to deſpaire. And therefore we muſt be moſt watchfull of being inſnared with the deceitfulneſſe of ſinne in the falſe ſhew of profit and pleaſure.

Secondly, the diuels policy doth notably appeare in reſeruing this temptation for the laſt place; for he knowes full well how forcible with man be the temptations of profits, pleaſures & honors. From whence we may alſo learne, that temptations fetched on the right hand from honour, pleaſure and commodity, are the moſt dangerous and doe ſooneſt creepe into the heart of man, preuailing far more then temptations on the left hand, which are taken from aduerſity.

Temptations from the right hand moſt dangerous.

[a] 2. Sam. 11. 2. The Diuell foiled [a] Dauid worſe in the time of peace & eaſe, then euer he could do during the time of Sauls grieuous perſecution againſt him. And he preuailed more againſt the Church by errours and hereſies vnder Conſtantine and other chriſtian Emperours, then he could do by moſt bloudy perſecution for the ſpace of three hundred years before. Yea in theſe our daies wordly hopes haue drawn thoſe from the ſyncerity of religion, whom outward violence could not moue: proſperity is a ſlippery path wherein a man doth ſoone catch a fall, and therefore we muſt learne to be moſt watchfull ouer our owne harts when we haue faireſt weather with the world.

[b] Luk 4 5. Laſtly, S. Luke [b] addeth this circumſtance of time, that the Diuell ſhewed all theſe things vnto Chriſt in as ſhort a time as might be, euen in a *moment or point of time*: whereby we may perceiue the Diuels great celerity & ſpeed in doing any thing he takes in hand, herein he goes beyond all men in the world: for being a ſpirit hee is able to worke wonders, and though he cannot go beyond the ſtrength and compaſſe of nature, becauſe his power is finite, yet by reaſon of his agility and ſpeed he can goe beyond the ordinary courſe of nature in the maner of working the things hee takes in hand. And this exceeding quicke ſpeed the Diuell heere vſeth, to ſtirre vp in Chriſt a more eager deſire after thoſe ſtrange & goodly things wherof he had but as it were a glimpſe, that ſo by degrees he might worke in Chriſt a liking of them; for the nature of man doth more eagerly affect ſtrange things when they be ſudden, and the eie of man doth more wiſtly behold them. And this alſo, as the former, muſt make vs watchful againſt all Satans crafty wiles, that wee be not beguiled by him. Thus much for Satans preparation.

The ſecond point in this conflict, is the temptation it ſelfe, in theſe words; verſ. 9. *And ſaid vnto him, all theſe will I giue thee, if thou wilt fall downe and worſhip me.* The drift of Satan in this aſſault (which we muſt carefully obſerue) is to draw Chriſt to commit idolatry by the hope of wordly kingdomes and the glory of them: heerwith he proues him when he could neither weaken his faith by his firſt temptation, nor worke preſumption in him by his ſecond. And looke how he dealeth heere with Chriſt, ſo doth he commonly in the world; many a ones conſcience and religion doth he quite ouerthrow by wordly hopes of riches, pleaſures and preferments: heerby not only ordinary profeſſours, but miniſters and preachers of the Goſpell haue beene drawen to abiure and renounce that truth which formerlie they haue taught, and to betake themſelues as the Popes vaſſals to profeſſe and maintain his blaſphemous idolatries: heerby alſo Proteſtant merchants, are drawen to become very ſeruiceable to the Popiſh Churches, by tranſporting among them wax and ſuch like merchandize, which ſerue as neceſſary helps & furtherances to their idolatrous ſeruice. And what elſe is it that makes the people generally to change religion with the times and ſtates, but becauſe they would ſtill enioy their wordly commodities? And the more men doe poſſeſſe in the world, ordinarily the leſſe courage and reſolution they haue for the religion of God, as experience in Queen Maries daies hath ſhewed; which in generall may admoniſh vs how dangerous an enemy the world is to the power of true religion.

Satan would bring Chriſt to idolatry.

This

This temptation hath two parts: A promise made to Christ; and the condition thereof. The promise in these words, *All these will I giue thee*: he saith not, I will procure God to giue them vnto thee, but *I will giue thee them*: where we may see, that Satans drift is to cause Christ to take him for his Lord, to depend and wait on him for his kingdom, and to acknowledge him to be the giuer thereof: which notably bewraies his egregious boldnesse, that dares thus challenge to himselfe the Lords owne right, euen in the presence of him who was true Lord & King of heauen and earth. Let no man therefore thinke, that Satan will lose ought for want of aduenture; but in regard thereof be better armed against him.

Now that which the Diuell aimed at in Christ doth hee commonly effect in the world, he makes men beleeue that he is the giuer of all things and so brings many a one to relie vpon him. Indeed with their lips men wil confesse that God giues them their daily bread, euen all things they haue; but their dealings and practises speake aloud that the diuel is gouerner and giuer of all; for how do many men get their liuings? Is it not by lying, fraud, and oppression? Doe not most men heereby seeke to inrich themselues? Wel, the iust Lord neuer approueth such meanes: the diuel setteth such courses a flote, and him they serue, and on him they rely that walke therein.

Satans enmity against Christs spirituall kingdome.

Secondly, note a further reach of Satan in this promise of these earthly kingdomes, euen to ouerthrow Christs spirituall kingdome. Satan knew well that if Christ were the true Messias he should be a King, and haue a kingdome, though not earthly, yet spirituall in the hearts and consciences of men, which should be the ruine of his kingdome; and therfore he labours with Christ to entertaine an earthly kingdome, that so his spirituall kingdome might not be looked after. And looke as hee seekes to deale with Christ the head, so he persueres against the church which is his body; for Gods Church hath it ministery, which in it nature is a soueraigntie, to be exercised in the dispensation of the word: now the Diuell hath laboured by all meanes to bring this ministerie wherein the Churches spirituall soueraignty doth consist, to become an earthly lordship and dominion, that by this meanes he might ouerturne it, and make it fruitlesse in the building and vpholding of Christs spirituall kingdome: and how he hath preuailed this way the Church of Rome doth shew to all the world.

Thirdly, obserue the largenesse of the Diuels promise: *he will giue to Christ, all the kingdomes of the world and the glorie of them*: but this is more then he meant to our Sauiour Christ, at leastwise more then he could perform, for all these were not in his power. Now because in all things we must be as vnlike the Diuell as may be, hence we must learn to be wary and watchful to our promises, that therein we be not like vnto Satan, promising that which we neuer meane to performe, or neuer can performe though we meant it. In all our promises therefore we must looke to two things; First, whether the thing we promise be in our power; Secondly, whether it be lawfull and meet for vs to performe: And thus making promises we must endeuour alwayes to make good the same. This fidelitie in keeping promise is a fruit of the spirit, called by the Apostle, *faith*, *Gal.* 5.25. and a propertie of him that must *rest in Gods holy mountaine*, *Psal.* 15.4. not to change from a mans lawfull oath or promise, though the performance of it tend to his great hinderance.

Fourthly, in this promise of Satan we may obserue, that hee knowes all the kingdomes of the world, else he could not haue shewed them to him which heere he offers to giue: yea his offering of them, with the glory of them al, which hee could so speedily represent, doth shew vnto vs that hee is most expert in the policies and regiments of states and kingdomes; hee goes not to and fro for nought compassing the earth, Iob. 1.7. And his promise of them to Christ, was made to inflame his heart with ambition after those kingdomes and glories, that he might enioy some of them at the least. Wherein we may note that one speciall practise of the Diuell is to ouer-

turne ſtates and kingdomes, by putting ambition into mens hearts after earthly kingdomes, and glories: his ſtudy is to do miſchiefe, and in the ruine of kingdoms he ouerthrowes many, and therefore hereunto hee endeuours himſelfe with might and maine. Hence come inſurrections & rebellions in kingdomes, which no time nor age could euer eſcape: looke as he ſtirred vp the Chaldeans and Sabeans to inrich themſelues by the ſpoiling of Iob, ſo dealeth he by ambitious and couetous perſons in all eſtates, as true records of times do fully teſtifie. We may ſee the truth hereof in our own land, in the manifold complots and treaſons both at home and abroad that haue been conſpired and attempted against our * Prince and State, by profane men ſtirred vp by the diuel through ambition & diſcontent: howſoeuer by Gods mercy themſelues haue beene taken in the ſnare that they laid for others. In regard whereof we are all bound to yeeld all praiſe and glory to God for his gratious preſeruation and defence both of our prince & ſtate; and to ſhew forth our thankfulneſſe by all holy obedience vnto that God who hath brought to nought the diueliſh conſpiracies & treacheries of the ambitious inſtruments of Satan. Secondly, we muſt pray vnto God continually for the preſeruation of our Prince & State; crying aloud vnto God as the people did at the coronation [a] of *Salomon*, for the ſafety of our Prince: yea we muſt daily intreat the Lord to bring to nought the counſell of Achitophels, & of all that think euil againſt the Lords anointed among vs. *Queſt.* But how comes it to paſſe that any Prince or State can ſtand, if the Diuell haue ſuch malice againſt them? *Anſw.* Through the good prouidence of God, who giues his good Angels charge to guard and defend, not only his children in particular, but alſo whole Kingdoms and States. And one part of their office is for the good of Gods Church to repell the rage of Satan and his inſtruments, yea to ſtand with Gods church in the execution of iudgements vpon the enemies thereof. In the ſiege of Iericho an heauenly [b] captaine of the Lord of hoſts came to helpe Ioſhuah: and when the king of Syria ſent a mighty hoſt to take the Prophet Eliſha that was in Dothan, the Lord ſent for his defence *horſes & chariots of fire which filled the mountaines.* And in the dayes of Hezekia, for his comfort, and the ioy of Gods people, an Angel of the Lord ſlew in the hoſt of Zenacherib, that came againſt Ieruſalem, *an hundred fourefcore and fiue thouſand in one night.* And wee want not ſure teſtimonie of this good prouidence of God, in the ſtrange diſcoueries of many diueliſh conſpiracies.

Fiftly, Satan ſaith, *all theſe will I giue thee.* This is the voice of the great red Dragon: and the ſame is the voice of the Pope of Rome, both regiſtred in their canons and daily attempted in practiſe, to diſpoſe of all the kingdomes of the earth; whereby he ſhewes euidently, that he is that [d] *beaſt comming out of the earth hauing two hornes like the Lambe, but he ſpake like the Dragon.* For the Lambs hornes he ſhewes in calling himſelfe the ſeruant of ſeruants; and the voice of the Dragon, that is, of the Diuel, in taking vpon him to diſpoſe of the ſoueraignties of theſe earthly kingdoms.

Laſtly, Saint Luke recordeth a reaſon, which the Diuell addeth to his promiſe, to preuent all conceit of impoſſibility in him to performe the ſame; to wit, for that [e] *the power and glory of all the kingdomes of the world is deliuered to him, and to whomſoeuer he will he giues it.* Wherein obſerue in Satan two notorious ſinnes: firſt, a groſſe lie; for Daniel ſaith, [f] that it is *Iehouah, the moſt high God, who beareth rule ouer all the kingdomes of men, and giueth them to whomſoeuer he wil.* Secondly, arrogant and ſhameleſſe boaſting, to vaunt himſelfe euen to the Lords owne face, as though he were ſoueraigne lord of that which belongs to God alone. The conſideration whereof muſt moue vs, who in all godlie conuerſation muſt be contrary to Satan, to renounce all lying, and to make conſcience to ſpeake the truth from our hearts. And alſo to abandon all vaine boaſting of our ſelues what we are, or what we can do, yea rather to ſpeake baſely of our ſelues that ſo God in all good things we do may haue the glory. Lying and bragging are the properties

* *Queen Elizabeth, and it may fitly be applied to our preſent State.*

[a] 1. King. 1. 39.

[b] Ioſh. 5. 14.

[c] 2. King. 6. 17.

Iſai. 37. 36.

[d] Reu. 13. 11.

[e] Luk. 4. 6.

[f] Dan. 4. 22.

properties of Satan, and therefore can not beseeme the tongue and heart of the children of God.

The second point in this temptation, is the hard condition which Satan would haue Christ to yeeld vnto for this gift; *If thou wilt fall down & worship me*: euen to commit most abominable idolatrie in worshipping the Diuell himselfe. Heerein we may obserue sundrie things:

Firſt, that it is a principall part of the Diuels endeuours against Gods church, to seeke the ouerthrow of true religion, and the pure worship of God, by sowing therein the seeds of heresies and idolatries; for if he dares be thus bold with Christ the head, as to seeke to draw him from the worship of his Father to such abominable idolatrie, what will he not attempt with silly and sinfull men? The Scriptures are plentifull in shewing his indeuours this way. *Michaiah saw in vi-*
[a] 1.Kin.22.22. *sion* [a] *an euill spirit* offering himselfe vnto God, to become a lying spirit in the mouth of *all Ahabs prophets*, euen foure hundred at one time. When Iehoshuah
[b] Zak.3.1. [b] the high Priest stood before the Lord, *Satan stood at his right hand to resist him*, hee sought to hinder the building and worship of the materiall temple; much more therefore will he seeke to hinder the building of the spirituall temple, euen the worke of the ministery in conuersion of soules whereby they are pulled out of Satans kingdome, and made pillars in the temple of the liuing God.
[c] Matth.13. 39. Satan is that [c] *enuious man that soweth tares* of errors and heresies in the church of God which is the *field* of the good husbandman. He hindred [d] Paul from
[d] 1.Thes.2. 18. comming to the Thessalonians, whereby it appeares, that he did his endeuour to hinder the course of the Apostolicall
[e] Reu.2.10. ministery. In the church of Smyrna, [e] *he cast some into prison*, stirring vp wicked men so to do, thereby to hinder the em-
[f] Reu.16.13. 14. bracing of the Gospell. [f] *Iohn saw three vncleane spirits like frogges come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false Prophet.* These are *spirits of Diuels, working miracles, and going to the kings of the earth*: thither they go for the stoppage of the Gospell; for if kings oppose themselues they become greatest hinderers to the Gospell of all other. And these frogges, by the common consent of Catholike expositors, are the rabble of Popish Friers, Priests, and Iesuites, who seeke the infection of States throw all the world. By all which, the Diuels enmitie against the Church is most apparent.

The vse. I. This shewes what care and diligence Gods Ministers should shew for the building of Gods Church and the furtherance of the Gospell: for they should seeke to the vttermost of their power to counteruaile the enuious practise of Satan against the Church.

II. Euery Christian must hence learne, to pray not only for their owne good estate, but also for the welfare of Gods Church euery where, in the free passage of the Gospell, in the establishing of true doctrine, and in the continuance of constant obedience therunto. For Satans endeuour is to subuert and corrupt the truth, and to draw men from obedience; and vnto him Gods children must euer oppose themselues, the rather because their welfare stands in the good of Gods Church.

Secondlie, in this condition of Satans offer to Christ wee may obserue that his endeuour is to bring men to worship him: for if he durst attempt a demaund heerof at the hands of Christ, who shall thinke to escape this assault when oportunity serues him? And howsoeuer men thinke it impossible, that Satan should thus far preuaile with any, as to bring them to worship him; yet doubtlesse (though hee could not preuaile with Christ) heerein hee attaines his purpose in the world, and that with the greatest part thereof: for the three religions of the Iew, Turke, and Papist, doe at this day ouerspread the greatest part of the face of the earth; and in them all, such a worship of God is propounded vnto men, wherein God is not worshipped but the Diuell. For the euidence where-of marke these two rules; Firſt, *that all doctrines deuised by men in the matter of religion, which either directly or by iust consequence oppugne the word of God, are doctrines of Diuels*: 1. *Tim.* 4.1.3. Do-

Two rules for trial of religions.

I

ctrines repugnant to the word, touching mariage, and meates, are doctrines of Diuels; and so by proportion are all
2. such like. Secondly, *all deuised worship of God by man, against Gods word, is no worship of God, but of the Diuell:* 1. Cor. 10. 20. *The things which the Gentiles sacrifice, they sacrifice vnto Diuels and not vnto God.* Doubtlesse, the Gentiles intended to worship God in their images, but because that worship was not according to Gods wil, the Apostle respects not their intent, as a thing that could nothing auaile in this case, but saith peremptorily, their worship was done vnto the Diuell. And in reason it must bee so, for why should wee thinke, that God should accept that for his worship which is not agreeable to his will, but deuised by man according to the will of the Diuel?

From these two rules it will follow, that the best of the three forenamed religions, is no worship of God, but of the Diuell: for all of them haue such worship as is deuised by man, & not of God; The Iew worships God out of Christ; and so doth the Turke: yea and the Papists worship God, but yet out of the true Christ; for (as hath beene shewed elsewhere) the Christ of the Papists is a counterfet Christ. And in many other points of their religion, there is apparent repugnancy to the word of God: yea of their *sacrifice of the Masse*, wee may as truly say as the Apostle did of heathen idol worship, that they sacrifice not vnto God, but to the Diuell; for therein is as vile, accursed and abominable idolatrie, as euer was deuised by man. So that it is plaine the Diuel doth mightily preuaile in causing men to worship him. Yea hee preuaileth thus not onely in the world, but in Gods Church; for all such as (notwithstanding their outward profession) haue their hearts set vpon the world, more eagerly affecting the honours, profits and pleasures thereof then God and his word, do in deed and truth
a 2. Cor. 4. 4. worship the Diuell; for hee is *the a God of this world*, ruling in the heart of the children of disobedience, by the baites of honour, profit and pleasure he steales mens hearts from God, and so heerein they doing the will of the Diuell, must needs worship him; for looke *whereon a man setteth his heart, that hee maketh his God.*

Thirdly, heere obserue that the Diuell would faine make a couenant with Christ; for worship at Christs hands, he wil giue Christ the glory & riches of the world; heereto is nothing wanting but Christs consent. Whereby we see that it may bee true which sundrie times wee heare of, and many histories do record, to witte, that some persons doe make a league with the Diuell, wherein the Diuell couenanteth to be serviceable vnto them in procuring them honour, riches, pleasures, or great renowme for some strange actinities, wherto he will enable them, vpon condition that they for their parts giue vnto him, their bodies, their soules, or their bloud. Some indeed are of mind, that such things are meere forgeries and delusions of the Diuell, and that no league can bee made betweene him and man; but they are deceiued, for hee attempted in effect such a thing with Christ, what will hee not therefore do with silly and sinfull men, especially when he finds them cast downe with discontents? And thus much for the Diuels assault. *Some make a league with the Diuell.*

The third point in this conflict is Christs answer. vers. 10. *Then Iesus said vnto him, Auoid Satan; for it is written, thou shalt worship the Lord thy God and him only shalt thou serue.* This I will handle as the words do lie in order.

Before his answer hee propoundeth a speech of indignation and detestation both of the Diuell and his offer, *auoid Satan*, as if he should say, I haue heard thee Satan to speake iniuriously against my fathers word, and against my selfe; and now againe, thou vttereſt blasphemy against my father, wherein thou goest about to dishonour him greatly; but I abhorre thee Satan, and these thy temptations, therfore hence, auoid, and haue no more to do with me.

In this detestation of Christ towards Satan, for vttering blasphemie against his father, in his chalenge to haue power to dispose of all the kingdomes of the world as being his own; we are taught, not onely to greeue at such blasphemies *How to behaue our selues towards blasphemers.*

as we shall heare vttered against God, but to testifie our detestation and indignation towards them. The world is full of blacke mouthed Rabshekaes, who wil not spare to blaspheme the glorious name of our God, & to scoffe & deride his sacred word: now whē we meet with such, we must not be like Stoicks without affection, but in Christian wisdome from bleeding harts for the reproch of God, shew forth godly zeale and indignation for the rescue of his glorie. The Hypocriticall practise of wicked Iezabel [a] in proclaming a fast vpon the false accusation of Nabothes blasphemie against God and the king, may teach Gods Church to be zealous indeed against all blasphemers. When Rabshekа [b] railed on the God of Israel, good king *Hezekiah rent his clothes*, and humbled himselfe in great measure for that reproch against his God. *Teares* [c] *were Dauids meat day and night, while* the heathen among whom he was constrained to liue, *said vnto him where is thy God?* *And iust Lot* [d] *vexed his righteous soule from day to day with the vnlawfull deeds of the filthie Sodomites, liuing among them.* The practise of these godly men must be a president for vs to follow, that we heare no blasphemie against God without detestation. And as all Gods children must practise this duty, so especially Masters of families: Dauid [e] would not suffer *a lier* or *a slanderer to come in his sight, or to abide in his house*; much lesse would he haue endured a blasphemer of God, or a slanderer of his word. The law commanded that the [f] *blasphemer should be stoned to death*, who wittinglie and willingly spake a word against God; and no doubt this law is perpetuall. Let a man but speake a word of disgrace against an earthlie prince, and it costs him his life, and that iustlie: how much more then should he die the death though he had a thousand liues, that shall blaspheme the king of kings? Shal one that hath been baptized into the name of Christ, say there is no God, and that the Scriptures are but a deuice of man, and yet liue? God forbid. for this hellish sinne defiles a kingdome. And therefore the Magistrate with the

[a] 1. King. 21. 9. 10.

[b] 2. King. 19. 1.

[c] Ps. 42. 3.

[d] 2. Pet. 2. 8.

[e] Ps. 101. 7.

[f] Leuit. 24. 14.

sword of iustice must cry out against such wretches, *Away from vs blasphemers.*

Secondly, in this *Assent* of Christ giuen to Satan, wee learne how to behaue our selues against enticers from religion and the obedience of God; wee must hold them as limmes of the Diuell, and in that regard haue nothing to do with them, but with Christ bid them auoid from vs. The [g] Lord commanded that in this case, *Parents should not spare their owne children; nor children spare their Parents, if they were enticers to idolatrie, but their owne hands must be first vpon them to put them to death*: Our Sauiour Christ would not spare Peter when he gaue him bad counsell, to spare himselfe from suffering that which God hath ordained for him, but saith vnto him, [h] *get behind me Satan.* So that we are without excuse if we shal reiect this counsel of Salomō, [i] *Heare no more the instruction, that causeth to erre from the words of knowledge.*

[g] Deutr. 13. 6-9.

[h] Matth. 16. 23.

[i] Prou. 19. 27.

Thirdly, heereby we also learne how to behaue our selues towards satan when he is violent and importunate in his temptations, to wit, that howsoeuer we may reply to them out of Gods word when they are more milde, yet when Satan begins therein to shew his force and violence we must not reason with him; for Christ would not endure his blasphemy, though hee answered his temptations. In schooles of learning it is counted a simple part to hold alwaies to the conclusion; but in the schole of Christ when the conscience is to deale with Satan, the safest way is by both hands of faith to lay fast hold of the conclusion, cleaue fast to Christ, let the Diuell say what he wil, be not drawen thence one iot.

After Christ hath shewed his detestation to Satans blasphemy he answers his temptation; saying, *It is written, thou shalt worship the Lord thy God, &c.* And whereas he saith the third time, *it is written*, taking his answer from the Scripture; it teacheth vs that Scripture of it selfe is of power sufficient to vanquish the Diuell. This the Church of Rome wil not admit; for they make Scripture to bee of two kinds; *inward* and *outward*; By *inward Scripture* they meane, the vniuer-

ſall conſent of all Catholikes in all ages. And by *outward Scripture*, they vnderſtand the written word contained in the Bible. Now they ſay, inward Scripture is the more excellent; for the outward Scripture they call *a dead letter, of ſmale or no power*; & they make generall councels equall with them for ſubſtance of doctrine. If this were true, Chriſt would not haue alledged outward Scripture, as they call it; but hee knew the written word was the powerfull weapon, ſufficient to vanquiſh the Diuell. And therefore heerein they doe ſhamefully blaſpheme the truth of God, and ſo God himſelfe.

Secondly, this allegation of Chriſt teacheth vs, how to behaue our ſelues againſt all enemies to the truth, that would allure vs to hereſie, as to Popery, Anabaptiſme or ſuch like; namely to ſtick faſt to the text of Scripture, and not to ſuffer our ſelues by any meanes to bee drawen from it. It may bee thou art vnlearned and thine enemie both learned and eloquent; yet heere is thy refuge, cleaue the faſter to this written word, and if thou haue one text for thy truth, make more account thereof, then of all the teſtimonies of councels, fathers, or men whatſoeuer. This inſtruction is needfull, for it may bee God will ſuffer ſeducers to try his children, and then, vnleſſe they keep ſure this ground of faith, they ſhall ſurely be ſeduced.

The text which Chriſt alledgeth for his anſwer, is taken out of *Deutr.* 6. 13. where the words are thus read; *Thou ſhalt feare the Lord thy God, and ſerue him.* At the firſt, it may ſeem that Chriſt miſalledgeth that text, and corrupteth it: for where Moſes ſaith, *Thou ſhalt feare the Lord thy God*; Chriſt ſaith, *Thou ſhalt worſhip the Lord thy God*: and to the latter part Chriſt addeth the word *onely*; ſaying, *him onely ſhalt thou ſerue*, for that which Moſes ſaith, *and ſerue him.* But the truth is, heere is no corruption, but a moſt worthy allegation, as wee ſhall plainly ſee, if wee conſider two things: firſt, that Chriſt and his Apoſtles in alledging the Scriptures of the old Teſtament, did not ſo much reſpect the words as the true and proper meaning of the place. Secondly, that they oft expound the places which they alledge, and therupon do ſometimes vary in word, but ſtil retaine the true ſenſe and meaning. So it is in this text alleaged: Moſes ſaith, *thou ſhalt feare the Lord thy God*, vnderſtanding by *feare, religious awe and reuerence*: And Chriſt ſaying, *thou ſhalt worſhip or adore the Lord thy God*, vnderſtandeth by worſhip, outward adoration in bowing of the body, whereby we teſtifie the inward awe and reuerence of the heart, as when we humble our ſelues to call vpon God by praier. And this change of words by Chriſt, ſerues for excellent vſe in this place, to wit, to let vs more clearly ſee what this feare of God is. *To feare God* in that place is from a reuerent awe of the heart towards God to humble a mans ſelfe in proſtrating his body before the Lord, either to praiſe God for benefits receiued, or to pray vnto him for gifts and graces needfull. Againe, for the word which he addeth, therein is no fault at all, for the ful ſenſe and true meaning of Moſes text muſt needs include ſo much, as the prohibition annexed in the verſe following doth plainly ſhew: for ſaying *thou ſhalt feare the Lord thy God and ſerue him:* and adding, *Thou ſhalt not walke after other Gods*, verſ. 14. is it not all one, as if hee had ſaid, *thou ſhalt ſerue him only?* ſo that we haue iuſt cauſe to bleſſe God for the true and plaine explaning of the words, and not to ſurmiſe the leaſt corruption in the alledging of them. Verſ. 13.

Now then for our further inſtruction in this text alledged, conſider two points: firſt, what worſhip and ſeruice is: ſecondly, to whom it belongeth. Firſt, *worſhip* in generall betokeneth, *the exhibiting and giuing of reuerence and honour to another.* This worſhip is two-fold; Ciuill, or Diuine; Ciuill worſhip is that outward reuerence and honour which one man giues to another, as by proſtrating the body, bowing the knee &c. The end of Ciuill worſhip is, to teſtifie and acknowledge ſuperiority and prehemineence in another, either for authority and office, as the ſubiect worſhips his king and gouernour; or for gifts and graces, or for old age; as inferiours in gifts *Worſhip in generall.* *Ciuill worſhip.*

gifts and yonger in age by due reuerence must acknowledge. In this Ciuill maner did *Iacob bow himselfe seuen times to his brother Esau*, thereby acknowledging him for his superiour and better, *Gen.* 33. 3. Thus also did *Abraham bow himselfe before the Hittites, Gen.* 23. 7. And *Lot vnto the Angels that came into Sodome*, taking them to be but men, *Gen.* 19. 1. And in this ciuill maner it is lawfull to kneele before Kings and Princes, to testifie our subiection vnto them, and loyall acknowledgement of their preheminence ouer vs vnder God.

Diuine worship. Diuine worship is the ascribing of Diuinity to the thing we honour, wherby we make it vnto vs some diuine thing aboue the order of any creature. A man may ascribe Diuinity vnto a thing foure waies: first, by attributing the Godhead vnto it, or giuing vnto it such honour whereby he acknowledgeth the same to be God. *Secondly*, by ascribing vnto it the attributes of God, as omnipresence, omnipotency, to bee most iust, to know all things &c. *Thirdly*, by accepting and acknowledging it to be the Creator and Gouernour of all things. *Fourthly*, by acknowledging it to bee the giuer of all good things, the defender and deliuerer from all euill. And to whatsoeuer thing in worship a man ascribes any of these, to the same doth he ascribe Diuinity. This diuine worship doth principally consist in religion and piety; for by religion, which indeed is Gods worship, and by piety, do men ascribe vnto a thing diuine and religious honour.

Diuine worship is two fold: Inward in the mind; or outward in the body. Inward diuine worship is, whē a man giues his heart & soule to any thing, deuoting thereto the affections of his heart, as loue, feare, ioy, hope, faith and confidence, and that becaus he conceiueth it to be God, hauing diuine properties, as omnipotency, infinite wisedome, iustice, mercy, &c. or being the Creator and Gouernour of all; or the giuer of all good things vnto him, and his preseruer from all euill. This deuoting of the heart and soule vnto God with the faculties & affections therof, is the ground and substance of all diuine worship, and indeed can be giuen to nothing but to that which is God, or conceiued of as God. Outward diuine worship is, when a man shall any way bow, prostrate, or cast downe his body to any thing, thereby to testifie, that his mind and heart are deuoted to it: as that hee holds it to be God, to be omniporent, &c Creator and gouernour, and his preseruer; and therfore hee doth repose his trust and affiance therein, set his loue, ioy, and feare thereon aboue all other things. And heere wee may obserue a difference betweene Ciuill worship and Diuine. By outward ciuill worship we only acknowledge preheminence and superiority in another, in regard of authority, of gifts, age or such like. But by outward diuine worship wee acknowledge diuinity to be in the thing wherto we bow or prostrate our selues. Againe, wee must heere also remember, that outward diuine worship serues onely to testifie the inward, euen to make knowen what thing it is which wee conceiue to be God, and whereto wee haue denoted the affections of our hearts.

Difference betweene ciuill worship and diuine.

Thus we see what worship is, and the kinds thereof. And heere we must vnderstand our Sauiour Christ to meane, *outward diuine worship*, as if hee should say, Thou shalt religiously submit, bow or prostrate thy body vnto God in praier or thanksgiuing, thereby testifying that thou hast deuoted thy heart and soule vnto him, not onely conceiuing him to be the diuine essence, omnipotent, infinite &c. but also that thou doest rest and relie on him as on thy Creator, who doth blesse thee with all good things and preserue thee from all euill.

Besides this worship, Christ doth mention *a serving of God*, which being distinguished from worship must needs import some other thing. *Seruice* in generall, is nothing else but the giuing and performing of obedience to the commandement of another. This seruice is twofold; *absolute*, or *in part*. *Absolute* seruice is, when a man obeies the commandement of another without any condition or exception, and that not only in body outwardly, but in soule and conscience, in thought, will & affection.

Seruice.

Absolute.

And

And this absolute seruice is proper to God alone, for wee must neuer call his commandements into question, but looke what God commands and as hee commands it, so must we simply and absolutely yeeld obedience thereto, not only outwardly in body, but inwardly in soule and spirit with the powers and faculties thereof, and in all the affections of our heart. *Seruice in part*, is that which is due to gouernours and superiors from their inferiours in the Lord: for God hath giuen power to magistrates heere on earth to make lawes for the good of ciuil estates, in yeelding obedience whereunto, their inferiors must doe them seruice; yet not absolutely, but with restraint, to wit, in the Lord, so far foorth as their commands agree with the wil of God, and crosse not his command. Againe our obedience vnto them is in body and outward conuersation: indeed we must from the heart yeeld seruice and obedience vnto them: but yet the conscience properly cannot bee bound by mens lawes, they only concerne the outward man in speech, gesture and behauiour. Now of these two kinds of seruice, our Sauior Christ speaketh here, of simple and absolute seruice, whereby both soule and body with all the powers and parts thereof yeeld absolute obedience and subiection to the will and commandement of God.

In part.

Wee see what worship and seruice is heere required: Now wee must obserue the person to whom the same is to be giuen, in these words: *The Lord thy God:* Diuine worship whether inward or outward, and absolute seruice of the whole man, must be giuen to no creature, Angell or man, be they neuer so excellent, but to the true God alone. The scope and drift of the first and second commandements, is to bind euery man to giue so much to his God, and to beware of giuing the same to any other besides the Lord. And the practise of the good Angell that talked with * Iohn, doth shew the same thing, for when Iohn fell before his feet to worship him, the Angell said, *see thou do it not: —worship God.* Where we see the good angels do striue for the furtherance of Gods right in these duties, howsoeuer this wicked spirit tempting Christ, doth heerein seeke Gods great disgrace. And thus we may perceiue that Christs applying of this text against Satans temptation is most pregnant; for Satan requiring of Christ the prostrating of his body before the Diuell, in token that he did worship him as the giuer of those kingdomes which he offered vnto Christ, is iustly repulsed by this text, which bindeth euery man to giue outward diuine worship, whereby the inward worship of the heart is signified, to God alone and not to any creature.

* Reu. 19.10.

Heere then we may learne, that it is not lawfull to giue to Saint or Angel, or any creature whatsoeuer, outward diuine worship or adoration, whereby the inward deuotion of the heart is testified. This text is plaine to the contrary, and the reason we haue heard, because diuine prostrating of the body to any thing, is a testification that we ascribe diuinity vnto it some way; which without the guilt of idolatrie cannot bee done to any creature: for let a man worship Saint or Angell by praier or thanksgiuing, and therein he doth ascribe vnto them some propriety of the diuine nature, as, to know the heart, to be able to heare, to helpe or such like. The Papists heere say, they doe not thinke the Saints to whom they pray, to be God, neither do they worship them as God. But this will helpe them little: for the Diuell moouing Christ to yeeld vnto him outward diuine worship, neuer meant, that Christ should adore him for God, but onely desired, that by this outward adoration of prostrating his body before him, Christ would acknowledge him to be the giuer of those kingdomes, (for he durst not be so bold as absolutely to desire to be worshipped for God) and yet Christ tels him, that outward diuine worship euen in respect of the acknowledgement of such a gift is proper to God alone. And yet the church of Rome do giue vnto Saints, that which the Diuell demands and Christ denies by appropriating it vnto God: for they make seuerall saints deliuerers and protectors from seuerall diseases and dangers: as the

Vse.

No creature must haue diuine worship.

[a] Breuiar. in missa quotid. de B. Maria. [b] Missale & Breuiar. Sarisbur. in missa de Sancto Rocho. [c] Alan. Cop. dial. 3. 29. [d] Kem. exam. concil. Trid. part. 3 cap. de innoc sanct. [e] Iac. de Vorag. aur. leg. c. 167.

the Virgin Mary[a] from shipwracke; S. Roch[b] from the pestilence; Raphael[c] from sore eies; [d]Apollonia from the tooth-ach; And [e]Catharine for al maner of afflictions. Yea they make them patrons and protectours of whole countries and kingdomes, as Saint *Iames* for *Spaine*; Saint *Denis* for *France*; Saint *Patricke* for *Ireland*, &c. Now sith many a one may giue a kingdome that cannot defend it, let all men iudge whether they doe not giue more vnto Saints, than Satan demanded to be acknowledged vnto him by our Sauiour Christ: yea they make them intercessours for the procuring of the fauour of God and life euerlasting: they call the *Virgin Mary*, the *Queene of Heauen*, and pray to her, that by the authority of a mother, she would command her sonne to heare their praiers; which is to make Christ a punie and vnderling vnto her; which are greater matters then the disposing of earthly kingdomes. Heere they say, that they may do that to the glorious saints in heauen, which is done to earthly Princes; for men adore them and in their absence fall downe before their chaire of estate. *Answ.* The adoration giuen to Princes, is but a ciuill acknowledgement of their preheminence: and kneeling before their chaire of estate, is only a ciuil testimony of loyaltie and subiection; it is not directed to the Princes person being absent, but only serueth to testifie his subiection to that authoritie and power which is set ouer him in the Lord; there is no diuine propriety ascribed by either of these vnto the person or authority of the Prince. But now in bowing down to pray to Saints, there is religious adoration giuen them, for therein be ascribed vnto them these diuine properties, that they can know the heart, heare and helpe afarre off, pray for them in particular, and such like; by all which God is robbed of his honour.

And though we condemne the Papists for giuing to Saints diuine worship, yet wee must beware of despising the Saints of God in Heauen: for there is due vnto them a threefold honour: first thanksgiuing to God for them, who inabled them by his gifts and graces, to be in their times, speciall instruments of good vnto Gods church. Secondly, we are to carrie a reuerent estimation of them being now in heauen, as of the friends of God and temples of his holy spirit. Thirdly, we are to follow the example of their godly conuersatiõs in the duties of godlinesse: But from giuing vnto them diuine worship we must carefully abstaine.

Worship of reliques vnlawfull.

Againe, if the diuine worship of saints be heere condemned, then much more is the worshipping of their reliques: then also is their instituting and obseruing fasting daies and holy daies vnto their saints heere iustly reproued. Neither can our Church heerein be condemned with them, though wee retaine the names of such daies among vs, because it is for another end; our fasts are meerely ciuill on such daies; and our holy dayes turned from the adoration of saints to the seruice of God, whereon also our conscience knowes her libertie giuen of God for honest labour in a lawfull calling as neede requires.

Further, obserue how Christ heere ioines the *worship of God* and the *seruice* of God together: teaching vs not to content our selues with doing the duties of Gods worship, but withall wee must yeeld vnto him absolute seruice and obedience. Men commonly thinke they haue done enough, if on daies appointed they come to the Church and there performe outward worship vnto God in hearing the word, in praier, and receiuing the Sacraments; these, I confesse be worthy workes if they be well performed: but heerein is the common errour, that when they haue performed this outward worship they make no conscience of *absolute seruice*, the thing which Christ heere ioines to worship; they thinke that in their callings they may liue as they list, either idly or vniustly, by fraud and dissembling: but seuer not thou seruice from worship, which Christ hath ioyned together, lest God say vnto thee for thy worship as hee did once to the Iewes * *My soule hateth your new moones and your appointed feasts, they are a burden vnto me, &c.* What, doth God hate that worship himselfe appointed?

* Isay. 1. 14. 15.

ted? no, but he hates the seuering of it from seruice and obedience wherein they should shew foorth to their brethren, loue, iustice and mercy: he rejects all seruice at their hands, because *their hands were full of blood*, *v.* 15. *Read Micha. 6. v. 6. 7. 8.* The offering of sacrifice was a speciall part of worship vnder the Law, and yet though a man should bring for his sacrifice *thousands of Rammes, or ten thousand riuers of oile*, nay though he brought *his first borne, the fruite of his body for the sinne of his soule*, yet all is nothing without *iustice, mercy, humbling himselfe and walking with his God*, *vers.* 8. Let vs therefore serue God sincerely in our conuersations, as wee seeme to honour him in duties of religion; let vs shew the feare of God in our liues; for worship without seruice, is like *the cutting off of a dogs head, or offering swines flesh &c.* as *Isay* 66. 3. which is abhomination to the Lord.

Thirdly, obserue that Christ addeth *only* to Moses words, for the better clearing of Moses meaning; which may serue for our iust defence against the Papists; they blame vs greatly for teaching that a man is iustified by faith *only*, saying the word *only*, is not in any place ascribed to iustification by faith. We answer, in all the old testament this word *only* is not ioyned to this command, *Thou shalt worship the Lord thy God, and serue him*, and yet Christ saith, *it is written, him only shalt thou serue*, because the restraint and inhibition annexed, from giuing this worship and seruice to any other, doth in effect include *only*; euen so, though in letters and syllables we doe not find this word *only*, adioyned to this sentence, *man is iustified by faith*; yet because of the exclusion of workes vsually annexed to that phrase, as that, *we are iustified by faith without the workes of the Law, Rom.* 3. 28. *and are iustified freely by his grace, v.* 24. *and that a man is not iustified by the workes of the Law, but by faith, Gal.* 2. 16. hereupon I say we may hold and teach, and that truly, according to the true sense thereof, following Christs example in this place, that the scripture saith, *a man is iustified by faith only.*

Lastly, from this commandement we must learne our duty touching Gods seruice: in word we wil all acknowledge our selues to be his seruants, but if herein we will approue our selues to be his seruants, we must resolue and labour to yeeld vnto him absolute obedience, as well in hart, mind, will and affection, as in outward conuersation. The end of the ministery of the word is not onely to reforme the outward man, but [a] *to cast downe* the inward *holds* of sinne in the imagination; *and to bring into captiuitie euery thought to the obedience of Christ.* And this is done when after true repentance a man endeuoureth to yeeld vnto God totall obedience, and that from the whole man in soule and body and spirit, not for a time, but continually. [a] 2. Cor. 10. 4. 5.

VERSE 11. *Then the Diuell left him, and behold the Angels came and ministred vnto him.*

THese words containe the third part of this description of Christs temptation; to wit, the happie euent and issue thereof, in Christs glorious victory ouer the Tempter; which is the principall part, wherein consists the maine comfort of Gods church; for as in temptation Christ stood in our roome and stead, so is this victory not his a lone, but the victory of his Church. This issue conteines two parts. First, Satans departing from him. Secondly, the ministery of good Angels vnto him. *Christs happy issue in these temptations.*

For the first, *Then the Diuell left him:* that is, after that by temptations he could nothing auaile, then he betakes himselfe to flight. In this appeares the vnspeakeable mercie of God vnto his Church, in mitigating, and in due time putting an end vnto the afflictions and temptations thereof; for the case of Christ the head in this conflict, is the case and condition of all his members. Now heere we see what a gratious issue, the Lord put to these great assaults of Satan; in due time his enimie flies: and so will the Lord deale in all the miseries of his Church, & children: God promiseth to Dauid concerning Salomon, [a] *that if he sin, hee will chastise him with the roddes of men, and with the plagues of the children* [a] 2. Sam. 7. 14.

children of men: that is, with such punishments as he shall be able to beare, *but his mercy he will not take from him.* The Prophet Habacucke in his complaint against the wrong & violence of the wicked done to the iust, is somewhat *impatient towards God for his delay, Hab.* 1. 2. 3. Therefore in the vision afterward shewed vnto him, he is bid to *waite for deliuerance, for though it tary, yet it shall surely come and shall not stay, Cha.* 2. 3. Thus Paul comforteth the Christian Corinthians, *God is faithfull, and will not suffer you to be tempted aboue that which ye are able to beare, but will giue an issue with the temptation that ye may be able to beare it* ;1. *Cor.* 10. 13. [a] *The bodies of the two Prophets who were slaine for the testimony of the Lord Iesus, are suffered to lie in the streetes vnburied, for three daies and an halfe,* that is, for some short time; which being expired, *the spirit of life comming from God shall enter into them and reuiue them; then feare shall take their enimies, but they shall ascend vp to heauen, and their enemies shall see it.* All these doe plainly manifest Gods great mercie in giuing a gracious issue to the troubles of his childrē, yea by good experience we may see the truth heereof in the happy issue that the Lord hath put to the most fearefull temptations of sundry in our time, who haue beene exercised therein, some for a yeare or two, other for longer time euen many yeares together, and yet in the end haue sung the song of ioyful deliuerance: it may be some of Gods children beare the Crosse to their dying day, yet the Lord sustains them in it by his grace, and in the end shewes them mercy and peace.

[a] Reu. 11. 8. 9. 10.

Secondly, in this departure of Satan from Christ, we may obserue a notable difference between the first Adam, and the second. The first Adam was tempted and ouercome therein; Satan preuailed in that conflict, and brings him captiue into his kingdome, hauing spiritually taken possession of him. The second Adam is tempted also, but the Diuell can find no meanes whereby to preuaile with him: *the prince of this world commeth, but hath nought in mee,* saith Christ, *Iohn* 14. 30. But after his assault is faine to flie away.

Further, in this departure of Christ note two circumstances: *when* Satan departed, and for *how long* a time. First, *when* he departed is noted in this word *then*, that is after the third temptation; when Christ in indignation for his blasphemy against God had said, *Auoid Satan*; and withall had answered his temptation out of the written word, then he departs. Hence we learne:

Giue Satan no ground.

First, that the best way to vanquish Satan is to giue him no ground, but to withstand him manfully at the first: *Iam.* 4. 7. *resist the Diuell and he will flie.* Now Satan is resisted, when from our hearts we cast our soules on the promises of God conteined in his word, and in the whole course of our liues pray for strength of grace to stand against all his assaults: whereby wee may see the great error and deceit of those, who accompt of Satans temptations as of fits of melancholie, and thinke they may bee remooued by musicke, merrie company and such like; but these are no weapons to driue away the Diuell. Secondly, this also shewes their dangerous course who yeeld to Satans temptations for a time, taking their pleasure in their youth, purposing to resist him when they are olde and then to repent: too many take this course, but it is fearefull: for thus doing, they set open al the doores of their heart to the Diuel, and suffer him to take quiet possession, little considering that it is beyond their power to dispossesse him at their pleasure: For indeed heereby they become like to a man that is sick of the dropsie, who the more he drinks, the more he desires; so hee that willingly giues place to Satans temptation, the more he sinnes, the more he may; for the longer he is tempted, the more by yeelding is he weakened, & the greater is the danger of his endlesse confusion: therefore learne of Christ to resist betime.

Secondly, in this circumstance, note that when Christ rebuketh Satan and bids him auoid, hee departs and is presently gone. Was this any vertue in Satan that hee doth thus readily depart at

Satans obedience is not commendable.

Christs command? no verily, though he obey, it is not praise worthy: for obedience is twofould, voluntary, and constrained; voluntary, when the creature doth Gods command without compulsion, thus Adam did before his fall, and all holy ones that are iustified and sanctified doe thus in part in this life: Constrained obedience is, when the creature is made to obey God, wil he nil he. This is like to the obedience of rebels, who being attached and arreigned for their treasons, in suffering are made to obey the Princes lawes. And such was this obedience of Satan, forced vpon him by the powerfull command of Christ, who is Prince and Lord of all creatures. And this is to be marked, that when Christ giues foorth his powerfull command, then Satan must obey whether he wil or not. This is euident by his manifold dispossessions of vncleane spirits, who came foorth at his command, though they accompted him as their tormenter. Now that which heere befals the Diuell, shall one day bee verified of all wicked men; if they will not now obey God willinglie, while in the ministerie of the word he bids them *repent, and beleeue the Gospell*; they shall one day bee compelled, euen at the dreadful day of Iudgement, wil they, nil they, to obey that wofull voice of Christ, *Depart from mee yee cursed into euerlasting fire, Mat.* 25.41. In regard whereof, wee must euer be carefull, now in the daie of grace, to yeeld vnto Christ voluntary and cheerefull obedience, vnto all his commandements both of the Law and Gospell, lest one day wee be constrained to obey in going to our endlesse wo: Satan who is a thousand-fold stronger then man, could not resist his power; how then shall wee that are but dust and ashes stand before so great a God?

This circumstance of time is more fully noted by S. Luke, saying, * *and when the Diuell had ended all the temptation, he departed from him*: whereby thus much is signified, that look what knowledge, craft, or power the Diuel had, that did he imploy to the vttermost in these temptations before he left our Sauior Christ. Whereby it appeareth that Christ was tempted in the highest degree and measure that Satan possibly could attain vnto: herein did the Diuell shew the extremity of his fraude and malice against Christ; which further appeares by this, that the Angels of heauen came and ministred vnto him for his comfort; so as though Satan could not taint the sacred heart of our Sauior Christ with the least spot of sin; yet in these temptations Christ was troubled with the same sorrowes, griefes & vexations, which Gods children vsually feele in their temptations: The consideration whereof serues for speciall vse.

A good ground against despaire

First, to keepe all Gods children from despaire in the greatest extremity of their temptations, euen when they shall feele their conscience (as it were) set on an Iron racke, and the flashings of hell fire alreadie kindled in their soule: for Christ Iesus the head of the Church was tempted by Satan in the highest degree, so as the Angels came to minister comfort vnto him, and yet he still remained the welbeloued sonne of God; and so may any of Gods children remaine Gods deere elect, euen then when the violence of Satan shall seem most to preuaile against them.

Secondly, this teacheth vs to suppresse all rash iudgment in our selues, of all such as shall bee exercised by Satan in extreame temptations: for oft it will fall out that the conscience of Gods child shall bee so exceedingly tormented in temptation, that hee shall cry out, he is forsaken of God, and shalbe damned; when as indeed he stil remains the deare child of God, as Christ our Sauiour did Gods welbeloued in the deepest assaults of Satan. And therefore the relation *Francis Spira.* published of Francis Spira his desperation, doth inconsiderately taxe him for a cast-away; considering that nothing befel him in the time of his desperation but that which may befall the child of God: yea our owne land can afford many examples which match Francis Spira, whether we regard the matter of his temptation, or the deepnesse of his desperation, who yet through the mercy of God haue

* Luc. 4. 13.

haue receiued comfort. And therefore in this case Christian charity must euer bind vs to thinke and speake the best.

Lastly, Satans departing vpon the ending of these three temptations, giues vs to vnderstand, that howsoeuer the Diuel abound with temptations of all sorts, yet these three are the ground of all, and the most principall temptations that Satan hath; for in this combate he did his worst, & shewed the violence of his rage and wrath. And therefore it wil be needfull for vs to take special notice of them, as also of Christs repulses giuen vnto them, that so wee may be the better armed against them and the like. Thus much for the time when Satan departed.

The second circumstance touching his departure is, for how long the Diuel left him, noted by Saint Luke, not for euer, but *for a season*. Some may say, we doe not find that Satan tempted Christ euer after this, saue only vpon the crosse, where he *spoiled principalities and powers*, *Coloss.* 2.15. *Answ.* The Diuell tempts men two waies: sometime by himselfe, as he did our Sauior Christ in this place and vpon the crosse, and our first mother Eue in the garden, *Gen.* 3.1. sometime by men whom hee vseth as his instruments; thus he tempted Adam by Eue; and Iob, by the Chaldeans and Sabeans that robbed him, and by his friends who sought to draw him from his integrity, *Iob.* 27.5. now though Christ were not often after this tempted immediately by the Diuel, yet by Satans instruments he was many times sore assaulted to the greefe of his heart, as by the *Iewes*, the *Scribes*, and *Pharisies*, *Herod*, and *Pontius Pilate*, who required signes of him, mocked and persecuted him.

Luk. 4.13.

The state of Gods Church on earth.

Heere we may see a notable patterne of the state of Gods Church & children in this world, for looke as Christ their head is sore tempted, and then let alone, and yet but for a season, being tempted againe by Satans Instruments; so fareth it with them, one while they are exercised with outward temptations, and another while with inward assaults; then through Gods mercy they haue freedome for a season; but afterward Satan comes vpon them againe, either by himselfe or by his instruments: which must teach vs wisdome in regard of the state of our own Church in particular, to wit, that we must not dreame of a perpetuall freedome from trials and temptations, howsoeuer through Gods mercie wee haue inioyed admirable peace and tranquillity for many yeares together; for being a part of Christs mystical body we must looke for the same condition with our head Christ Iesus, who being sore tempted of Satan was left but for a season, and after tempted againe: and therfore wee must resolue our selues vndoubtedly that trials will come; what way, God only knoweth; but the winter of affliction will follow our haruest of ioy and peace: and the yearely visitations, by plagues & famine, are symptomes, that is, signes & forerunners of more heauy iudgments, vnlesse we prepare to meete our God in the practise of speedy and vnfained repentance. And as this is the state of our Church in generall, so is it the particular condition of euery Christian, whose life is a continuall intercourse of trouble and peace, and therefore euery child of God must be watchfull against security, and with the end of one assault, ioyne his preparation for a new: This was the state of Christ, and the seruant must not look to be aboue his master. And thus much for the Diuels departure.

The second part of the Issue of this conflict is the ministery of the angels vnto Christ; *And behold the Angels came and ministred vnto him.* In saying *Behold*, the Euangelist commends to our consideration the view of a great wonder, to wit, that that person whom the Diuel would haue had to haue worshipped him, is here worshipped and serued of the holy Angels of God. Let no man therefore iudge of himselfe, by that which Satan would perswade him to in temptation; Christs estate doth now appeare farre different from that which Satan would haue brought him to, & so shall all Gods children find it to bee with them after temptation, if therein they fight manfully after the example of Christ.

Touching the miniſterie of theſe Angels, here obſerue three points. Firſt, the bond that cauſeth the good Angels to miniſter vnto Chriſt. Secondly, their number. And thirdly, the time of their miniſtery.

I. Point. The bond of their Miniſtery, is Chriſts ſouereignety ouer the Angels, not onely as hee is God their Creator, but as hee is mediator God and man, euen the man Chriſt, (I ſay not the manhood of Chriſt) but Chriſt (as I may ſay) the man-God, is Lord of all Angels, and they doe him homage and ſeruice. And though the man-hood of Chriſt be not Lord of Angels, yet being receiued into the vnity of his Godhead, it is thereby exalted aboue all Angels by many degrees. Wherin we may behold the endleſſe goodneſſe of God, in aduancing our nature, which by ſinne was made more vile then al earthly creatures, far aboue the Angels in degree, by reaſon of this coniunction which it hath with the nature of God in the perſon of Chriſt.

Now as by this bond the Angels are made miniſters vnto Chriſt, ſo by vertue of the ſame, they become miniſters to all his true members. Iacobs ladder is thus expounded by our Sauiour Chriſt: Ioh. 1. 51. *verily, verily, I ſay vnto you, heereafter ſhall ye ſee heauen open, and the Angels of God aſcending and deſcending vpon the ſon of man.* This *ſonne of man* is *Chriſt*, who being God and man reacheth from heauen to earth, and from earth to heauen; to him the Angels miniſter, and by him they deſcend to miniſter to all the ſaints of God heere on earth.

The vſe. 1. This teacheth vs to admire the endleſſe goodneſſe of God vnto his Church and children, not onely in beſtowing heauen and earth vpon them, but euen giuing his glorious Angels to become miniſtring ſpirits for their protection, defence, & comfort. II. This their miniſtery, muſt admoniſh vs to carry our ſelues reuerently and holily in all maner of conuerſation. If we were in the preſence of an earthly Prince, oh how carefull would we be to our behauiour both for words & actions? Much more then ſhould the preſence and attendance of Gods glorious angels, who pitch their tents about vs if we be Gods children, make vs circumſpect to all our waies; and the rather, becauſe their miniſtery is for our comfort and protection, while wee keepe our ſelues in the ſtraight waies of God.

II. *point.* Their *number*. It is not ſaid *one Angel*, but *angels* came and miniſtred vnto him. Indeed when hee was in his Agonie in the garden a little before his paſſion, * *one Angell came and miniſtred comfort vnto him:* ſo that ſometime one, ſometime moe attended on him; euen as the euill ſpirits come to tempt, ſometime one alone, as Satan did heere to Chriſt, and ſomtimes moe, as they did when he was vpon the Croſſe. And as it befell Chriſt, ſo doth it to Gods children, they haue ſomtime one good Angell to attend vpon them, and ſometime many: ſo likewiſe haue they ſometime one euill ſpirit to aſſault them, and ſomtimes many, as the man in whom the legion was. And heereby falleth to the ground this common opinion, that euery man hath one good Angell and one bad attending vpon him, the one to protect him, the other to tempt him. But this opinion doth not wel ſtand with the tenour of the ſcripture, which thus ſets out the ſtate of men in regard of his attendance by Angels, that there are ſomtimes moe about him, and ſomtime fewer; whether we ſpeake of good Angels, or of euill ſpirits. * Luc. 22. 43.

III *Point.* The *time* when theſe good Angels came and miniſtred vnto Chriſt, is noted in this word *Then*; that is, when the Diuel had done all he could againſt our Sauiour Chriſt: they came not in the time of his aſſaults, but when Satan had ended his temptations and was gone. There is no doubt, but the good Angels were alwaies about our Sauior Chriſt attending on his bleſſed perſon, but at this time it is like they tooke vpon them ſome viſible ſhape, that ſo their miniſtery might be the more comfortable vnto him; as it is like, the diuel appeared in ſome ſhape for Chriſts greater terrour in his temptations.

In

God will sometime hide his mercy from his children.

In this circumstance of time, we may obserue a worke of Gods prouidence which he pleaseth to exercise in the time of temptation vpon his owne children; to wit, for a time to hide his mercy from them, withdrawing the sensible feeling of his fauour. Thus he dealt with his beloued sonne Christ Iesus, during the time of Satans violent temptations he concealed from him the sensible assistance of the ministerie of his Angels, they shew not themselues till Satan is departed. And so fareth it many times with Gods deere children vpon whom he bestowes the good graces of his spirit, as a nourcing-mother to try the affection of her childe, will sometime hid her selfe from it, leaue it alone, and suffer it to take a knocke or a fall; so wil the Lord leaue his children to themselues & conceale from them the signes of his fauour, suffering them to be buffeted in temptation for a time, that they may find thereby what they are in themselues without Gods grace, and by feeling the bitternesse of that estate, the more to hunger and thirst after his grace and fauour, the more ioifully and thankfully to embrace it when it is renued, and the more carefully to keepe it all the daies of their life. What made Dauid to accompt so highly of the courts of Gods house, as that he esteemed the [a] Psa. 84. 1. 2. 3. silly [a] *birds happy that might build their nests by Gods altar*, but his banishment thence, by the persecution of Saul wherein hee was constrained to remaine in [b] Psal. 120 5. [b] *Meshech, and to dwell in the tents of Kedar?* And so when the people of God were in Babell, *remembring Zion they* [b] Ps. 137. 1. 5. 6. *wept*; oh then, [b] *let my right hand forget to play, if I forget thee O Ierusalem; let my tongue cleaue to the roofe of my mouth if I prefer not Ierusalem to my chiefe ioy.*

But vnto many this doctrine of temptations will seeme to small purpose, nay altogether needlesse, for that they neuer felt any such conflicts with the Diuell, they defie him from their harts, and they trust to God neuer to be troubled with him: this is the common estate of most men (those onlie excepted who haue felt how hard a thing it is truly to repent and beleeue) thus to blesse themselues in a carnall peace; but sillie soules, they know not their owne hearts nor the fearfull case in which they stand; for all the true members of Christ must be made conformable vnto their head; now *he was consecrated the prince of their saluation through afflictions*, *Heb.* 2. 10. his soule was heauie vnto the death, before he could finish the worke of our life: yea he is tempted by Satan before he is comforted by the Angels; those therefore that were neuer tempted haue yet no fellowship in his afflictions, they haue not begunne any conformitie with Christ, so as it is like they are still bondslaues vnto Satan, for if they had escaped out of his snare, they should feele his assaults to get them in againe: in regard heereof the childe of God is constrained to buckle hard with Satan in temptation, and to pray many a time to be deliuered from his buffeting. And indeed howsoeuer for the present this be not ioyous, yet they *may count it exceeding great gladnesse*, as the [c] *Apostle saith*, [c] Iam. 1. 2. not onely for this triall of their faith which bringeth forth patience, but also because herein they become like vnto Christ in his humiliation, which may giue them assurance that they shall be like him in glorie: [d] *for if we be dead with* [d] 2. Tim. 2. *Christ we shall also liue with him, and if we* 11. 12. *suffer we shall also raigne with him.* Adde further that these men that neuer felt the assaults of Satan, are as yet vnder a most fearfull iudgment of God in *hardnesse of heart*. When Christ fedde fiue thousand men with fiue loaues and two fishes, [e] *he distributed it by the hands of his* [e] Mark. 6. 41. *disciples*; But after it is said, *they perceiued not this matter of the loaues*, and this reason is rendred, *because their harts were hardned, vers.* 52. And so it is with them that neuer feele the temptations of Satan, for he goeth about continually, like a roaring Lion seeking whom he may deuoure, as they whose hearts are not hardned do well perceiue. To conclude therefore, let these men who yet neuer felt in themselues these assaults of Satan, vnfainedly endeuour to change the course of their liues by the practise of

true repentance in eſchewing euill and doing good; let them giue themſelues ſincerely to the exerciſe of praier for the remouall of their ſtony hearts, and the renuing vnto them hearts of fleſh, let them heare the word and doe the ſame; and then they will ſhortly ſing another ſong, to wit, *that whoſoeuer will liue godly in Chriſt Ieſu muſt ſuffer temptations and be aſſaulted by the Diuell*; and then will they finde that this doctrine is needfull, yea they wil bleſſe God for this worke of his ſpirit that cauſed theſe temptations of Chriſts to be ſo particularly recorded, with his happy iſſue and victory ouer them all, not only for himſelfe but for all his members, that in their temptations they may looke vnto Ieſus, leſt they ſhould faint in their minds, for *in that he ſuffered and was tempted he is able to ſuccour them that are tempted*, Heb. 2. 18.

ROM. 16. 20.

The God of peace ſhall tread Satan vnder your feete ſhortly. The grace of our Lord Ieſus Chriſt be with you. Amen.

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FINIS.

3752.f.
5

A GODLY AND LEARned Expoſition or Commentarie vpon the three firſt Chapters of the Reuelation.

PREACHED IN CAMBRIDGE BY that reuerend and judicious Diuine, maiſter WILLIAM PERKINS, *Anno Dom.* 1595. Firſt publiſhed for the benefit of Gods Church, by ROBERT HILL, Bachelor of Diuinitie.

The ſecond Edition reuiſed and enlarged after a more perfect copie, at the requeſt of M. PERKINS executors, by THOMAS PIERSON, Preacher of Gods word.

Hereunto is prefixed an Analyſis of the Viſion in theſe three Chapters: And a twofold Table added; one of places of Scripture: the other of ſpeciall points to bee obſerued.

PROV. 13.9. *and* PROV. 4.18.

The light of the righteous reioyceth by encreaſe, ſhining more and more vnto the perfect day: But the candle of the wicked ſhall be put out.

LONDON,
Printed by *Adam Iſlip* for *Cuthbert Burbie*, and are to be ſold at his ſhop in Paules Churchyard at the ſigne of the Swan. 1606.

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a worthie Table added, of ſome of the places of Scripture: the order of ſpeciall
points to be obſerued.

PROV. 13. 3. and PROV. 4. 23.

The light of the righteous reioyceth: but the Candle of the wicked ſhall be put out.
Iob. 18. He ſhall be driuen out of light into darkneſſe.

LONDON,
Printed by Adam Iſlip for Cuthbert Burbie, and are to
be ſold at his ſhop in Paules Churchyard at the ſigne
of the Swan. 1600.

TO THE RIGHT VVORSHIPFVLL AND VERTVOVS Ladie, the Ladie ELIZABETH MONTAGV of Hemington in Northamptonshire; Grace and Peace.

IVST cause there was (Right worshipfull) as well in respect of the reuerend Author, whose rest is now in glory; as also of the godly Reader, whose good herein claimes speciall stroke; that some refining hand should recommend vnto the Church of God, a more perfect coppie of this godly Exposition, than the first edition hereof did affoord: and yet no cause I find, why your worthie children, who no doubt for the Authors sake, did more gratefully accept the former dedication, should by me be deprived of their right: Nay rather, as they in heart (I am perswaded) did highly honour the Author, for his double labor in Christs vineyard; so do I reioyce, this recompence is returned for their loue, That with this worke, their memorie with posteritie shall long endure. And sith my paines herein yeelds me this right, to make choyce of some, to whom I also may commend the patronage hereof; I presume to present the same vnto your Ladiship. If this bee any kindnesse on my behalfe, I confesse it is farre short of your desert, and of my desire: some others (I know) may challenge me herein, as vnmindfull of their loue; yet because God may offer me opportunitie hereafter, to giue them good content this way, I will intreat their patience for this time, that I may ioyne the mother with the children, in this worke of loue, to affoord tuition to these godly labours of the dead. It fits you best (good Madam) in many respects, for neither will your children complaine of your admission into the society of their right, nor you esteeme the lesser hereof, because of their claime hereto by former possession. They are your owne, and you theirs; this comes vnto you all, as vnto one, accounting your vnited loue far greater safetie: and looke what grace it finds by your protection, like grace it yeelds by many a good instruction. Salomon saith, [a] Good vnderstanding maketh acceptable, (meaning to such as feare God, for [b] fooles hate knowledge) how welcome then will this be vnto you, who [c] haue sayd vnto Wisedom, thou art my sister, and do esteeme the words of her mouth, [d] The ioy and reioycing of your heart; sith herein you shall find on euery leafe, some pleasant fruit of the tree of life: a tast whereof I will here set before you, that you may iudge the better of the store. When the Disciples harts were full of greefe for Christs departure then at hand, Philip sayd vnto him in the name of all, [e] Shew vs the father and it sufficeth. Loe [f] here, behold and you shall see, not the father

a Prou. 13. 15.
b Prou. 1. 22.
c Prou. 7. 4.
d Ier. 15. 16.
e Ioh. 14. 8.
f Chap. 1. ver. 4.

father *alone, but with the* father, *the* spirit of grace; *and with them both* the [a] Son of God, *so liuely described to your view, that you may truly say of this knowledge (God sanctifying the same vnto your soule)* [a] It is eternall life. *When Christ would harten his Disciples for the great worke of their ministerie, hee doth it by the promise of his presence, saying,* [b] Behold I am with you alway. *The euidence and fruit whereof, you shall* [c] *hereby so well perceiue, that hereupon I trust, both you and many moe, will learne to say with* Dauid *in temptation,* [c] I haue set the Lord before me alway; for he is at my right hand, therefore I shall not slide: *And with* Ieremie *in affliction,* [d] The Lord is with me like a mightie Gyant, therefore my persecutors shall be ouerthrowne, and shall not preuaile. *What shall I say more? It would be too long to speake of the dignitie of Christs Church and ministerie here handled at large: and to instance in particulars through the seuen Epistles to these seuen Churches of Asia: onely this, in the* Preface *of each Epistle learne what* Christ *is in himselfe, and to his Church; In the* Matter, *behold the state of euery Church, and see what Christ approueth, and what his soule detesteth; In the* Conclusion, *see his bountie towards his children, and the dutie of all to him againe. The handling of these things will much delight your Christian heart: for beside the* [e] Plaine euidence of the spirit, *in opening the text, which is best pleasing vnto God, and most profitable to his Church (wherein this godly Author had a speciall grace) the application is so fit and pertinent to our times, that I had welnigh sayd, He did foresee what we now behold; and hath foretold, what we for our* lukewarmenesse, *and* decay in loue, *may iustly feare:* [f] Consider what I say, and the Lord giue you vnderstanding in all things. *Hold fast that which you haue, bee faithfull vnto death, and the Lord will giue you the crowne of life,* [g] For God is not vnrighteous, that he should forget your worke and labor of loue, which you haue shewed towards his name, in that you haue ministred vnto the saints, and yet do minister. Now the God of hope, [h] fill you with all ioy and peace in beleeuing, *and increase your ioy by* the constant [i] walking of your children in the truth: *Yea the same Lord,* [k] make all grace so to abound towards you all, that alwayes hauing all sufficiencie in all things, you may abound in euery good worke, [l] which is by Iesus Christ vnto the praise and glorie of God; *vnto whose gracious protection both now and euer, I humbly commend your Ladiship, with your godly familie.*

London, December 10. 1606.

a Vers. 3.
a Ioh. 17. 3.
b Mat. 28. 20.
3 Vers. 13.
c Psal. 16. 8.
d Ier. 20. 11.
e 1. Cor. 2. 4.
f 2. Tim. 2. 7.
g Heb. 6. 10.
h Rom. 15. 13.
i 2. Ioh. 4.
k 2. Cor. 9. 8.
l Philip. 1. 11.

Your Ladiships to commaund,

Thomas Pierson.

TO THE RIGHT WORSHIPfull *Sir Edward Montagu, Sir Walter Montagu, Sir Henry Montagu, and Sir Charles Montagu, Knights, M. Iames Montagu, Doctor of Diuinitie, Deane of his Maiesties Chappell, and M. Sidney Montagu Esquire, the Ladie Susan Sandys, and the Ladie Theodosia Capel, children of that right worthie and religious Sir Edward Montagu of Boughton in the Countie of North-hampton Knight, and of the Ladie Elizabeth his worthie wife, sister to the right Honourable Sir Iohn Harington, Baron of Exton, and father to the vertuous Ladie the Countesse of Bedford, Grace and Peace.*

* * *

RIght Worshipfull, as the Patriarch *Iacob* had [a] twelue sonnes, so Christ the *Messiah* had [b] twelue disciples: but as *Ioseph* was beloued aboue [c] all those sonnes; so *Iohn* was beloued aboue [d] all the disciples. *Ioseph* was apparrelled better than the rest, and *Iohn* was inspired farre better than the rest. [e] Had it not been for *Ioseph* Egypt had wanted her food temporall, and had it not been for *Iohn*, the Church had wanted her food eternall. [f] The future state of Egypt was reuealed to *Ioseph*, and the future state of the Church was reuealed to *Iohn*. The one was [g] exiled, because his father loued him; and the other exiled, because his maister loued him. The place of his exile was into the [h] Iland of Pathmos, being before by *Traian* put into a vessell of [i] scalding oyle. But that God who shewed his visions to [k] *Abraham* in the mount, [l] to *Iacob* in the field, [m] to *Ioseph* in the stockes, [n] to *Moses* in Midian, [o] to *Ieremie* in the prison, [p] to *Daniel* in Babylon, [q] and to the Apostle *Peter* in the house of a Tanner, euen he sheweth his visions to *Iohn* in his exile.

He is not bound to persons, he can aduance whome he list, he is not bounden to place, he can reueale where hee list. For persons, hee can preferre [r] *Abel* before *Cain*, [s] *Iacob* before *Esau*, [t] *Dauid* before *Eliab*, [u] *Matthias* before *Iudas*. He can make [w] *Moses* a Courtier, [x] *Iob* a Potentate, [y] *Samuel* a Iudge, [z] *Dauid* a King, [a] *Salomon* a Soueraigne, [b] *Elysha* a plowman, [c] *Amos* a Neat-heard, [d] *Ieremie* a Priest, [e] *Daniel* a Prince, [f] *Isaiah* of the bloud Royall, [g] *Matthew* a Publicane, [h] *Peter* a Fisher, [i] and *Paule* a Tent-maker, to be penners and preachers of the word of God. For place, as no time can prescribe against the King of a nation, so no place can prescribe against this King of all nations. [k] *The wind bloweth where it listeth, and the Spirit worketh where it listeth.*

[a] Gen. 42. 13.
[b] Mat. 10. 1.
[c] Gen. 37. 3.
[d] Ioh. 21.
[e] Gen. 41. 38.
[f] Gen. 41. 25.
[g] Gen. 37. 4.
[h] Reuel. 1. 9.
[i] *Fasciculus temporum.*
[k] Gen. 22. 12.
[l] Gen. 28.
[m] Gen. 40.
[n] Exod. 3.
[o] Ier. 38. 14.
[p] Dan. 2.
[q] Act. 10.
[r] Gen. 4.
[s] Mal. 1.
[t] 1. Sam. 16.
[u] Act. 1.
[w] Exod. 2. 10.
[x] Iob. 1. 1.
[y] Act. 7.
[z] 2. Sam. 2. 1.
[a] Prou. 1. 1.
[b] 1. Kin. 19. 19.
[c] Amos 1. 1.
[d] Ierem 1. 1.
[e] Dan. 1. 6.
[f] Isay 1. 1.
[g] Matth. 9. 9.
[h] Matth. 4. 18.
[i] Acts 18. 2. *Nullum tempus occurrit Regi.*
[k] Iohn 3.

It

It pleaſed Chriſt, who is called in this Reuelation, [a] that *faithfull witneſſe*, that *firſt begotten of the dead*, [b] that *Prince of the kings of the earth*, [c] *Alpha and Omega*, the *firſt* and *laſt*, [d] *he that hath the keyes of hell and of death*, [e] *which hath that ſharpe ſword*, [f] *his eyes like fire*, [g] *his feet like braſſe*, [h] *the ſeuen Spirits of God, the ſeuen Starres in his hand*, [i] *the key of Dauid*, who is called here [k] *Amen, the beginning of the creatures of God*; and in *Daniel*, hee that [l] *reuealeth ſecrets*, it pleaſed this Chriſt to reueale ſecrets to *Iohn*. Not by dreame as to [m] *Iacob*, or apparition, as to [n] *Moſes*, or by voice as [o] to *Adam*; but partly by viſion, and partly by voice, as he did when he turned [p] *Saule* into *Paule*. This *Iohn* was *Legatus à Latere*, that embaſſadour who leaned on his Lords breaſt. He writeth Chriſts hiſtorie, there he ſheweth his loue to Chriſt: hee writeth the Churches hiſtorie, there Chriſt ſheweth his loue to him: eſpecially in this, that he will doe nothing, which he doth not reueale to his [q] *ſeruant* this Prophet. For the Church in his time, wee may ſee how it ſtood, in the three firſt Chapters: and what condition it ſhould haue for the time to come, it is plainely ſet downe in the reſt of this booke. If we reſpect the generall eſtate of the Church, after *Iohn* had deſcribed the authors of this Reuelation, which are God the Father, chap. 4. and Chriſt his Sonne, chap. 5. hee commeth to the workes of God, which are predictions, chap. 6. obſignations, chap. 7. indignations, chap. 8, 9. Predictions of things to come, obſignations of ſuch as muſt be ſaued, and indignation on things to be deſtroyed. And for the more particular eſtate of the Church, hauing (chap. 10.) ſhewed his warrant to write, he commeth to her actions: firſt, in her Prophets: ſecondly, in her bodie. In her Prophets, their fighting, falling, riſing, chap. 11. In her bodie, comparing her to a woman clothed with the Sunne, chap. 12. and deſcribing her by her combats, conqueſts, triumphs: her combats defenſiue, chap. 13. and offenſiue in Chriſt, by words, chap. 14. threatnings, chap. 15. and iudgements, chap. 16. her victories gotten againſt that [r] whore, chap. 17. and 18. the [s] Beaſt, chap. 19. and the [t] Dragon, chap. 20. And all that glorie which ſhee ſhall haue in the kingdome of God, is vnder the type of Ieruſalem moſt comfortably ſet downe, chap. 21. 22.

The things in this booke were (I grant) very darke to them that liued in the dayes of *Iohn*, as the Prophecie of *Daniel* was to them who liued in the time of *Daniel*. But as that Prophecie being fulfilled, wee can now tell what was foretold in it: ſo many things being fulfilled which were foretold in this booke, we may eaſily ſee what is meant by it: and the poſteritie to come ſhall better vnderſtand this booke than wee doe, becauſe it may bee all things are not yet fulfilled. Neither is this booke like the cities of the [u] *Anakims*, or the [w] *tree of knowledge* which may not be reached to: for [x] *bleſſed is hee that readeth the words of this booke*. But to come to theſe three Chapters written by *Iohn* ſurnamed the Diuine, and expounded by one a moſt worthie Diuine. The firſt Chapter is a Proeme or Preface to the booke: the two latter are Epiſtles dedicating this booke. The dedication is made to [y] ſeuen ſeuerall Churches, and by name to the Miniſters which are called *Angels*. In the word of God Miniſters haue many excellent titles giuen them, (though now they are ſcarcely graced with titles) they are called [z] *Prophets*, [a] *Seers*, [b] *Remembrancers*, [c] *Trumpets*, [d] *Watchmen*, [e] *Husbandmen*, [f] *Stewards*, [g] *Maydens*, [h] *Fiſhers*, [i] *Leaders*, [k] *Elders*, [l] *Salt*, [m] *Starres*, [n] *Angels*, and [o] *Shepheards*. *Prophets* to teach, *Seers* to foretell, *Remembrancers* to put in mind, *Trumpets*

to

[a] 1. Reu. cap. 1. 5.
[b] Vers. 8.
[c] Vers. 18.
[d] Vers. 16.
[e] Vers. 14.
[f] Vers. 15.
[g] Chap 2. 1.
[h] Chap. 3. 1.
[i] Vers. 7.
[k] Vers. 14.
[l] Dan. 2. 22.

[m] Gen. 28.
[n] Exod. 3.
[o] Gen. 3.
[p] Acts 9.

Iohns Goſpell.
Iohns Reuelation
[q] Amos 3. 7.

The contents of the whole Reuelation.

[r] *The Church of Rome.*
[s] *The Romane Empire.*
[t] *The diuell.*

[u] Num. 13.
[w] Gen. 3.
[x] Reuel. 1. 3.

[y] Reuel. 2. 1.
[z] Gen. 20.
[a] 1. Sam. 9. 9.
[b] 2. Pet. 1. 13.
[c] Iſa. 58. 1.
[d] Ez. 3. 1.
[e] Cor. 3.
[f] Luk. 12. 24.
[g] Prou. 9. 4.
[h] Ezec. 47.
[i] Math. 23. 24.
[k] 1. Pet. 5. 1.
[l] Mar. 9. 50.
[m] Dan. 12. 2.
[n] 1. Cor. 11. 10.
[o] Ezec. 34. 2.

to ſound, *Watchmen* to admoniſh, *Husbandmen* to plow vp, *Stewards* to diſtribute, *Maidens* to keepe pure the doctrine of truth, *Fiſhers* to catch men, *Leaders* to goe before, *Elders* to gouerne, *Salt* to ſeaſon, *Starres* to giue light, *Angels* to declare, and *Shepheards* to feed: to feed (I ſay) ſoundly by doctrine, liberally by charitie, and religiouſly by life. By doctrine: for *Sacerdos ſine doctrina, eſt nauis ſine velis*, a Prieſt without knowledge, is a ſhip without ſailes. By liberalitie: for [a] *Nihil habet homo adeò diuinum quàm benefacere*, Man is in nothing more like God, than in doing good. By life: for *cuius vita deſpicitur, eius oratio contemnitur*: his words are not eſteemed, whoſe life is not approoued. And that it may be ſaid of them as it was of *Origen*: *Quale habuit verbum, talem habuit vitam*: as his words were, ſo were his workes. They muſt not be barren like mount [b] *Gilboah*, but [c] weaned as *Samuel* was, before they be offered vnto the Lord. They muſt be pure water if they will cleanſe others, and more than whetſtones, if they will ſharpen others. They muſt bee in [d] integritie *Abrahams*, [e] in meekeneſſe *Moſes*, [f] in knowledge *Arons*, [g] in paines *Paules*, [h] and in praying *Samuels*: and remember, that as *Auguſtine* ſayd, *Manus pauperum ſunt gazophylacium Chriſti*, The hands of the poore are the treaſurie of Chriſt. I need not ſpeake much of the dutie of a Miniſter: for euery one will teach him his dutie, that will not bee ranged within any dutie himſelfe.

a Naz. in ora. de pauper.
b 2.Sam.1.21.
c 1.Sa.1.24.
d Gen.19.
e Num.12.3.
f Exod.4.14.
g 2.Cor.11.23.
h 1.Sam.12.

Theſe Churches were then like [i] *Dauids* Worthies, excellent aboue all the Churches of the world: but becauſe they *loſt their firſt* [k] *loue*, [l] *were not faithfull to the death*, [m] *maintained the doctrine of Balaam*, [n] *ſuffered women to teach*, [o] *bare a name onely to liue*, [p] *had but a little ſtrength*, [q] *were neither hote nor cold*, and [r] *repented not as they ſhould haue done, of all their ſinnes*, they are reprehended by *Iohn*, threatened by Chriſt, and the *Candleſticke* of the Goſpell is now taken away from them. *Iam ſeges eſt vbi Troia fuit*: Now *Mahomet* rageth, where *Meſſiah* did raigne. Are they reprehended? let vs hearken: are they threatened? let vs feare: are they fallen? let vs labour to continue. From *Iohns* reprehenſion we ſee, *that* (as one ſaid) *hereof our Elders haue complained, hereof doe we complaine, and hereof they which liue after vs will complaine, that men waxe worſe*, and liue not according to the doctrine of Gods word. From Chriſts threatning we ſee, that God is mercifull, [s] who firſt *offereth peace* before he fight againſt vs, that we being forewarned, might be forearmed. And by the wofull downefall of theſe ſeuen Churches, *let* [t] *vs that ſtand take heed that we fall not*: for if God ſpared not the [u] old *world* who deſpiſed *Noah*, the *Sodomites* who vexed *Lot*, [w] *Ieruſalem* which abuſed the Prophets, [x] *Coloſſa*, *Hierapolis*, and *Laodicea*, who reiected *Paule*, and theſe Aſian Churches who did not grow in righteouſneſſe as they did in riches, how ſhall wee eſcape [y] *if we neglect ſo great ſaluation*? and for this cauſe theſe Sermons are moſt worthie to be conſidered of in this preſent age. O then let vs now [z] *conſider this ſeaſon*: [a] *redeeme the oportunitie*, [b] *not harden our hearts*, but regard the time of our preſent viſitation. As the day openeth and ſhutteth with the Sunne, ſo ſaluation openeth and ſhutteth with the Goſpell. [c] *Whileſt it is called to day let vs heare his voice*: [d] *He that laboureth in Summer is the ſonne of wiſedome, but he that ſleepeth in harueſt is the ſonne of confuſion.*

i 1.Chr.12.14.
k Reuel.2.4.
l Verſ.10.
m Verſ.14.
n Verſ.20.
o Cap.3.1.
p Verſ.8.
q Verſ.16.
r Cap.2.21.
Smeta.
s Deut.20.10.
t 1.Cor.10.12.
u 2.Pet.2.
w Mat.23.38.
x *Oroſius ſayth that theſe cities for this cauſe, fell by an earthquake.*
y Heb.2.3.
z Rom.13.
a Rom.12.11.
b Heb.3.& Pſal.95.
c Heb.3.13.
d Prou.10.5.

All things in the world doe take their time, the *bird* to build her neaſt, the *husbandman* to ſow his ſeed, the *mariner* to goe to ſea, the *gardener* to ſet his trees, the ſicke *patient* to take phyſicke, the *cooke* to ſeaſon meats, and the *dreſſer* of the vineyard to gather his fruit. It will bee too late to build in Summer, to

ſow in harueſt, to go to ſea when the ſhip is launched, to tranſplant trees when they are old, to take phyſicke when we are dying, to ſeaſon meates when they are vnſauorie, and when winter is come to gather fruit. The [a] fiue fooliſh virgines came too late, *Dines* [b] in hell repenteth too late, the time preſent is onely ours. Is the figge-tree fruitleſſe? it ſhall heare that ſentence, [c] *Neuer fruit grow on thee any more.* [d] *Get thee then righteouſneſſe before thou come to iudgement: vſe Phyſicke before thou be ſicke, and whileſt thou maieſt yet ſinne, ſhew thy conuerſion,* as the wiſe man exhorteth euery man. But alas, whereunto ſhall I liken this generation? We are like the *Epheſians*, wee haue [e] loſt our firſt loue; or the *Laodiceans*, we are [f] neither hote nor cold: or the *twilight*, neither day nor night: or the *Autumne*, neither faire nor foule: or one ſicke of an ague, one day well, another ill: or a man in a *Lethargie*, neither aliue nor dead: or *Hermaphroditus*, neither male nor female: or to thoſe creatures called Ἀμφίβια, which liue in water or on land: or the *Lioneſſe*, which the oftener ſhee breedeth, the fewer cubs ſhe beareth: or the *Mariner*, who is onely good in a ſtorme: or the *Marigold*, that ſhutteth and openeth with the Sunne: or the *Mermaids*, which are halfe fleſh, halfe fiſh. I would to God wee were either hote or cold: that as the hoteſt regions bring foorth ſweeteſt ſpices, ſo moſt zealous people might be moſt fruitfull in good workes: that as the Sunne in the heauen is ſwifteſt at her ſetting, ſo the ſonnes of God might bee beſt at their ending. But is it ſo? no: the more wee are taught, the more ignorant are many; and the older we are, the colder in religion. We haue indeed many of vs, as it was ſaid of *Ariſtogiton*, *Martem*, or rather *religionem in lingua*, religion in tongue: but when triall is made of vs, euery [g] *Phocion* can eſpie our halting: and then with [h] *Archilochus* we thinke it better *clypeum abiicere quàm interire*, euen to caſt off all religion, than to vndergoe the leaſt diſgrace for religion.

[i] The *Moone* deſiring to be apparelled as the reſt of the Planets, anſwer was made her, That her diuerſe chaunges could admit no kind of habite: and we deſiring to be attired with the robes of Chriſtians, it is to bee feared, that ſince we *tread* [k] *not the Moon vnder our feet*, we ſhal neuer be clothed as the Church was, with the [l] *Sunne*. [m] *Who is wiſe, and he ſhall vnderſtand theſe things; and prudent, and he ſhall know them.* Let vs therefore labor to [n] *grow in grace*, to abound in knowledge, to be full of good works, and to ouercome all the vnderminers of our future ſaluation. Then ſhall we [o] *eat of the tree of life*, not *be hurt of the ſecond death, taſt of the hidden Manna, haue power ouer nations, bee clothed in white, made pillars in Gods temple, and ſit with Chriſt Ieſus in the throne of his father.* And though the [p] *ſonne of Iſhai* cannot make vs Captaines of thouſands, yet that *Sonne of Dauid* will [q] make vs the ſonnes of God. That we may doe ſo, we muſt *beleeue the Goſpell, put on Chriſt Ieſus*, and bee renewed by *repentance*; The firſt is neceſſarie, the ſecond comely, the third profitable. To come to the firſt; it is neceſſarie we ſhould beleeue: for *hee that* [r] *beleeueth not, is condemned alreadie*, he is condemned in the counſell of God, in the miniſtery of the word, and in his owne conſcience, & he ſhall be condemned in the day of iudgement; for [s] *the wrath of God abideth vpon him.* The more I conſider the fruits of faith, the more I ſee the neceſſitie of faith. [t] Through it we are *ſaued*: [u] by it we are *iuſtified*: [w] in it we *liue*. We are ſaued from Sathan, iuſtified before God, & liue in the Church. In the Church? nay, by it we liue in heauen: for [x] *hee that beleeueth in the Sonne of God, hath euerlaſting life.* Faith is that which [y] *purifieth the heart*, maketh the whole man to [z] *run the wayes of Gods commaundements,*

[y] *giueth*

[a] Mat. 25. 10.
[b] Luk. 16.
[c] Luk. 13. *Solum tempus preſens eſt noſtrum, Seneca.*
[d] Eccl. 18. 18.
[e] Apoc. 2.
[f] Apoc. 3.
[g] *Plutarch in Phocion.*
[h] *Theatrum Philoſ. lib. 5. cap. 30.*
[i] *Treatiſe of Appoſtacie, cap. 2.*
[k] Apoc. 12. 1. *That is, all earthly vanities.*
[l] Apoc. 12. 1. *That is, Chriſt the Sonne of righteouſneſſe.*
[m] Hoſ. 14. 10.
[n] 2. Pet. 3. 18.
[o] See Reu. c. 2. 13
[p] 1. Sam. 22. 7.
[q] Gal. 3. 29.
[r] Ioh. 3. 18.
[s] Ioh. 3. 36.
[t] Eph. 2. 8.
[u] Rom. 5. 1.
[w] Heb. 2. 4.
[x] Ioh. 3. 16.
[y] Act. 15. 9.
[z] Pſal. 119. 32.

[a] *gineth entrance to grace,* [b] *acceſſe to God in prayer,* [c] *made the Elders well reported of,* and each Chriſtian to [d] *ſtand* to the profeſsion of Chriſt. It is that [e] *hand* by which wee muſt apprehend Chriſt: that [f] *ſhield* by which wee reſiſt all the fierie darts of the diuell: and that [g] meanes by which we do good to others. [h] By faith we *receiue the ſpirit*: [i] ate *members of Chriſt*: [k] we *are riſen with him*: [l] *he dwelleth in our hearts*: [m] *we feed on him continually*: [n] *reſiſt Sathan*: [o] *are the children of God*: [p] *and the word which we heare becommeth profitable.* And what ſhall I ſay? faith is of ſuch a qualitie, that it [q] *vniteth* vs to Chriſt, [r] maketh vs *certaine* of our ſaluation, [s] *bold* in our profeſsion, miniſtreth [t] true ioy, [u] gi-ueth temporall *bleſſings*, [w] ſanctifieth our *gifts*, and maketh vs refuſe the [x] *plea-ſures* of this preſent world. In a word, no ſinne can condemne him who hath this true faith, and no vertue can ſaue him who wanteth it.

To come to the ſecond, which is Chriſt, the obiect of faith. The moſt comely garment that euer we can weare, it is to be couered with the [y] robes of Chriſts righteouſneſſe. [z] *Iacob* was bleſſed by *Eſaus* garments; and we are bleſ-ſed by Chriſts garments. What wee ſee through a greene glaſſe, ſeemeth all to be greene: and what God ſeeth through Chriſt it is all amiable. We muſt put on this apparell, not as the Church in the Canticles: [a] *I haue put off my clothes, how ſhall I put them on againe?* or as a gowne, that wee caſt off when we come to our home: but we muſt ſo put him on, that we neuer put him off againe. Wee muſt put him on by imputation, imitation, infuſion, and profeſſion: by *imputation* of his righteouſneſſe, *imitation* of his vertues, *infuſion* of his ſpirit, and *profeſſion* of his name. Thus we muſt labour to get Chriſt: for what though a man could command the earth with *Alexander*, the [b] ſea with *Moſes*, the [c] fire with *Eliah*, and the [d] Sunne with *Ioſuah*? What though he were as rich as [e] *Salomon*, as wiſe as [f] *Achitophel*, as ſtrong as [g] *Sampſon*, as ſwift as [h] *Ahimaaz*, as beautifull as [i] *Abſolon*, as fortunate as [k] *Metellus*, and deſcended as [l] *Paul* was of the bloud royall of Princes, yet hauing not Chriſt hee hath nothing. Yea ſay a man had the abſtinence of *Ariſtydes*, the innocencie of *Phocion*, the holineſſe of *Socrates*, the almes deedes of *Cimon*, the moderation of *Camillus*, the honeſtie, iuſtice, and faithfulneſſe of both *Catoes*, all theſe out of Chriſt, were but [m] *ſplendida peccata*, and to be eſteemed as [n] dung, in regard of Chriſt. For haue him and haue all things, want him and want all things: he is in, at, and after death *aduantage*. I come to the laſt, it is profitable to repent: for if we [o] *turne* to the Lord, he will turne to vs: and that wee may turne, conſider his [p] *mercies* in forgiuing, his [q] *benefits* in giuing, his [r] *patience* in forbearing, and his [s] *iudgements* in puniſhing. [t] The *word* preached, [u] *ſinnes* committed, and that [w] *few* ſhall be ſaued: [x] the ſhortneſſe of life, [y] the *vncertain-tie* of life, [z] and the *certaintie* of death: [a] the *ioyes* of heauen, [b] the *torments* of hell, the [c] *comfort* of the elect, and that elſe wee can haue no [d] *com-fort* in death: [e] *pray* wee cannot vnleſſe wee repent, and [f] *periſh* wee ſhall vnleſſe we repent: but *bleſſed* ſhall we be if we do repent. But *manum de tabula Magiſter adeſt*: this diſcourſe following will teach vs theſe things: and it am I bold to preſent to your worſhips. *Iohn* ſent his Reuelation to manie Churches; and I preſent his Epiſtles to manie worthie perſonages: and to whom may I better preſent them then to you. *Iohn* was a Diſciple full of loue, and you are brethren full of loue. The Preacher of theſe *Lectures* was well knowne to manie, but to none better than to many of you, eſpecially to thoſe who were in my time worthie members of that moſt worthie [g] *Colledge* with him. And the rather I do it, that times to come may reioyce in the

[a] Rom. 5. 2.
[b] Heb. 10. 3.
[c] Heb. 11.
[d] 2. Cor. 1. 24.
[e] Eph. 3. 17.
[f] Eph. 6. 16.
[g] Mat. 5. 13.
[h] Gal. 3. 7.
[i] Rom. 8. 1.
[k] Col. 3. 12.
[l] Eph. 3. 17.
[m] Ioh. 6. 55.
[n] 1. Pet. 5. 8.
[o] Ioh. 1. 13.
[p] Heb. 4. 2.
[q] Colos. 2. 7.
[r] 2. Cor. 13. 5. Rom. 8.
[s] 1. Tim. 3. 13.
[t] Phil. 3. 18.
[u] Mat. 15. 28.
[w] Luk. 17. 19.
[x] Heb. 11. 24.
[y] Rom. 13. 13.
[z] Gen. 27. 15.
[a] Cant. 5. 3. *How Chriſt is to be put on.*
[b] Exod. 14.
[c] 2. King. 1.
[d] Ioſ. 10.
[e] 1. King. 4.
[f] 2. Sam. 16. 23.
[g] Iud. 16.
[h] 2. Sam. 18. 19.
[i] 2. Sam. 18.
[k] *Theatrum Philoſ. lib. 2. cap. 33.*
[l] Phil. 3. 8.
[m] *Auguſtine.*
[n] Phil. 3. 10.
[o] Ier. 4. 1. *Reaſons of repentance.*
[p] Rom. 2.
[q] Gen. 39. 9.
[r] Rom. 2. 5.
[s] Iſa. 26. 9.
[t] Act. 17. 30.
[u] 1. Pet. 4. 3.
[w] Luk. 13. 24.
[x] Eccl. 7. 2.
[y] Pſal. 90. 12.
[z] Heb. 9. 26.
[a] 1. Cor. 2. 9.
[b] Mat. 25. 46.
[c] Luk. 15. 10.
[d] Eccleſ. 41. 1.
[e] Ier. 7.
[f] Luk. 13. 3. Act. 2. 40.
[g] Chriſts Colledge.

Lord, that from one honourable roote haue iſſued ſo manie profitable branches to the Church. You are ſix brethren as pillars of your houſe, there were three ſiſters as fruitfull vines of the ſame: one is not, but is with the Lord, and her I knew a Ladie of admirable vertues: the other two are, and long may they be ſo. You are all brethren by *nature* of one venter, *nation* of one countrey, *grace* of one ſpirit, *affection* of one heart, *fortune* in great fauor, and of one hope by your holy behauiour. And [a] concerning brotherly loue, I need not to write vnto you: *for you are taught of God to loue one another.* Your [b] *Scilurus* at his death need not to teach you concord, by giuing to each of you a ſheafe of arrowes, which cannot well bee broken whilſt they are conioyned: for you by your amitie make your ſelues inuincible. If [c] *Chilo* the Lacedemonian died for ioy to ſee one ſonne crowned at *Olympus*, and [d] *Diagoras Rhodius* did the like, when his three children got the garland at a wreſtling: and [e] *Iacob* ſo reioyced to heare of his ſonne *Ioſeph*, to bee aduanced greatly in the kingdome of Ægypt: how might that happie father of yours reioyce, to ſee at one time, one ſon ſitting as *high Sheriffe* of the ſhire, another *preaching* before the Iudges of Aſſize, and the third *pleading* as Councellor at the barre, and all the reſt of great expectation in the kingdome? Thus [f] *wiſe ſons are a ioy to their parents*, and all may [g] behold *how good and comely a thing it is for brethren to dwel together in vnitie. Ariſtotle* could ſay, that parents were not bleſſed, vnleſſe they were after their death bleſſed in their children. And ſurely it is no ſmall part of a fathers bleſſednes, to ſee his children like to flouriſh when he is gone. Nay of all monuments that parents can leaue behind them, there is none (as one ſaith) like to a vertuous ſon. But all parents are not to be bleſſed. [h] *Adams* two ſonnes could not agree in one field, [i] *Abrahams* in one houſe, [k] *Iſaaks* in one wombe, [l] *Dauids* in one pallace, nor [m] *two brethren* in the diuiſion of an inheritance. And though concord amongſt brethren (eſpecially ſuch as deuide the inheritance) be very rare, yet do you, euen in this, moſt comfortably agree. You are not as *Simeon* & *Leui*, *Romulus* and *Remus*, *Eteocles* and *Polynices*, *Atreus* & *Thyeſtes*, *Æta* and *Perſeus*: but as *Caſtor* and *Pollux*, *Dauid* and *Ionathan*, *Ioſeph* and *Beniamin*; and (as a true friend is deſcribed to be) [n] one ſoule in two bodies: It ſeemeth that as *Agrippa* the brother of *Auguſtus* was beholding to *Saluſt* for that one ſentence, *Small things increaſe by concord, but periſh through diſcord*: ſo you haue all learned the ſame leſſon, as being perſuaded, that as the members of a body being once diſmembred, they cannot poſſibly be ioyned againe: ſo if naturall brethren be once vnnaturally diſioyned, no glue will conioyne them faſt againe. It were infinit to ſhew examples of brotherly loue and hatred, [o] and others haue eaſed me of this paines. Now that good God, who hath brought you from one roote, placed you in one countrey, aduanced you to like credit, and giuen you one heart, giue you alſo one inheritance in the kingdome of heauen. Thus right worſhipfull, I am bold to ſpeake vnto you, and the world knoweth I ſpeake the truth, and the Lord knoweth I deſire not to flatter. Go on therefore I beſeech you, continue in loue, bee ſetled in the truth, and labout to honour him who thus honoreth you. Be not caried away with the [p] ſhew of this world, but thinke religion the beſt nobilitie, and that as [q] *Prudentius* ſayd:

Generoſa Chriſti ſecta nobilitat viros,
Cui quiſquis ſeruit, ille verè eſt nobilis.
He noble is that comes of Chriſt his race:
Who ſerues this Lord, he ſurely is not baſe.

And

συνοὶ ἴδιον ἐστὶ φίλος ἰδεῖν φίλον. Menander. The Lady Wray.

a 1. Theſ. 4. 9.

b Which had eighte ſonnes. Plutarke.

c Theatrum Philoſ. pag 294. d Aul. Gel. lib. 3. Nat. A. e Gen. 45. 28.

f Pro. 10. 1.

g Pſal. 133. 1.

h Lib. 10 Ethi.

h Genes. 4.

i Gen. 21. 9.
k Gen. 25.
Fratrum gratia rarum.
l 2. Kin. 2.
m Luk. 12. 13.

n φίλος ἴσε μία ψυχὴ δυὸ σώμασιν ἐνοικοῦσα.

o See French Academ. pag. 542, &c.

p Ludimur hac vmbra fallentis imagine mundi.
q Prudentius περὶ στεφ.

And this made *Theodoſius* more to thanke God, that he was a Chriſtian than a king; conſidering that hee muſt loſe the one, hee could not loſe the other. Now as to one of you I am bounden in particular, and by him, being a Miniſter, the deſpiſed miniſterie is not a little graced; ſo for him I pray, that hee may be an [a] *Abraham* to our *Abimeleth*, a [b] *Nathan* to our *David*, a [c] *Iehoida* to our *Ioaſh*, [d] an *Ebedmelech* to *Ieremiah*, an [e] *Eliſha* to the widow of this Prophet deceaſed, a light in the Court, a trumpet in the Church, and that [f] *Ahaſhuerosh* may long hold out his golden Scepter vnto him; that by his meanes [g] *great men may not want ſuch as will tell them the truth*: no [h] earthly *Alexander* accounted a ſonne of *Iupiter*, and that no man may be more reſpected than a good [i] Paſtor: and that he may euer remember that ſaying of wiſe *Salomon*: [k] *He that loueth pureneſſe of heart, for the grace of his lips the King ſhall be his friend*. His *Cyrus* will not be ſpoken to *verbis biſſinis* in ſilken words, to his *Alexander* he needeth not ſpeake ἁ ἄκιστα ἀ δεῖ ἰσα, either ſweet words or no words. For if one *Antiochus* might bee ſurnamed *holy*, and another good Prince called the *Good King*: much more may he, whoſe religious knowledge ſurpaſſeth all the Princes that haue beene of this nation: and whoſe humilitie is ſuch, that hee will haue his ſonne to remember, [l] *that hee differeth not in ſtuffe, but in vſe from the reſt of his people, and that by Gods ordinance*. I am the bolder for that one to make choyce of all in the dedication of this booke: no man knew, loued, conuerſed with, and reſpected this *Author* more than he. He reſorted to him in his health, viſited him in ſickneſſe, and preached a learned Sermon for him at his death. Concerning this author, as he ſayd of *Carthage*, I had rather bee ſilent then ſay little, and his worthie labours doe ſpeake enough for him, by name that his [m] Poſthume, dedicated to his excellent Maieſtie, by [n] an excellent Diuine. In a word therefore, whatſoeuer this man did, he deſired to profit others by it: he thought (as it is written [o] of *Bernard* in his life) that hee was not his owne man, but deputed to the ſeruice of others. He was neuer idle, but as [p] *Hierome* reporteth of *Ambroſe*, and *Bernard* of himſelfe, he did either *reade*, or *meditate*, or *pray*, or *conferre*, or *counſel*, or *comfort*, or *write*, or *preach*. And thus (as the [q] Embleme is of a faithfull Teacher) he, like a waxe candle, in giuing light to others, in a ſhort time extinguiſhed himſelfe. Yet in this ſhort time of his, what art was he not maiſter of? what vertue was hee not endued with? He was a complet Diuine, and hath his bleſſings in the Church, that no mans writings are read of all ſorts, and in all countries with greater grace and profit than his. Hee was peaceable in the Church, patient of wrongs, and free from ambition. For as *Ierome* ſayd of *Nepotian*, *Aurum calcans, ſchedulas conſectabatur*: hee regarded not his purſe, but followed his booke, and as *Bernard* ſayd, he liued *in terra auri ſine auro*, in a kingdome of gold without gold. An excellent gift he had to *define* properly, *diuide* exactly, *diſpute* ſubtilly, *anſwere* directly, *ſpeake* pithily, and *write* iudicially: and how hee preached, if theſe *Sermons* doe giue a teſtimonie, what witneſſe had they who often heard him themſelues? I haue publiſhed of his now two Diſcourſes, and I onely did it, that theſe his labours might not periſh: I haue no benefit by them, but exceeding great paines. And ſince I vnderſtand that his other labours are in the hands of his friends, to make benefit for his children, I will eaſe my ſelfe of the like labour, and be a meanes that they may haue the benefit of the future impreſsions of this booke: the which, how faithfully I haue publiſhed, I appeale to the godly and indifferent Reader, and I hope no honeſt minded

Hiſt. Eccleſ.

M. De Hier Montagu.

a Gen. 20.
b 2. Sam. 12.
c 2. Kin. 11.
d Ier. 38.
e 2. King. 4. 1.
f Eſther. 5. 2.

g *Diuinum regis, deoſt regibus quæ verum dicat.*
h *Plu. in vita Alex. reports, that Iupiters Prieſts called Alexander by the name of Iupiters ſonne.*
i *Basilius de ſpir. pag. 42.*
k *Prou. 22. 11.*

l *Basilius de ſpir. pag. 36. O diuinum vere regium.*

m *Problema Theologicum.*
n *Maiſter Samuel Ward, Fellow of Immanuel College.*
o *Autor vitæ Ber. lib. 2. cap. 4. & 7.*
p *Hierom ad Marcellam.*
q *Alias inſeruiens, meipſum conſumo.*

man will be hired to calumniate it. Thus as one desirous to be *seruiceable* in my calling, *profitable* to the Church, not *forgetfull* of my friend, and to testifie the *happinesse* of your house, which was in your fathers time, and is now (as it is sayd of *Aurelian* the Emperours,) *Refertapitis & Ecclesia Dei*, replenished with the godly, and a Church of God, and withall to leaue a monument of my duty to you all, I haue as you see, published this exposition of seuen Epistles vnder your eight names, nothing doubting but it will bee as welcome to you, as by your countenance it may bee profitable to the Church. The God of heauen giue you all that blessing of blessings, which (if *Ierome* say true) few men haue, that you may *transire à deliciis ad delicias*, go on from grace to grace, and be a long time happie in this life, and euer for happie in the life to come.

Epist. ad Fabiolam.

London: Saint *Martins* in the fields, from my worshipfull friend Maister *Oldisworths* house, by which familie (as *Paul* was by the house of *Onesiphorus*) in the time of this late (and I wish I may say) the last visitation, I haue receiued no small refreshing.

2. Tim. 1. 16.

March. 12. 1604.

Your Worships to command,

Robert Hill:

5 DE 60

Fellow of S. Iohns Colledge in Cambridge.

To the Godly and Christian Reader

Grace and Peace.

I Am not ignorant (good Reader) how vngratefull a thing it is, to deale by way of Censure or reformation, in those things wherin others haue gone before; and many times for the smart that followeth, do men beshrew their owne fingers. Yet the warrant of a good calling will breed peace in his conscience, that herein shall endeuour the obseruance of these rules of Loue, to wit, [a] Iudge the best of that which is done; *and* [b] referre his owne paines to the glorie of God in the good of others: *Hereto I aime in this second edition of this booke. For my calling to this worke, when mine accusers stand forth, the executors of the dead shall answer for my discharge. And for mine indeuour to doe good; the small gaine of this reuised worke, was truly returned to the right owners thereof: If thou therefore returne glorie to God, for good receiued to thy soule, in this behalfe I haue my desire. Here onely rests the doubt, how this second edition should not be preiudiciall to his good estimation that published the former: I answer, well inough: For I hope he intended* [c] *the glorie of God in the good of his Church, and the credit of the reuerend Author of this worke: Now if any addition be brought hereunto, his intent is furthered, and wherein then can he be greeued? If one man should helpe poore Orphanes to some lands or liuing, he would not thinke himselfe wronged by another, that should enlarge their iust claimes, or settle their possession in a better tenure: so I trust it fareth in this worke; where thou shalt find vpon thy diligent view, in some doubtfull* [d] *things the Authors meaning truly cleared, his method rectified, many repetitions omitted, and the matter (specially towards the latter end) somewhat enlarged. If any thing be dissonant to the Authors iudgement in his liue-works (which I hope thou shalt not perceiue) rather charge the fault on me through ignorance, or misunderstanding, than entertaine in thy heart the least conceit of wauering lewitte in so godly, learned, and iudicious a Diuine, who hath so well deserued of thy loue, if thou loue the truth. Thus craning thy fauourable acceptance of my helping hand, to do thee good, I end with him,* That is the beginning, and the end: Let him that hath an eare heare what the spirit saith vnto the Churches.

[a] 1. Cor. 13. 5. Loue thinketh not euill.

[b] It seeketh not hir owne things.

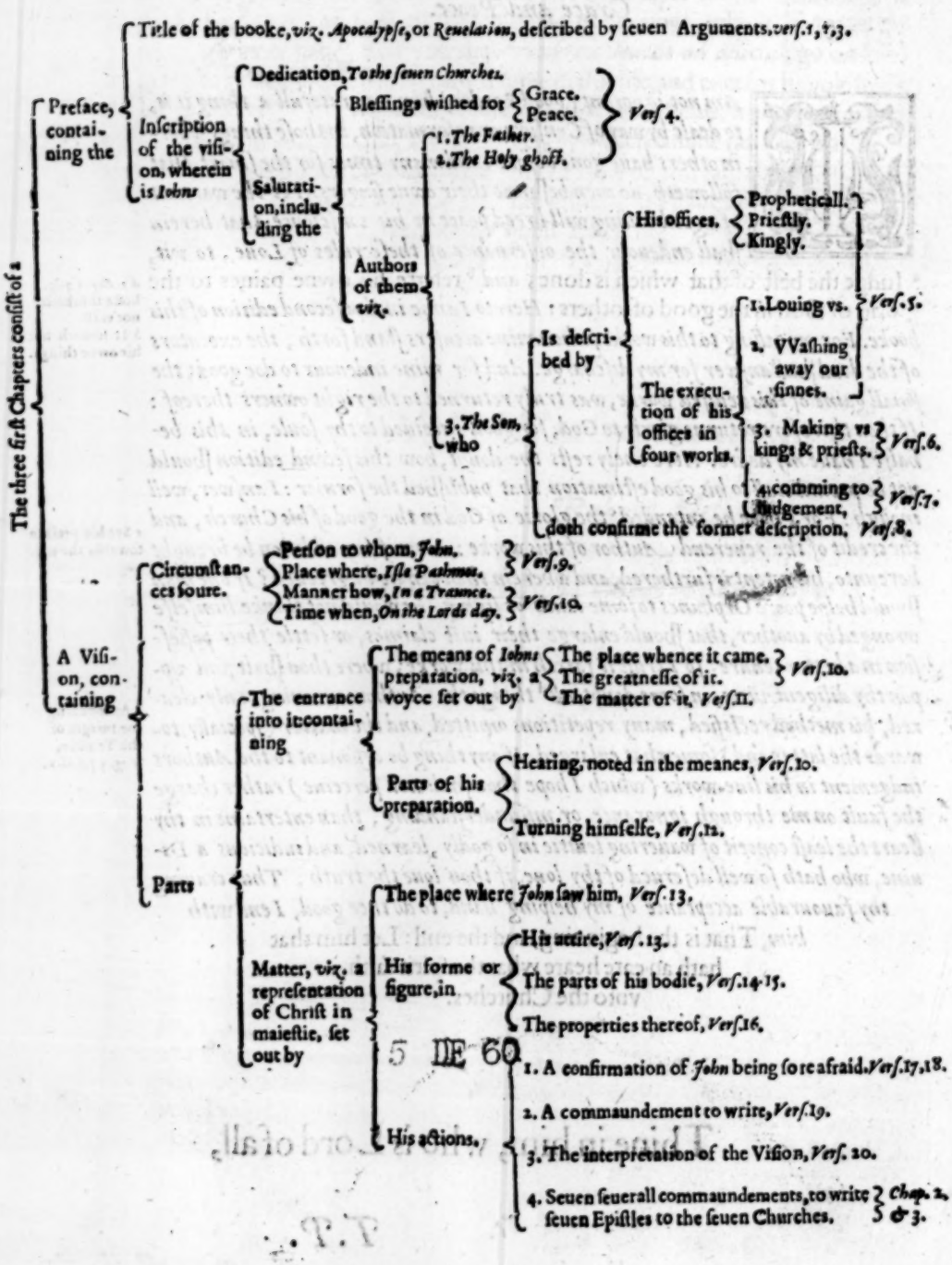
[c] See his preface towards the end.

[d] As touching the Images of the Trinitie, Pag. 53. Col. 1.

Thine in him, who is Lord of all,

T. P.

A GENERALL ANALYSIS OF the Vision shewed to *John*.



A GODLY AND LEARNED Expoſition of the three firſt Chapters of the Reuelation.

REVEL. 1. 1.

The Reuelation of Ieſus Chriſt, which God gaue vnto him, to ſhew vnto his ſeruants things which muſt ſhortly be done: which he ſent, and ſignified by his Angell vnto his ſeruant Iohn.

BEfore wee come to the words, wherin is contained ſinguler matter fit for the time & age, this queſtion muſt be handled: Whether this booke of the *Reuelation* be canonical Scripture: for ſome haue heretofore, as alſo in our time called the authority of it in queſtion. But we are without all doubt, to reſolue our ſelues that it is canonical Scripture, of equal authority with the reſt of Gods book. Our reaſons be theſe: firſt, the doctrine contained in this booke is Apoſtolicall, as any ſhall perceiue which ſeriouſly reads the ſame. Secondly, the ſtile of this booke is Apoſtolicall, that is, plaine, ſimple and eaſie, if we conſider that the matter thereof is Propheticall. Thirdly, this booke hath bene approued and receiued for Canonicall by the common conſent of Gods Church in all ages ſince the dayes of *Iohn*, and was neuer refuſed of any whole Church, but onely of ſome priuate men. Fourthly, the things foretold in this booke, came to paſſe as they were foretold: as among the reſt (in one for all) may appeare by the propheſie of the two beaſts; whereof one came out of the ſea, the other out of the earth, *Chap.* 13. the one prefigured the Romane Empire, the other the Hereticall Apoſtaticall Church of Rome: both which in all things are come to paſſe in theſe latter ages anſwerable to the Propheſie.

The contrary reaſons brought to improue the authoritie of this booke, are of no moment. 1. *Reaſon.* *Iohn* nameth himſelfe ſundry times in this booke; whereas in penning the Goſpell he did not once mention his own name, though he had iuſt occaſion ſo to do: therefore, it was not penned by *Iohn* but by ſome other, and publiſhed afterward in *Iohns* name.

Anſw. The reaſon is not good: for there is great difference betweene an Hiſtorie and a Propheſie. The Goſpell of *Iohn* is an hiſtorie of Chriſt: now there is no neceſſarie reaſon why one man penning the hiſtory of another ſhould name himſelfe. But this booke of the Reuelation is a Propheſie, in penning whereof it is more requiſite the prophet ſhould put to his owne name; ſo did the former prophets: *Ieremy* mentioneth his name in his booke at leaſt an hundred times, ſo doth *Iſay* and *Daniell* almoſt in euerie chapter. Then ſeeing they do it ſo often, it is no maruell if S. *Iohn* repeat his name fiue ſundrie times in this whole booke.

2. They obiect, that his ſtile in this booke is not the ſame with that he vſed in the penning of the Goſpell. *Anſ.* The difference of the ſtile ariſeth from the difference of the matter, ſeeing there he writes an hiſtorie, here he pens a Propheſie. Againe, he writes not his owne words, but thoſe which hee receiued from Chriſt by particular reuelation.

3. They ſay, this booke hath bene reiected in diuerſe ages, as not Canonicall. *Anſ.* It cannot be proued that it was euer refuſed of any whole Church, but of ſome particular men. Now the diſallowing of any priuat man, cannot make a whole booke to be reiected: for then the Epiſtles to the Hebrewes of *Iames*, and of *Iohn*, ſhould not be Canonicall; which yet be receiued of all Churches for the pure word of God.

Now come to the words, *The Reuelation of Iesus Christ, which God gaue vnto him, &c.* These three first Chapters consist of two parts: A Preface, and a Vision. The Preface is an entrance to the Vision, contained in the beginning of the first Chapter, from the first verse to the ninth. The Vision it selfe is set downe in the rest of these three Chapters. The Preface hath two parts: First, the title of the booke: Secondly, the inscription thereof. The title in the three first verses. The inscription, from the fourth to the ninth verse. The title in these words, *The Reuelation of Iesus Christ, &c.* A *Reuelation* is nothing else but a manifestation, or discouerie of things secret in respect of men, for the common good of the Church: and so this word is taken in this place.

Reuelations from God in Scripture, were shewed three wayes: First, by dreames: Secondly, by vision: Thirdly, by created voyce of God face to face: as we may see, *Num.* 12. 6, 8. Now this was not by dreame, nor by vision, or voice alone; but it is a mixt Reuelation, receiued partly by vision, and partly by voyce vttered in the vision from the Lord.

In the three first verses, this Reuelation is described by seuen arguments: First by the author: Secondly, the end: Thirdly, the persons to whom it was directed: Fourthly, the matter: Fifthly, the instruments: Sixtly, the maner of deliuering it: Seuenthly, the fruit of the Reuelation. First, the Author is *Iesus Christ*: It comes from him, and it is called his Reuelation in these respects: First, not to exclude the father, and the holy Ghost, but to shew the speciall office of Christ, the second person in Trinitie; which is, to reueale, to publish, and to manifest the will of God the father to his Church: and for this cause he is called the (*a*) Angell of the Couenant, the (*b*) doctor of the Churh, the (*c*) wisedom of the father, & the (*d*) word of God.

(*a*) Mal. 3. 1.
(*b*) Mat. 23. 8.
(*c*) 1. Cor. 1. 24.
(*d*) Ioh. 1.

Secondly, it is called the Reuelation of Iesus Christ, to teach vs to put difference betweene this, and all Satanicall Reuelations: for as God hath his true Reuelations, so Sathan (who herein may be called Gods ape) hath his counterfeit visions, and deliuers them in shew like to gods, but they differ much: *First*, the Diuels Reuelations be for the most part ambiguous, doubtfull, and vncertaine in speech and phrase, so as a man cannot tell which way to take them: But the Reuelations which come from Christ, the author of truth who knoweth all things, and the reasons of them are certaine and in plaine termes deliuered. *Secondly*, the Diuell sheweth his visions to none but to the wicked, and bad men that be his instruments: But the Lord chuseth the godly, which feare his name, and to them he reuealeth his secrets, as to *Iohn* in this place. *Thirdly*, the Diuels Reuelations euermore tend to set vp, and vphold heresie, wickednesse, Apostacie, and idolatrie, *Deut.* 13. 1, 2. but these that come from God serue to erect, and maintaine truth, according to godlinesse; euen pure Apostolicall doctrin, and the sincere worship of God.

Thirdly, it is called the Reuelation of Christ, to shew vnto vs his speciall kingly office in heauen: for being ascended, and exalted to the throne of Maiestie, he sitteth at the right hand of his father, far aboue all principalitie and power, might and domination; and there doth direct, rule, and gouerne his Church vpon earth according to the good pleasure of his will: for all these visions serue to direct his Church in their obedience to his command.

The Vse. Whereas Christ Iesus is author of this Reuelation; and after his ascention, and exaltation, giues the same vnto his Church: We may obserue his constant care ouer his Church in this last age of the world. Before his Incarnation euen from the beginning, he gaue vnto his people such doctrine of faith and manners, as was needfull for their saluation, and still fom time to time reuealed such prophesies of things to come as were meete for them to know.

And now behold the continuance, or rather the increase of this his care, in the new Testament: for beside the perfection of the former prophesies, and the full manifestation of his blessed will by his Euangelists and Apostles, for all things needful to be beleeued, and done, vnto eternall life; Loe here is added the Reuelation of this worthie Prophesie, concerning things to come, for the great good

good, and comfort of his children to the end of the world.

Which God gaue vnto him. Theſe words be added to ſhew how this became the Reuelation of Chriſt: namely by the gift of God, that is, of God the father the firſt perſon in Trinitie: for this is a rule to be obſerued, *That where the title, God, in any ſentence of Scripture, is oppoſed to Chriſt, there it importeth the firſt perſon the father:* though this bee alſo true, That ſundry times in Scripture, the father alone is tearmed *God*, without any addition of the other perſons; becauſe he is the firſt in regard of order, and the fountaine of the deitie: for the ſonne receiueth the Godhead by communication from the father, and the holy ghoſt receiueth it from them both: but the father hath his godhead of himſelfe, and receiueth it not by communication from any other.

Here ſome will ſay, this ſeemes ſtrange, that any thing ſhould be giuen to Chriſt, ſeeing he is God, and hath all things of himſelfe. *Anſw.* We muſt conceiue of Chriſt two wayes: firſt, as God, ſecondly, as Mediator, and head of the Church. As Chriſt is God, the father giueth him nothing: for ſo he is of himſelfe the ſame with the father, and hath all things belonging vnto him that the father hath (excepting perſonall properties) and is no way inferior to the father, neither receiueth any thing from him, but giueth all things as well as the father doth. But yet as Chriſt is Mediator, hee is not God ſimply, but God incarnate, or God made man: and ſo is ſaid to receiue of his father, in reſpect of his manhood, as himſelfe confeſſeth, *All power is giuen to me*, Matth. 28. 18. And *Paule* ſayth, *God gaue him a name, aboue all names*, Philip. 2. 9. *hee receiued of his father the promiſe of the holy Ghoſt*, ſayth *Peter*, Act. 2. 33. And *God made him both Lord and Chriſt*, ver. 36. and ſo God gaue him this Reuelation in this place.

If it be ſaid, this makes Chriſt inferiour to his father, for the receiuer is vſually inferiour to the giuer. *Anſwer.* As Chriſt is God, he is equall with the father, but as he is Mediatour, God incarnate, and made man, he is inferiour, and receiueth of him. So much himſelfe confeſſeth, *My father which gaue them mee, is greater than all.* Iohn. 10. 29. And in the ſame reſpect, *Paule* calleth God the father, *The head of Chriſt.* 1. Cor. 11. 6. And as Chriſt now ſitteth at the right hand of his father, being Mediator, and ruler of his Church, he is inferiour to his father, and *receiueth his kingdome from his father, which he muſt giue up at the laſt day.* 1. Cor. 15. 24.

And here we muſt conſider in what manner God giues his Reuelation to his ſonne. Firſt therefore Chriſt Ieſus, as he is Mediator, is made Lord of this Reuelation: ſo as hee may ſay, it is his owne right, and royaltie being a part of that law, whereby his Church is now gouerned, whereof he is Lord and King. Againe, this Reuelation was reuealed vnto Chriſt as he is man, before it was euer knowne to any creature, man, or Angell, by reaſon of the vnion of his manhood, with the godhead.

In this which hath been ſaid, we may obſerue, that this booke of the Reuelation is Chriſt his right, and belongeth vnto him as his owne royaltie and priuiledge. For as the lawes in any kingdome belong to the prince thereof, and are called his lawes alone, and no mans els: So this booke, being a part of that law whereby Chriſt gouerneth his Church, is his royaltie alone, for God gaue it him, and he hath by his Angell ſent it to his Church. And that which is here ſaid of this booke, muſt be vnderſtood proportionally of all other books of holy ſcripture, Chriſt is made Lord of all, and they are all of them his royalties and poſſeſsions. And from hence will follow neceſſarily; Firſt, That no man in the world hath authoritie aboue this booke, or any other part of Canonicall Scripture: indeed Monarchs and princes haue great authoritie and preheminence in their dominions ouer all perſons, and ouer all cauſes of men: but in the Church they with all others owe homage vnto Chriſt: there hee hath the Canonicall Scriptures to be his laws, whereto euery one muſt ſubiect himſelfe. The diſpenſation of the word, and the adminiſtration of the Sacraments, bee his royall ordinances, ouer which none may dare to claime rule or authoritie; for ſo ſhould the Scriptures haue beene giuen vnto them for their prerogatiues, as they were to Chriſt; but God gaue them to him alone, and hee diſpoſeth thereof, as pleaſeth

ſeth him. And therefore the Pope in taking vpon him to diſpence with the word, and to mangle the Sacraments, doth herein ſteppe into the roome of Chriſt, and ſo declare himſelfe to be that man of ſinne, by ſeeking to rob him of that princely royaltie which belongs to him alone.

Secondly, that the ſoueraigne power and authoritie of expounding Scripture belongeth to Chriſt alone, and to none other with him. True it is, that man hath a miniſterie committed vnto him, by vertue whereof he may expound Scripture by ſcripture: but men haue no power of themſelues to determine of the proper ſence of Scripture. And therefore the Popiſh practiſe in giuing to the Church abſolute authoritie to determin of the ſence of Scripture, of themſelues without Scripture, is flat robbery againſt Chriſt: for therein they giue vnto men that ſoueraigne power which is proper to Chriſt.

Thirdly, herein wee obſerue the excellencie of this booke, and of the whole Scripture of God: for all of it is the gift of the father to the ſonne, and of the ſon vnto his Church. The like cannot bee ſaid of any writings of men whatſoeuer, bee they neuer ſo excellent: herein the Scriptures ſurpaſſe them all. Whereby we are taught to eſteeme more reuerently of the Scriptures of God, than of all the writings of men in the world. Here then behold the ſinne of this age, which more delighteth to ſpeake and heare the ſayings of men in the publicke miniſterie, than the glorious word of the euerliuing God. Whereas the writings of men be full of darkeneſſe, of errour, and deceit: but the word of God is moſt holy and pure, and euery way perfect, proceeding wholly from the father of lights vnto his beloued ſonne, who hath faithfully diſperſed the ſame, for the good of his Church.

To ſhew to his ſeruants things that muſt ſhortly be done. Theſe words containe the ſecond, third, and fourth Arguments, whereby this Reuelation is deſcribed, *viz.* the end of it, the perſons to whom it muſt be ſhewed, and the matter which it containeth.

Arg. II. The end of this Reuelation is, *To ſhew*, that is, *to make knowne, and manifeſt things to come, for the good of the whole Church.* Whence we may obſerue, that the Papiſts erre exceedingly in debarring lay people (as they call them) from the reading of the Scripture; for the end of this booke is, *To make manifeſt to Gods ſeruants things to come.* And who are Gods ſeruants? Are the Cleargie onely, and not lay people alſo? God forbid: the lay man is Chriſt his ſeruant, as well as one of the Cleargie. And therefore, it is Gods will, that he ſhould learne to know and vnderſtand this booke, like one of his ſeruants. And here conſider, that if this booke of Scripture, which is hard and difficult, muſt be learned of the lay man, then much more muſt he ſearch into all other bookes of God, which bee more plaine and eaſie, as the hiſtories of Goſpell, Epiſtles, &c.

Arg. III. The perſons to whom it muſt be ſhewed, *viz.* *The ſeruants of Chriſt.* This Reuelation was not giuen of God for all men indefinitely, but for all his ſeruants, that is, ſuch alone as repent of their ſinnes, and truly beleeue in Chriſt for the pardon of them, and ſhew forth the ſame by new obedience. So hee teacheth elſewhere: *The ſecret of the Lord is with them that feare him, and his couenant to giue them vnderſtanding*, Pſalm. 25.14. *The Lord will reueale his ſecret to his ſeruants the Prophets*, Amos 3.7. And, *God will not keepe backe from Abraham the thing hee was to doe vnto Sodome and Gomorrah, becauſe hee knew Abraham would doe his will, and teach his familie after him.* Geneſ. 18. verſ. 17. 19. The conſideration whereof ſhould admoniſh vs not to content our ſelues with the bare hearing of the word and outward participation of the ſacraments: but to labor principally to become Gods ſeruants, and to ſhew the ſame by the practiſe of that which we heare. Hereby ſhall wee receiue inſtruction from the Lord, and grow in knowledge dayly more and more: our vnderſtandings ſhall more eaſily conceiue the will of God, for *they that will doe the will of his father, ſhall know his doctrine.* Iohn 7.17. Here then is the cauſe why moſt hearers after long teaching profit little, but remaine as blind and ignorant as euer they were, euen their owne impietie; they liue in their ſinnes, and labour not to become Gods ſeruants.

Second-

Secondly, in this argument we may obſerue, that *Chriſt Ieſus is true God*: for here he is made the head of the Church; euery true beleeuer is his ſeruant, and he his Lord: the angels of the Churches be his angels, as after we ſhall ſee: which prerogatiue none can haue, but he that is true, and very God.

Thirdly, in this Argument are thoſe confuted, which hold, that God would haue all to bee ſaued, and cals all men without exception. For if hee called all effectually, then hee would offer the meanes to all: to wit, his holy word, that ſo they might bee called to the ſtate of grace. This he doth not: for as wee ſee, this booke is giuen not to all, but to his ſeruants: and that which is ſaid of this booke, is true of the whole Scripture. *The Lord ſhewed his word* (ſayth *Dauid*) *not to all the world, but to Iacob*, that is, his people with whome hee made a couenant, *Pſal.* 147.19,20.

The fourth Argument whereby this Reuelation is deſcribed, is the matter thereof, *viz. Things which muſt ſhortly bee done*; that is, things to come. Whereby in generall we may obſerue a difference of this booke from the reſt of holy Scripture, which treats of things preſent or paſt: this being a prophecie of things to come.

The matter of this booke is deſcribed by two Arguments: firſt, by the neceſſitie of theſe things to come, *They muſt be done*: ſecondly, by the circumſtance of time when, *ſhortly, or quickly*.

For the neceſſitie of theſe things, they be ſuch as *muſt needs be done*. So ſpeaketh the holy Ghoſt elſewhere of ſundry things to come: of offences, *It muſt needs be that offences ſhould come*, Mat. 18.7. Of hereſies: *There muſt bee hereſies in the Church*. 1. *Cor.* 11.19. And of afflictions: *Through manifold afflictions we muſt enter into the kingdome of heauen*, Act. 14.22. And, *They that will liue godly in Chriſt Ieſus, muſt ſuffer perſecutions*. 2. Timoth. 3. 12. From whence I gather, That things which come to paſſe concerning Gods church, and the enemies thereof, doe come to paſſe neceſſarily. This doctrine muſt be well obſerued: for though it be the truth of God, yet the reaſon of man will not agree vnto it: for ſome will ſay, If all things come to paſſe neceſſarily, then in their actions and proceedings men haue no free will: for neceſſitie and libertie of will cannot ſtand together. *Anſw.* They may: indeed conſtraint and mans free will cannot ſtand together, but mans will and vnchangeable neceſſitie may well accord: As I ſhew thus; In God there is moſt abſolute freedome of will, yet he doth many things of neceſſitie: as he willeth that which is good neceſſarily (for he cannot poſsibly will that which is euill) and yet he willeth the ſame moſt freely. So Chriſt died neceſſarily, he could not but die, if we conſider the counſell of God, and yet he died moſt freely; *For he laid downe his life of himſelfe, and no man tooke it from him.* Iohn. 10.18.

It will be ſaid againe, if things come to paſſe by neceſſitie, then it is in vaine to vſe any meanes for the effecting of them, for Gods will muſt be done, do we what we will. *Anſw.* This is mans corrupt reaſon: theſe men muſt conſider, that as God hath appointed what things muſt come to paſſe; ſo he hath appointed the meanes how they ſhall bee effected: and ſeeing the Lord hath appointed as well the meanes as the end, wee ſhould by this neceſſitie rather be induced to vſe the meanes, than any way moued to neglect the ſame. To make this more plaine, wee muſt know there is a double neceſſitie: one is *abſolute*; another *in part*. I call that *abſolute neceſſitie*, which cannot be otherwiſe poſsibly: as that God liueth, and cannot die, is omnipotent, infinite, &c. Neceſſitie *in part* is, when any thing done is neceſſarie onely, becauſe it depends on neceſſarie cauſes: as fire to burne is neceſſarie, in regard of that order which God hath ſet in nature by creation: yet this neceſſitie is not abſolute; for fire would not burne, if God ſhould pleaſe to change that order ſet in nature, as he did when the three children were caſt into the hot fierie ouen, *Dan.* 3. 27. Now, whereas wee ſay, *Things to come muſt neceſſarily be done*, it muſt bee vnderſtood of neceſſitie in part, and not of abſolute: for in themſelues they be changeable and contingent, and neceſſarie only in regard of Gods decree, appointing them which is vnchangeable: in regard whereof all things to come bee neceſſarie. And yet we may not thinke, that the

vnchangeableneſſe of Gods decree doth take away freedome from mans will, it onely inclines the ſame to one part, & ſo diſpoſeth, that man ſhould freely will that to bee, which God eternally hath decreed.

The ſecond thing whereby the matter of this booke is ſet out vnto vs, is the circumſtance of time when theſe things muſt be done; *Shortly*, muſt be well obſerued: and howſoeuer ſome things foretold were not to be done till many hundred yeares after, which ſpace of time might ſeeme verie long, yet in two reſpects it is but ſhort. Firſt, in regard of God, *to whom a thouſand yeares are but as one day*, 2. Pet. 3. 8. Secondly, in regard of men, to whome a hundred, or two hundred yeres ſeeme but a ſhort time when once they bee expired, though before they ſeemed long.

This circumſtance of time is ſet down for two cauſes. Firſt, to terrifie all carnal and careleſſe men: for this booke foretelleth iudgements, plagues, and deſtructions for the enimies of Gods church, which muſt ſhortly come vppon them: which is a thing worthy our carefull conſideration in this ſecure age of the world, wherein men bleſſe themſelues in their ſinnes, without fear of Gods iudgements, and ſay they ſhall haue peace, though they walke after the ſtubborneneſſe of their owne hearts, putting farre from them the euill day; ſaying, ſpare thy ſelfe, this ſhall not come vnto thee. But ſhall the lyon rore, and the beaſts not tremble? Yet the Lord threateneth his iudgements, but men will not repent. Well, let vs conſider this, whether we be young or old, high or low, that Gods iudgements are ſhortly to come: and let this bee a motiue to raiſe vs out of the ſleepe of ſinne, and of ſecuritie. That which *Peter* ſaid of falſe teachers, is alſo true of all impenitent ſinners, vnleſſe they preuent the ſame by ſpeedie and vnfained repentance, *Their iudgement long agoe is not farre off, and their damnation ſlepeth not.* 2. Pet. 2. 3.

Secondly, this circumſtance of time ſerueth greatly to comfort the ſeruants of Chriſt, and to furniſh them with all patience, and long ſuffering vnder any aduerſitie, or diſtreſſe that may befall them in bodie or mind, or both. Indeed many are brought to impatience and diſtruſt by afflictions and croſſes: But the child of God in ſuch a caſe muſt call to mind what the holy ghoſt hath here ſet down concerning the prophecies of this booke, which foretell deliuerance for Gods Church, and for euerie member thereof: namely, *That they muſt ſhortly be brought to paſſe: yet a very little while, and hee that commeth* for their deliuerance, *will come, and will not tarrie*, Hebr. 10. verſ. 37.

Thus much for the matter of this reuelation: now followe the inſtruments whereby the Lord doth conuay the ſame vnto his Church, which is the firſt argument whereby it is deſcribed, in theſe wordes. *Which hee ſent, and ſhewed by his Angell vnto his ſeruant Iohn.* Where two points muſt be obſerued, firſt the action of Chriſt, which is the ground of their imploiment: ſecondly the perſons imploied therein as his inſtruments. For the firſt: *Chriſt ſent and ſhewed this reuelation.* This action of Chriſt is noted by the holy ghoſt for two ſpeciall cauſes; firſt to ſhew, That S. Iohn did not pen and publiſh this booke raſhly, but by calling and warrant from God. This teacheth vs what muſt be our behauiour in all our actions whatſoeuer we take in hand: we muſt looke we haue warrant from God for the doing of the ſame, by vertue of our calling, and without this we ſhould not dare to enterpriſe any thing.

If this dutie were practiſed, there would be more conſcience of the ſeruice and worſhip of God, and more care of iuſt dealing with men then there is in the affaires of this life.

Secondly, this action of Chriſt is noted to get more reuerent acceptance, and greater authoritie to this booke: for which cauſe alſo it was ſent by an holy Angell. If an earthly prince ſhould write his letter to his ſubiect, and withall ſend it by one of his guard, we doubt the ſubiect would receiue it moſt reuerently. Behold this booke is the Epiſtle and letter of Ieſus Chriſt, ſent by his Angell for the benefit of his Church. What reuerence therefore, and acceptation ought this to find? ſurely a thouſand fold more with euery one, then the writing of any earthly prince whatſoeuer.

The

The ſecond point to be obſerued, is the perſons whom Chriſt imployeth about this Reuelation, and they be two. An holy Angell, and Saint *Iohn*. For the firſt. It hath pleaſed God in all ages to vſe the miniſterie of Angels, as a meanes whereby hee would conuey the knowledge of his will vnto his Church. The law in mount Synai was giuen to *Moyſes* by the miniſterie of an Angell, *Act.* 7. 38. *Gal.* 3. 19. and *Daniell* receiued the expoſition of ſundry dreames and viſions by an Angell, *Dan.* 8. 19, and 9. 21. and 10. 14. And the ſeuen viſions which conteine the ſubſtance of this booke were ſhewed to *Iohn* by an holy Angell. But here we muſt take heed that we do not like the papiſts ground hereupō the inuocation of Angels, becauſe they be about vs, and bring vnto vs particular meſſages from the Lord: for before we may pray vnto them, wee muſt haue from God a particular commandement ſo to do, and alſo a promiſe to be heard in that wee aske, or elſe our prayer is not of faith: but the whole Scripture affoords no word of command, or promiſe for any ſuch action, and therefore we cannot do it without ſinne.

The ſecond inſtrument here imployed by Chriſt, is *Iohn*. This *Iohn* was ſonne to *Zebedeus*, and ſo kinſman vnto Chriſt; a bleſſed Apoſtle, and Euangeliſt which penned one of the Goſpels, and the three Epiſtles which beare his name. This was that Diſciple whom Ieſus loued. And to procure the more credit and reuerence to this booke, he deſcribeth himſelfe by two arguments: Firſt, by a propertie, calling himſelfe *Chriſt his ſeruant*: Secondly, by an effect, or action, *in bearing record to Gods word*, *verſ.* 2.

For the firſt, note that *Iohn* doth not call himſelfe that Diſciple whom Ieſus loued, nor the kinſman of Chriſt, which he might haue done, being allied vnto him (for *Iohns* mother was ſiſter to *Ioſeph* Chriſts ſuppoſed father, and coſin german to the virgin *Mary*) *Iohn* had learned of Chriſt himſelfe, *that the hearers, and doers of the will of his father were eſteemed more deere and neere vnto him than any bond of outward allyance could poſsibly make them*, *Math.* 12. 50. *Luk.* 11. 28. But he cals himſelfe *Chriſts ſeruant*, hauing yeelded vp himſelfe to do his will: for herein ſtands the dignitie of a Chriſtian to do ſeruice vnto Chriſt. The bleſſed Virgine had neuer found ſuch fauour with God to haue beene Chriſts mother, if ſhe had not withall become Chriſts ſeruant: She bare him in her heart by faith, as well as in her wombe by conception, or elſe ſhe had neuer beene ſaued by him. Hence we learne that outward dignities, as bloud royall, noble parentage, and ſuch like, will nothing further a mans ſaluation: he that would bee acceptable vnto Chriſt muſt become his ſeruant by beleeuing his word, and doing his will, hauing caſt off the old man, which is corrupt, and put on the new man, which after God is created in righteouſneſſe and true holineſſe. So *Paul* ſaith, *Circumciſion is nothing, and vncircumciſion is nothing, but keeping the commandements of God*, 1. Cor. 7. 19. *and henceforth know I no man after the fleſh, but if any man be in Chriſt, he is a new creature*, 2. Cor. 5. 16, 17.

Againe, conſider in what regard *Iohn* is here called the ſeruant of Chriſt: not onely for that he beleeued in Chriſt, and obeyed his will as all true chriſtians do; but more ſpecially becauſe hee was an Apoſtle, and did ſeruice vnto Chriſt in the worke of his miniſterie, which was his particular calling. So *Paul* writing to the Romans, calleth himſelfe an apoſtle, & ſeruant of Chriſt: *Cap.* 1. 1. And he rendreth a reaſon thereof *verſ.* 9. Becauſe hee did ſeruice vnto him in preaching the Goſpell. Hence we are taught that we muſt not onely ſhewe our ſelues Chriſts ſeruants in our generall calling of chriſtianitie: but eſpecially in our particular callings and offices, after the example of Chriſts bleſſed Apoſtles. It is a good thing to profeſſe ſeruice vnto Chriſt, by hearing his woord, receiuing his ſacraments, and keeping his Saboathes: but vnleſſe therewithall we ſhewe the power of godlineſſe in our particular callings, our outward profeſſion is flat hypocriſie. This, magiſtrats, miniſters, husband, wife, parents, children, maiſters, ſeruants, buyer, ſeller, and euerie one in his lawfull calling ſhould carefully obſerue: for vnleſſe in the particular duties of their ſpeciall callings (as the magiſtrat in the duties of a magiſtrat, &c.) they do ſeruice vnto

Chriſt

Chriſt, their publicke ſeruice in the outward duties of religion ſhall neuer commend them vnto God, be it neuer ſo glorious, *Micha*, 6.6,7,8.

Verſ. 2. *Which bare record of the word of God, and of the teſtimonie of Ieſus Chriſt, and of the things that he ſaw.*

Here is the ſecond argument whereby *Iohn* deſcribeth himſelfe; namely, by this action, or effect, *in bearing record to the word of God*, for partly by writing the goſpell, and partly by preaching, hee bare witneſſe, and teſtified that the word of God was true. And becauſe the word of God hath diuerſe parts, the Law and the Goſpell, he ſhews in the next words, that hee meanes eſpecially the Goſpell, adding, *and of the teſtimonie of Ieſus Chriſt*, that is, of thoſe things which Ieſus ſayd and did. And that no man might cal into queſtion the truth of his teſtimonie, hee profeſſeth himſelfe to haue bene *an eye witneſſe of all thoſe things whereof he bare record*, ſaying, *and of all thoſe things which he ſaw*. And here he alledgeth his teſtimonie to the Goſpell, to proue himſelfe a faithfull pen-man of this booke, that ſo it might haue more reuerence: for hee which was faithfull in penning the Goſpell of Chriſt, the ſame alſo is faithfull in penning this Propheſie of the Church.

In this teſtimonie we may obſerue, that the doctrine of Gods word is an infallible marke whereby to know the true Prophet of God, and alſo to diſtinguiſh him from all falſe prophets. God foretold his people, that *falſe Prophets ſhould come among them for their triall*, Deut. 13. But how ſhall they diſcerne them? ſurely by their doctrine: for though they ſhew wonders, yet if their doctrine tend to draw men from the true God to idolatrie, they are falſe prophets and ſhould die. When our Sauior Chriſt was asked, *By what authoritie hee did thoſe things*. Luk. 20.2,3. He approoued his authoritie by the teſtimonie of *Iohn*, (*who bare witneſſe of him*, Iohn. 1.15.) and confirmed the calling of *Iohn* by the truth of his doctrine, which (themſelues being witneſſes) *was from heauen*, Luke 20. ver. 4,5.

Hereby then we ſee the error of the Papiſts, who teach, That the onely note of a true Prophet, is to confirme his doctrine by a miracle, and that hee which cannot doe ſo, is a falſe Prophet. But this note of difference is not true: for falſe Prophets may confirme their lying vanities by ſignes and wonders, as we may ſee *Deut.* 13. And ſo doth Antichriſt, 2. *Theſſ.* 2.9.

The ſixt argument by which this Reuelation is deſcribed, is the order and maner of propounding it to the Church, and it ſtands in foure degrees. First, *God the father giueth it to Chriſt the mediator, and head of the Church*. Secondly, *Chriſt giueth it to an Angell*. Thirdly, *the Angell conueyes it to Iohn the Apoſtle*. Fourthly, *Iohn inſtructed and aſſiſted by the holy Ghoſt, deliuereth it to the Churches*.

Now as this particular booke was, ſo no doubt all other holy Scriptures were conueyed to the Church: from whence we may obſerue. First, the conſtant loue of God to his children, by this his ſpecial care, in propounding and deliuering his will and word to his Church.

Secondly, that this booke, and ſo all other parts of holy Scripture, are in their kind moſt perfect and excellent.

Thirdly, that the Church of Rome blaſphemeth in calling the written word of God, *a deadll letter, and dumbe Iudge*; *matching generall councels with it for authoritie*, and teaching, *that the vniuerſall conſent of the Church is aboue Scripture, for interpretation, and giues life and ſence thereto: which otherwiſe of it ſelfe were but an inckie letter, and dumbe word*.

Verſe. 3. *Bleſſed are they which reade, and they that heare the words of this propheſie, and keepe thoſe things which are written therein: for the time is at hand.*

Here is the ſeuenth and laſt argumēt whereby this Reuelation is deſcribed, to wit, the fruit, effect, and the profit which comes of it, euen *true happineſſe*. This propheſie concerneth the preſent and future ſtate of the Church: the reading and hearing whereof ioyned with carefull keeping, bringeth with it *true bleſſednes*, that is, fellowſhip with God, and life euerlaſting.

In this argument we may obſerue, First, the end of this booke, and ſo of all other bookes of Scripture, viz. *to bring men to happineſſe, to fellowſhip with God, and life*

life euerlasting. These things were written (saith S. *Iohn*) *that yee might beleeue that Iesus is the Christ, and so beleeuing, might haue eternall life.* Iohn 20. 31. Againe, *hee declared to them the word of Christ, that by it they might haue fellowship with God the father, and with his sonne Iesus Christ.* 1. Iohn. 1. 3. In which fellowship is true happinesse: Christ himselfe sayth: *Search the Scriptures, for in them you thinke to haue eternall life.* Iohn. 5. 39. And in this they differ from all other bookes and writings of men, for mens writings bee penned either by the light of nature, and so be erronious, and misse the end of true happinesse: or els they be penned by them which haue direction from the word, and so all the truth they haue, leading to true happinesse, is borrowed hence; when as the Scriptures of themselues doe directly guide men thither.

From the consideration of this blessed end of holy Scripture, wee may obserue, first, That the opinion and practise of the church of Rome is damnable, who barre the people of God from reading and hearing the Scriptures in their vulgar tongue. For in depriuing them of this meanes (as much as in them lieth) they barre them of their saluation, and they doe directly crosse the purpose of S. *Iohn*, who doth therefore pronounce him blessed, that shall heare and reade this booke, with conscience to keep and obey it, that he might allure and draw al men to doe it with delight.

Secondly, we are hereby admonished with all care and diligence to reade and meditate in Gods word: That place before named is most excellent: *Search the Scripture*, Iohn 5. 39. Euen as wee would search for gold or some precious thing which we would fain find. (So the word imports.) And he addeth the reason: *For in them you thinke to haue eternall life.* The same is wisdomes counsell, *Prou.* 2. 4.

But some will say, I cannot reade, I was neuer brought vp in learning, and therefore I cannot search. S. *Iohn* cuts off his excuse in the next words, saying, *Blessed he is also which heares the words of this prophesie.* As if he should say: though hee cannot reade, yet if hee heare and keepe it, he is blessed. Here then is the dutie of those which cannot read the Scriptures, they must procure others to reade vnto them, and by hearing and keeping they shall be blessed.

Thirdly, by this scope and end of Scriptures, wee must learne to carrie in mind this plaine difference between the bookes of God, and writings of men: Gods word bringeth a man which keepes it, to happinesse; but mans writings of themselues cannot doe so, vnlesse they haue light from the word of God. If this distinction were imprinted in our harts, we should not bee so delighted as many are, to heare or speak the words of God mixed with the wordes of sinfull men, specially in the publicke ministerie. In former times the Lord forbad his owne people *to sowe their field with mingled seede, or to make them garments of diuerse things, as of linnen and woollen*, Leuit. 19. 19. And no doubt the same God doth mislike, that the pure seed of his word should be mingled with the sayings of erroneous and sinfull men, when the same is sown vpon the furrowes of mens hearts.

Secondly, in this seuenth Argument wee may obserue the right manner and way of hearing and reading the Scriptures; a point worthie all serious consideration. It standeth in two things: First, we must set downe with ourselues a certaine end, why we reade, and heare the Scriptures, which is, that we may attaine to true happinesse, standing in fellowship with God, and life euerlasting. This end must bee the motiue to induce vs to heare, and reade the word of God; and when this takes place in our hearts, it will be of force to make vs reade, and heare with care and conscience, which beseemeth Gods word. Secondly, wee must keepe in mind the things wee reade or heare; so sayth the text: *And keepeth the things which are written*: which word imports, that by diligent obseruation, wee should lay them vp in our hearts. This is a weightie dutie, and seriously commended vnto vs of God. *Binde vp the testimonie, seale vp the law among my disciples*, Isay. 8. 16. And *Marie* is therefore commended, *because she kept in her heart the words of Iesus*, Luke 2. 19. 51. It was *Dauids* practise: *I haue hid thy saying in my heart.* Psal. 119. 11. And hereto tendeth Christs encouragement, pronouncing them rather blessed, *which heare the word and keepe it, than those which haue Christ and gaue him sucke.* Luk. 11.

27.28. And *Iames* calleth it *the ingraffed word*, Iames 1.21. becauſe it ſhould abide in our hearts like a ſyence in a ſtock, and neuer be remooued, but there grow, and fructifie vnto life eternall.

Now becauſe this is a point of great difficultie, and the want hereof the cauſe of ſo little profiting after much hearing and reading: I will therefore ſhew how (by Gods grace) in hearing and reading the word of God, a man may keepe the ſame in memorie.

First, a man muſt learne the grounds or elements of religion, commonly called the Catechiſme, for they are the foundation of all knowledge: without which a man ſhall neuer vnderſtand the Scripture to his comfort, nor keepe the ſame in memorie. The Apoſtle ſayth the Hebrewes were *dull of hearing* (the deepe things of God in Chriſt) *becauſe they had not well learned the firſt principles of the word*, Hebr. 5.11.12. This all ignorant perſons ſhould well obſerue, ſpecially the aged, that they may find in themſelues the cauſe of their ignorance and dulneſſe, euen want of knowledge in the Catechiſme. They thinke it a diſgrace to bee brought vnto it now they are old: but if they would not be euer learning, and neuer come to the knowledge of the truth, they muſt lay in themſelues this good beginning, and learne the principles of religion.

Secondly, wee muſt not ruſh vpon Gods holy ordinance, but before we either come to heare, or reade, with reuerence prepare our ſelues thereto. Moſt men at this day vſe to prepare themſelues before they come to the Lords table; and ſo they ought to doe before they come to heare the word: for God ordained both for this end, to bee meanes to bring men to true happineſſe: they differ onely in this, that the Sacraments are the viſible, and the Scriptures the audible word of God. At the giuing of the law, *The people that muſt heare it, were ſanctified three dayes before.* Exod. 19. And when they did offer ſacrifice, or eat the Paſſeouer, both prieſts and people muſt bee ſanctified: and the ſame thing for ſubſtance muſt we perform before we come to heare the word of God. This preparation ſtands in two things: First, wee muſt put out of our hearts all by thoghts, all delights, and cares of wordly affairs, and *ſet our hearts* (as *Ezra* did) *to ſeeke the Law of the Lord*, Ezra 7.10. Secondly, we muſt make our earneſt prayers to God, that he would open our eyes, that wee may ſee his will, ſoften our hearts, and make our eares attentiue, as *Lidias* were; and alſo giue vs grace to embrace his word, and keepe it: for Chriſt is the onely doctor of the heart by his ſpirit, without whoſe inward teaching wee can neuer learne vnto ſaluation.

Thirdly, when we are about the holy exercise of Gods word, the frame of our heart ſhould be thus diſpoſed.

I. *It muſt bee an humble heart*: for the Lord reſiſts the proud, and *giues grace to the humble*, Iam. 4.6. *Them that be meeke, will be guide in iudgement, and teach the humble his way*, Pſal. 25.9. A proud heart is ſo ſtuffed with ſelfe loue, that there is no room for the word of God to lodge in. But the heart that is lowly in it ſelfe, through the conſcience of ſinne, that is the heart in which the Lord by his graces will take vp his abode, *Iſay* 57.15.

II. It muſt be *an honeſt heart*; ſuch as hath no manner of purpoſe to liue in any one ſinne whatſoeuer, but (though it feele corruption in it ſelfe) is reſolued to pleaſe God in all the wayes of his commandements, and that continually: ſuch an heart haue the good hearers, reſembled by the good ground, *Luke* 8.15. As on the contrarie, that is a wicked heart, which reſolueth to cheriſh, though it be but any one ſinne whatſoeuer.

III. It muſt bee *a beleeuing heart*. The old Iewes heard the word, but it profited them not, becauſe *they mingled it not with faith in their hearts*: Hebrewes 4.2. where he compares the heart to a veſſell, in which there muſt bee both the word, and faith: theſe two muſt be mingled together, and then it will be a word of power, of life, and ſaluation. Therefore when we heare the threatenings of the law, or the promiſes of the Goſpell, we muſt labour to reſolue our hearts of the truth thereof. But incredulitie whereby men except againſt the word, as not pertaining vnto them, is the mother of forgetfulneſſe. *The old world knew nothing of the flood, becauſe they did not beleeue*, Matth. 24.39.

IV. It muſt bee *an hearing heart*: ſuch

as is pliable to the word: *Sacrifice and burnt offerings* (ſayth *Dauid*) *thou wouldeſt not, but mine eares haſt thou prepared*, Pſal.40.6. As if hee ſhould ſay, beſide thoſe bodily eares which thou haſt giuen me by creation, thou haſt bored new eares in my heart, ſo as I can by thy grace attend and liſten to thy word. And when God ſaith *Seeke ye my face*, this hearing heart will anſwere, *I ſeeke thy face O Lord*, Pſal. 27. verſ.8.9.

Fourthly, after we haue heard or read the word, *we muſt become doers of the ſame*, euen in the duties of our vocation. We ſee euery man more skilfull in the works of his owne trade, by reaſon of his dayly exerciſe therein: euen ſo the conſtant practiſe of Gods word will make vs expert in it, and cauſe vs to keepe it in perfect memorie. And theſe are the right meanes to become good hearers and readers of the word of God.

Thirdly, this benediction pronoũced vpon them that heare, read, & keepe the prophecies of this booke, ſerues to induce euery child of God (as much as in him lieth) to keep in memory the whole word of God, but ſpecially theſe prophecies of things to come that concerne the ſtate of the Church; for therefore did God reueale them, that they might bee remembred. When the Angell had told *Daniel* the ſtate of the church, from his time to the comming of Chriſt; hee bids him, *Shut vp the wordes, and ſeale the booke, till the end of the time*, Dan.12.4. meaning, that he for his own comfort ſhould hide them in his heart. And Chriſt ſayth to his diſciples, *When ye ſee the abhomination of deſolation, ſpoken of by Daniell the Prophet: let him that readeth, conſider it*, Matth.24.15. *Behold I haue told you before*, meaning things to come verſe 25. ſhewing, That hee would haue his children to marke, and remember thoſe weightie things that are foretold, concerning the ſtate of the church.

For the time is at hand. Here is a reaſon of the former benediction, for ſeeing the time of the accompliſhing of this prophecie, is at hand, & muſt ſhortly be fulfilled: therefore thoſe be bleſſed which reade and keepe the ſame in memorie. And it is an anſwere to a ſecret obiection; for they might haue ſaid, we need not to reade or remember this prophecie, ſeeing it ſhall not be fulfilled in our dayes; but he addeth: *The time is at hand*, wherein they muſt be fulfilled, and therefore it muſt bee marked. Theſe wordes for ſubſtance were in the firſt verſe; where it is ſaid, *The Reuelation was of things that muſt ſhortly be done*. And here they be repeated againe. Whereby hee would teach vs, That theſe prophecies containe weightie matter, to be deepely conſidered, and earneſtly thought on. And S. *Iohn* repeates the ſame for two cauſes: firſt to awake the members of the church out of the ſleepe of ſecurity, and make them ſtand vpon their watch continually: for though they cannot fall into the dead ſleepe of ſinne, yet the ſlumber of ſecuritie may ouertake thē: the wiſe virgines ſlumber, as well as the fooliſh, *Matth.25.5*. And the ſpouſe of Chriſt, the true Church, confeſſeth, That ſhee ſleepeth, though her heart waketh, *Cant.5.2*.

Secondly, to confirme and hearten the church, and all true members of Chriſt, againſt the afflictions to come: for herein is the common ſaying true, *He that is forewarned, is fore-armed*.

Now in theſe words (*The time is at hand*) Chriſt would teach vs to obſerue, That whatſoeuer thing may befall the members of Chriſt in this life, whether afflictions, temptations, death, or the laſt iudgement it ſelfe, all will come ſhortly. This conſideration ought to take place in our hearts, being of great vſe in our liues: as to ſtay vs from many ſinnes, ſo to mooue vs to doe all things with good conſcience. And the want hereof is the cauſe of much euill: *The bad ſeruant beates his fellowes, becauſe hee thinkes his maiſter doth deferre his comming*. Matth.24.48.49. *The old world went on in ſinne, neuer regarding Noahs prophecie, and ſo knew nothing till the flood came and ſwept them all away*, Matth. 24.39. We ſhould lay theſe to our harts, and alwayes thinke with *Paule* (a) *the Lord is at hand*. The rather, becauſe wee haue had the Goſpell, and peace with all temporall bleſsings theſe eight and thirtie yeares: now the ſtate of the church is interchangeable, one while peace, and then trouble: ſo as it is like, this peaceable ſtate will not long continue, but we muſt bee tried. And the time of our triall is at hand, for whatſoeuer muſt

(a) Phil 4.5.

befall the Church, will come ſhortly. We muſt therefore prepare for trouble, and ſo wee ſhall finde it the leſſe greeuous.

Verſ.4. Iohn to the ſeuen Churches which are in Aſia, Grace be with you, and Peace from him, which is, and which was, and which is to come, and from the ſeuen Spirits which are before his throne.

Here beginneth the ſecond part of the Preface, to wit, the inſcription of this viſion, and it hath two branches: Firſt, a dedication, in theſe words: *Iohn to the ſeuen Churches which are in Aſia.* Secondly, a ſalutation, in the next words: *Grace be with you and peace, &c.* to the ninth verſe. In the dedication obſerue firſt the penman, that dedicates this booke: ſecondly, the parties to whom it is ſent. For the firſt, the penman is *Iohn*, who here againe repeats his name, to ſhew and certifie euery reader of this booke, that he was without al doubt the true penman of the holy ghoſt, in writing this Reuelation. But though he repeat his name, yet he doth not adde any titles of honour, or commendation, as hee did in the firſt verſe. Wherein he giues vs a true patterne of modeſtie and humilitie, which is neuer to ſpeake in our owne cauſe to our owne praiſe, but onely in caſes of neceſsitie, when Gods glory may bee aduaunced, and the credit of our particular callings maintained. This *Paule* practiſed, who often humbles himſelfe, and cals himſelf (a) *the leaſt of all the Apoſtles*; yea (b) *chiefe of all ſinners*: yet when the credit of his Apoſtleſhip came into queſtion, then he ſets out himſelfe, ſhewing he was a true Apoſtle, one of the chiefe, and aboue thoſe which did falſely call themſelues ſo, as wee may find in both of his (c) Epiſtles to the Corinthians.

(a) 1. Cor. 15. (b) 1. Tim. 1. 15. (c) 1. Cor. 9. 1, 2. 2. Cor. 11. 5.

Secondly, the perſons to whom hee wrote, were, *the ſeuen Churches in Aſia*: concerning them note two things: firſt, hee writes to churches, ſecondly to the churches in Aſia. For the firſt: why writes he to the churches, rather thã to the church, ſeeing there is but one only Catholicke church? *Anſ.* The church may be conſidered diuers waies; firſt, as it is the whole companie of the elect, & ſo it is but one: ſecondly, as the ſame is parted into ſeuerall branches and companies, one part being in one countrey, and another part in ſome other. Wherein alſo, euery ſeuerall congregation, profeſsing the goſpell, is a particular Church. And ſo there may bee many Churches, all of them beeing members of one Catholicke Church: As the ſea is onely one, yet it conſiſteth of many parts, which taking their names of the countreyes whereto they adioyne, are called ſo many particular Seas; as the Engliſh Sea, the Spaniſh ſea, French, Italian, Scottiſh Seas, &c. And of particular Churches muſt *Iohn* bee vnderſtood in this place.

Now *Iohn* chuſeth rather to write to Churches, than to particular men. Firſt, becauſe the matter of this booke concerneth the Church, being a Prophetical hyſtorie, touching the ſtate of the Church to the end. Secondly, becauſe particular Churches, which bee true members of the Catholicke Church, are the pillars and ground of truth, 1. *Timoth.* 3. 15. And the Church is ſo called, not that her authority is aboue the word, but firſt, becauſe it is the treaſure houſe wherein the Scriptures are preſerued, from age to age, againſt the rage of Gods enemies. Secondly, becauſe the Church giues teſtimonie to the truth of Gods word. And thirdly, becauſe it publiſheth the truth of Gods word by vertue of that ordinary miniſtery which God hath ordained therein.

Secondly, in the dedication of this booke, among all particular Churches God directs him to make choiſe of thoſe ſeuen in Aſia: no doubt for ſpeciall cauſe. Firſt, becauſe they were then moſt famous Churches, as the chapters following, and the hiſtories of the Church doe plainely ſhew: Secondly, that the calling of the Gentiles to the light of the Goſpell, which long before had beene foretold, might bee more euident: for here the Iewes are paſſed by, and the Gentiles ſent vnto.

Laſtly, we may here obſerue, That S. *Iohn* knew no prerogatiue of the church of Rome aboue other churches: for if it were the mother church, whereon all other churches ſhould depend, as the Papiſts would haue it; I would know of them why *Iohn* paſſed by it in the dedica-

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tion of this booke, which containeth matter needfull for al churches to know.

Grace be with you, and Peace from him which is, and which was, and which is to come: and from the ſeuē ſpirits which are before his throne. Here begins *Iohns* ſalutation of the ſeuen churches. Salutations be of two ſorts, *Ciuill*, and *Religious*. *Ciuill*, is that which men vſe ordinarily one to another, wiſhing health welfare, and ſuch like. *Religious*, is that, which is peculiar and proper vnto the church, comprehending in it a benediction alſo. And ſuch is this here vſed by S. *Iohn*. It may alſo be called *Apoſtolicall*: becauſe it is ſo vſuall with them in their Epiſtles. And they vſed it the rather, becauſe it is ſo correſpondent to their miniſterie: which ſtood in two things; firſt, *in preaching*, which is the miniſterie of grace and reconciliation, the things here deſired: ſecondly, *in prayer*, whereto belonged the dutie of benediction, to pronounce a bleſsing vpon the people; as did the prieſts in their miniſtration vnder the law, *Num.* 6. 23. and our ſauior Chriſt with his Apoſtles, when they preached the goſpell; and as euery miniſter ſhould doe to his whole congregation, before they depart. And this is alſo included in this ſalutation: for hereby they bleſſed thoſe churches to whom they did write.

But to come to the words, which bee moſt excellent, and containe in them the ſumme of the goſpell. *Grace*, in ſcripture ſignifieth two things: firſt, Gods fauor; ſecondly, ſome gift of God freely beſtowed. Now here by *Grace* is meant not any particular gift of God, but the gracious fauor and good will of God, whereby he accepts of ſome in Chriſt for his owne: for it is here oppoſed to peace, a gift of grace, and therefore cannot ſignifie the ſame thing.

Now marke, S. *Iohn* in this ſalutation begins with grace, becauſe it is the foundation of all happineſſe, and of all Gods bleſsings: whatſoeuer wee are, and all that wee haue, is of grace; our election, redemption, vocation, iuſtification, and ſanctification: our faith and repentance, & our perſeuerance in thē both proceed from this fountain of Gods free grace. It is the beginning, and the end of all, yea it is all in all in the matter of our ſaluation: firſt we muſt haue this, and then we may looke for all other bleſsings.

And Peace. *Peace* is taken ſundry wayes in the ſcripture: firſt, for welfare & good ſucceſſe in things of this world by Gods bleſsing, *Exod.* 18. 7. *Moyſes* and *Iethroe* ſaluting, aske *each other of their peace*, that is, of his welfare; and ſo it is partly taken in this place. Secondly, for that vnitie and bleſſed concord which is in the kingdom of God, among Gods children: and ſo it is eſpecially taken here. And in this ſence it hath ſix parts, euery one wherof is a moſt worthie bleſsing.

The firſt is peace with God: which is, when we ſtand in the fauour of God, reconciled to him in Chriſt Ieſus, *Rom.* 5. 1. Secondly, peace with Gods Angels, for *they guard* ſuch as be in Gods fauour, and *carrie them* as a nurſe doth her child in her armes, *That they hurt not their foote at any ſtone*, Pſal. 91. 11. and they reioyce at our good eſtate. The third, is peace *with a mans ſelfe*, when his conſcience will not accuſe him, but excuſe and cleare him, being waſhed in the bloud of Chriſt: This is *that peace of God, which paſſeth all vnderſtanding*, Philip. 4. 7. The fourth is, *Peace with Gods Church*, notably prefigured by the peaceable habitation of wild beaſts, and tame together, *as the Lyon and the Calfe, the Wolfe and the Lambe, the child and the Cockatrice, &c.* *Iſay*, 11, 6. And plainely to be ſeene among the beleeuers; *Acts.* 4. 32. *Who were all of one mind and heart.* The fift is, Peace with the enemies of Gods Church, ſo farre as it is for the good of the Church, and the glorie of God. So *Ioſeph had peace in Pharaohs court*: ſo *Daniell had peace in the court of Nabuchadnezzar*: for when the three children were caſt into the ouen, wee muſt not thinke, that hee did reuolt vnto idolatrie, or hide himſelfe: but being in fauour in the Court, obtained priuiledge to bee excuſed. The ſixt is, *Peace with all the creatures of God*: with the beaſts of the field, foules of the aire, and fiſhes of the ſea. This the Lord promiſeth in the couenant that he will make for them with all his creatures, *Hoſea*, 2. verſ. 18. yea, *The child of God ſhall tread vpon the Lyon and the Serpent, and they ſhall not hurt him*, Pſalm. 91. Verſ. 13. And this his peace ſtands herein, That by Gods bleſſed prouidence hee ſhall find helpe, and comfort from all Gods creatures.

In this place, whether we take peace for outward welfare, or for the concord of Gods church, yet it is placed after grace, because it followeth as a fruit thereof: First, a man must bee in Gods fauour, and then come all the blessings of peace vnto him. This then is the meaning, *Grace be with you and peace.* That is, I wish you the fauor of God in Christ with peace, the blessed fruit thereof, euen all outward welfare, and especially the concord of Gods church, hauing peace with God, with his holy Angels, with his church, with your owne hearts, with your enemies (as farre as may bee for Gods glorie) and with all his creatures.

The Vse. Whereas S. *Iohn* wisheth grace vnto the churches in the first place; he would teach vs, That the fauour of God is to be sought for aboue all things; for the Apostles practise must be our precept. So did *Dauid: Many say, who will shewe vs any good: But Lord lift thou vp the light of thy countenance vpon me,* Psal. 4. 6. As if hee should say, Let the most of the world seeke what they will, as riches, pleasure, &c. yet my desire is of thy loue and fauour aboue all. And oftentimes hee calleth *God his portion, his rocke, and castle of defence, the thing that he longeth for*; to shewe, that all his ioy was in Gods fauour. And so it should bee with vs: but wee little practise this, because we bring from our cradles natural presumption, which persuades vs, that we bee in the fauour and loue of God. But wee must cast off this false persuasion, and take a new course; and labour first to see, that we be out of Gods fauour, lost sheepe, prodigall childrē in our selues, yea, the very firebrands of hell: and this, to see our owne want of grace, is the first step to grace. Secondly, feeling this want and miserie in our selues, we must earnestly desire, and in our soules hunger and thirst after the loue and fauour of God in Christ aboue all earthly things. Thirdly, we must by the hand of true faith lay hold vpon the grace and mercie of God in Christ, propounded in the promises of the Gospell, and apply them to our selues particularly.

Secondly, after grace he wisheth vnto them *Peace*: where note, the true order of seeking for the blessings of this life, we must not begin with welfare and prosperitie, but our first and chiefest care must be, to obtaine the grace and fauour of God. So Christ bids vs, first, to seeke the kingdome of God, and his righteousnesse: for when we are in Gods kingdome of grace reconciled to him in Christ, then all things needfull shall bee ministred to vs, *Matth.* 6. 33.

The Vse. This discouers the bad practise of most men euery where, who in seeking the blessings of God, begin at the wrong end. They will toyle themselues in their callings to get wealth, honour, pleasures, and preferments; but the fauour of God in Christ is not regarded: which notwithstanding is the true and right foundation of all outward welfare.

Here some will say, if God giue mee wealth, honour, and reputation, then hee loues me: for these be signes thereof. I answere, These be no sure tokens of his fauour in Christ, for those that bee his enemies, may enioy them all, as *Iob.* 21. 7. to the 14. This *Dauid* perceiued, *how the wicked might flourish in their outward prosperitie, hauing more than heart could wish,* Psalm. 73. 3. 7. *And yet they stood but in slipperie places.* And therefore, let no man herewith deceiue himselfe: hee that wanteth Gods fauour in Christ, is but a cursed wretch, and a firebrand of hell, though he had all the world for outward things, at his commaund. For all earthly things seuered from Gods speciall grace, are but an heape of miseries. The wicked mans peace is *no peace, sayth the Lord, Isay,* 48. 22. And the man that hath Gods grace in Christ, though hee want all wordly benefits, yet hee hath more than all the world without it: for hereby alone hee is truly blessed and happie.

From him which is, and which was, and which is to come: and from the seuen spirits which are before his throne. Here is set down the first cause and author of these two, *Grace and Peace,* to wit, *God himselfe,* distinguished into three persons, *the father, son, and holy ghost.* The *Father* is noted in these words: *Which is, and which was, and which is to come.* The holy ghost in these: *And from the seuen spirits which are before his throne.* The Sonne in the fift verse: *And from Iesus Christ, which is a faithfull witnesse: and first begotten of the dead, and Lord ouer the*

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kings of the earth, vnto him that loued vs, and washed vs from our sinnes in his owne blood, &c.

S. *Iohn* in the first place describes the father, by a distribution, which expresseth the true nature of God in these words: *Which is, was, and is to come.* In which he alludes to that, *Exod.* 3. 14, 15. where *Moyses* demaunds of God, If the people should aske who sent him, what he should answere? The Lord bids him say, *Ehieh, Iehouah hath sent me*: which two names serue to one end, namely, to expresse the nature of God. They are translated, *I am*, and *the Lord*: but these English words doe not fully expresse their signification. Yet S. *Iohn* expounds the here, making *Ehieh* to signifie *him which is, which was, and is to come*. Which words of *Iohn* also in the originall be more full in sence than our English tongue can well expresse. And yet they may be thus explained: *Grace and Peace be from him, which is in himselfe, and of himselfe a most perfect and absolute substance: which was a most perfect substance, and which is to come, a most absolute, perfect, simple substance, and essence.* In these words are touched sundry weighty points.

First, touching the nature of God, namely, That *God is a most absolute perfect substance, and essence, which hath his being in himselfe, of himselfe, and from none other. Paule* sayth, *An idoll is nothing.* 1. Cor. 8. 4. that is, nothing subsisting in nature, but a meere fond deuice of mans braine: But the true God is an essence subsisting, and that of himselfe alone perfectly; and herein differeth from all Idols and false Gods.

Secondly, hereby we see a differenee betweene God and all his creatures. Euery creature is a substance, as *Angels and Men*: likewise mans bodie and soule are substances: yet none of these haue being of themselues, but from God, and of God. And yet wee must not conceiue, that the creatures are parts of God, though they haue their substances and being of him; for then each creature should be God: for the communication of the diuine substance cannot be without the diuine nature. But Gods substance is indiuisible, and incommunicable to the creature. My meaning then is that God made the creatures out of himselfe of that matter which he created by his word; and preserueth them being made. Which by the way should teach vs to returne our bodies and soules by obedience vnto God, in lieu of thankfulnesse, endeuouring his glory all the daies of our life.

Thirdly, hence wee learne, that the Lord is *Eternall* euery way, without beginning or ending: for it is hee *which is, which was, and which is to come.* Angels and the soules of men they bee eternall, but not euery way: though they be eternall in that they shall neuer die, yet had they a beginning. Secondly, they are eternall, not absolutely, but by participation; for God made them eternall: but the Lord is most absolutely of himselfe eternall.

Fourthly note, he sayth not from him which shall bee, but *from him which is to come*, that is, to iudgement; to giue vs to vnderstand, That this Eternall God is also a iudge of all his creatures, especially men and Angels. A point of speciall vse, to moue vs to walke before God, with all good conscience. If any shall flatter himselfe, thinking, hee shall bee dead before that day come: I answere, it may be so. What then thinkest thou thereby to escape his iudgement? no verily: for this God commeth to iudge thee particularly by death, and thereby to reserue thee to the iudgement of the great day. Oh, that wee could seriously thinke on this, it would be a meanes to moue vs to repentance, by breaking of the course of sinne, and endeuouring to keepe a good conscience in all things, *Acts* 24. 16. And so shall we be readie to meete him at his comming, whether by death or iudgement.

And from the seuen spirits which are before his throne. These words commonly are expounded of seuen Angels of God, which stand before the throne, and minister vnto him. But it cannot be meant of them, for two causes: first, because Grace and Peace is here said to proceed from these seuen spirits; but it cannot come from the holy Angels, which attend to minister before the Lord. Secondly, in this verse, which is a benediction, or a salutation of *Iohn* to the Church, the seuen spirits, are set before *Iesus Christ*, the second person of the Trinitie; but there is

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no reason nor respect, for which the Angels should bee placed before Christ. The words are rather thus to be expounded. *And from the seuen Spirits, &c.* that is, *from the holy ghost.* This exposition is most agreeable to all the circumstances of the text; and the holy ghost may be called by the name of the *seuen Spirits* for two causes: First, because though he be onely one in substance, yet he is *seuen*, that is, *manifold* in regard of gifts and operations which proceed from him. Secondly, saint *Iohn* here speaketh of the Father, Sonne, and Holy ghost, as hee saw them in vision: (for here he setteth downe one vision which he saw) now he beheld the holy ghost in forme of seuen lights in a vision, *Reuel. 4. 5.*

Which are before his throne. This he speakes by comparison take from earthly kings: which sitting in their thrones, doe there shew their glorie and maiestie. So S. *Iohn* saw in vision God the father sitting in his throne, and Christ at his right hand; and before the throne the holy ghost. Which manner of appearance proueth not, that the holy ghost is inferiour to the father and to the sonne: but hereby is expressed the office of the holy ghost: which is, to be sent from the father, and from the sonne to the church, to enlighten the members thereof.

This then is the meaning of the words, *and from the seuen spirits which are before his throne*; that is, Grace and Peace bee with you from the holy ghost, the spirit of the father, and of the sonne, who from them both is sent vnto the Church, to enlighten, to sanctifie, and to gouern the members thereof.

The Vse. First, hence we learne, that the holy ghost is God: for looke from whome commeth grace and peace, that same is very God: but here grace & peace proceed from the holy ghost, and therefore he is very God.

Secondly, wee learne, that wee may and ought to direct our prayers to the holy ghost: for by whome grace and peace is giuen, to him we may direct our prayers: but grace and peace are giuen by the holy ghost; therefore wee may pray to him for them. This is the rather to be obserued, because there bee some which doubt, whether wee may pray to the holy ghost: but they may as well doubt whether he be God. They say, we haue no example hereof in scripture. *Ans.* It is not true: for in this benediction *Iohn* prayeth to the holy ghost, saying, *Grace be with you, and Peace from God the father, &c.* For in substance it is as much as if he had said thus: *Thy grace and peace, O father; and thy grace and peace, O holy ghost; and thine O sonne, be with thy Church.*

Thirdly, in this description of the holy ghost, by standing before the throne of the father, we may obserue, That the holy ghost is a person subsisting, and not a qualitie. Some heretickes that acknowledged the godhead of the father, denied the godhead of the sonne and of the holy ghost: and concerning the holy ghost, haue held, That he is nothing but the vertue and qualitie of the father. But this is most false: for as the father is a substance sitting vpon the throne; so here we see the holy ghost is a substance standing before the throne.

Fourthly, here we learne, that the holy ghost is a distinct person from the father, and from the sonne: for hee sitteth not in the throne, as doth the father, nor sitteth at the fathers right hand, as doth the sonne: but standeth before the throne apart from them both.

Verse 5. *And from Iesus Christ, which is a faithfull witnesse, and first begotten of the dead, and Lord ouer the kings of the earth; vnto him that loued vs, and washed vs from our sinnes in his owne blood.*

That is, grace and peace from Iesus Christ. Where Christ Iesus is ioyned with the father, and the holy ghost in bestowing grace and peace on his Church. Here some may aske, Why is Christ the second person of the Trinitie placed after the holy ghost, the third person? *Ans.* For two causes. First, in regard of his office, for Christ is to be considered two wayes: first, as he is the sonne of the father: secondly, as he is the mediator of the Church. As he is the sonne of the father, he is the second person in Trinitie, and so before the holy ghost in order. But as he is mediatour, so he is after the holy ghost, *Isay 61. 1. The Spirit of the Lord is vpon me, because he hath sent me to preach.* Where Christ confesseth himselfe to be sent by

the holy ghost, as he is mediatour, and in that respect he is set after him. Secondly, hee is placed after the holy ghost, for the fitter progresse of the hystorie: for the manner of them which pen the scriptures, is, to set them in the last place of whō they mean to speak most, as *Matth.* 1. the Euangelist setting downe the genealogie of Christ from *Abraham* (thogh among them all was none so excellent as Christ) yet placeth him the last, because he intended to goe on with the hystorie of his life and death. So *Iohn* placeth Christ the last, because hee purposed to make a large description of the person, and office of Christ, which hee could not so fitly haue brought in, if he had placed him before the holy ghost.

From this fift verse, till the ninth, hee describes Christ at large: First, by his offices: secondly, by the execution ther-of. His offices are three: First, his propheticall office in these words: *which is that faithfull witnesse.* Secondly, his priestly office: *The first begotten of the dead.* Thirdly, his kingly office: *And that prince of the kings of the earth.*

The execution of all his offices is particularly set downe in the words following, *To him that loued vs, and washed vs from our sinnes,* and so forth to the ninth verse.

Touching his offices. In his Propheticall office wee may note three things: First, *he is a witnesse.* Secondly, *A faithfull witnesse.* Thirdly, *that faithfull witnesse.* First *he is a witnesse,* Isay. 55.4. *I gaue him to be a witnesse to the nations.* By his witnesse bearing is signified two duties of his Propheticall office: First, to reueale the will of his father to his Church: secondly, to certifie the Church of the certaintie of the same: & in these two stand his whole office propheticall.

For the first, to reueale his fathers will to the Church immediately, is his office as he is a Prophet: for *none hath seen God, but he which came from the bosome of the father, and he hath declared him,* Iohn 1.18. Now Christ declares the father, by making knowne his will: and that he hath done not onely in his owne person, while he liued on earth, but from the beginning by all the Prophets, and so will do to the end by all true preachers: for in the Church the father doth all things by the sonne. When the Lord rained fire on Sodome, *Gen.* 19.24. there *Iehouah the father rained downe by Iehouah the sonne.* So when the couenant was made to our first parents, it was made in Christ the promised seed. It was renued to *Noah, Abraham,* and the patriarkes, from the father by the sonne: for that *Iehouah,* which appeared to *Moses* in the bush, *Exod.* 3. is by S. *Paule* called Christ. 1. *Cor.* 10. The Prophets and the Apostles wrote as they were inspired by Christ; they were but his instruments to speake and write that he put into them by the holy ghost. The matter, and the style, and phrase of the Scripture, all came from Christ. Nay, when any particular man comes to vnderstand the Scriptures, this is by the working of Christ, he opens his eyes. Hee gaue the disciples vnderstanding, as they went vnto Emaus to vnderstand the Scriptures. Luke 24.

The second dutie of Christs propheticall office is, to certifie men in conscience of the truth of his fathers will. This certificate is two fold, generall, or particular: generall, when he certifieth men in conscience, That the word written or spoken by man, is the word of God: neither nature, nor learning can doe this, but it is proper to Christs propheticall office. And for this he sayth to his disciples, (a) *He will send them the comforter, which shall lead them into all truth*: that is, reueale Gods will vnto them, and assure their heart that the same is true. Vnto this assurance two things are required. The outward meanes, which is the word it selfe: and an inward cause, which is the principall, to wit, the operation of the holy spirit. (a) Ioh. 16.13

The Vse. By this doctrine three points are resolued: First, this demaund of the Papists, How a man can come to know, that the Scriptures read and taught, be the word of God? *Answ.* Wee must here haue recourse to this *faithfull witnesse,* and desire of him his spirit, whereby the mind must bee enlightened, and made able to discerne the things of God: for naturall man can doe it of himselfe. Secondly, wee must haue Christ his testimonie of Scripture, in the Scriptures themselues: for in them he setteth downe his testimonie of the Scriptures.

But ſome will ſay, if Chriſts teſtimonie of ſcripture bee ſet downe in the ſcriptures, why doe not all men know this teſtimonie, and receiue it? I anſwere, The ſhining of the ſunne before a mans face, is not ſufficient to cauſe him to ſee, vnleſſe he haue in his eyes the gift and ſence of ſeeing: Euen ſo, it is not ynough for a man to haue in Gods word, the teſtimonie of Chriſt, that ſcripture is ſcripture; but withall, hee muſt haue in himſelfe the light of the ſpirit, reuealing that teſtimonie to his conſcience: and then in reading or hearing the ſcripture, in marking the manner, and ſtyle, the maieſtie, and power thereof, he ſhall bee able to ſee in euery ſentence the teſtimonie of Chriſt, aſſuring his conſcience, that the ſame is vndoubtedly the word of God.

A ſecond doubt reſolued by this doctrine, is this, *How can a man know the true religion*, ſeeing the Turke, Papiſt, Iew, and Proteſtant, haue their ſeuerall religions, and die in them? I anſwere, Wee muſt haue recourſe to Chriſt, this faithful witneſſe: and looke whereto hee giues his teſtimonie, that we muſt hold for true religion. Now the ſcriptures be as a letter ſent from heauen to the Church, wherein Chriſt hath ſet downe his owne teſtimonie of the true religion: which in triall ſhall be found to bee the religion of the Proteſtant, and not the religion of Iew, Turke, or Papiſt.

A third doubt to be reſolued by this doctrine, is, *How to know the particular truth in matters of religion, when as ſundry men profeſſing the ſame religion, bee of diuers opinions.* *Anſw.* Still wee muſt haue recourſe to this faithfull witneſſe and Prophet of the Church, he is the Iudge of all controuerſies in religion; and in the ſcriptures, if we marke them, we ſhall ſee his iudgement. *Queſt.* But if there be diuers opinions about ſcripture it ſelfe, and euery one giue a ſeuerall ſence vnto it, who muſt then be Iudge? *Anſw.* In this diuerſitie of opinions, yea, of the ſcriptures themſelues, we muſt ſtill haue recourſe to Chriſt, and that in the ſcriptures alone: for though there were a thouſand diuerſe expoſitions of one place, yet by the ſcope and circumſtances thereof, conferring it with other like places of ſcripture, a man ſhall bee able to find out the true ſence; for Chriſt in the ſcripture expounds himſelfe.

The particular certificate of Chriſt belongeth alſo to his propheticall office: and that is, to aſſure men in their conſciences, that the promiſes of the Goſpell, with all the benefits therein contained, as Iuſtification, Sanctification, and life eternall, which in the word be generally expounded, doe belong vnto them particularly; as to *Peter*, to *Iohn*, &c. And this aſſurance (as the former) is principally wrought by the word, not barely read, but preached: for therein by the inward worke of the ſpirit, the generall promiſes be particularly applied. This *Paule* imports, ſaying, Yee haue the ſpirit of adoption, which teſtifies with our ſpirit, we be the ſonnes of God, *Rom.* 8. 15, 16.

The Vſe. Hence we learne, that the doctrine of the Church of Rome, and of all others which hold, That men cannot bee aſſured of their ſaluation by faith, is wicked and damnable: for hereby they cut off a part of Chriſts propheticall office, wherein the dignitie thereof doth conſiſt, that is, to aſſure a man particularly of the truth of Gods promiſes vnto himſelfe. And in this he differs from all other Prophets and Apoſtles, which bee witneſſes: for they can witneſſe onely outwardly to the eare; but he can ſpeake and teſtifie to the conſcience: Neither can any of them certifie any man particularly, though their miniſterie tend to that end.

Secondly obſerue, Chriſt is not only a witneſſe, but *a faithfull witneſſe*; and ſo he is for theſe cauſes: Firſt, becauſe hee teſtifies not his owne will, but *his which ſent him*; *namely, his father*, Iohn 8.26. Secondly, he teſtifies all his fathers wil, neither adding thereto, nor detracting from it, *Iohn* 17.4. Thirdly, becauſe he teacheth his fathers will ſincerely, in the ſame maner which hee receiued it, not altering, changing, or depraying any part therof: *As my father taught me, ſo I ſpeake theſe things*, Iohn 8.28.

Thirdly, Chriſt is called that *faithfull witneſſe*, to diſtinguiſh him from all other witneſſes. The Lord hath ſundry faithfull witneſſes; as the Prophets, Apoſtles, the Church, nay the *Sun and Moone*, Pſalm. 89. 37. but Chriſt alone is that faith-

faithfull witnesse; First, because his wit-
1.Ioh.5.14. nesse is (a) authenticall, sufficient of it selfe, and needs no other confirmation. The testimonie of the Apostles and Prophets is not of it selfe authenticall and certaine, but as it consents with Christs witnesse, and proceedeth from his spirit. Secondly, hee is that witnesse, because hee is the Lord of that house, whereto he giues witnesse, namely, the Church; but the Apostles and Prophets are but seruants there, *Hebr.*5.5,6. Thirdly, Christ his witnesse is inward: it speakes directly to the conscience, and there giues vndoubted assurance: but the witnesse of men, as of the Prophets and Apostles, is outward only; it comes to the ears, it neuer binds and assures the conscience of it selfe. And thus wee see why he is called here *that faithfull witnesse.*

The 1st. First, whereas Christ the Doctor and Prophet of the church is called that faithfull witnesse, we learne, That all ministers of the Gospell ought to be faithfull witnesses: for euery minister of the Gospell, when he preacheth Gods word is in the roome of Christ, and speaketh that vnto the church which Christ wold speake. That they may be faithfull witnesses, sundry things are required at their hands. First, they must deliuer the testimonie of Christ aboue all other things, and before all testimonies of man in the office of their ministerie. This was
(b) Ioh.4.34. meat and drinke to Christ, *to (b) teach his fathers will. Eleazar, Abrahams* eldest seruant, shewed his fidelitie, in that *he would not eate or drinke till hee had done his masters message.* Gen.24. 33. Much more ought the ministers of Christ haue speciall care of that weightie message committed vnto them. Secondly, they must testifie all the will of God concerning matters of saluation, as faith, obedience, and a godly life: among men, wee count him a faithfull witnesse, which testifies all the truth, and no more but the truth: so shold it be with all ministers, that be Gods witnesses to his church. Herein *Paule* clea-
Act. 20.26, red himselfe, That he was *free from al mens* 27. *blood, seeing he deliuered the whole will of God in matters necessarie for saluation, and kept nothing backe.* Thirdly, he must neither add vnto, or take away, much lesse in any case deprave the word of God. And this is the true marke of a faithfull witnesse: For false prophets teach some truth, but withall they adde something of their owne, or detract from Gods truth something that they ought not. In the church of Rome a man may hear things concerning morall vertues handled soundly: but come to Iustification, and thereto they adde the merit of mens works, & so they deale with Faith, and Repentance, matters of saluation: they take away one part, and adde another to the scriptures: they hold the Creed in word, yet in deed they denie the same, as by their doctrine may appeare, & so shew themselues false witnesses. Fourthly, a faithfull witnesse must deliuer the testimonie of Christ in that spirituall manner which best beseemeth the maiestie of God, and which he best approoueth, that is, in a plaine, easie, and familiar kind of speech, that the conscience of the sinner may be touched, & the vnderstanding of the simple may be edified. When the word is otherwise deliuered, as in the entising words of mans wisdom, or for ostentation of wit, or much reading, though nothing be said but the truth, yet he that so dispenseth it, is an vnfaithfull witnesse, because he corrupteth the word by his vaine deliuerie. And this is the sinne of this age in many ministers, who teach the truth indeed, but yet in such sort, as it may appeare, they seeke themselues, and not Gods glory, respecting little the edification of the simple, so themselues may bee famous for wit, eloquence, and learning. But these men *make marchandise of the word*, like to huxters, that by starching, blowing and spicing, set a glosse vpon their ware, to make it seeme that which it is not: which is a greeuous sinne, and such as will banish the Gospell out of our land, vnlesse it be reformed.

Secondly, this title of Christ, *That faithfull witnesse*, doth discouer vnto vs the damnable practise of men in the sinne of vnbeleefe: for Christ this faithfull witnesse hath giuen testimonie to his word which is preached, that the same is true. And therefore (a) *they that beleeue it not, doe* (a) Ioh 5.10. *make Christ a false witnesse, and a lyar*, than which, what can be more horrible? & yet this is the common sinne of this age. For when the law is applied, who is afraid? and when the gospell is preached, *yet who beleeueth our report?* Gods ministers may

ſay with the little children, *We haue piped vnto you, but you haue not daunced, we haue mourned vnto you, but you haue not wept.* This deadneſſe of heart, whereby men are not mooued with the word preached vnto them, is an euident argument of this fearfull vnbeleefe, whereby they make Chriſt a falſe witneſſe. This therefore ſhould moue vs to conſider in our ſelues, the heinouſneſſe of this ſinne, that ſo we may ſtriue againſt it, and labour to giue free paſſage to the word into our hearts, trembling at the law, and reioycing in the Goſpell, that ſo each part thereof may haue his perfect worke in vs: for which end alſo wee may conſider, That amongſt thoſe which ſhall haue their portion in the burning lake, vnbeleeuers are ſet in the firſt ranke, *Reuel. 21. verſ. 8.*

Thirdly, ſeeing Chriſt Ieſus is that faithfull witneſſe, which giueth teſtimonie to mens conſciences in particular of their ſaluation; we learne, That euery one which profeſſeth himſelfe to repent, is bound in conſcience to beleeue that the promiſes of the Goſpell, and the benefits thereof, as Election, Redemption, Iuſtification, Sanctification, and Saluation, belong to him particularly. And though this be againſt all humane ſence and reaſon, yet ſeeing we haue a faithfull witneſſe, auouching the ſame, wee muſt ſubmit our ſelues vnto his teſtimonie: for by vnbeleefe we greatly diſhonour our witneſſe bearer, by denying truth vnto his record. Here then wee ſee, it it no preſumption (as the Papiſts ſay) to beleeue our election and ſaluation in particular: nay, it is an horrible ſinne in euery one that repenteth, not to beleeue it; ſeeing Chriſt, a moſt faithfull witneſſe, teſtifies the ſame to our conſciences by his holy ſpirit. Hereto alſo ſerue the ſacraments inſtituted by God, to ſeale vp vnto euery worthy receiuer, Chriſt and all his benefits. The miniſters giuing of the bread and wine to them that truly repent, is as much as if Chriſt ſhould ſay, Beleeue thou, and life eternall belongs to thee.

And the firſt begotten of the dead. In theſe words is contained the ſecond office of Chriſt; namely, his *Prieſthood*: the principall actions whereof ſtand in dying, in riſing againe from the dead, and making interceſsion for vs. And here S. *Iohn* alludeth to the eſtate of the families amõg the Iewes, comparing Chriſt to the firſt borne: for as among them, hee which was firſt borne, and eldeſt of the familie, had many priuiledges and preheminences aboue his brethren; as Lordſhip, right of the Prieſthood, and double portion, &c. ſo Chriſt he hath his priuiledges, yea euen Chriſt crucified, hee hath his prerogatiues among the dead, aboue all that are dead. So *Paule* expounding this title, calleth him, *The firſt borne, and beginning of the dead, that hee might in all things haue the preheminence.* Coloſſ. 1. verſ. 18.

The priuiledges of Chriſt dead, and buried among all the dead, are two: firſt, That he was the firſt that euer roſe from death to life, and ſo to glorie. Some indeed haue riſen before Chriſt from naturall death to naturall life, as *Lazarus*, but it was to die againe. And *Moyſes* and *Elias* aſſumed their bodies in the Mount with Chriſt in his transfiguration: but yet they laid them downe againe to the former miſerie of corruption, for a time. But Chriſt Ieſus roſe from death, to life eternall, neuer to die againe: And his reſurrection was the firſt ſteppe into his glorie. Secondly, that by his owne power he raiſed vp himſelfe, and by the vertue of his godhead quickened his manhood. The moſt godly man that is, or euer was, cannot doe ſo: but all the ſaints of God are raiſed from death by vertue of Chriſts reſurrection, through that myſticall vnion which is between Chriſt the head, and all his members; by meane whereof, the power of Chriſt his godhead, which raiſed vp his manhood, is conueyed to all his members in their reſurrection frõ death to life. And therefore is Chriſt called (*a*) *The firſt fruits of them that ſleepe*, becauſe as the firſt fruits of corne which was offered vnto God, did ſanctifie the whole crop: ſo Chriſt his reſurrection, did make acceptable vnto God the reſurrection of all his members. (*a*) 1. Cor. 15.

In this title is compriſed a notable comfort for all Gods children, againſt the immoderate feare of death. If *Iohn* had ſaid, *Chriſt is the firſt borne among the liuing*, it had beene a great comfort: for then had he ſhewed, that the liuing ſaints

on earth were children in Gods familie, hauing Chriſt for their eldeſt brother: but calling him the firſt begotten of the dead, here is a further comfort: the Lord ſheweth hereby, what ſpeciall regard he hath to the faithfull that be dead: for euen then, when they be dead, they continue members of his familie, and haue Chriſt Ieſus dead and buried, reckoned among them for their eldeſt brother. In regard whereof, Chriſt hath a double right among the dead: firſt, of a King; ſecondly, of a Prieſt. The right of a king hee hath, to commaund his members to riſe againe, and to enter into glorie after him. The right of a prieſt, whereby hee offered vp himſelfe in death, a ſacrifice acceptable to God for the ſanctifying of the death of all his members: for by his death he tooke away the ſting of death, and hath made it vnto them a ſweet ſleep in the graue, as in a bed of downe, out of which they ſhall one day riſe to eternall life and glorie.

And Prince of the kings of the earth. Here is the third title, giuen to Chriſt, wherein his kingly office is expreſſed. He is called a *Prince of the kings of the earth*, in two reſpects: Firſt, as he is God, the ſonne of God, equall with the father, and ſo is king, together with the father and the holy ghoſt, gouerning all things with them by the ſame diuine power, in heauen, in earth, and in hell. Secondly, as hee is Mediatour and Redeemer, God and Man, in two natures. In this reſpect hee ſayth of himſelfe; *All power is giuen to me in heauen, and in earth*, Matth.28.18. And *Paule* ſayth, *God gaue him a* (a) *name aboue euery name, at which euery knee ſhould bow*, euen as he is Mediatour. And in this ſecond reſpect he is called, *A Prince of the kings of the earth* in this place. Now Chriſt being a king, muſt needes haue a kingdome, which is not of this world, ſtanding in the might and policie of man, as earthly kingdomes doe, but it is ſpirituall, directly concerning the hearts and conſciences of men, where he ruleth by his lawes. And this is his priuiledge, which cannot be giuen to any creature, man, or Angell, to rule and raigne ſpiritually in the heart and conſcience. This ſpirituall kingdome of Chriſt is exerciſed not by dint of ſword, or force of armes, but by his holy word, through the worke of the ſpirit: for hee is as *a king, which carrieth his ſceptre in his mouth*, euen *his word*, Iſay. 11.4. *That is the rod of his power, by which hee rules the heart, and conſcience, euen in the middeſt of his enemies*, Pſal.110. verſ.2.

(a) Philip.2. 9,10.

Now Chriſt is here entituled, *Prince of the kings of the earth* in two reſpects: Firſt, becauſe he (and he alone) as Mediator, can giue lawes to bind the conſciences of men; yea of the greateſt Monarch in the world. Secondly, becauſe he hath ſoueraigne power ouer all kings and potentates, as well as ouer others, to ſaue, and to deſtroy: for not onely hath hee power to make a law to bind their conſciences; but alſo if they keepe it, to ſaue them: if they breake his law, hee hath power to deſtroy them, bee they what they may bee. *He hath the keyes of heauen, and of hell, to open, and to ſhut at his pleaſure.* Reuel.3.7. He can, if he will, lead them to life, and ſaue them; or els leaue them to their owne mind, and ſo deſtroy them. Hence ariſe ſundry inſtructions.

First, ſeeing our Sauiour Chriſt is a prince of the greateſt Monarchs of the world, and is farre aboue them: we muſt then with all feare and trembling reuerence his high maieſtie. Great is that reuerence which men yeeld to earthly princes: Oh then what reuerence ſhould we performe to him which is prince and Lord of all the kings of the earth? We cannot conceiue, what honour wee owe vnto him, which is aduaunced in the throne of all maieſtie. And this our reuerence wee muſt ſhew, by hearing his word, with *trembling and beleeuing hearts*, as *Iſay* ſayth, *cap.66.2.* We muſt not dare to thinke, or ſpeake of Chriſt, without great reuerence: *At his name euery knee muſt bow*; that is, at the conſideration of the great maieſtie whereto hee is now exalted, euery heart, euen of the greateſt Monarchs, ſhould be touched with ſubmiſſion, awe, and reuerence. If this tooke place in mens hearts, the name of Chriſt would not bee ſo prophaned and blaſphemed as it is; in ieaſting ſports, in curſing, and ſwearing, whereby men toſſe it like a ball, without all reuerence to ſo great a prince as is the king of kings.

Secondly, ſeeing he is king of kings, wee muſt giue him abſolute obedience.

Princes on earth must be obeyed, so far as they commaund in Christ, but he must be obeyed without exception, not onely absolutly, and perpetually: in all his commaundements, but most willingly and freely (as it is said) *his people come freely in the day of assembling*, Psal.110.3. Men will say, they beleeue in Christ, as he is their Sauior, but that is not ynough, they must obey him also, as he is the king of princes. Many persuade themselues, they haue a good faith in Christ their sauiour, which little regard obedience to him, as their King and Lord. But they deceiue themselues: for none can haue Christ for their Sauiour, which haue him not for their Lord & master: neither doth that man beleeue in Christ, which will not striue to doe his will. And this our obedience must bee shewed in performing those duties which we heare, and learne out of his holy word.

Thirdly, seeing Christ is *king of kings*, all princes must doe him seruice: for they be all inferiour and subiect to him, *Psal.*72.11. This is the counsell of the holy ghost: (*a*) *Be wise now, O yee kings, be learned, yee Iudges of the earth: kisse the Sonne, &c.* that is, inwardly reuerence, and outwardly obey him. This their homage must bee shewed, in all the affaires of their kingdomes; They must frame their lawes after the lawes of Christ Iesus; they must shew mercie, exercise iudgement, keepe courts, assises, begin, end, and continue warre according to his commaundements. And so in euery thing, the direction of Christ should be their guide, as it was to *Dauid*, *Thy lawes, O Lord, haue beene my counsellours*, Psal.119.24.

(a) Psal.2.10, 11, 12.

Fourthly, if Christ bee soueraigne king, then all earthly princes are bound to plant, and establish in their kingdomes the religion of Christ, else how can they shew themselues his loyall subiects? Many imagine, That earthly princes may admit vnto their subiects any religion for the peace of the ciuile state: but this is against the equitie of Gods word in this place, for wherein can earthly princes doe homage vnto Christ, if they maintaine not his religion? And their dutie in this behalfe is signified plainely in the parable of the mariage. For when they that were bidden, did not come, the king sent forth *his* (*b*) *seruants* (which may be vnderstood of Christian magistrats) *to compell men to come to the mariage*: for that is the magistrates dutie, in respect of the outward profession of true religion.

(b) Luk 14.23.

Fiftly, seeing Christ alone is prince of the kings of the earth: hence we learne, that kings on earth in their dominions are soueraigne gouernours ouer all persons, and in all causes next vnder Christ, he is king of kings absolutely, and they are vnder him alone, and haue no other head but him. Whereby wee see the presumption and arrogancie of the Pope, and Sea of Rome, in claiming supremacie aboue all kings and princes in the whole church vpō earth. This is a deuice of the diuell, and high treason against Christ: for hereby hee is robbed of this royall prerogatiue, to be the only prince of the kings of the earth.

Lastly, seeing Christ is king of all kings, we must not be discouraged, when we be called to suffer any affliction for his truth: let the tyrants of the earth rage and bend their force to hurt vs, yet wee haue a king aboue them al, for whom we suffer: he is their king, hee can stay, and bridle them, and if hee please, confound and bruise them in peeces. They cannot do any thing, but that which he permits; for *hee rules in the middest of all his enemies*, Psal.110.2. he can breake them in pieces like a potters vessell. Thus much of the offices of Christ.

The second part of Christs description is by the execution of his offices, which consists in foure works. The first contained in these words, *Vnto him which loued vs*; the second, in these, *Which washed vs in his bloud*: the other two, in the two verses which follow, *viz.*6 and 7. For the first, *which loued vs*, that is, *Iohn* and the churches of Asia, & by proportion, all other churches, being parts of the true church. The loue of Christ hath three degrees: the first is a generall loue, wherby he loues all his creatures, approuing the same to be good as they be his by creation. The second, is the loue of mankind, in that he was content to become a redeemer for mankind, after their fall, and not for any other creature; no not for the Angels, which fell as well as man: who therefore remaine without all hope of saluation.

The

The third and principall, is that wherby he loues his elect and chosen children; which is *that speciall fauour, whereby he accepts of them to life euerlasting*. This third degree hath two parts: First, it is taken for his purpose to loue: as when he saith, *I haue loued Iacob, and hated Esau*, Rom. 9. 13. Secondly, for the act of louing; which is the declaration of his purpose by spirituall benefits, 1. *Iohn* 3. 1. *Behold, what singular loue God hath shewed vnto vs, that wee should be called the sonnes of God*: noting the declaration of his loue in the gift of adoption. So in this verse, by the loue of Christ vnto his church, is meant the actuall declaration of his speciall fauour, in accepting them for his children, and bestowing many singular blessings vpon them.

Whereas S. *Iohn* placeth this in the first place of all the benefites of Christ, *That he loued vs*; hee would teach vs, That this speciall loue is the very ground of mans redemption; which excludeth all foreseene faith and workes from being motiues of mans election in Gods eternall councell, and so proportionally, all foreseene sinnes from being motiues in God of mans reprobation.

It may be obiected, The loue of God as also of man, respects a thing as it is good: First, the thing must be good, and then it is loued: and so in mans redemption God first foresees their goodnesse, and therefore chuseth them. *Anſ.* There is great difference betweene the loue of the creature, and of the creator. The loue of the creature followes the goodnesse of a thing; because he seeth it is good, therefore he loues it. But God the creator first loues the creature before it bee good, and hence it comes, that it is good, because he loues it.

Secondly, whereas Saint *Iohn* and all the churches of Asia, as other true churches do, beleeue, and are assured that Christ loues them (for that Saint *Iohn* taketh for granted) this should moue all men to haue this care, to labour aboue all things to be rooted and grounded in the loue of God, seeing hee placeth that in the first place. This is the principall thing, wherein the Apostle would haue the Ephesians rooted and grounded: and therefore prayeth, *That with all Saints they may be able to comprehend, what is the breadth and length, depth, and height thereof.* Ephes. 2. verse. 17, 18, 19. This we doe when we are assured in heart and conscience, by the working of Gods spirit, that he loues vs in Christ. So that he which denies vnto vs the assurance of Gods loue in Christ, takes away the very ground of our saluation.

Now that we may haue this assurance of Gods loue; wee must in all good duties to God and man draw neere to God with our hearts, keeping a good conscience in all things, and then will God draw neere to vs. *If any man loue me* (saith Christ) *he will keepe my word, and then my father will loue him, and we will come vnto him, and dwell with him.* Iohn 14. 23. meaning by the holy ghost; which shall *shed this loue into our hearts*, Rom. 5. verse. 5. causing vs to increase in the feeling thereof, as wee grow in faith and obedience towards him.

And hath washed vs from our sinnes in his blood. Here is the second benefit and action of Christ to his church. Where first of all the very phrase, *hath washed vs*, doth import, that the sinnes of men are as filthie spots in their soules: and that himselfe and this church of God were touched with a serious consideration of their vilenesse, by reason of their sinnes: for washing presupposeth former filthinesse and pollution. Thus did *Dauid* most sensibly feele his owne filthinesse, and see his miserable estate, when he desired the Lord to (a) *wash him throughly*: confessing thereby, that his soule and body were so foulely stained, and polluted with sinne, that onee washing was not ynough: but sayth hee, Wash mee againe and againe, rince, bathe, and swill me in the bloud of Christ, till I be purged and cleansed from all my sinnes. And this same affection should be in euery one of vs: wee should labour, that our hearts may bee touched with a liuely sence of our vile estate, by reason of our sinnes, which make both bodie and soule most vgly and filthie in Gods sight; and that the staine hereof is so deepely set in our soules, that we can neuer be cleansed, but by the washing of Christ his own hand, and that in his owne hearts bloud: yea, that one washing will not serue, but wee must be rinced and bathed therein. For till such time as this consideration doe in

(a) Psal. 51. 2.

some

ſome meaſure take place in our hearts, it is not poſsible that we ſhould loath ſinne as we ought: or come to this comfortable aſſurance of Gods loue, that he hath waſhed away our ſinnes in his bloud: for this humilitie in our ſoules by reaſon of our ſins, is the beginning of all true grace and comfort. Now this worke of Chriſt in waſhing vs from our ſinnes, doth comprehend a double benefit.

Firſt, the remiſsion of our ſinnes, whereby the guilt and puniſhment due to them is taken away. Secondly, the mortification of ſinne, whereby the corruption of ſinne is remooued and aboliſhed. And we muſt obſerue, that S. *Iohn* propounds this benefit generally without limitation, ſaying, *Which waſhed vs from our ſinnes.* That is, from all our ſinnes: to giue vs to vnderſtand, that if any beleeue truly in Chriſt, hee hath pardon of all his ſinnes without any reſtraint or limitation, either of number, or qualitie, bee they neuer ſo many, or neuer ſo great.

By his bloud. How can bloud waſh away filthineſſe? nay, it rather defiles a man. *Anſw.* This waſhing ſtands not in the ſubſtance of Chriſts bloud, but in the merit thereof: for that ſubſtance of bloud which was ſhed is loſt, and wee know not what is become of it, whatſoeuer the Papiſts ſay: but the merit thereof remaineth ſtill. And Chriſts bloud deſerues to purge away ſinne, rather than any other mans bloud, as of *Peter, Iohn, &c.* becauſe his bloud was the *bloud of God* (not of the godhead) but of him who was both God and man. For the manhood of Chriſt was receiued into the vnion of the ſecond perſon. And ſo it may be called the bloud of God, as *Paule* ſayth, (a) *God redeemed his Church by his bloud*, that is Chriſt, God incarnate. And ſo it being the bloud of him, that is God, is more meritorious than the bloud of any creature whatſoeuer. Beſides Chriſt was appointed by God to be a publicke perſon in the worke of redemption, and in his death and paſsion he ſtood in the roome and ſtead of all his elect, ſo as when his bloud was ſhed, their bloud was ſhed, becauſe it was ſhed for them. But the bloud of other priuate men cannot anſwer for any beſides themſelues, becauſe it is ſhed onely for themſelues. Then damnable is the doctrine of the Papiſts, who hold the bloud of Martyrs, can merit for others, being applied vnto them: for ſeeing they be but priuate men, and ſuffered in their owne perſons onely, they cannot profit any other thereby.

(a) Act. 20. 28

By *bloud* we muſt vnderſtand the paſsion of Chriſt, a part for the whole, and withall his fulfilling of the law vpon the croſſe; for in his ſuffering hee fulfilled the law, and in fulfilling the law he ſuffered. Theſe two cannot be ſeuered, ſaue onely in thought. And ſo this word containes the whole obedience of Chriſt, whereby he procured the remiſsion and mortification of our ſinnes. Here then wee ſee two notable benefites of Chriſt vnto his churche; his loue, & the waſhing away of ſinnes: which S. *Iohn* ſets downe to moue the churches with reuerence & diligence to reade, and delight in this booke. All of vs will ſay, wee are ſure God loues vs, and hath pardoned our ſinnes in Chriſt: why then doe wee not ſhew our loue againe to him by hearing and reading his word, ſet downe in this, or any other booke of Scripture, and by yeelding anſwerable obedience thereto? Why then do we not offer vp our ſelues, ſoules and bodies, to ſerue him, as the Apoſtle requires, *Rom.* 12. 1. by way of recompence for his mercies and loue ſhed out vnto vs? But alas, that is more common, which is moſt ſhamefull, to turne Gods grace into wantonneſſe: for when men ſay God loues them, and hath waſhed away their ſinnes, yet they rebell againſt him: when as theſe two benefites are here recorded to bee inducements of continuall loue, and obediende to his holy word.

Verſe 6. *And made vs kings and prieſts to God, euen his father, to him be glory and dominion for euermore. Amen.*

In theſe words is ſet downe the third worke, and benefit of Chriſt, beſtowed on his church, and on euery true member thereof. For the better vnderſtanding whereof, we muſt conſider in them foure points: Firſt, the dignitie and excellencie of all true beleeuers and members of Chriſt, *They are kings and prieſts.* Secondly, when they be made kings and prieſts in this life, noted by the phraſe of ſpeech, *hath made.* Wherein hee ſpeaketh of the church

church on earth, and vseth a word that signifieth the time past. Thirdly, the maner how they become kings and priests, they are not so borne, but Christ hath *made* them such. Fourthly, to whom they be made such, *to God euen the father.*

For the first. The dignitie of all true beleeuers hath two heads; first, *They bee kings*, secondly, *Priests*. They are called kings, not in regard of an earthly kingdome, for vsually the condition of most beleeuers on earth is base and contemptible: but in regard of a spirituall kingdome, the kingdome of heauen, whereto the Lord giues them right, title, and interest, in, and by Iesus Christ. So our Sauiour Christ speaketh to his disciples: (a) *Feare not, little flocke, it is your fathers will to giue you the kingdome.* And againe, *Behold I giue vnto you a kingdome.* Now the faithfull are kings in these respects; first, because by Christ they bee lords and conquerours of all these enemies, sinne, Sathan, the world, death, hell, and their owne flesh. Secondly, because in, and by Christ, they are partakers of the glorie of Christs kingdome and saluation: for they receiue of Christ grace for grace, and so answereably, glory for glory, and felicitie for felicitie. Thirdly, because they be made lords of all things in heauen and earth (except good Angels, and the church) *All things are yours, whether it be Paule, or Apollos, or Cephas, or the world, or life, or death, whether things present, or to come, euen all are yours, and yee Christs.* Quest. But if Christ bee king, and all his members kings, how do they differ? *Answ.* In two points: First, Christ is the sonne of God by nature, and so a king by nature, hauing the right of the kingdome of heauen by inheritance: but the members of Christ are the sonnes of God by adoption in his sonne, so that our right to that kingdome is not by nature, but by grace. Secondly, Christ is an vniuersall king ouer the Angels in heauen, the church on earth, and all other creatures whersoeuer; his regiment is absolute in the hearts and consciences of men, and hee can by his word bind all things: but true beleeuers bee not vniuersall kings, for they haue no superioritie aboue good Angels, and the church. Neither are they absolute kings as he is, nor of themselues; but by Christ Iesus, and as they participate with Christ in his kingdome.

(a) Luk. 12, 32

1 Cor. 3. 22, 23.

The second part of the dignitie of true beleeuers stands in this, That they bee priests consecrate and set apart by Christ, to the worship & seruice of God here in this life in spirit and truth, and in the life to come, to serue and praise him eternally. Christ hee is a priest, so are all his members; but yet there is difference. First, Christ hee is an externall and reall priest of the new Testament, which offers vp a true, reall, and externall propitiatorie sacrifice to God the father for the sinnes of mankind. As for beleeuers, they are not reall and externall priests, but spirituall, offering vp spirituall sacrifice vnto God. As when any member of Christ giues an almes; hee offers a sacrifice to God, not a corporall sacrifice, though the thing giuen bee a bodily substance; but it is euery way spirituall: for to offer a reall outward sacrifice in the new Testament is proper to Christ. Againe, our Sauiour Christ he is a perfect priest, and offers vp a perfect sacrifice, but we being imperfect, doe offer vp imperfect sacrifices, tainted, and blemished with sinne; yet accepted as perfect, for the worthinesse of Christs sacrifice.

The second point to be considered, is the time whē beleeuers be made kings and priests; namely, *in this life.* For as in the entrance into an earthly kingdome there bee degrees: first, to haue good right and title to it: secondly, to get possession of it, which is more than title only; and yet if a mans title be good, though hee want possession, he may be called a king. So it is with Gods children, they haue the right giuen them of the kingdome of heauen in this life, and in that respect are kings. Further, in the possessing of a kingdome there bee two degrees: first, the entrance vpon some part, secondly, the full and perfect enioying of all. Now euery true beleeuer begins to enter possession of the kingdom of heauen in this life: for it stands (c) *in righteousnesse, ioy, and peace*: and they which haue these things in their harts, haue the kingdome of God begon in them in this life. But the full fruition and perfect possession of this kingdome is reserued to be giuen at the end of this life, and at the day of iudgement. And as true beleeuers be

(c) Rom. 14. 17

kings in this world: so likewise bee they *priests*, in offering spirituall sacrifice to God, and dedicating and consecrating themselues to his seruice all the dayes of their life.

The third point is, the manner how true beleeuers become kings and priests: they are not such by nature, neither doth this dignitie come by descent in bloud or birth-right, or by any other priuiledge they haue from man, but onely from Christ Iesus, who by diuine calling makes them spirituall kings and priests, like as vnder the law, by solemne election and ordination, some were made earthly kings and priests. Now in this calling of Christ, two things concurre: First, Christ giueth his members right to his owne kingdome and priesthood: yet not so, that they can execute the regiment sustained by Christ, or perform the office of his priesthood; but because they haue right in part to these offices, and the benefit of them both redoundeth to them wholly. And this right they haue, is brought to passe in the couenant of the Gospell: wherein they are bound to beleeue in God through Christ; and God is bound againe to giue vnto them Christ with all his benefites: among which, these two must be accounted: for indeed, euery thing which belongs to Christ, as he is mediatour, is conueyed in some sort to euery true beleeuer. Secondly, in this diuine calling, Christ endues all his members with gifts and graces, whereby they are enabled for the duties of spirituall kings and priests vnto God. For as Christ is annointed, so are all his members. So the Psalmist speaking of Christ sayth, *He is anointed with the oyle of gladnesse aboue his fellowes*, Psal. 45. vers. 7. Therefore his fellowes (that is beleeuers) are annointed with the same oile, though in lesse measure. And Saint *Iohn* sayth; *Yee haue receiued the annointing*, 1. *Iohn* 2. 27. yea, God himselfe chargeth wicked men, *not to touch his annointed*, Psal. 105. 15. meaning not onely Patriarkes, Kings, and Prophets, but all true beleeuers, who are then annointed when they are endued with the gifts of the same spirit, in some measure, wherewith Christ in his manhood was filled aboue measure.

The fourth point: To whom hath he made them kings and priests? *Answ.* *To God, euen the father.* This is added for speciall cause, to preuent that carnall libertie which mans nature might claime from this spirituall royaltie: for men might say, if all beleeuers be kings, then may they liue as they list: but these words (vnto God) do shew, that the right of their kingdome, with the offices of their priesthood, must all bee referred to the honor and prayse of God, vnto whom they are made kings and priests.

Lastly, he addeth, *Euen his father*, by way of exposition, to shew more particularly to which of the persons they are first of all made kings and priests: for the title, God must not here be taken absolutely for the diuine nature, but with restraint to the first person, the father: vnto whom all true beleeuers are made kings and priests in the first place, and from the father to the sonne; and from them both, to the holy ghost. And the first person in Trinitie is here named aboue the rest, not as being aboue them in degree or honour, for so they bee equall: but because he is the first in order, and the fountaine of the Godhead, which is conueyed from him to the Sonne, and from them both to the Holy ghost.

Thus much for the meaning of the words: Now follow sundry vses, from the consideration of these two dignities of beleeuers. And first their kingly dignitie affoordeth matter both of instruction and consolation.

Instruct. 1. Whereas all true beleeuers are made true kings in this life; hereby euery one that professeth Christian religion is taught, to carry himselfe as an enemie to all those that are of the kingdome of darkenesse: as namely to sinne, and Sathan, to the flesh, and the world, euen through the whole course of his life: for by calling, euery Christian hath title to the kingdome of heauen. What affinitie then can wee haue with those that bee both enemies of this kingdome, and of Christ himselfe, that made vs kings. Now, that wee may so carry our selues, as enemies, wee must do these three things: First, haue care to keepe, guard, and defend our selues, as kings against all our enemies, sin, Sathan, our own flesh, and the enticements of the world. As kings protect their kingdoms,

so

ſo muſt we labour to keepe our ſouls and bodies, and euery facultie and part of them, our wils, affections, thoughts, and inclinations, from the power of ſinne. *He which is borne of God, keepeth himſelfe* (as with watch and ward) *that the euill one, that is, Sathan, touch him not by the aſſaults of ſinne.* 1. Iohn. 5. 18. Secondly, wee muſt make warre continually againſt Sathan, ſinne, our owne fleſh, againſt all our ſpirituall enemies, and all the enticements of the world: we muſt make no truce with the, becauſe they will neuer be reconciled to vs, ſo long as wee haue intereſt vnto the kingdome of heauen: and if we yeeld to them, wee looſe our kingly dignitie, and become their vaſſales, and bondſlaues. Thirdly, wee muſt labour to kill and deſtroy theſe our enemies as much as poſſibly we can, by that power we haue from Chriſt our head, and like valiant kings ſeek to haue the bloud of theſe enemies, and from day to day ſtriue to vanquiſh Sathan, his power & might, to ouercome the world, and to weaken our owne corruption.

Inſtruct. II. If in this life we be kings, then muſt wee become lords ouer our ſelues, and keepe in ſubiection vnto God our wils and affections, and the ſecret thoughts and inclinations of our ſoules. We muſt not looke for rule ouer earthly kingdomes: but herein ſtands our kingdom in this world, That wee can ſubdue our corrupt affections, and keep our bodies and ſoules in obedience vnto God. If a man were prince ouer the whole earth, and yet could not rule himſelfe, he were but a poore prince, nay he were no prince indeed. But though a man haue not ſo much as a foot of ground in this world, and yet can rule and maſter himſelfe, his thoughts and affections, this man is a valiant prince, and one whom Chriſt hath conſecrate to be king in heauen.

Inſtruct. III. Seeing we be kings, wee muſt doe the duty of Iudges: for to him that is a king belongeth ſoueraine iudgement. In the day of iudgement *the (a) ſaints ſhall iudge the world, and Angels alſo:* but wee muſt bee Iudges in this world. And yet here we can neither iudge men nor Angels, but wee muſt bee our owne Iudges. Wherefore as Iudges ſummon, arraigne, condemne, &c. ſo muſt wee examine our ſelues, call our ſelues to account, and as guiltie perſons accuſe and condemne our ſelues for our ſinnes; acknowledging we be worthy to be caſt into eternall damnation with the diuel and his angels: And withall plead for pardon, and approch to the throne of grace, & forgiueneſſe in Chriſt: and in this wee ſhew our ſelues vpright ſpirituall iudges, and by this meanes wee ſhall bee free from the iudgement to come.

(a) 1. Cor. 6. 2, 3.

Inſtruct. IIII. If wee bee kings by Chriſt, we muſt carry our ſelues as kings courageouſly, and conſtantly in the afflictions and miſeries which we ſhall ſuffer for Chriſts ſake. For herein among the reſt ſtands the royaltie of a king, that he beares with valour and courage all the troubles which befall him. Hence it is, that Saint *Paule* exhorts vs *to reioyce in afflictions, becauſe wee are partakers of Chriſts ſufferings*, 1. Pet. 4. 13. and ſo are made conformable vnto him that was conſecrate the prince of our ſaluation through afflictions, *Heb.* 2. 10.

Inſtruct. V. Seeing wee bee ſpirituall kings, wee muſt aboue all things labour and ſeeke to haue our part in the kingdome of Chriſt, and in his righteouſnes. A Chriſtian muſt not haue his heart glued and faſt tied vnto the things of this world, it is againſt his calling: but hee muſt ſo vſe this world, as though he vſed it not. If a king ſhould lay downe his crowne, and go and become a ſhepheard or of ſome manuall trade, all men would maruell at it. So it fareth with them that profeſſe themſelues to be Chriſtians, and yet bend their wits and endeuors wholly for theſe worldly things, they doe as it were caſt aſide their kingly crowne, and abaſe themſelues to ſlauiſh bondage. But we muſt euer after haue our hearts fixed in heauen, ſtriuing to come to our inheritance there.

Inſtruct. VI. Seeing all the true members of Chriſt be kings and princes: this ſhould be an inducement to al backward perſons to loue and embrace true religion. In theſe careleſſe dayes Religion is counted preciſeneſſe, and the profeſſion thereof made a matter of reproch. But this ought not to bee ſo, ſeeing that by it wee come to haue right and intereſt vnto the kingdome of heauen, and to bee lords of all creatures. And why ſhould we not eſteeme the goſpell preached as a

moſt precious iewell, ſeeing that wee which are vaſſales of Sathan, and firebrands of hell (as all men are by nature) become thereby the members of Chriſt, yea kings and princes to God? Yea verely, the conſideration of this ſhould make the miniſters of the Goſpell to ioy in their callings, and to take all paines to preach the word, ſeeing by it men become of vaſſals of Sathan, the true members of Chriſt, and heires of the kingdome of heauen. In this world it is counted great honour to conſecrate and eſtabliſh one in an earthly kingdome: What a bleſſed and honourable thing then is this, to conſecrate ſpirituall kings for the kingdome of heauen? And this is done, when by the word preached men are conuerted and brought to vnfained repentance for their ſinnes, & to true faith in Chriſt Ieſus.

Thus much for the duties. Now follow the conſolations to euery true beleeuer onely. It is an heauie croſſe, which breeds much anguiſh to the ſoule, to bee in pouertie and contempt among men; yet herein may the child of God ſtay his heart, and leſſen his griefe, by conſidering that euen in this ſtate of miſerie, he is a king vnto God; though hee ſeeme baſe to the world, yet it appeareth not what he ſhall bee, for hee is heire to the kingdome of heauen. If a man bee in ſickneſſe, he muſt conſider it is but Gods meſſenger, to call him out of this world to the full poſſeſſion of the ioyes of his kingdome. If he be in trouble of mind, hauing his owne conſcience tormented fearefully by Sathan with his ſinnes; yet he muſt not deſpaire, the Lord will giue him an happie iſſue: he muſt remember he is a king, and therefore ſhall one day haue full conqueſt ouer ſinne, Sathan, and his own corruption, yea, ouer all his enemies whatſoeuer. If he be in the heat of perſecution turmoiled and toſſed from poſt to pillar, which fleſh and bloud cannot brooke: yet then hee muſt conſider his holy calling to bee a ſpirituall king, whoſe propertie it is in the moſt violent afflictions, euen vnto death it ſelfe (as *Paule* ſayth) *to be more than conquerour*, Roman. 8. 37. Laſtly, in the very pang of death, when nature muſt needs be diſſolued, and ſoule and body ſeparated, then muſt the child of God remember, that hee is a king in Chriſt, and this will ſtay his heart againſt the feare of death; for herein ſhall hee ſee, that by death, as through a ſtraight paſſage, he ſhall enter into the full poſſeſſion of his kingdome. And thus much in that wee are kings.

Rom. 16. 20.

From the ſecond dignitie of beleeuers, which is to be prieſts vnto God, we are likewiſe taught ſundry duties.

Firſt, *to teach and inſtruct one another*. It was the office of the prieſt vnder the law to teach the people the will of God. *The prieſts lips ſhould preſerue knowledge, Malach.* 2. verſ. 7. And now vnder the Goſpell not onely the miniſter, but euery true beleeuer is a ſpirituall prieſt, and therefore ought *to teach, and admoniſh one another*. Coloſſ. 3. 16. When the Lord ſayth, *Touch not mine anoynted, and doe my prophets no harme*, Pſa. 105. 15. He calleth all his faithfull by the name of Prophets, becauſe they ought to haue the knowledge of his wil, and bee able alſo in due time and vpon iuſt occaſion to teach the ſame to others, that ſo the Goſpell of Chriſt may flouriſh. And as this dutie belongs to all men; ſo eſpecially to gouernours, as parents and maſters, they muſt ſhew themſelues prieſts to their charges. *Abraham* did it, *Geneſ.* 18. *Dauid* did it, *Prou.* 4. And *Bathſhebath* did it, *Prou.* 31. And all muſt doe it, that deſire an holy generation to ſucceed after them. We teach them other things, why not religion?

Secondly, ſeeing wee bee prieſts, wee muſt pray vnfainedly, not onely for our ſelues, *But* (a) *for all men*, eſpecially the members of Chriſt. The prieſt in the old Teſtament muſt pray and make requeſt, not onely for himſelfe, but for the people alſo. And herein ſtands the praiſe of a Chriſtian, to pray for his brethren. Hence it is that *Paule* ſayth: *Pray for all the Saints, and for me*, Epheſ. 6. 18. *Moyſes* is highly commended for this dutie, eſpecially when he *prayed for the Iſraeliter, and ſtood before the Lord in the gap, to turne away his wrath*, Exod. 32. *Elias* for his power in prayer and propheſie, is called *the chariot and horſemen of Iſrael*. 2. King. 2. 12. And this is recorded for the praiſe of *Hezechia*, That when the people were vnprepared at the eating of the Paſſeouer, *He prayed to the Lord for mercy, and was heard*, 2. Chron. 30. 18. And ſo when we find any commended

(a) 1. Tim. 2. 1

mended in ſcripture for his gift in prayer, it is not ſo much for that hee prayed diligently for himſelfe, as for the whole church of God.

Thirdly, being prieſts we muſt offer ſpirituall ſacrifice vnto God, that is, dedicate our ſelues, our ſoules, and bodies, and all that is in vs, our wit, learning, knowledge, and euery gift of bodie or mind to Gods ſeruice. That we may doe all this to his glory, we muſt looke, that euery thing we take in hand haue his beginning from *a pure heart, a good conſcience and faith vnfained, and be directed to a good end, to Gods glory principally, and the good of others, whom it may concerne.*

Fourthly, we muſt be full of bleſſings. The prieſts in the old Teſtament, *Numbers 6.* vſed to bleſſe the people: ſo muſt we, if we be Chriſtians, becauſe wee are ſpirituall prieſts. We muſt take heede of all curſed ſpeaking, of ſlaundering and backbiting, of ſwearing and forſwearing: and giue our ſelues to bleſſed and gratious ſpeeches to all men, and of all men, friends, or foes, *Rom. 12. 14.*

Fiftly, wee muſt ſeeke to haue God for our portion: The Leuits had no portion in the land of Canaan, but the tenths onely, (*a*) *The Lord was their portion.* So we being prieſts to God, muſt bee content with any eſtate in this world, for God is our portion. We muſt not ſeek too much after any inheritance on earth, for then we carry not our ſelues like prieſts vnto God. The fauour of God in Chriſt muſt be the thing we long for, and therin muſt we reioyce.

(*b*) Deut. 10. 9. Pſal. 119. 57

To him be glory and dominion, for euermore, Amen. Theſe words are a thanks-giuing to God for the former benefits of Chriſt beſtowed on his church: Which S. *Iohn* putteth in before hee haue ended his record of the gracious workes of Chriſt for his church, as it were interrupting himſelfe, for the great deſire hee had to the glory of God. Whereby wee are taught, that the conſideration of Gods benefites towards vs, ſpecially ſuch as concerne the kingdom of heauen, ſhould ſtirre vp our hearts to giue continuall prayſe and glory to God. This was *Dauids* affection, when he felt in his ſoule the pardon of his ſinnes, and therefore hee breakes out into this thanksgiuing: *My ſoule prayſe thou the Lord, and forget not all his benefits,* Pſalme 103. 1. And ſo did *Paule*, after the bleſſed memory of Gods mercy in his vocation. 1 *Tim.* 1. 17.

Secondly, in this example of *Iohn* wee may learne, what is the true forme of giuing thankes to God, namely, to aſcribe vnto him all power, glory, and abſolute dominion for euermore. But alas, it is too too manifeſt, that our corrupt nature will not do this, but taking from God his due, beſtoweth it on creatures, yea, on our owne ſelues. It is a matter of grace to know what is due to God, and to aſcribe the ſame vnto him, and therefore we are charged *to giue vnto the Lord glory and power,* which in the next words he cals *the glory of his name,* Pſal. 96. 7, 8. So Chriſt, he teacheth vs to aſcribe all power, glory, might, and dominion to God, when wee ſay in the Lords prayer: *For thine is the kingdome, the power and glory:* that is, The kingdome of heauen is thine, all power in heauen and earth is thine, and therefore all glory is thine: and from our hearts wee doe aſcribe the ſame vnto thee.

Laſtly, S. *Iohn* addeth, *Amen*, that is, *So be it.* Let all glory and dominion bee giuen to Chriſt: which is the ſame he ſaid before. Whereby he doth teſtifie his feruent affection, and ſtrength of deſire, after the glory of Chriſt, elſe he would not haue doubled his thanksgiuing. And ſo ſhould it be with vs, we ſhould not freeſe in our thankeſgiuing for Gods benefits, but labour to haue our hearts & tongues to double the ſame, that thereby we may teſtifie our feruent and earneſt deſire after his praiſe and glory.

Verſe 7. *Behold, hee commeth with clouds, and euery eye ſhall ſee him: yea, they which pierced him through: and all kinreds of the earth ſhall wayle before him, Euen ſo, Amen.*

Theſe words are a declaration of the fourth action of our Sauiour Chriſt towards his church: and that is, his ſecond comming to iudgement, to iudge both quicke and dead. Wherein wee are to conſider ſundry points: firſt, this note of attention, *Behold:* ſecondly, the action of Chriſts comming it ſelfe, *Hee commeth:* Thirdly, the manner how, *with clouds*, amplified by the manifeſtation therof, *Euery*

eye ſhall ſee him, euen they that pierced him: fourthly, the effect of his comming: *All tribes of the earth ſhall waile*. Fiftly, the concluſion of this narration, with two notes of aſſeueration, *Euen ſo, Amen*, to confirme the ſecond comming of Chriſt vnto all people.

I. point: *Behold*. Firſt, Saint *Iohn* beginneth this narration with a note of attention: The ſpirit of God is accuſtomed, when any thing is of ſpecial weight and worth our carefull marking, to prefixe before it this note of attention: *Behold*, or ſuch like. Hence then wee are taught this ſpeciall dutie, namely, often and euery day earneſtly and ſeriouſly to bethinke our ſelues of the ſecond comming of Chriſt to iudgement. This conſideration is a matter of great vſe, for it is a notable meanes to begin and continue the conuerſion of a ſinner vnto God. When the Scribes and Phariſes, obſtinat enemies, came to the baptiſme of S. *Iohn*, hee vſed this as a meanes to make them to turne, and beleeue in Chriſt, ſaying: *O generation of vipers, who hath forewarned you, that you ſhould flie from the vengeance to come?* Matth. 3.7. So *Peter* vſeth this ſame Argument, to bring the Iewes to repentance: exhorting them *to turne, that their ſinnes might be put away, when the day of refreſhing (that is) the day of iudgement ſhould come*, Acts 3.19. *Paule* perſuades the Athenians to repentance, *Becauſe there is a day appointed in which the Lord will iudge the world by Ieſus Chriſt*, Act. 17.30,31.

Secondly, this note of attention ſerues to ſtrike our hearts with a feare and reuerence of Chriſt Ieſus: for it giues vs warning that hee ſhall come to bee our Iudge. We are touched with awe and reuerence toward earthly magiſtrats when we conſider, that they haue authority to attach, apprehend, & to bring vs to their courts and aſsizes. How much more ſhould this worke in vs a reuerend awe towards Chriſt, when wee conſider, That one day wee muſt all bee brought before his Tribunall ſeat, and there bee iudged of him.

II. point: The comming of Chriſt himſelfe, *Hee comes*: that is, Chriſt locally deſcendeth from the higheſt heauen, in his manhood, to that part of the world, where the clouds be, there to giue iudgement vpon all mankind quick and dead. Here marke in what manner *Iohn* propounds his comming: hee ſayth not, he ſhall come, but in the preſent time, *hee commeth*. Whereby hee would teach vs: Firſt, that this ſecond comming of Chriſt is as certaine, as if it were now preſent. Secondly, that it is not long to, or far off, but will be quickly. Thirdly, that our dutie is, to conſider of the comming of Chriſt, as of a thing preſent. This Saint *Iohn* learned, and ſo ſhould wee by his example, for it is a matter of great vſe. For hence wee are taught, to deſire and doe that euery day, which we would deſire and doe in the day of iudgement, and bleſſed is hee that attaineth hereunto.

Now that we may come to the practiſe of this dutie, wee muſt dayly conſider of the comming of Chriſt, not as a thing to be delayed or farre off, but as a thing preſent. Wee muſt euery day call our ſelues to a reckoning and account, and perſuade our ſelues this may be the laſt day; and ſo ſhall we carry our ſelues euery day, as wee would in the laſt day. Now we would wiſh at the day of iudgment, that wee did repent and beleeue in Chriſt: and therefore euery day of our life, before the laſt iudgement come, we ought to repent and beleeue in Chriſt. If this dutie were practiſed, we ſhould find leſſe corruption, and more grace in our hearts, and leſſe ſinne, and more obedience in our liues euery day than other: but grace is wanting, and ſinne abounds, becauſe this meditation takes no place in our hearts. Againe, in that hee ſayth, *Hee commeth*, meaning in reſpect of his manhood; hence wee gather, hee is abſent from vs, in regard of bodily preſence; and the heauens muſt containe him vntill the day of iudgement: But if Chriſt were alwayes bodily preſent in the Sacrament, hee could not bee ſaid to come, but onely to manifeſt himſelfe, being before preſent. And therefore the opinion of thoſe, which hold the body of Chriſt to be really the bread, to bee in or about the bread of the Sacrament, is moſt falſe and friuolous, flat againſt that article of our Faith, whereby wee hold, That he comes from heauen onely at the laſt day, in regard of his manhood.

III. point: The manner of Chriſts com-

Christs comming, in two things: First, *that he comes with clouds*: Secondly, that his comming is *open, and visible to euerie eye*.

First, *with clouds*, here S. *Iohn* speaketh after the manner of the prophets, who to set out God in his maiestie and glory, say: Psal. 8. & 97. he *comes with clouds, rides on the wings of the wind*; as though he had sayd, he comes in exceeding maiestie and glorie. These words are added to make a distinction betweene the first and second comming of Christ. His first comming was in humilitie, borne of a poore virgin, entertained in a stable of an Inne: but his second comming is with glorie, maiestie, and dominion in the clouds. And the reason is because he came first to be a redeemer, and a sauiour by his suffering; and therefore came in the state of a seruant. But his second comming is to bee a Iudge of all men, yea of his enemies, and therfore he commeth with all might, maiestie and glory, to shew himselfe king and lord of all.

The vses of this his second comming are set downe in the 97. Psalme, to make the verie mountaines to tremble, to confound the wicked, and vngodly, and to comfort the godly in that day.

Secondly, for his open appearance; *Euerie eye shall see him*, he shall come in maiestie and glorie: not secretly, but in visible shew to all the world. All men shall see him with their owne eyes; All I say, which were since the world began to his comming.

In these words hee toucheth three points: First, he taketh it here for granted, that euerie man shall rise from death to life, though their death were neuer so strange, or neuer so long before. Secondly, that all men being raised againe, shall haue life, and motion, and their senses restored to them, as before they died. Thirdly, that all men, none excepted, shall come and stand before the tribunall seate of Christ, and there bee iudged of him in the clouds.

The consideration whereof is, First, an exceeding comfort to Gods children, in that they being dead, and rotten in their graues, shall rise, and receiue their life, and motion, and see Christ their sauiour, and iudge of all men. If a man when hee layeth him downe to sleepe, should bee told that when hee rose hee should see his dead father and mother, or his deareſt friends, whom he saw not of long before; this would bee a notable comfort to him, that now he should inioy them againe: but how farre greater comfort shall this yeeld to all the godly, who haue beene dead and rotten in the graue, That they shall be raised vp, and not onely to meete with godly friends, but enioy Christ Iesus the sonne of God, which is the friend of friends; who shall giue them not onely life and motion, but eternall life with his owne maiestie. This was *Iobs* comfort, that though *he died, yet he beleeued he should see his redeemer with his eyes*. And this should be our comfort against the feare of death, and last iudgement.

Secondly, this is a terror to the wicked, and to all impenitent sinners, that they shall (will they nill they) be brought to the barre of Christs iudgement seate, & there looke on him, who is their iudge whom they haue in their life contemned, and despised. And this consideration may serue to moue them to repentance which haue not begunne to repent, and to labour to become the members of Christ, & also to increase and further repentance in them, who haue by Gods grace begun the same. It may be some do thinke when they die, all is done, and there is no further account to follow: but though we lie rotten in our graues a thousand, or two thousand yeares; yet we shall rise and looke vpon our iudge with our owne eyes. And if we haue not in our life time repented, we shall heare him with our owne eares, giuing the dreadfull sentence against vs, *Go ye cursed into euerlasting fire*. And therefore it is best for vs in this day of grace to preuent this danger, and now repent, and beleeue in Christ: that then we may rise with ioy, and stand with boldnesse before Christ Iesus. No doubt if we were persuaded that we should thus appeare, it would moue vs to repent.

Thirdly, *Euerie eye shall see him*: that is, all men with their owne eyes shall looke on him. Hence it may bee gathered, that those who wanted their sight in this life, shall haue it then restored. It is granted of all Diuines, that the elect shall haue all their senses, and other defects restored,

restored, wherein they were wanting in this life: And it may also bee added that the wicked shall then haue some of their senses restored, if they wanted the same in this life; as hearing, and seeing at the least: for the deafe shall heare, the blind shall see this Iudge. And this can be no glorie to them, seeing it is to increase their miserie: for the more senses they haue, the more punishment they shall feele, because by sense we apprehend miserie.

Euen those which peirced him. Here is added a further euidence of Christs manifestation of his comming, and that for three causes. First, to shewe that no power, or wisedome in the world, can free any one from his appearance. For if any could escape, in all likelihod it would be those Iewes and Gentiles who preuailed most against Christ, and put him to death. But none of those can escape his iudgement: for euen *they which peirced him, they shall see this Iudge*, and bee summoned before his maiestie: For though they had power to kill him, yet none of them shall haue power to absent themselues from before his bar of iudgement at the last day.

Secondly, to shew the case of all wicked men: namely, that such woe and miserie shall befall them as they neuer once thought of. The Iewes and Gentiles which crucified Christ, neuer dreamed of this; that he whom they then put to a temporall death, should one day be their Iudge, and condemne them to eternall death, vnlesse they had repented.

Thirdly, to shew the rufull and wofull estate of all impenitent sinners; they shall rise to iudgement, and haue the greatest enemie their Iudge, who will shew rigor vpon them, and iustice without all mercie: for this peircing of Christ is meant not onely of the Iew, which put him to death, but of all vngodly persons; because all such do by their sinnes, as with swords and speares wound him at the heart as the souldiers did. Impenitent sinners be as the Iewes which crucified Christ, as *Iudas* which betrayed him, and as the soldiers which goared his side: and vnlesse they now repent, they shall one day be iudged as his enemies.

Euen they which peirced him. Out of these words some gather, that the body of Christ hath still the wounds and scarres which were giuen him at his death, the print of the nailes in his hands and his feete, and that these shall be seene in him at the last day: adding withall, that it is no blemish to Christ to haue these, but rather an increase of his glorie. But this cannot be gathered hence, for though it be sayd, *They shall see him whom they peirced*; yet it followeth not, that they shall see him as he was peirced: what though they see the person whom they wounded, shal they therefore see his wounds? Manie shall see kings and queenes whom they crowned in this world, but it followeth not, that therefore they shall weare their crownes. So we shall see our fathers and mothers, but not as fathers and mothers.

IV. point. The fruite and effect of his comming, especially in the wicked in these words: *And all tribes of the earth, shall waile before him.* Where S. *Iohn* speakes of the whole world according to the condition of the land of Canaan: for only that part of the world was diuided into tribes. As in like case our Sauiour Christ setteth out the iudgement of the whole world, according to the state and manner of iudging the visible Church, *Math.* 25. So that his meaning is, that they which repented not, of what nation soeuer, of what state, or condition soeuer they haue bene, shall wayle, and mourne at that day. And hee addes a reason of this their mourning, in these words, *for him, before him, or ouer him.* That is, they shall wayle, and lament with exceeding lamentation, because they beleeued not his word, but contemned him, and his doctrine, and therefore now they want all help to free them from the punishmēt of their vnbeleefe, and contempt of the gospell: for this life is the only time of grace and mercie: afterward there is no worke, nor inuention that can alter mans estate. *In' dativ.*

Hence then we are admonished, first, that in this world we labour aboue all things to be reconciled to God in Christ, to get our sinnes pardoned, to beleeue and imbrace his holy word, and vnlesse we attaine hereunto in this life, we shall wayle eternallie; for when the last day is come, there is no hope of help, no way to escape, no time of grace to repent. Remember

member the fooliſh virgins that ſought for oyle, when it was too late, and knocked when the doores were ſhut, *Math.* 25. But if by Gods mercie we can in this life get his loue and fauour in Chriſt, then ſhall we enioy the ſame eternally: yea, at this dreadfull day to all the wicked, we ſhall lift vp our heads, and our harts, when wee ſhall ſee Chriſt comming to our full redemption, all teares ſhall bee wiped from our eyes, when the wicked ſhall crie and houle, woe and alas for euermore. The diuell knowing the worth of this admonition, will labour by all meanes to keepe it from our hearts. But this ſhall bee our wiſedome, betime to ſue for grace, and ſo ſhall wee defeat Sathan, and preuent eternall wailing.

Secondly, here ſee what an euill conſcience is: It lieth aſleep here while a man liues, and neuer troubleth him, and ſo it may do in death alſo: but in the laſt day when he ſhall ſee his Iudge with his eies, then it will ſtirre, it will torment him, it will attach, accuſe, and condemne him, it will lay to his charge all his ſinnes, his contempt of Chriſt and his word, his vnbeleefe in the time of grace; and then it will breake his heart, being as good as a thouſand witneſſes to condemne him.

This ſhould cauſe all men to labour to get a good conſcience, waſhed and purged in the bloud of Chriſt, which will not ſuffer vs to lie in any one ſinne; and vpon our repentance will aſſure vs we be in the fauour of God: Which if it do in this life, then will it neuer make vs to waile at the laſt day, but it will excuſe vs, and make vs looke vp to our redeemer, and to reioyce in him. But take heed when thy conſcience lieth aſleepe, and accuſeth not for thy ſinnes, no not at death; that is an euill conſcience which will awake at the day of iudgement to torment and condemne thee.

V. point. The meanes whereby hee confirmeth the certaintie of the ſecond comming of Chriſt; that is, by a double note of aſſeueration: *Euen ſo, Amen.* One of theſe is taken from the Greeks, *Euen ſo*, the ſecond from the Hebrews, *Amen*: being both as much as Amen, Amen, or verily, verily. In which phraſe Saint *Iohn* teacheth vs, how to confirme the things we auouch. There bee three wayes wherby a thing may be auouched: Firſt, by a ſimple and bare affirmation, or negation: Secondly, by an earneſt aſſeueration: Thirdly, by an oath. Now S. *Iohn* vſeth theſe two notes of aſſuring in this weightie matter of Chriſts ſecond comming, ſaying, *He commeth, euen ſo, Amen*; that is, certainly and without all doubt it is ſo. Hereby teaching vs, firſt, that an aſſeueration muſt not be vſed, but only when the matter in hand is of great weight and moment. Here then we ſee that wretched is their practiſe, who vſe to bind euerie word with an oath; which is a degree aboue this aſſeueration. Yea, they alſo are here iuſtly reprooued, who in their ordinarie communication haue euer in their mouth ſome weightie aſſeueration. Our ſauiour often vſeth theſe words of aſſeueration, yet onely in matters of weight and moment, and when the hearers were to be moued to greater attention, and their hearts were to bee more fully ſetled in ſome truth of great importance.

Secondly, by theſe aſſeuerations *Iohn* would teach vs to hold againſt the practiſe of Atheiſts, that the comming of Chriſt is moſt certaine and vndoubted. Which thing we ſhould more ſeriouſly obſerue; becauſe in our corrupt nature there is bred this falſe perſuaſion, That either wee ſhall not bee ſummoned to iudgement; or elſe, that Chriſts comming is farre off: like to the euill ſeruant, who ſaith, *My maiſter deferres his comming*: which euill ſeruant by nature is euerie one of vs.

Thirdly, hereby *Iohn* giues vs to vnderſtand one ſpeciall note and marke of the child of God: namely, to deſire and long after vnfainedly the ſecond comming of Chriſt to iudgement: for as theſe words be an aſſeueration, ſo withall they containe a moſt earneſt deſire: *Euen ſo, Amen*, as if he ſhould ſay by way of anſwer to the proclaiming of his comming, *Lord grant it be ſo, yea Lord, let it be ſo.* Hence it is that Saint *Paule* deſcribes all thoſe, who muſt receiue the crowne of righteouſneſſe, by this propertie, that they loue *his appearing*, 2. *Tim.* 4. 8. As for the vngodly it is not ſo with them, they (being not iuſtified nor ſanctified, and ſo not reconciled to God in Chriſt) cannot loue this appearing. Nay they could wiſh

with all their heart there were no hell, nor laſt iudgement. And by this one note we may well iudge of our eſtates; for if from our hearts we deſire and long for this ſecond comming to iudgement, and wiſh he would *come* (*a*) *quickly*, then it is a certaine token and ſigne we bee reconciled to God in Chriſt, and ſhall receiue the crowne of righteouſneſſe. But if as yet wee feele not this longing and hungering deſire in vs, then we muſt ſuſpect our ſelues, and labour euery day to feele it: for it is the deſire of the ſaints to ſay, (*b*) *How long Lord.* And with *Iohn, Euen ſo, Amen.*

(*a*) Reuel. 22. 20.

(*b*) Reue. 6. 10.

Verſe 8. *I am Alpha and Omega, the beginning and the end (ſayth the Lord) which is which was, and which is to come, euen the Almightie.*

After Saint *Iohn* had deſcribed Chriſt at large in the former verſes: he bringeth him in ſpeaking of himſelfe by a figure, as may appeare by this clauſe (*ſaith the Lord.*)

The end and ſcope of theſe words in this verſe is to confirme that which was before ſpoken of Chriſt, being a proofe and reaſon thereof, after this manner to be conceiued. He which is the beginning and the end of all, &c. he is ſufficient to be a king, prieſt, and prophet to the Church, and is both able and willing to beſtow on them all bleſsings which ſerue for their good. The firſt part of this argument is omitted, the ſecond part is contained in this eight verſe: But *I am the beginning, and the end; and therefore I am ſufficient, &c.*

In this eight verſe are three points concerning Chriſt. Firſt, *he is the beginning and the end.* Secondly, *he is, was, and is to come.* Thirdly, *he is Almightie.* For the firſt: that Chriſt is the beginning, and the end, Saint *Iohn* expreſſeth by a compariſon taken from the Greeke alphabet: and it ſtandeth thus. As in the *A, B, C,* of the Grecians, *Alpha* is the firſt letter, and therefore the beginning of all the letters; and *Omega* is the laſt, and therefore the end of all the letters. So (ſaith Chriſt) *am I the beginning of all things that are*; and the end of all things. The firſt part of this ſimilitude is in theſe words, *I am Alpha and Omega*; that is, *I am as Alpha and Omega.* The ſecond part in theſe words, *The beginning and the end.*

From this and ſuch like manner of ſpeaking, the Papiſts gather that it is lawfull to worſhippe God in a ſtrange language. And that the Scriptures are to be read and deliuered to the people in an vnknowne tongue. But their collection is friuolous: For though the vnlearned Engliſh man know not what Alpha and Omega is: yet the Churches to whome this booke was written, being Grecians knew generally what was meant hereby.

Againe, though the ſpirit of God vſeth here and there a ſtrange word or phraſe; yet we may not follow that practiſe in the whole ſeruice and worſhip of God, whereby neither the word, nor prayer ſhould be vnderſtood of the people, as the Papiſts do.

I am the beginning, Chriſt is ſayd to bee the beginning for two cauſes. Firſt, becauſe he was the verie firſt of all things: there was nothing before him; he had a being when all creatures were not; then was he the ſame that he is now: and for this ſaith Saint *Iohn Chap.* 1. *verſ.* 1. *In the beginning was the word,* that is, the ſonne of God, he had his beeing, and ſubſiſting when all other creatures wanted it, and began to be.

This proueth the eternitie of Chriſt, becauſe hee had his being before any creature; he was a ſubſtance and eſſence begotten of the father before all worlds, not created as other creatures are, or made of any other.

Secondly, he is called the beginning; becauſe he giueth a beginning to al creatures: For all things which were created and had a being, were created by him, and had their being from him. So ſaith the Apoſtle, *All things are from him, and for him, Coloſ.* 1.16. And hence we learne, that when we go about any buſineſſe in word or deed, we muſt begin it with inuocation on the name of Chriſt: for Chriſt he giues the beginning, and proceeding to all things. And without his helpe we cannot haue in any thing good ſucceſſe.

Secondly, the ſame Chriſt is *the end of* all things, and that for two cauſes: Firſt, becauſe he is the laſt of all things, and after him is nothing in ſubſiſting, and being

ing: for all creatures if they were left to themſelues would come to nothing. And whereas ſome creatures be eternall, it is not of themſelues, but by him, and from him which is the end. But though they all ſhould come to nothing, yet Chriſt would remaine the ſame hewas for euer, namely, the eternall ſonne, and word of the father. This then ſhould make vs with full purpoſe of heart to cleaue vnto Chriſt in all things, if wee would enioy eternall happineſſe: for without him is nothing but changing; and vnleſſe wee haue our ſtableneſſe from him, wee cannot but come to an end.

Secondly, hee is *the end*; becauſe all things in heauen and earth were made to ſerue him: *For him were all things created*, Coloſſ. 1. 16. that is, to ſerue for his glory and prayſe.

The ſecond thing here ſaid of Chriſt is this, *Which is, was, and is to come.* Theſe words were expounded in the fourth verſe, where the very ſame are affirmed of the father. The meaning is, that Chriſt is in preſence *a perfect ſubſtance, and eſſence or being, ſubſiſting in, by, and from himſelfe, and ſuch a ſubſtance hee was in time paſt, from all eternitie: and ſuch as ſhall continue in time to come for euermore.*

Hence we learne three things. Firſt, That the ſecond perſon in the Trinitie is conſubſtantiall with the father, that is, of one and the ſame ſubſtance and nature with him. The reaſon is, becauſe there can be but one only ſubſtance or eſſence, which hath being in and by it ſelfe, and from it ſelfe alone: neither can we conceiue how there ſhould be two, or more, but onely one; as there cannot bee two eternals, or two infinits, two omnipotents and abſolute lords, which haue nothing one of another. Now in the fourth verſe it is ſaid of the father, *That he is a ſubſtance of himſelfe, in himſelfe, and from himſelfe alone.* And here the ſelfeſame thing is ſaid of the ſecond perſon, the ſonne. And, therefore hee is of the very ſame ſubſtance with the father: for though they bee diſtinct perſons in the godhead, yet they haue but one and the ſame ſubſtance, one and the ſame diuine nature, and Godhead.

Secondly, hence we may gather, That Chriſt is *God of himſelfe*: becauſe as the father is, was, and ſhall bee; ſo the ſonne is, was, and ſhall bee; and that in the ſame reſpects: So that as the father is God of himſelfe, and from none other, ſo the ſon is God of himſelfe, and from none other. Indeed as he is the ſonne, the ſecond perſon, ſo hee is of the father, and hath his being from him by eternall generation: but as hee is God, hee is conſubſtantiall with the father, and coequall with him, and hath his eſſence of, and in himſelfe alone. And the ſame is to bee affirmed of the holy ghoſt; as he is the third perſon, he proceeds from the father and the ſon, but as hee is God, hee is of himſelfe, and from none other.

Thirdly, hence we learn, That Chriſt is coeternall with the father, being euerlaſting as the father is, and euery way coequall, hauing the ſame attributes of the godhead that the father hath.

The third point touching Chriſt is, That he is *the Almightie*. There is in God, and ſo in Chriſt, a double power: Firſt, a Potentiall; ſecondly, an Actuall power. Potentiall is that, whereby hee can doe many things, moe than euer hee did, or will doe: as hee could raiſe children to *Abraham* of the ſtones, but he would not: hee could haue deliuered Chriſt from death, but hee would not. Now Chriſts omnipotencie is not to be vnderſtood of his potentiall power here principally, but rather of his actuall power, whereby he bringeth to paſſe without let and impediment whatſoeuer hee decreeth, willeth or promiſeth.

From this omnipotencie of Chriſt ariſeth a double comfort to his church: Firſt, That whatſoeuer hee hath promiſed in his Goſpell, is *yea, and Amen*: that is, ſhall bee brought to paſſe effectually without ſtop and let, as aſſuredly as hee promiſed it. Now Chriſt hath promiſed in the Goſpell to all penitent ſinners remiſsion of ſinnes, mortification, iuſtification, and life euerlaſting; euery one whereof, ſhall in due time bee done to euery true beleeuer, which is a ſingular comfort to them; for all men and Angels cannot giue one of theſe to any one man: but Chriſt hee is omnipotent, and he both can and will effect them all to his elect.

The ſecond comfort: that Chriſt both can and will giue his church ſufficient ſecuritie and protection through all the

miseries of this life: hee can defend and guard her against all the furie and malice of Sathan, and all her enemies: hee is aboue them, and can bridle their might when and how he pleaseth.

Hence also, that Christ is Almightie, we are taught two duties. First, vnder the crosse, and in tribulation to humble our selues vnder his mightie hand: for it is he which correcteth vs, who is almighty, able to do what he list, and more than he will, resistance or repining will doe vs no good. Secondly, this should mooue vs to performe heartie obedience vnto Christ in all things, both in our generall and particular callings to walke vprightly before him: for he is Almightie, & seeth whether we walke sincerely before him, or not, if wee doe not, hee is able to punish vs. By this Argument God perswadeth *Abraham* to walke vprightly before him, because *he is Almightie*, able to correct and destroy those which refuse to obey him, *Genes. 17. 1.*

Vers. 9. *I Iohn, euen your brother, and companion in tribulation, and in the kingdome and patience of Iesus Christ, was in the Ile called Patmos, for the word of God, and for the witnessing of Iesus Christ.*

Hetherto wee haue entreated of the Preface of this booke, containing the title and inscription thereof. Now from this ninth verse, to the end of the third chapter, is contained one of those seuen visions which were shewed vnto *Iohn*, and are set downe in this booke. In this first vision two things are to bee noted: first, the circumstances; secondly, the parts thereof. The circumstances in the ninth and tenth verses: the parts from thence to the end of the third chapter.

The circumstances of this vision are foure: first, the person to whom this vision was shewed, namely, *Iohn*: The second, the place where, at *Patmos*: The third, the manner how it is propounded, It was deliuered to him *being rauished in the Spirit*: The fourth, the time when, *on the Lords day*.

For the first: *Iohn* is the person to whom this vision befell; who doth therefore name himselfe, to shew, that it was giuen him of the Lord: for as the Lord hath his visions and reuelations (as hath beene sayd) so the diuell hath his: but they may bee distinguished by the persons to whom they be giuen. God giueth his visions not to all men, but vnto those which are most fit for them; such as bee most holy men for life, endued with exceeding gifts of God, as knowledge, wisdome, constantie, zeale, pietie, and religion. So in the old testament hee deliuered not them to all, but vnto his seruants the Prophets, men of singular gifts and graces, and of exceeding holinesse & pietie. Indeed the Lord reuealed some particular things by wicked men, as by *Balaam* and *Caiphas*, but they neuer knew what those things meant which were shewed vnto them. It is a propertie belonging to the seruants of God, to receiue a vision, and to know the same to their comfort. And for both these was *Iohn* throughly qualified, he was a man of exceeding holinesse of life (for Christ loued him) and of singular and rare gifts, full of zeale, loue, and pietie, and also had the knowledge of this vision made knowne vnto him. But the diuel maketh no such choise, his visions befall men which are Heretickes, wicked notorious sinners, who haue no such rare and spetiall gifts as the other haue: so that wee must esteeme of this, as a singular gift of God to his owne Apostle S. *Iohn*.

Now *Iohn* hauing named himselfe to bee the receiuer of this vision: for the greater credit hereof, he describes himselfe by two modest teames: First, *a brother*: secondly, *a companion*: First, hee cals himselfe, *their brother*; that is, of them who by faith were all members of the mysticall bodie of Christ. For the Church of God is a familie, whereof God the father is head and house-holder, Iesus Christ is the elder brother, and all beleeuers are fellow brethren in and by Christ, being by faith the adopted sonnes of God, members of that familie, and brethren each to other.

By this title (*your brother*) first hee setteth out his humility, and great modestly. For hee was a man at that time aboue all men which liued, in regard of his gifts and holinesse of life; hee was the last Apostle, and had Apostolicall authoritie, being a most zealous and constant professour, yet hee calleth himselfe a brother to al true beleeuers, and maketh himselfe

Vers. 1.

but

but equall with them, though they were farre inferior to him. And ſo ſhould we eſteeme better of our brethren than of our ſelues, and make our ſelues inferiour to them.

Secondly, by this title we ſee he had his heart full of brotherly loue to all the members of the church of Chriſt, he loued them as brethren. So we are bound to loue all men, euen our enemies, as they be of the ſame fleſh with vs, but thoſe that bee of the ſame faith and religion with vs, to theſe eſpecially ſhould wee ſhew our loue and affection. So *Paule* ſayth to the chriſtian Romans, *Be affectioned to loue one another with brotherly loue, Rom.* 12.10. And great reaſon: for beleeuers are linked each to other with the neereſt bond, they haue the ſame father, which is God, the ſame redeemer, the ſame faith, hope, baptiſme, and the ſame benefit by Ieſus Chriſt, his death and obedience.

But this dutie is not practiſed; there be that call themſelues brethren, who (as *Iſay* ſaith) *hate them that tremble at the word; and mocke them euen for the profeſſion of the ſame religion, whereby they thinke to be ſaued.* Iſa 66. 5. If any ſeeme to make more conſcience of their wayes than others, they are reuiled and hated for the name of Chriſt; which ought not to bee, for among all true Chriſtians ſhould bee brotherly loue.

The ſecond title, *Companion, or copartner* in three things; in tribulations, in the kingdome, and in the patience of Chriſt. He cals himſelfe *Copartner* with them in tribulations for two cauſes. Firſt, becauſe at that time when hee wrote this viſion, the whole church was in perſecution and tribulation vnder that cruell tyrant *Domitian*, about foureſcore or an hundred years after Chriſt: who baniſhed *Iohn* into Pamos: where he was not vnmindful of the afflictions of the church whereof he was a member: and therefore cals himſelfe a partner with them in affliction.

By which he ſhews what is that ſtate of Gods church in this world, namely, to be vnder the croſſe: and the members thereof muſt not bee companions of peace and eaſe, but copartners in affliction and tribulation. And therefore Chriſt teacheth thoſe which will bee his Diſciples theſe leſſons. Firſt, to deny themſelues, to take vp his croſſe daily and to follow him. And becauſe of this eſtate, the church in this world is called *The Militant Church*, being in continuall fight againſt the diuell and his inſtruments. The conſideration whereof is of ſpeciall vſe: For we in this land haue had peace and quietnes for many yeares without perſecution, which wee muſt acknowledge for a ſpeciall bleſſing vouchſafed to vs for this end, that now in the time of peace wee might prepare our ſelues againſt the day of triall. For ſeeing the eſtate of the church is to bee vnder afflictions; wee are all in duty bound to waite continually when God will call vs out to ſuffer for his ſake. No man can define the time, or the manner of our triall: but yet that it will come we muſt reſolue; becauſe of the vſuall eſtate of the church. God hath for a long time ſent foorth labourers into his harueſt, whereby no doubt many sheaues are gathered into the Lords barne. Now after this long gathering there will come a day of fanning: The Lord will take into his hand the fanne of affliction, and put it into his corne, and thereby try the chaffe from the wheat. It ſtands vs therefore in hand to prepare our ſelues in this time of peace, that wee may bee found good corne in the Lords ſieue, and not chaffe, which muſt be caſt into vnquenchable fire.

Secondly, he cals himſelfe *their copartner in afflictions*: becauſe his pitifull heart was moued with the bowels of compaſſion, towards all his fellow members, when he remembred their perſecution, and affliction vnder the cruell tyrant *Domitian*. And the ſame affection ſhould be in euerie one of vs towards the poore afflicted ſeruants of Chriſt: ſeeing they bee our fellow members, wee ſhould haue a fellow-feeling with them, weeping with them that weepe, and ſhew our compaſſion in pitying them. If the foote be pricked, the head ſtoopes, the eye beholds and looketh on it, the finger puls it out, the hand applies the plaiſter, the other foote is readie to runne for helpe, the tongue to aske for counſell, & all the members are readie to affoord their mutuall helpe in pitie and fellow-feeling: ſo when any members of the

church ſuffer affliction, be pricked with perſecution for Chriſts cauſe; then ſhould we as members of the ſame body, be readie to do all the helpe wee can to them, eſpecially in ſhewing our fellow-feeling with them.

The ſecond thing wherein he is this copartner is, *in the kingdome of Chriſt*, that is, the kingdome of heauen. Where obſerue that he placeth fellowſhip in affliction, before companion in the kingdome: to giue vs to vnderſtand, that through afflictions & croſſes for Chriſts ſake, is the readie way to the kingdome. It is that way which is beaten and troden by the Prophets, Apoſtles, and the Saints of God: as the Apoſtle ſaith, (a) *through manifold tribulations we muſt enter into heauen*. And *this* (b) *momentarie affliction cauſeth to vs an infinit weight of glorie*; not by deſeruing it, but by ſhewing the plain way thither. Wherby we are taught not to thinke it hard, when trials do befal vs, but rather to count it a good thing, yea exceeding great gladneſſe, when any affliction doth befall vs for Chriſts ſake: for herby we are brought like wandring ſheep into that beatē path which leadeth to heauen. Nay, we muſt rather marueil when we profeſſe the Goſpell, and haue no affliction; then we may (c) feare wee be out of the way, ſeeing *the Lord afflicts euerie child which is his*.

(a) Act.14.22.
(b) 2.Cor.4. 17
Iam.1.2.
(c) Heb.12.8.

Thirdly, hee is *Copartner in patience*: which he addeth, becauſe it is a moſt worthie vertue, whereby wee are made able to perſeuer in affliction till we come to heauen. Afflictions are the beaten way, heauen is our ioyfull end, patience is the meanes to make vs go on till wee come thither. *Whatſoeuer things are written, are written for our learning, that we through patience, & comfort in the Scriptures might haue hope*, Rom. 15.4. Where true hope to come to heauen is obtained by patience, which maketh a beleeuer to go on in ſuffering till he come to life eternall. There is much fruit in the good ground, but not broght forth without patiēce, & the true beleeuer is ſaued by hope in this world, yet cānot come to heauē without patiēce, *Lu.*5. for therby he muſt poſſeſſe his ſoule.

Matth.13.

Now becauſe men will ſay, patience is an hard matter, and ſo are diſcouraged from ſeeking for it; therefore to ſet an edge on ther deſire, he addes, *It is the patience of Chriſt*: and it is ſo called, either becauſe he commands it; or becauſe it is his gift; and commeth from the ſpirit of Chriſt; or chiefly becauſe hee himſelfe ſuffereth in his members, and as their miſerie and ſuffering is his, ſo is their patience. The conſideration whereof is a ſingular motiue to enduce euery child of God to patience, in bearing the croſſe for Chriſt his ſake: for they haue Chriſt their fellow ſufferer, he takes part with them, and puts vnder his ſhoulder. Who would not then be content to ſuffer with patience? And thus much of the branches of his fellowſhip ſeuerally.

Now conſider them ioyntly, and they containe a notable deſcription of the communion of ſaints, which is a ſpeciall article of our faith, ſtanding in three things: In tribulation, In the kingdome of heauen, And in patience. And marke well, that this communion begins in tribulation, therein we muſt be partners, and that with patience, before wee come to haue fellowſhip in the kingdome of heauen. That man therefore that hath afflictions layd on him, muſt beare them patiently; and when the members of Chriſt are vnder the croſſe, hee muſt in tender compaſsion be touched with their miſeries: and when he doth truly feele in his heart this Chriſtian patience and compaſsion, then may he aſſure himſelfe he is entred into this communion, and ſhall vndoubtedly with all ſaints be partaker of the ioyes of heauen. But if patience and compaſſion bee wanting, wee perſuade our ſelues in vaine of this communion: and therefore let vs ſtriue againſt impatience, and againſt the deadneſſe and hardneſſe of our hearts; that we may neither murmur againſt God in our owne afflictions, nor yet want compaſſion towards our brethren that any where ſuffer affliction for the name of Chriſt. Thus much for the circumſtance of the perſon.

Was in the Iſle called Patmos. In theſe words is the ſecond circumſtance, namely, the place where this viſion was giuen to *Iohn*. This Patmos is one of thoſe Iſlands, which the Geographers call Sporades, lying in the Weſt part of Aſia the leſſe, neere to the churches to whom *Iohn* writ, and by the ſea commonly called the Egean ſea. This Iſland was a ſmall, baſe,

baſe, and poore Iſland, little or neuer a whit inhabited.

Saint *Iohn* had his viſion not at Ieruſalem, at Antioch, or Rome, but in Patmos, a baſe, poore, and little inhabited Iſland. By this we ſee, that in the new Teſtament there is no reſpect of one place aboue another, in regard of Gods preſence, and our fellowſhip with him, hee doth as well manifeſt himſelfe to *Iohn* by this viſion in Patmos, as to other his Prophets and Apoſtles in Ieruſalem the holy citie. In the old Teſtament there was difference of places, in regard of Gods ſolemne worſhip and preſence; as the Lord ſhewed his preſence, and tied his worſhip eſpecially to his Tabernacle and Temple at Ieruſalem. This *Daniell* ſheweth by his geſture in prayer: for being in captiuity, when he prayed in his chamber, *He opened the window* which was towards the Temple at Ieruſalem, and turned his face thitherward. But now in the new Teſtament, that difference of place is aboliſhed in reſpect of Gods worſhip. And therefore *Paule* willeth, *That men pray euery where, lifting vp pure hands vnto God:* and ſo for all the duties of religion wee muſt thinke the like.

Dan. 6.

1. Tim. 2. 8.

The Vſe. I. Then away with Popiſh pilgrimage to churches and chappels of Saints, or to their reliques. This is meere ſuperſtition: for God is preſent euery where, and a man that will worſhip God in ſpirit and truth, may haue fellowſhip with him in one place as well as another.

II. Alſo this may ſerue to correct a falſe conceit which many haue of our churches and chappels: for when they come to a dwelling houſe, they thinke it not their dutie, there to humble themſelues, to kneele downe, and call vpon God: but if they come into a church or chappell neuer ſo often, vpon ordinarie affaires they fall downe to prayer. The reaſon is, becauſe they thinke theſe places bee more holy, and God more preſent there, and they ſhall ſooner be heard in them than in their common houſes: which is vntrue: for in the new Teſtament all ſuch diuerſitie of place is aboliſhed in regard of Gods ſeruice and preſence: the dwelling houſe is as holy as the church. Indeed churches muſt bee maintained, becauſe in them the people may more orderly and conueniently meet together to ſerue God publickly in the word and prayer: for which time all due reuerence muſt be obſerued in them: but we muſt not think that they are more holy than other places.

More particularly, in this circumſtance of place note two things: Firſt, by what meanes Saint *Iohn* came thither: Secondly, to what end, and for what cauſe. The meanes was *baniſhment* by the emperour *Domitian*: the cauſe was, *for the word of God.*

For the firſt, hee came and abode in Patmos, being *baniſhed thither for the Goſpels ſake.* In this his baniſhment conſider many excellent things: Firſt, Saint *Iohn* was a moſt worthy Apoſtle, endued with rare gifts, a ſingular maintainer of the Goſpell, and a famous founder of the church of God, and chiefe pillar thereof in thoſe dayes when he wrot this booke: and for this cauſe moſt hated of the cruell perſecutor *Domitian*, and of the Romanes. And yet obſerue, That whereas many other true Chriſtians were put to the ſword, S. *Iohn* is not, but eſcapeth by baniſhment. The cauſe of this was Gods ſpeciall prouidence, by which hee reſerued him for the benefit of the church, that hee might receiue this Reuelation, and commit it to writing, for the perpetuall good of all his children. And ſo though *Domitian* was a cruell tyrant, and wanted no malice towards *Iohn*, yet hee could not kill him. God ouerruled him, that he did but baniſh him, and that into ſuch an Iſland, wherein he might quietly receiue theſe viſions, and pen the ſame for the good of the church. By this wee ſee the great care and prouidence of God ouer his church, that hee doth bridle and ouerrule the cruell minds and might of bloudie perſecutors, that they cannot for their hearts do any thing, but that which ſerueth for Gods glory, and the good of his church, though they intend the contrary. For *Domitian* intended onely the hurt of *Iohn*, yet ſee, by his baniſhment into that Iſle, he had fit place to receiue theſe viſions for the good of the church. So in the death of Chriſt, the Iewes and Gentiles, and all the people banded themſelues together, to put Chriſt to death, and the diuell he laboured to ſtirre them on to practiſe their intended malice. Yet the ouerruling power of God, who

who bringeth light out of darkeneſſe, directeth and ordereth this their malice and wicked practiſe to the moſt excellent worke that euer was, euen the redemption of mankind. So *Iosephs* brethren intended no ſuch deliuerance as God wrought by him, in ſelling their brother. This conſideration ſhould comfort all Gods children in the time of any outward diſtreſſe, euen the remembrance of Gods ouerruling hand.

Secondly, in that *Iohn* went into baniſhment, when it was ſo appointed, wee learne, That when we are oppreſſed and perſecuted by tyrants for Chriſts ſake, we muſt not make reſiſtance, or offer violence, but ſuffer all iniuries with patience: for as one ſayth truly, *The Chriſtians weapons in perſecution, are onely prayers and teares.* And Saint *Iohn* often in this booke addeth this concluſion, after the foretelling of perſecution, *Here is the patience of Saints*; ſhewing that patience muſt be the complete armour againſt all our bloodie enemies.

Preces & lachrimæ, arma Chriſtianorum

Thirdly, here alſo obſerue, That *Iohn* came into this Iſland, not of his own accord, as chuſing a ſolitarie life to bee the moſt happie ſtate of perfection; but by violence and conſtraint. For if hee had come into it voluntarily, being little or not inhabited, hee could not haue done the duty of his Apoſtleſhip in preaching the Goſpell, and laying the foundations of the church. This then confuteth the Monkiſh life, which is no life of holy perfection (as Papiſts call it) but of glorious ſuperſtition and flat impietie before God: for hereby they forſake their callings, and vtterly diſable themſelues to do thoſe duties which God requireth of them in church, commonwealth, or familie.

Fourthly, whereas *Iohn* being baniſhed, receiued his viſions in a barren and baſe deſolate place: we ſee, that thoſe which honour God ſhall be honoured of God, euen then when men ſeeke moſt to diſgrace them: for what greater diſgrace could they haue put vpon *Iohn*, than to baniſh him into ſo baſe an Iſland? Yet becauſe it was for Gods glory, euen there doth the Lord appeare vnto him, and honour him much in reuealing vnto him theſe viſions. So when *Ioſeph* was ſold of his brethren, and moſt diſhonoured of them; then did God exhalt him moſt of all. The ſame may bee ſayd of *Daniell* in Babylon, whom God did moſt aduance, when his enemies ſought his greateſt ruine: and the ſame is true of all Gods children, Them which honour God will he honour.

II. point. The cauſe for which hee came into this Iſle, is expreſly ſet downe, *for the word of God*: that is, becauſe he was a publiſher and preacher of the word of God: for the performance of which dutie he was baniſhed. By which wee may note, That all naturall men (as *Domitian* and his court, and all the Gentiles, without Gods ſpeciall calling) doe beare a deadly hatred towards Gods word. For S. *Iohn* was a moſt worthy Apoſtle, a famous man for gifts, a ſingular preacher of the word of God; yet is hated, nay baniſhed, not for his owne cauſe, but for the word of God. This hatred hath appeared in the heathen emperours, by their bloudie perſecutions againſt the preachers and profeſſors of this word: and yet though men hate it naturally, the ſame word winneth them, and taketh place in their hearts for their conuerſion, and cauſeth them to loue it: ſo as ſucceſſiuely it hath beene ſpread ouer all the world. Which ſhews againſt the Atheiſt, That the word taught by the Prophets and Apoſtles, is indeed the true word of God, not the inuention of man: for mans word being hated, cannot win vnto it him which hateth it: but the word of God preuaileth by grace in the hearts of thoſe who hate it by nature, which it could not doe, vnleſſe there were in it ſome diuine power.

Againe, ſeeing *Iohn* was baniſhed *for Gods word*, all miniſters are to caſt their accounts, and make this reckoning, that they may and muſt ſuffer trouble & perſecution, yea, ſometime baniſhment it ſelfe, for the Goſpels ſake, if they will be faithfull. For that which befell the principall founders and chiefe builders of the church, cannot bee auoided of them which are ordinary miniſters, if they will be faithfull. Chriſt acquainteth his diſciples with this, telling them, *That they are euen accurſed, when all men ſpeake well of them.* Let none therefore thinke it ſtrange at this day, if for well doing, they heare and receiue euill: nay, let them Luke 6. 26.

feare

feare the curse, when all men prayse them.

And for the witnessing of Iesus Christ. Here *Iohn* doth note more specially the cause of his banishment, to wit, for testifying the hystorie and doctrine of the gospell, the summe whereof is this, That *Iesus Christ, the sonne of Marie, is the sonne of God, and redeemer of all that beleeue in him to the iustification of life.* This testimonie S. *Iohn* puts downe, to giue vs to vnderstand, what part of Gods word that is, which is most hated of the world: and for the preaching whereof Gods ministers are persecuted and banished, to wit, the gospell of Iesus Christ especially: for the law is in part naturall, but the gospell is supernaturall, and to mans reason absurd; for the preaching whereof, men in all ages haue been persecuted. The reason hereof is this, God in the beginning made a couenant with man, promising, *That the* Gen. 3. *seede of the woman should breake the serpents head.* Now the gospell is that glad tidings, wherein is declared, that this promised seede is come; who hath indeede bruised the head of the serpent. Hereupon the diuell maligneth the gospel aboue all parts of Gods word, and accordingly hath laboured by al meanes to suppresse the same; partly by persecution, as hee did in the first three hundred yeares after Christ; and partly by bringing into the church damnable heresies, which did destroy the gospell by depraying the natures and offices of Christ, when by outward violence he could not preuaile.

Now seeing the diuell and his instruments doe thus hate the gospell, and labour to extinguish it: we on the contrarie must labour to know, and to beleeue to loue and embrace the gospell, that so we may vphold and maintaine the same.

Vers. 10. *And I was rauished in the Spirit on the Lords day, and heard behind mee a great voyce, as it had beene of a Trumpet.*

In this tenth verse are set downe the third and fourth circumstances of this vision. The third is the manner of receiuing and giuing this reuelation to *Iohn*, namely, *in a traunce.* The fourth is the time when it was giuen, *on the Lords day.*

Touching the manner, it is noted in these words: *I was in the Spirit.* That is, I was by the mightie and extraordinarie worke of the spirit of God cast into a traunce. That this is to bee so expounded, appeareth by comparing this phrase with the like in the whole propheste of *Ezechiell*, who vseth to say, *I was in the spirit*, when hee expresseth and signifieth that hee was cast into a traunce, and therein receiued some vision by the spirit.

To vnderstand this the better, consider two things: first, what a traunce is: secondly, the end of it. First, *a traunce is an extraordinarie worke or action of Gods spirit.* Wee must not thinke, that traunces come from the vertue of the starres, nor from the constitution of mans bodie, or by the strength of imagination, as some haue fondly thought: but they are wrought by the holy ghost. Secondly, it is not euery worke of the holy ghost, but an *extraordinarie worke*, aboue the order of nature. It is also powerfull and mightie, wherein the whole man, both in bodie and mind is altered: which Saint *Iohn* here expresseth, saying, *I was in the Spirit.* This extraordinarie worke of the spirit consisteth in two actions; one vpon the bodie, the other vpon the mind. First, in procuring a traunce, the spirit of God casteth the body of man into a dead sleepe; whereby all the sences, both inward and outward, are benummed: so *Genes.* 15. 12. when God renewed his couenant with *Abraham*, *hee casteth* him into *an heauie sleepe:* that is, into a traunce, wherein all his sences were benummed; onely his mind was waking. The action of the Holy ghost on the mind is, to draw it from fellowship with the body, and all the sences, to haue a neerer fellowship with God, that so the spirit of God may enlighten it with diuine light, that it may vnderstand the things which are reuealed to it: as wee may see in other extasies and traunces of the Prophets and Apostles. As in that of (a) *Peter*, when he saw the vision of beasts (a) Act. 10. 11 cleane and vncleane. And thus wee see what a Traunce is, *namely, an extraordinarie powerfull worke of the spirit vpon the whole man, casting the bodie into a dead sleepe, and making the mind fit to receiue the things which are reuealed vnto it of the Lord.* What a trance is.

II. point. The end of traunces. God for two causes reuealeth his will in traunces vnto his seruants, as to *Iohn* in this place. First, that they might know, that the things reuealed were not inuented of themselues, but giuen of God. *Iohn* herein had no vse of his bodily sences, hee neither heard, saw, nor felt, but they were asleepe. And therefore the vision must needs be from God, and the glory therof wholly his.

Secondly and chiefely, that the things reuealed might take the deeper impression in the vnderstanding: for the mind being freed from fellowship with the body, and not hindered by any phantasies of the sences (they being all asleepe, and quiet) doth then most liuely and sensibly apprehend and retaine the impression of things reuealed. Here then we see the great care of God, that his seruants might throughly vnderstand, certainely beleeue, and constantly keepe in memorie the things hee deliuered vnto them. The like care he shewed in reuealing his will to all his former Prophets, he would not haue their minds troubled with the fellowship of the body; nor hindered of the sences inward or outward, but wholly taken vp for the seruice of his spirit. And there is good reason of this: for if they must faithfully teach Gods will to others, to make them know and vnderstand, to beleeue & remember the same: is it not necessarie that they themselues should throughly vnderstand, soundly beleeue, and firmely keepe in memorie whatsoeuer God reuealeth?

This dealing of the Lord for this end with his holy Prophets, teacheth vs that the ordinarie ministers of the Gospell at this day ought to imploy themselues with all care and diligence, that they may throughly vnderstand the will of God in his word, and withall beleeue it soundly, and remember it carefully. We must not nowlooke for traunces and visions, as they had, but we must vse continuall study in the word, which is the ordinarie meanes to come vnto this knowledge. This dutie concerneth all students in diuinitie, and all others which desire a good vnderstanding in the word of God. And for their furtherance herein they must haue principall care to search into the text of Scripture throughly: thereby shall they best conceiue the proper meaning of the holy ghost, and with greater facilitie keepe the same in memorie. For one sayth truly, That euery good minister should bee a good text man. Whereby is descried a common fault of many students: who rather imploy themselues in the auncient writings of men, than in the word of God: nay, many spend their best time in the base writings of wicked & hereticall monks and friers. It cannot be denied, but many of the fathers were worthie members of Gods church: but if the fountaine be left, the ministerie will soone bee tainted with the filthie puddles of mens inuentions.

Againe, in this dealing of God with *Iohn*, we may obserue the truth of Christs saying, *to him that hath, it shall be giuen.* For though *Iohn* was endued with rare knowledge and singular gifts, yet the Lord addeth more knowledge to his former. The Lord found him faithfull in the duties of an Apostle; and therefore reuealeth the knowledge of many secrets vnto him in most full manner: euen so it is in Gods church at this day: all that haue care to know the will of God, and doe it, though their knowledge be small at the first, yet the Lord will helpe them, and adde dayly to their knowledge. And the cause why many heare the word of God and profit not; but wax worse, or stand at a stay, is, because they labour not to haue their knowledge encreased, by putting in practise that which they know: for if they did, then to him which hath, should more bee added, and hee should haue abundance. As on the contrarie, when we be negligent to heare or know and to obey the will of God: wee haue a spirit indeed sent vpon vs, yet not Gods spirit, but the spirit of slumber, of blindnesse & ignorance, *so that we see, and see not; heare, and vnderstand not*, Isay. 6. 9. Mark. 4. 25. Mat. 13. 9.

On the Lords day. In these words is the fourth circumstance, namely, the time when this vision was shewed to S. *Iohn*. This day which here is called the Lords day, among the Iewes was the first day of the weeke called by vs Sunday. It is called the Lords day for two causes: First, because on this day Christ rose from death to life: for Christ was buried the euen of the Iewes Sabboath, which is

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our Friday; and hee reſted in the graue their whole Saboath, which is our ſaturday, and roſe the firſt day of the weeke early in the morning, which is our Sonday.

Secondly, this firſt day of the weeke (according to the Iewes account) came in ſtead of the Iewes Saboath, and was ordained a day of reſt for the New teſtament; and ſanctified for the ſolemne worſhip of the Lord. And for this cauſe eſpecially it is called *the Lords day*, the manifeſtation whereof (as ſome thinke) *Iohn* chiefly intended in this title. And touching this time: for our better vnderſtanding, let vs conſider three points: Firſt, who changed the Iewes Saboath: ſecondly, for what cauſe; thirdly, whether the Church hath now in the New teſtament power to change the Saboath day we now celebrate, to any other day of the weeke.

For the firſt: it is commonly thought that the Iewes Saboath was changed into this *Lords day* by chriſtian emperours, long after the aſcention of Chriſt. But it is more conſonant to the tenour of the New teſtament to hold, that Chriſt himſelfe was the author of this change. My reaſons are theſe: Firſt, that which the Apoſtles deliuered and enioyned the Church, that they receiued from Chriſt, either by voyce or inſtinct, for they deliuered nothing of their owne head. But the Apoſtles deliuered, and inioyned this Saboath to the Church, as to be kept a day of holy reſt to the Lord as appeareth, 1. *Cor.* 16. 1. Where *Paule* ordained in the churches of Galatia and Corinth, *that the collection for the poore ſhould be on the firſt day in the weeke*: This hee left not to the choiſe of the church, but appointed it by authoritie Apoſtolicall from Chriſt.

Now the day of collecting for the poore (as appeareth in the hiſtories of the church) was the Saboath day; when the people were aſſembled for Gods ſeruice. For this was the cuſtome of the church for many yeares after Chriſt, Firſt to haue the word preached, and the Sacraments adminiſtred, then to gather for the poore: and for this cauſe in the writings of the church, the Lords ſupper is called a ſacrifice, an oblation, and the maſſe; not a reall ſacrifice as the papiſts vſe it; but ſpirituall, becauſe therewith was ioined collection for the poore, which was a ſpirituall oblation, not to the Lord, but to the church for the releefe of the poore; and it was called the maſſe, becauſe the collected releefe therat was ſent to the poore ſaints abroad. A ſecond reaſon is this: The Apoſtles theſelues kept this day for the Saboath of the New teſtament, *Act.* 20. 7. And it cannot bee proued that they obſerued any other day for an holy reſt to the Lord after Chriſts aſſention, ſaue onely in one caſe, when they came into the aſſemblies of the Iewes, who would keepe none other but the old Saboath of the law. A third reaſon is *Iohn* 20. 19. 26. *The ſame day whereon Chriſt roſe from death being the firſt day of the weeke, he appeared to his diſciples*, being gathered together, *and taught them many things, which concerned the gouernement of his Church.* And *eight dayes after being the firſt day of the weeke*, hee appeared vnto them for the ſame end. Now it is more than likely that Chriſt in his own perſon gaue them an example to celebrate and keepe that day wherein he roſe againe for a Saboath of the New teſtament.

II. point. The Saboath of the Iewes was changed for two cauſes. Firſt, to maintaine the libertie of the church, of the New teſtament whereof this was a great part, that they were freed from the ceremonies of the Iewes: For when this day was changed, the church was no more tied to the Iewes Saboath, neither had any ſuch regard of dayes and times.

Secondly, that there might be a more fit time for the memorie of the worke of mans redemption: For as God in the Old teſtament appointed the ſeuenth day to be a day of reſt to remember the firſt creation: So in the New teſtament it ſtands with reaſon there ſhould be a day to celebrate this worke of redemption, which is a wonderfull creation, wherein (as *Iſay* ſaith) *are made a new heauen, & a new earth, Chap.* 66. And wherby *men become new creatures*, 2. *Cor.* 5. 17. Nay this redemption is a more glorious worke than the creation; for in that creation *Adam* was the head, but in this redemption Chriſt Ieſus is our head. By the firſt creation wee receiued a temporall life; but by redemption wee receiue life eternall. In the

creation *Adam* was eſpouſed to *Eue*, but in the worke of redemption euery chriſtian is eſpouſed to Chriſt Ieſus. By creation *Adam* had an earthly Paradiſe: In this redemption we haue an heauenly kingdome. In the creation Gods power, and wiſedom did principally appeare. In this redemption with power and wiſedome he ſhewed mercie and iuſtice: Iuſtice in Chriſts paſsion, and mercie in our forgiueneſſe. By creation he made man of nothing, but by redemption hee made him of worſe then nothing, and better then he was. Therefore ſeeing this worke of our redemption is farre paſsing the creation: it was meete a day ſhould be ſet a apart for the memorie thereof: Now no day could be more fit then the firſt day of the weeke, in which Chriſt roſe againe; whereby he confirmed the worke of our redemption: for he died for our ſinnes, and roſe againe for our iuſtification, *Rom.* 4.25.

III. point. Whether may the church of the New teſtament chaunge this Saboath day to any other day of the week, as to tewſday, wedneſday, &c. *Anſ.* The church hath no ſuch power, for time is the Lords, and the diſpoſing thereof is in his hands. Therefore Chriſt ſaith to his Diſciples, *It is not for you to know the times and ſeaſons, which the father hath kept in his owne hands, Act.* 1.6. As if hee ſhould ſay, The father hath kept times and ſeaſons in his owne power; and therefore it is not for you to knowe them: Now if that were a good reaſon, as no doubt it was; then is this alſo ſound and good. If God haue the diſpoſing of times in his hands, then it belongeth not to the church to diſpoſe of them: but God hath the diſpoſing of all times in his hands, *ergo*. And it may be otherwiſe hence gathered thus; If that which is leſſe belong not to the church, then that which is more doth not: But the knowledge of time and ſeaſons which God hath in his power belongeth not to the church, which is leſſe than the diſpoſing of times and ſeaſons. And therefore the church hath not power to diſpoſe of them; and ſo by conſequent may not alter the Saboath day. *Obiect.* In the Old teſtament the Iewes appointed feſtiuall dayes: as the feaſt of Dedication which Chriſt kept holy, *Ioh.* 10.22. inſtituted by the Machabees, in token of thankfulneſſe for their deliuerance: and for reſtoring of religion and the temple which *Antiochus* had pulled downe. And alſo *Mardichay* inſtituted the feaſt *Purim*: which was celebrated of the Iewes afterwards. 1. Mach 4. Eſth. 9 17.

Now if they had power to make holidayes, then they might alter the Saboath day; and ſo may the church in the New teſtament. *Anſ.* Theſe feaſts of the Iewes were no Saboaths ſet wholly apart for the ſolemne worſhip of God: but were onely daies of the ſolemnitie appointed by the church in token of ioy and thankfulneſſe for the repairing of the temple, & deliuerance of Gods people: And were onely celebrated as they ſerued to put the people in mind of theſe outward benefits. So that whereas ſome hold that the church hath power to alter the Saboath day: or to make two more Saboath dayes in a weeke if it were conuenient; it hath no ground in Gods word. For that authoritie which doth alter this day muſt not bee leſſe than Apoſtolicall. And thus wee ſee why this day was called the Lords day.

Now if the firſt day of the weeke bee the Lords day, ſet apart for his honor in the memorie of ſo great redemption, then here are three ſorts of men reproued. Firſt, thoſe that make the Lords day a day of vaine pleaſure and delight. This is the manner of all ſorts of men, but eſpecially of the yonger ſort and ſeruants, who ſpend this day in carnall reioycing, in riot, gaming, and wantonneſſe; neuer thinking of the worſhip of God, which is then to bee performed. But theſe ſin greatly againſt the Lord: for hereby they peruert the end of the Lords day: It ſhould be kept holy and glorious to the Lord, but they turne it to the worſhip and ſeruice of the diuell. *The Vſe.*

The ſecond ſort here reproued are thoſe which liue more ciuillie than the former; but yet they thinke they may do what they will on the Lords day: as to take their iourneys thereon, and imploy themſelues in their ordinarie affaires: perſwading themſelues they may ſerue God with as good an heart when they are alone about their buſines, as they do who go to the church. But theſe men

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sinne grieuously against the fourth commandement: for hereby they make that their owne day which is the Lords.

A third sort here reproued, though not so bad as the former, are those who thinke it needfull to serue God at those ordinarie times of the Saboath which the lawes of the land inioyne vnto men; and therefore they will come duly to morning and euening prayer: thinking that they are not bound besides to heare the word of God preached, and that all the rest of the day they may doe what they will pertaining either to their profit or pleasure. Of this sort are our ignorant people, and a great number euerie where. But they sinne grieuously against God, for the Saboath day is called the *Lords day*, because it is wholly consecrated to his worship: but they part stakes with the Lord, and giue him but a part of his owne day, and that the lesser: taking the rest vnto themselues, which thee mispend vpon their lusts. Now as these vices must be abhorred so on the contrarie, wee must with all conscience keepe the Lords Saboath holy according to the fourth commandement. And therefore we must thereon cease from all workes of sinne, and from the workes of our callings; and sanctifie this day wholly by applying it all to the honour and worship of God. And here we must remember that there is a double sanctification of the Saboath: publike, and priuate. Publicke when men assemble themselues together publickly to heare Gods word for the increase of faith and knowledge: and to call on Gods name for further graces; as also to giue him thankes for his mercies, and to receiue his Sacramens. Priuate, when men in their priuat places imploy themselues in holy duties of prayer, reading, and meditation vpon Gods word & works: whereby God is honoured, and their souls edified: and both these must bee performed to the Lord euerie Saboath day of euery man: For wee may not abridge God of that time wherein glorie should be giuen to his name. If the officers should take our seruants in the weeke day from our priuat businesse, & imploy them in publicke affaires, wee would thinke much at it, though it were for the common good. And shall we not thinke that God will take himselfe dishonored of vs when we shall take either whole or part of his holiday, and imploy it in our businesse. A maine cause why many profit little by the publicke ministerie, is want of priuat sanctification of this day. Therefore we must learne to sanctifie the Saboath of the Lord, for else we shal neuer increase in faith, knowledge, or obedience as wee should: for the begetting and increase whereof this day hath beene set apart and sanctified from the beginning.

Obiect. 2. Why did the Lord shew this vision vnto *Iohn* rather on this day then any other? *Answ.* Though *Iohn* were absent from the church in regard of bodily presence: yet hee was present in spirit withall the faithfull, and therefore no doubt on this day hee gaue himselfe to prayer, and other duties which he could performe for the glorie of God in that solitarie place. Now it is the Lords manner when his seruants are thus humbled, then to come and reueale himselfe vnto them in speciall manner. So he did vnto *Daniel*, *Dan.* 9. and to *Cornelius*, *Act.* 10. and to *Peter* praying alone on the house toppe, *Act.* 10.11. And so doubtlesse finding *Iohn* thus imployed this Lords day, he reuealed his will vnto him touching the state of the church to the end of the world.

Hence we learne sundry instructions: First, whereas *Iohn* being in a sollitarie Island kept the Saboath: wee may obserue that all persons who are seuered from the assemblies of the church: as the prisoners and those which are sicke of a dead palsie, or other great diseases: As mariners though they bee in the middest of the sea should keepe holie the Lords Saboath by performing such duties as God requireth: as prayer, confession of sins, and thanksgiuing; whereby God may be glorified, though they cannot come to the publicke ministerie of the word.

Secondly, in that *Iohn* receiued his vision on the Lords day, when hee gaue himselfe to prayer and holie duties; Hence ariseth a consolation to Gods church, *that God draweth neere vnto them, that draw neere to him*, as *Iames* 4.8. And so let vs humble our selues and draw neere to the Lord by prayer, and thanksgiuing;

and the Lord in mercie will ſhew himſelfe ſundry wayes, and draw neere vnto vs.

The cauſe why men haue ſo little taſt of Gods mercie and loue towards them, is becauſe they do not draw neere vnto him, by doing thoſe duties which he requireth at their hands. For when men draw backe from God, is it not good reaſon hee ſhould draw backe from them?

This therfore muſt ſtirre vp our harts, and moue vs to come often to God by prayer and thankſgiuing: for by vſe in theſe duties ſhall wee get acquaintance with the Lord. Thus much of the circumſtances of this viſion.

And I heard behind me a great voyce, as it had bene a trumpet. Firſt, here followeth the parts of this viſion, which are two: The beginning or entrance into it in this verſe, and part of the twelft. Secondly, the matter and ſubſtance thereof from the twelft verſe to the end of the third chapter.

The entrance into the viſion is a preparation, whereby the Lord maketh *Iohn* more fit to apprehend and receiue the things reuealed. In which preparation we muſt obſerue firſt the meanes: ſecondly, the parts thereof. The meanes whereby God preparerh him, is a voyce: *And I heard a voyce.* The like manner of preparation hath God vſed in former times when hee intended to make with *Adam* the couenant of reconciliation in the ſeed of the woman: Firſt, he prepared him by a voyce ſpeaking vnto him before he appeared, and by this voyce cauſed him to flie for feare. Then hauing rebuked him for his ſinnes, he made with him this couenant of grace, *Geneſ.* 3.

Exod. 19. & 20. And in mount Synai before the Lord gaue the law, hee firſt came downe in thundering and lightning, and with the ſound of a trumpet to terrifie the people: and then hee vttered his law to *Moyſes*, and to his people. So when the Lord 1. Sam. 3. would inſtruct *Samuel* touching the houſe of Elie, he awoke him by a voyce, again, and againe: and then ſpake plainely vnto him. And in all viſions vſually, and generally the Lord vſeth to prepare his ſeruants by voyces, by ſignes, and words, that they might bee more fit to receiue ſuch things as hee reuealed.

This dealing of God with *Iohn*, in preparing him to the worthy receiuing of this viſion, teacheth vs that wee much more ſhould bee prepared to heare and receiue the will of God; for wee come farre ſhort of thoſe excellent gifts of God, which were in *Iohn*, who yet muſt be prepared.

Our comming to heare Gods word is to learne the ſame, for the increaſe of knowledge, faith, and obedience. Now the word of God is hard, and we dull to learne; wee muſt therefore by all good meanes prepare our ſelues, that our minds and harts may be fit to receiue the ſame with profit. The cauſe of ſo little profit after long hearing is want of preparation: but hereof we haue entreated alreadie vpon the third verſe.

This voyce is here ſet out vnto vs three wayes: Firſt, by the place whence it came: Secondly by the qualitie of it: Thirdly, by the matter and ſubſtance which it contained. For the place: it was vttered from *behind him*: which the Lord obſerued to ſtirre vp more attention in *Iohn*; for vſually men doe more carefully marke thoſe things which come on a ſudden behind them, than thoſe which are ſpoken or done directly before their face.

Secondly, for the qualitie of it, this voyce was *great*; as is expreſſed further by a ſimilitude, *Like the ſound of a trumpet*; that is, full of power and maieſtie. Which alſo God added vnto it, to further attention in *Iohn*. For if it had beene an ordinarie voyce, or ſmall, hee would not ſo much haue regarded it: but being ſo ſudden, ſo great, and full of maieſtie, it could not but make him verie attentiue.

Now ſeeing Chriſt is ſo carefull to prepare *Iohns* mind with attention and diligence to receiue the things which ſhould bee told him: This teacheth vs, that when we come to heare Gods word, we muſt vſe all meanes of attention: for if it were needfull to *Iohn*, then is it farre more neceſſarie for vs, who are farre inferiour to him in all gifts of vnderſtanding and memorie. And here alſo is another cauſe of ſmall profit and little liking of Gods word, namely, want of attention

tention in the heart. Wee muſt therefore like godly *Lydia*, Act. 16. ſtirre vp our dull and heauie ſpirits, and with all diligence marke the things wee heare. And here we muſt take heed of two enemies to attention: the firſt are by-thoughts: as when the body indeed is preſent, but the mind wandereth from the word, and is wholly poſſeſſed with thoughts of pleaſure, or other worldly affaires: For theſe bee thornes in the ground of our hearts, which choke the good ſeede of the word. Many will complaine they cannot marke and remember that which is taught; now the cauſe is in themſelues their wandering thoughts, which hinder both vnderſtanding and memorie: for the mind conceiuing other matters, cannot obſerue how one point dependeth on another, much leſſe remember them afterward.

The ſecond enemie to attention, is dulneſſe and heauineſſe in body & ſoule; a common fault in many hearers, which ſheweth it ſelfe by drowſineſſe and ſleepineſſe in the time of preaching, when they ought to ſtirre vp their bodies and hearts to all attention. If a man ſhould bee dull and heauie when his prince is ſpeaking vnto him of ſome weightie matter that is for his good, it would bee taken for a part of contempt and diſloyaltie towards his maieſtie. What diſloyaltie then is this vnto the king of kings, that we ſhould bee dull and heauy, when himſelfe vouchſafeth to ſpeake vnto vs out of his word, the myſteries of our ſaluation? And ſurely, among other things this drowſineſſe is one cauſe of ſmall profit, by the miniſterie of the word. And therefore if wee would encreaſe in knowledge, and in the gifts of grace vnto ſaluation, we muſt prepare our ſelues before we come, and in hearing caſt off all dulneſſe of fleſh and ſpirit, and with all might ſtirre vp our ſelues to attentiue hearing: ſo ſhall the word be bleſſed vnto vs; otherwiſe our hearing ſhall turne to our deeper condemnation.

Verſe 11. *Saying, I am Alpha and Omega, the firſt and the laſt: and that which thou ſeeſt write in a booke, and ſend it vnto the ſeuen Churches, which are in Aſia, vnto Epheſus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.*

Theſe words containe the third deſcription of this voice, whereby *Iohns* heart was prepared, touching the ſubſtance and matter which was vttered: which conſiſteth in two things. The firſt is a teſtimonie in theſe words: *I am Alpha, and Omega, the firſt and the laſt*. The ſecond a commanndement in the wordes following: *That which thou ſeeſt write, and ſend &c.*

I. Touching the teſtimonie, the ſubſtance thereof is ſet downe in the eight verſe, where the words were handled, and the meaning ſhewed. They do ſerue directly to proue the Godhead, and eternitie of Chriſt, which Chriſt himſelfe doth here auouch, to giue vnto *Iohn*, and vnto the Church full aſſurance, that the things now vttered and deliuered, were from God: for ſaying, *I am Alpha and Omega, the firſt and the laſt*, it is as much as if he had ſaid: *I which ſpeake vnto thee am God, and therefore the things I deliuer, are from God.*

In this teſtimonie note Gods ſpeciall care in regard of his truth, hee doth not content himſelfe with reuealing his will vnto his Church; but more ſpecially his care is, to certifie the Church of the truth thereof, that it is indeed from God. This hath beene Gods care from the beginning: When *Peter* receiued a viſion from God, withall (a) Gods ſpirit aſſured him, (a) Act. 10. 19 that the things reuealed therein were certen & ſure. And ſo when Chriſt preached the will of his father among men, hee did withall worke ſtrange miracles, to confirme and ſeale vp the truth of his doctrine, that it was from God.

The Vſe. This ſpeciall care of God ouer his Church doth firſt confute the Papiſts opinion touching Scripture. They hold the Scripture to bee certen in it ſelfe, but not vnto men, till the Church giue teſtimonie thereunto. But this is falſe: for God euer had this care ouer his Church, not onely to reueale his will vnto them, but alſo to vſe meanes for the aſſurance of their conſciences, that that which was reuealed was his vndoubted and perfect will. And therefore the word of God is certen, and euer was, not onely in it ſelfe

selfe, but to the consciences of beleeuers, and that without the testimonie of the church: and so should bee, through the testimonie of the church should neuer come thereunto.

Secondly, hereby are confuted many carnall men, who will be of no religion; becausse (say they) there is no certainetie in the matters of religion: mens opinions therein are so diuers, that so many men, so many minds almost, and no man can tell who speakes the truth. *Answ.* It may be that men in sundry matters hold sundry priuat opinions: yet in the church of God, all the true members of Christ hold the same opinions touching the foundation of religion. But let it bee graunted, That all men on earth were of diuers opinions touching matters of religion, should religion therefore bee vncertaine? God forbid. For religion is certaine vnto men, by the meanes that God hath appointed to certifie the conscience of the truth thereof, and thereby might men come to the truth and certainetie of religion taught by the Prophets and Apostles, though all men in the world were of diuers opinions touching the same: Thus much of the Testimonie.

II. point. The commaundement giuen to *Iohn* is in these words: *That which thou seest write in a booke, and send it to the seuen Churches which are in Asia.* This commaundement hath two parts: First, *To write the things seene in a booke:* secondly, *to send the booke to the seuen churches here named.* And both these must *Iohn* do, being now disabled by his exile to preach these things vnto them personally, for these causes. First, that these churches might be edified in the faith, and strengthened in these most grieuous times of persecution. Secondly, that they might become keepers of this booke for the good of others: for the church of God is the *pillar of truth:* not onely, for that it publisheth Gods truth: but also becausse it keepeth it, and giueth testimonie thereunto.

In this commaundement note sundry things. First, that the word of God, written and penned by the hand of man, is a notable helpe to the church of God, and a worthy meanes to edifie the same, els Christ would neuer haue commaunded *Iohn* to haue written these visions, and sent them to the Churches. Which serueth to confute the blind Papists, which say the word written is but an *inkie letter*, and a *nose of waxe*; becausse the sence thereof may be turned euery way as man will. This also confuteth the Anabaptists, which so much magnifie their Reuelations, and make no account of the word written. If the Lord had thought it best, hee would haue taught these churches by reuelations: but they must learne by the word written.

Secondly, that the reading of Gods word either publickly or priuately, is an ordinance of God: for the Lord commaunding *Iohn* to write this booke, and send it to the churches, hereby implieth, that they must reade the same as they did other bookes of Scripture. The preaching of the word is indeede the most worthy instrument for the founding and confirming of Gods Church, whereby ordinarily iustifying faith is wrought in the heart: and yet reading must haue his due reuerence, as a meanes to confirme, and encrease true knowledge, faith, and repentance, where it is begun.

Thirdly, here note, that a man may be vnder the crosse, and in persecution, and yet remaine in the speciall fauor of God: for this banishment into such a desart place, was vnto *Iohn* a grieuous crosse: and yet the Lord vouchsafed there to reueale himselfe vnto him, and to make him the penman of this booke. Which honour hee vouchsafeth not to all, but to them that are most dear vnto him. Which thing each one should carefully obserue: for our nature is so corrupt, that when wee are vnder the crosse, it would persuade vs, we are cast out of the loue and fauour of God.

In the end of the verse, the seauen Churches, Ephesus, Smyrna, and the rest are named. Which seuen places, were seuen famous cities in Asia, wherein were planted the most famous churches that were in those parts, and for their excellencie are they named. And thus much for the meanes of *Iohns* preparation: Now follow the parts thereof, which are two: first is hearing, folded vp with the former meanes: *And I heard a voyce.* Second is *Turning of himselfe*, to see the

the partie that spake vnto him in these words.

Verse. 12. *Then I turned backe to see the voice which spake with me: and when I was turned, I saw seuen golden candlesticks.*

That is, so soone as I heard this sudden and mightie voice, I turned my selfe to see who it was that vttered the same. In this behauiour of *Iohn* we are to learne our dutie: so to dispose our hearts towards God in the receiuing of his word, as *Iohn* disposeth himselfe towards Christ in the receiuing of this vision. So soone as the voice spake, *Iohn* hearkened, and because the sound thereof came behind him, he turned himselfe to looke on him that vttered it. Euen so must we doe, we are by nature strangers with God, slow to heare when hee speaketh, and readie to turne our hearts from God, when we heare. Therefore when God speaketh vnto vs in the ministerie of his word, we must harken: And though we bee going another way, yet wee must turne our selues from our euill wayes, and encline our hearts to his voice, that we may haue fellowship with him. Saint *Iohn* had not seene this maruellous vision, vnlesse hee had turned himselfe to behold him that spoke. No more shall wee at any time feele true fellowship with the Lord, vnlesse we turne our hearts vnto his word, and that betimes, while he speaketh vnto vs in the ministerie thereof.

Thus much for the first part of the vision, viz. the entrance thereunto. The second part is the matter and substance of the vision, containing a most worthie representation of Christ in his maiestie, as he is the Prophet, King, and Priest of his church: set downe at large by a description of Christ, continuing from this twelfth verse vnto the end of the third chapter; wherein *Iohn* sheweth what hee receiued of Christ, partly by hearing, and partly by seeing. And first he beginneth his description of Christ, as hee saw him represented in vision: and so describeth him by two arguments. First by the place where he saw him: Secondly, by his forme and figure wherein he appeared.

1. For the place, *Iohn* saw him *in the middest of the seuen golden candlesticks*. These seuen candlesticks here seene, are the seuen Churches of Asia: the particular churches of God, being compared to candlesticks, as Christ expoundeth himselfe, *vers.* 20. Now the particular congregations of Gods church bee called candlesticks, for that resemblance which is between them. For as the candlesticks serue to bear vp and hold forth the light that is set therein: so the particular churches of God on earth, they beare vp and shew forth the light of the gospell vnto the whole world, partly in the ministerie of the word, and partly in the profession of the faith of Christ.

From hence sundry things are to bee learned: first obserue, that the churches are rather called *candlesticks* than *candles*; To giue vs to vnderstand, that they haue no light of themselues, or from themselues, but onely are Gods instruments to beare vp and hold forth the light in the ministerie of the word, and profession of the faith: for Christ Iesus is the onely true lampe and candle that giueth light to the heart and conscience by his holy spirit in the word.

Secondly, hence euery one that professeth himselfe to be a true member of Gods church, must learne his duty, which is earnestly to labour to become a shining and burning candle. Indeed this principally concernes the ministers of the church: and therefore *Iohn Baptist* is called a burning and shining light, *Iohn* 5. vers. 35. but yet it must also bee verified of euery member thereof, as Saint *Paule* commaundeth: (a) *Shine* (sayth hee) *as lights in the world, in the middest of a naughtie and crooked nation: holding forth the doctrine of life*, that is, the gospell. *Quest.* How shall euery member of the church become a burning light? *Answ.* First, hee must haue his mind enlightened in the knowledge of Gods will and word: and then as a candlesticke hold out and send forth the beames thereof to others; partly by teaching within the compasse of his calling, and partly by example of an honest and blameless life and conuersation. Thus we should doe, if wee would be answerable to our profession. And to induce vs hereunto, let vs obserue the reasons following.

(a) Philip. 2. 15, 16.

First, it is Gods commandement, *Shine*

as lights (sayth S. *Paule*) *in the world*, Philip. 2. 15. And, *walke as children of the light*, Ephes. 5. 8. Secondly, consider the fruit hereof, which is wonderfull great. For by godly instruction in our places, and by answerable obedience in our liues we win many to the Lord: shewing forth such lights, whereby others may walke in this darke world to the kingdome of heauen, which is a most blessed light. In the Winter season, men thinke they doe others great pleasure, if in the night they hang forth a light to guide passengers a little way in an earthly walke. What a blessed thing then is this, that a man should alwayes hold forth that light which shall guide a sinfull wicked wretch to leaue the wayes of death, and to walke in the pathes of righteousnesse to eternall life? But on the contrarie, when men liue in Gods church like candles put out by reason of the blindnesse of their minds, and the badnesse of their liues; hence commeth great hurt and danger to others with whom they liue: for they lead others that depend vpon them to the pit of destruction, especially they who know the will of God and yet make not conscience to shew forth the same by good example of a godly life. For as in an hauen towne, if any man in the night time doe remooue the sea-marke which guideth the ships in the right channell, he doth as much as in him lieth cast away all the ships that are comming neere the shore, by causing them to run on rockes and sands: euen so they that should giue light in the church, if they giue either no light, or false light to such as depend vpon them who are sayling in the sea of this sinfull world, hereby they lead and direct them to a wrong hauen, and instead of heauen bring their soules to eternall perdition: which must terrifie vs from ignorance and euill workes, and make vs labour to shine as lights in this world by good instruction and godly conuersation. Third reason. Consider the fearefull iudgments of God against such as liue in his church as members thereof, and yet giue no light: they doe incurre the fearefull wrath of Christ. In the Temple, the keeping of the lampes and lights belonged to the priest, and therefore he had his snuffers, and other instruments to trim the same: which notably figured the dutie of Christ in the Church of the new Testament: for hee is our high priest, who looketh to euery light in the Sanctuarie, that is, to euery member of his church, who ought to shine as a lampe; and when they burne but dimly and darke, he hath his snuffers to trim them, and make them giue a better light, both by godly life and good instruction. But when hee hath snuffed them againe and againe, if still they burne darke and dim, and giue either no light, or else a false light, then surely he will either cast them out of the Temple, or else tread them vnder his feete. Wee graunt this libertie to euery gouernour, when hee hath light vp candles for his familie, if any of them will not burne clearely, he may snuffe it; if that will not serue, hee may cast it into the fire, and set another in it place. And shall wee denie to Christ Iesus the like authoritie in his Church, which is his house, ouer men and women, who ought to shine as lights? God forbid. The Minister therefore in his place, and euery other Christian in the compasse of his calling must labour to bee a shining candle, both for knowledge and godly life before all the world, that so hee may escape Gods fearfull iudgements. In common reason we ought to carry our selues as shining lights before others. It is an vsuall thing in the Winter time to hang forth lights for the guiding of mens bodies safe from place to place. Now if we haue such care ouer their bodies, wee ought to haue much more ouer body and soule both; that by the light of grace in vs, sinners and wicked men may bee guided in the darke and dangerous way of this world to the kingdome of heauen.

Here then all ignorant persons and loose liuers, who abound in euery place, must be admonished to reforme themselues, and labour to become lights in Gods church. They stand as candles, but they are extinct, and giue no light to others. Ignorant persons therefore must cast off their ignorance, and labour for knowledge: and wicked liuers must reforme their loosenesse of life, and become obedient to the word of truth, that so they may shine vnto others. If a man haue a candle set vp in his familie and

shall

ſhall aſſay to light it and ſnuffe it once or twice, and cannot get it burne, then in diſpleaſure he will trample it vnder his feete, or caſt it into the fire. Euen ſo Chriſt Ieſus ſeeking to enlighten the minds of theſe ignorant perſons, and to reforme the liues of theſe looſe liuers by the miniſtery of the word: when he ſhall perceiue that they refuſe the light, and will not bee reformed, vndoubtedly in furie of his wrath, hee will at length (a) plucke them from their places, and ſtampe them to powder, and caſt them to hell. Many be ignorant in euery place, and moe be prophane, and ſmall is the number of good ſhining lights: but wee muſt remember our duty, and walke worthie our calling. If we hold foorth the light of knowledge and obedience, we ſhall ſhine as the firmament in the world to come, *Dan.* 12. 3.

(a) Pſa. 52. 5.

Golden candleſticks. The churches of God are not baſe candleſtickes, but candleſtickes made of gold. There bee two cauſes of this reſemblance: Firſt, becauſe gold is the moſt excellent of all mettals: ſo Gods churches here on earth are the moſt excellent of all ſocieties. The companies and ſocieties of men in families, townes and kingdomes, and in other common affaires of this life, be the ordinance of God, and good in their kind; but yet the ſocietie of ſaints in the church of God, doth farre ſurmount them all, and that in theſe reſpects: Firſt, becauſe in Gods church ſaluation may be obtained, but in other ſocieties, as they are ſocieties, though ſundry benefits ariſe from them, yet ſaluation is not to bee had in them, vnleſſe they bee either particular churches as members thereof. Secondly, the church of God is the end of all other ſocieties; and they are all ordained to preſerue and cheriſh the church, which is the ſocietie of the ſaints. Thirdly, the church beautifieth all other ſocieties: the principall praiſe and dignitie of any towne, houſhold, or kingdome is this; that they are either churches of God, or true members thereof.

From this preheminence of the church we are taught aboue al things to labor to become true mẽbers of this ſociety. Men haue great care to become mẽbers of incorporations & towns of greateſt priuiledges; but few there be that ſeek for the priuiledges of Gods church: And commonly thoſe that ſeeke moſt for priuiledges in chiefe townes, haue the leaſt care to become the true members of Gods church; which is a wretched practiſe and ought not to be among vs, ſeeing the church hath priuiledges farre aboue all other ſocieties.

Secondly, hence we are taught aboue all things to haue care to preſerue the ſocietie of the church of God. True it is, the miniſter and magiſtrat muſt haue cheefe care thereof: and yet euery man in his place muſt doe his beſt indeuour hereunto, becauſe it is the moſt principall ſocietie.

Thirdly, in that Gods church is the moſt excellent ſocietie, giuing honor to all others; we are taught within the compaſſe of our callings, as much as we can to bring all other ſocieties vnto this. Thoſe that are members of a familie, muſt labour to bring euerie one in their familie to bee good members of the church: And ſo in ciuill ſocieties, men of gouernement muſt labour that the members of the ciuill body, become alſo members of Chriſts bodie. Thus gouernors of kingdomes ſhould labour that the parts of their dominions may be particular churches of God. And there is good reaſon of this duties; becauſe all other ſocieties without this are companions of men in the darke, ſitting in the ſhadow of death, being ſpiritually blind, and without all ſound comfort in their ſoules. Secondly, the church is compared to a candleſticke of gold, becauſe of all ſocieties among men it is moſt precious & deere vnto God: and therfore it is reſembled to *a ſeale* (b) *on Chriſts heart, and a ſignit on his arme*: yea, it is as deare vnto him as the *apple of his eye, Zachar.* 2. 8. *The Church is the Queene that ſtands on Chriſts right hand in a veſture of gold, Pſa.* 45. 9. Yea that which ſurpaſſeth all, *Chriſt redeemed* (c) *the Church vnto himſelfe by his owne bloud*. Oh then how deere and pretious is ſhe in his ſight: And hereby alſo wee are taught the ſame inſtructions that did ariſe from the former preheminence; namely to haue ſpecial care of Gods church to preſerue the ſame, and to labour to become our ſelues, and to bring others to be members thereof. And thus much of the title of the church.

(b) Cant. 8. 6.

(c) Act. 20. 28

Now

Now it is added that Chriſt the Meſſias is *in the middeſt of the ſeuen golden candleſtickes*: whereby is ſignified: Firſt, that Chriſt is preſent with his church at all times: And ſecondly, that being preſent he hath care to gather his church, and being gathered to preſerue the ſame againſt the gates of hell, and all other enemies.

From hence we learne ſundry things: Firſt, that the ſupremacie of the church of Rome, wherein one is made head of all the militant church, is needleſſe: For Chriſt is preſent alwaies with his church, hauing ſpeciall care to gather, guide, and preſerue the ſame, and hee needeth no vickar generall to ſupplie his roome, for in the preſence of the prince all commiſſions of vicegerencie doe ceaſe: though Chriſt had granted this ſupremacie to any, yet ſo long as Chriſt is preſent, their commiſsion muſt ceaſe; and it is as great pride, and greater, for any to preſume to be head of all churches in Chriſts preſence, than for a man to ſit vicegerent in the preſence of the prince.

Secondly, ſeeing Chriſt is alwayes preſent with his church, wee are taught to walke with God, and before God, as *Enoch* did, *Geneſ.* 5.22. Which duty ſtands in theſe points. Firſt, whatſoeuer we ſay, or take in hand, wee muſt do it as in the preſence of Chriſt. Secondly, we muſt continually depend vpon Chriſts prouidence, who is euer preſent with his church, prouiding all things for the good of his church, and of euery member thereof. Thirdly, we muſt do all our actions as looking for approbation at the hands of Chriſt: for which end wee muſt take direction for the ſame out of his word. The practiſe of this dutie is moſt excellent: for by walking with God we ſhall be enabled to many good duties; as namely, liue vnblameably in this wicked world, making conſcience of all ſinne, and approuing our ſelues both to God and man, in hart and life. And thus much for the place where *Iohn* ſaw Chriſt.

The ſecond argument wherby *Iohn* deſcribeth Chriſt, is his figure, or forme, in theſe words, *One like the ſonne of man*. Some thinke that theſe words are a deſcription of ſome Angell, not of Chriſt, becauſe he is ſayd to be *like the ſonne of man*, not *the ſonne of man himſelfe*, but they are deceiued. For he which is here deſcribed, is before called *the firſt, and the laſt, it is he which was dead, and is aliue*, which cannot agree to any but to Chriſt. Now the words may more ſignificantly bee tranſlated thus, *One like to a ſonne of man*: for if it be tranſlated *that* ſonne of man, then Chriſt muſt needs bee the reſemblance: for ſo hee is called *Act.* 7.56. But here Chriſt is ſayd to be *like to a ſonne of man*, by the vſuall phraſe of the Old teſtament: whereby is meant that he is like vnto a man. And Chriſt is not here called a man, but is ſayd to bee like vnto a man, becauſe hee appeared vnto *Iohn* not in his true manhood, which was then in heauen, but in the likeneſſe of his manhood. And note this, that as Chriſt here appeared to *Iohn* in this viſion, ſo did he alwayes appeare after his aſcention. *Steuen* indeed ſaw his true manhood, *Act.* 7. but it was in heauen: and *Paul* heard his voice when he was conuerted, *Acts.* 9.5. and ſaw the Lord, 1. *Cor.* 9.1. But no man can prooue that Chrſt appeared vnto him in his true manhood, vnleſſe it were in heauen. And in all theſe viſions *Iohn* ſaw not his true manhood, but a reſemblance thereof. Now Chriſt appeared thus for ſpeciall conſideration, For man is too much addicted to his bodily preſence: this was the fault of his owne friends and Diſciples. Therefore Chriſt would hereby teach vs, not to ſeeke for his bodily preſence, but rather to lift vp our hearts to heauen, and therefore ſeeke to haue fellowſhip with him by faith. For this cauſe he ſayd to *Marie* after his reſurrection, *Touch me not, I am not yet aſcended to my father*, *Iohn.* 20.17. This *Paule* had learned, *Though we had knowne Chriſt* (ſaith he) *after the fleſh, yet henceforth know we him no more*, 2. *Cor.* 5.15. Now if Chriſt after his aſcention neuer appeared in his true manhood, it teacheth vs, that the defence of Chriſts reall preſence in the Sacrament is needleſſe. For if Gods church haue ſpiritual fellowſhip with Chriſt by faith, it is ſufficient. Againe, whereas Chriſt appeareth in the ſhape and forme of man after his aſcention, the Papiſts gather, that wee may make images of Chriſt, and ſo anſwerably of the father, and of the holy ghoſt, in thoſe formes wherin they appeared: as of the holy Ghoſt in the forme of a (*a*) doue; and (*b*) of the father in the likeneſſe of an old man. *Anſ.* It is not vnlawfull

(*a*) Math. 3. (*b*) Dan. 9.

full to make, or to haue an image of Chriſts manhood, ſo that it be out of religious vſe (though it bee doubtfull whether any now haue a true picture therof:) but if it bee to repreſent whole Chriſt, God and man, or bee vſed to remember Chriſt thereby, or to worſhip Chriſt therein, it is an idoll. As for the formes of an *old man*, or of a doue, they may bee made for the manifeſtation of the hyſtorie of the Bible, when it is painted or pictured: but then wee muſt conceiue, that theſe formes are no images of the father, ſonne, or holy ghoſt, but onely repreſentations of ſuch viſible appearances, as ſometimes were ſignes and pledges of the preſence of thoſe perſons. But now to abſtract thoſe formes apart from the hyſtorie, and to make them images of any perſon in Trinitie, is flat againſt the ſecond commaundement; which doth generally forbid all images of God, not excepting thoſe very ſhapes in which himſelfe tooke libertie to teſtifie his preſence for ſome time. And there being no exception againſt Gods cõmaundement, it is in vaine to ſeeke ſhifts & excuſes for a thing forbidden, ſpecially conſidering wee may not meddle with God beyond our commiſsion from God.

De Deo nil ſine Deo.

Clothed with a garment downe to his feete. Here Chriſt is further deſcribed by his attire. The firſt part whereof is, *A long garment reaching to his feete.* The cauſes why he ſo appeared, may be theſe. Firſt, to ſignifie that hee is the high prieſt of the new Teſtament, and ſo continueth, doing the offices of the high prieſt for his Church after his aſcention, in preſenting the merit of his one onely ſacrifice, and making intercеſsion to God the father for them. For the long garment was one of thoſe wherewith the high prieſt was cloathed in his miniſtration, vnder the law.

Secondly, to ſignifie that hee is *The Prince of peace*: for the long garment not onely in the Church of God, but among the Heathen, hath beene alwayes a note of peace: and ſo Chriſt is called, *Iſa. 9. 6.*

Thirdly, to ſhew that *he had in his breaſt the (a) treaſures of the wiſedome of the father, and the (b) ſpirit of counſell.* For this long robe alwayes pertained to them that excelled in counſell and wiſdome: and ſo Chriſt is deſcribed, *Iſay 11. 2.* Now in this example of Chriſt we may learne a dutie touching our attire: namely, that the outward garment of the body ſhould be ſutable to the good things that ought to be in the heart: as to our wiſedome, knowledge, feare of Gods name, to our ſobrietie, modeſtie, temperance, humilitie, and all other vertues whatſoeuer. Wee muſt not onely in ſpeech and action, as in hearing Gods word, and receiuing the Sacraments, ſhew our ſelues to bee burning lights; but euen by the geſture and attire of our body, both for matter and forme, ſhew forth the grace of our harts. But miſerable are theſe times, wherein mens attire is ſutable, not to the graces of God, that ſhould bee in their hearts, but to the common corruptions of the times. For ſuch it is generally, whereby a farre off (though hee neuer had acquaintance with the partie) a man may ſee the vanitie and lightnes of his mind, the pride, and folly of his heart, that weareth it.

(a) Coloſſ. 2. 3
(b) Iſay 11. 2.

The ſecond part of Chriſts attire is this: *Girded about the pappes with a golden girdle.* It hanged not looſe about him, but was girded cloſe to his body: whereby is ſignified, that he is a mediatour, euery way readie prepared to doe the office of a mediator for his Church: for in all ages the (a) girding of the attire to the body hath beene a ſigne of care and diligence in the buſineſſe they haue in hand; and the contrary, not girding, a ſigne of careleſneſſe, and negligence therein. When Chriſt was here on earth, hee was moſt pitifull to all penitent ſinners, he reiected none ſuch that came vnto him, but regarded them far more than the Scribes and Phariſees, that were the learned men among the Iewes. And ſince his aſſention hee hath not left off his care and diligence, but is alwayes ready, doing all ſuch duties which may pertaine to their ſaluation.

(a) Luk. 12. 35 36.

The conſideration whereof, is a matter of excellent comfort vnto all ſuch as haue any ſparke of grace. Firſt hereby wee learne, that when wee truly humble our ſelues, Chriſt is ready to receiue our prayers, and in all our troubles & temptations ready to relieue, to comfort, and deliuer vs: and in our death ready to receiue our ſoules, yea at all times prepared to doe whatſoeuer may further our ſaluation. Hee is not like vnto *Pharaohs*

butler, who promised to remember *Ioseph* while hee was in prison with him, (*a*) *but forgate him quite when he was aduanced to honour againe.* But he is alwayes mindfull of vs, and euer readie to doe all the workes of a mediatour for vs. Whence wee are taught answereably, to haue our loynes girded, as Christ commaundeth, *Luke* 12. verse 35. being euer ready to doe all duties that concerne Christianitie: as to call on Gods name, and to praise God, to practise faith, repentance, and obedience; fit to die, and fit to liue: neuer suffering our selues to bee vnfit for any thing that concernes our saluation, but at all times so stand vpon our watch, that whensoeuer God shall call, we may bee readie to enter into the kingdome of heauen. But alas the case with most men goeth farre otherwise: they fit themselues for the world at all times: but few seeke to prepare themselues for the kingdom of heauen till death do come.

(*a*) Gen. 40. 23.

This ought not to be: It is a treacherous part in any subiect to bee vnprepared for the seruice of his prince, and yet euer readie to receiue a common enemy. And it is no lesse treason against God, to forslow our preparation for the Lord, by fitting our selues for the world.

Further he is sayd to be girded, not *about the loynes*, but *about the pappes and breast.* Whereby some say (and not vnfitly) is signified, that there is no defect, or aberration in any motion or affection of our Sauiour Christ, but euerie thought and inclination of his hart is kept in order by the fulnesse of the spirit which dwelleth in him bodily.

Verse 14. *His head and haires were white as white woll and as snow: and his eyes were as a flame of fire.*

In the third place: *Iohn* here describeth Christ by the parts of his body. The *whitenesse of his head & haires*, signifieth the *eternitie of Christ.* For howsoeuer as hee is man, he had a beginning: yet in regard of his godhead he is eternall, and therefore is called, *The antient of dayes, Dan.* 9. and is sayd to *haue bene in the beginning, Iohn.* 1.1. that is, to haue had a beeing before all other things had their beginning.

In this resemblance of his eternitie, by head and haires as white as wooll and snow, hee giueth vs to vnderstand an honour and prerogatiue in the aged man, whereby he excelleth the yonger sort: to wit, the horenesse and whitenesse of his haire, for which cause in the word of God it is set forth by most worthie comparisons: as by *the white Almond tree, Eccles.* 12.5. And by *a glorious siluer crowne*, not made by man, but by the hand of God set vpon his head. And herein doth this excellencie of the aged consist; that they beare the image of Gods eternity before all that are of yonger yeares. From whence all yonger men are taught to reuerence the aged by (*b*) *rising vp before them*: acknowledging thereby the preheminence of the hoare head. (*b*) Lev. 19.32.

Againe, hereby the aged are taught to carrie themselues answerable to their estate and condition, they ought to excell all their yongers in knowledge, wisdome, and experience of good things, 1. *Iohn.* 2.13. *I write vnto you fathers* (*that is aged men*, who by reason of yeares are fathers) *because you haue knowne him who is euerlasting.*

Also they must be holy, as hee that is eternall is holy, whose eternitie they shew forth: And therefore *Salomon* saith The white head is a crowne of glorie when it is found in the way of righteousnesse: that is, in one that walketh in the way of righteousnesse, *Prouer.* 16.31. for his white haire signifieth, that hee hath spent much time and care about good duties. But it is no ornament vnlesse it be ioyned with holinesse of heart and life. Which I say because many yonger men, excell the aged in the knowledge of God, & other vertues: which is a shame to the gray headed, for as they go before others in yeares, so they ought to excell in pietie, knowledge, and all vertues: Ignorance and loosenesse of life is a foule vice in any, but in him that bares the siluer crowne it is intollerable. For how can they looke for reuerence from the yonger, when as they bee farre inferior to them in gifts of grace? It is no excuse for old men to say, Their wits are not so ripe, as young mens are; and their memorie failes them. Their aged ignorance argueth that they spent the time of their youth loosly and prophanely: For *they that be planted in the house of the*

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Lord, ſhall bring forth fruit in their age, Pſal. 92.13,14. A plant is young, and therefore he that would weare the crowne of glory in his age, muſt receiue the ſap of grace in the houſe of God while hee is young.

And his eyes were as a flame of fire, here *Iohn* proceedeth in deſcribing the parts of Chriſts bodie. In the handling whereof it is hard for any to ſet downe certainely, what the holy Ghoſt intendeth in euery particular. It ſhall be ſufficient for vs to follow that interpretation which is moſt probable and beſt agreeing with the tenor of Gods word.

In this deſcription of Chriſts eyes, are ſignified to vs two things: firſt, that Chriſt the mediator and redeemer of his church, is of moſt quicke, ſharpe, and piercing ſight, ſo as hee beholdeth all things that are done vpon the earth: yea, he ſeeth into the very ſecret thoughts of mens hearts, thither can the eyes of his godhead more eaſily pierce, than fire can doe into the ſubſtance of bodily things. And there is great neceſsitie it ſhould be ſo, for being head and gouernour of his church, he muſt know all the parts and members thereof: he muſt behold their ſeuerall eſtates, and ſee the malice and practiſes of Sathan, and other enemies againſt them.

Now in that Chriſt our Sauiour hath this piercing ſight, we are taught to haue care, not onely of our words and actions, but alſo of the very ſecret thoughts, purpoſes, and deſires of our hearts: for the piercing eye of Chriſt ſeeth them all, therefore we muſt be ſure they bee well ordered. In the courts of men, thoughts and inward motions beare no action, but with God it is otherwiſe. Chriſt Ieſus hath a fierie eye, that ſeeth into all our thoughts, and there hee holdeth a court of iudgement. Therefore we muſt keep a godly watch ouer all the imaginations of our hearts, that they may be approued of Chriſt, leaſt for them wee bee iudged and condemned.

Secondly, this teacheth vs in matters of religion to bee that indeed which we ſeeme to bee in profeſsion. For though wee may deceiue men, which know not our hearts, yet we cannot deceiue Chriſt: for by his fierie eyes he ſeeth whatſoeuer is in vs. And yet the common practiſe of the world is here to be reproued, who tearmeth them hypocrits that take vpon them any profeſsion for the name and religion of Chriſt. But herein men goe beyond their calling: it belongeth onely vnto the piercing eye of Chriſt, to iudge and looke at mens hypocriſie of heart.

Secondly, by theſe fierie eyes is ſignified, That Chriſt is full of anger, wrath and iudgement againſt all ſinners, readie to take vengeance on all thoſe that will not yeeld ſubiection vnto him by turning from their ſinnes, and beleeuing in him: for Chriſt as he is a Sauiour, ſo is he a Iudge; and therefore in the parable he ſayth: *Thoſe mine enemies that would not haue I ſhould rule ouer them, bring them hither, and ſlay them before mee*. Luke 19.27. The conſideration hereof ſerueth to awake many an one out of the ſleepe of ſinne. This age is miſerable, if wee regard the practiſe of faith and repentance which God requireth; for men liue in ignorance without knowledge, they goe on in looſeneſſe of life without reformation; which is both ſcandalous vnto men, and odious vnto God: not one of an hundred turneth to God at the preaching of his word, renewing his wayes by dayly repentance. But vnto many it is meat and drinke to goe on in thoſe ſinnes wherein their harts delight. But let theſe men conſider, that Chriſt is a righteous Iudge, beholding his enemies with fierce and fierie eyes, alwayes readie to take vengeance on them that doe not repent: and therefore they muſt in time conſider their eſtate, for if they perſeuere in their euill wayes as they haue begun, the truth is, hee ſtill beholdeth them with his fierie eyes, and though in his great patience hee ſpare them for a time, yet at length he will put in practiſe the execution of his iudgement, and ſlay them for enemies: as it is in the parable, *Luke* 19.27. Let them remember what a fearefull thing it is to fall into the hands of God, if his wrath bee kindled neuer ſo little, *Pſal.* 2.12.

Verſ. 15. *And his feete like vnto fine braſſe burning as in a furnace: and his voice as the ſound of many waters.*

The word in the originall ſignifieth Braſſe that ſhineth, which for ſubſtance

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is pure and durable, a very choise and excellent kind of brasse. And hereunto Christs feet are compared, to signifie vnto vs his inuincible power, whereby hee is able not only to encounter with sinne, Sathan, and death; but also that hee hath alreadie entered combat with them, and hath bruised the heads of these his enemies. Yea hereby is signified, that hee hath not onely done these things in his owne person, but also will doe the same in all his members, by his inuincible power, vnto the end of the world. Which is a matter of exceeding great comfort to Gods church and people, neuer to be forgotten. If any man be exercised in any grieuous temptation of Sathan, hee must not be astonished and confounded therewith: but remember, that Christ our Sauiour hath the brasen feet, wherewith hee hath bruised the head of the serpent, and will (if hee seeke vnto him vnfainedly) bruise in him the serpents head: so by experience shall we find the benefit of his brasen feet.

If any be oppressed with the corruption of his nature, whether it bee in thoughts or affections: let him come vnto Christ Iesus, lay open his wants before him, shew his sinnes, and make knowne the strength thereof vnto him, and withall crie vnto him for helpe: and hee shall find by ioyfull experience, though they were neuer so many, or mightie, That the power of Christ in him, will vanquish, and subdue them all.

Againe, doth any feare the terrours of death (as all men doe by nature) let him consider, that Christ hath the feete of brasse, wherewith he did encounter with death vpon the crosse: and not content with that, went downe with him into his owne denne, and there did bruise his head, and subdue his power. Indeed if death were to encounter with vs in his full strength, it were a matter of feare: but considering that Christ hath bruised his head, this must stay our hearts against ouermuch dread. And as it serueth to minister comfort to the godly, so it is a matter of all terrour and woe vnto those that liue impenitent: for Christ hath feete of brasse to bruise the head of all his enemies, and such are all those that go on in sinne; vnlesse they turne, destruction will bee their end. Let euery one therefore looke vnto his soule, that hath led a course in any sinne. Let him forsake his old master Sathan, and the workes of darkenesse, and turne vnfainedly to Iesus Christ in the practise of faith and true repentance, and by all obedience in the duties of his callings. For howsoeuer the patience of God may stay for a time the execution of his iustice and wrath, yet in the end they shall feele by wofull experience the destroying power of these his brasen feet.

Burning as in a furnace. Feet ascribed to God and men in Scripture, doe oft time betoken their wayes: So here by Christs feete wee may vnderstand his workes and wayes. And whereas they are said to *burne as in a furnace*; thereby is signified the perfection thereof. All the counsels of God, with the execution thereof in the creation and gouernment of the world, with all his works therein, are all most holy & pure, like fine brasse purged in the furnace, *Psa.* 18. 30. *The waies of God are vncorrupt*, yea *hee is holy in all his waies*. Psal. 111. 7.

The consideration whereof, must teach vs to conceiue and speake reuerently of all the workes of God, euen of those most secret & strange iudgements, whereof we cannot comprehend a reason. Yet because they proceed from God wee must acknowledge them pure and iust. In sundry points of religion there is a learned ignorance, whereof this is not the least, to hold our selues content, and to reuerence the workes of Christ, though wee see no reason thereof; nay, though to vs they seeme against all reason: for all the wayes of God are vncorrupt. Though the blind eye of men cannot discerne the light of the Sunne, yet the Sunne is full of light: so though our blind eyes cannot behold the puritie of Gods workes, yet they are all done in iustice and equitie, yea they are iustice it selfe: for his will is the rule of iustice. And we must not thinke that God doth a thing because it is good and right: but therefore is the thing good and right, because God willeth and worketh it. Examples hereof wee haue in Gods word: (*a*) *God commaunded Abimelech to deliuer Sarah to Abraham, or els hee will destroy him and all his houshold*. In mans reason (*a*) Gen. 20.

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this might seeme vniust: for why should *Abimelechs* seruants be punished for their maisters fault. So (a) *Achan sinneth, and all the hoast of Israell is punished. Dauid* committed adulterie, (b) *and the child which he begat dieth. Dauid* numbreth the people: but *the people are smitten with the plague*, 2. Sa. 24. All this to mans reason may seeme vnequall: yet being the workes of God, we are withal reuerence to iudge them most iust and holy. Againe, the (c) Scripture sheweth plainely, that God in his eternall counsell hath decreed to saue some, and to reiect others: and his reason moouing him thereto, is not any thing foreseene in them, but his will and pleasure alone. This in mans reason seemeth to be cruelty towards some: and therefore sundry men disclaime this doctrine as charging God with iniustice and tyrannie. But herein they greatly offend: for it is the manifest truth of God in his word: & therfore ought with reuerence to be acknowledged, though we can see no reason thereof, *For who art thou o man, that pleadest against God, Rom. 9. 20.*

(a) Ios. 7.
(b) 2. Sa. 12. 18
(c) Rom. 9.

And his voyce as the sound of many waters. The voyce of Christ is resembled to the sound of many waters for two causes. First, to signifie the loudnesse and greatnesse of it: the sound whereof hath bene heard through all the world in the ministerie of the Gospell. Secondly, to shew the power and efficacie thereof in the eares of his creatures: for such power it is of, that when the creatures were not, *He but spake the word & they were made, He. 11. 3.* This powerfull voice of Christ, brought (d) *Lazarus* out of the graue *after he had bene dead foure dayes bound hand and foote.* And by this voyce of Christ shall they that haue bene dead six thousand yeares before, be raised vp to life, *The houre shall come, in the which all that are in the graues shall heare his voyce: and shall come forth to iudgement, Iohn. 5. 28, 29.*

(d) Iohn 11. 43, 44.

Hereby then we may see the great securitie and the deadnesse of mens hearts in this age. For though the powerfull word of Christ be daily sounded into the eares of many; yet it entereth not into their hearts. They liue securely in their sinnes though they be daily exhorted to repentance. But shall dead *Lazarus* start out of his graue when Christ saith, *Lazarus come forth*? Nay, shall they that were consumed to dust many thousand yeares before, at the hearing of Christs voyce rise out of their graues? And shall we which liue in body bee no whit affected with it in our soules? Oh fearefull death in sinne. And yet this is the state of all those that will not bee mooued to leaue their sinnes by the ministery of the word. It may bee the outward eare receiueth the sound, but the dead heart receiueth no instruction. We must therefore apply our hearts to this powerfull voyce of Christ; and leaue the sinnes wherein we haue lien dead, that so the quickning power hereof vnto saluation may appeare in vs.

Verse 16. *And he had in his right hand seuen starres: and out of his mouth went a sharpe two edged sword: And his face shone as the sunne shineth in his strength.*

Here *Iohn* proceedeth further, to set out the parts of Christs body and the properties thereof. By *seuen starres* wee are to vnderstand *seuen Angels*: that is (as Christ expoundeth them *verse. 20.*) the seuen ministers of the seuen churches of Asia. And they are called starres for these causes. First, starres giue light to men on earth: And so the ministers ought to giue spirituall light to them that liue in the church, both by doctrine, and by an vnblameable conuersation. Secondly, starres haue their continuall abode in heauen and descend not vnto the earth: So ministers aboue all others ought to haue their conuersation in heauen. This indeed is the duty of euery christian; but especially of the minister, in regard of his calling. And this heauenly conuersation he must expresse: first, by seeking the conuersion of his owne soule: and then the conuersion of others, that they may haue an eternall mansion in heauen. Thirdly, they are called stars because (if they be faithfull) they shalbe honored of God, and made *to shine as the starres for euer and euer, Dan. 12. 3.*

It is added that *they are in Christs right hand.* Whereby is signified that to him belongeth the regiment, and gouernement, and the whole disposition of the ministerie for matters that concerne the church. From whence arise sundry in-

ſtructions.

I. That it is Chriſt who giueth to his church miniſters which preach the Goſpell. For *he* (a) *aſcendeth vp on high, and gaue gifts vnto men, ſome to be Apoſtles, ſome Prophets, and Euangeliſts, ſome Paſtors and teachers for the gathering together of the ſaints, and for the worke of the miniſterie, and for the edification of the body of Chriſt*. And for this cauſe we ought to pray daily vnto Chriſt, (b) *that he would thruſt forth labourers into his haruеſt*: that the remnant of Gods elect may bee gathered, and ſo we ſee an end of theſe miſerable dayes wherein we liue.

(a) Epheſ. 4. 11. 12.

(b) Mat. 9. 38.

Secondly, in that Chriſt holdeth them in his right hand, wee may gather that Chriſt giueth protection and defence vnto his miniſters, when they are faithful and walke in their calling according to his will: which is a matter to bee conſidered of al that are called into this office: For they haue ſundrie occaſions of diſcouragement: as the negligence and backwardneſſe of their people; the ſlanders and mockings of the enemies: But this protection of Chriſt muſt comfort them againſt them all; ſeeing they are in Chriſts right hand, they muſt go on with all godly boldneſſe.

Thirdly, this ſheweth the dignitie of this calling. Indeed it is deſpiſed and reputed baſe in the world; and hereby many are driuen from it. But let the wicked iudge what they will: Behold Chriſt honoureth it, for his faithfull miniſters are not onely preſent before him which were no ſmall thing: but hee holdeth them in his right hand; then which, what greater glorie can be done vnto them? This muſt bee an inducement vnto all thoſe that are indued with gifts fit for this calling, to affect the ſame.

Laſtly, euery miniſter of the goſpell muſt hereby learne to bee faithfull in his calling, and holy in his converſation: for by vertue of his calling hee is placed in Chriſts right hand. Now ſhall we thinke that Chriſt will long bear in his right hād any that are vnfaithfull, or prophane? Nay, he will take them out of his right hand and put them vnder his feete of braſſe, and there grind them to powder: For as they are honoured aboue others by their place, ſo ſhall their confuſion be the greater, vnleſſe they be faithfull. This wee may ſee in *Nadab* and *Abihu*, *Leuit.* 10. 1. and *Hophni* and *Phineas*, 1. *Sam.* 3. 13. And in the ſame reſpect ought all the people of God to be carefull to their wayes; for by their calling of chriſtianitie they be members of Chriſt. Now if they be not faithfull and anſwerable to their profeſsion, hee will ſurely deale with them, as with vnfaithfull miniſters, put them vnder his feet of braſſe & confound them for euer: They muſt therefore make conſcience of all ſin, and become not hearers onely, but doers of his will: ſo ſhall Chriſt protect them in this life, and ſaue them eternally.

And out of his mouth went a ſharpe two edged ſword. This *ſword* that came out of his mouth is nothing elſe but the doctrine of the Law and the Goſpell vttered and propounded in the writings and miniſterie of the Prophets and Apoſtles, *Heb.* 4. 12. *The word of God is liuely, mightie in operation and ſharper than any two edged ſword.* And it is thereto compared, becauſe as a ſword with a double edge entreth ſharply into the fleſh, and pierceth deeply into the bones, euen to the very marrow: So the doctrine of the Law and the Goſpell entreth ſharply and pierceth deepely into the very marrow of the heart of euery man, to the diuiding of the thought and the ſpirit. This two edged ſword, the word of God hath a twofold operation. One vpon the wicked: Another in the elect. It woundeth the wicked at the very heart with a deadly wound, and thereby brings them to eternall death, *Iſay.* 11. 4. *Chriſt ſhall ſlay the wicked with the breath of his lippes*: that is, with his word which is this two edged ſword. Herewith ſhall he conſume Antichriſt, 2. *Theſ.* 2. 8. viſit *Leuiathan* and ſlay the dragon, that is, the greateſt enemies of his church, *Iſay.* 27. *verſ.* 1.

Here conſider how the word of God ſhould kill an impenitent ſinner. There be three degrees of ſpirituall death. Firſt in this life, where an impenitent ſinner receiueth his deadly wound: The ſecond at the end of this life, when the bodie is laid in the graue, but the ſoule goeth to the torments of the damned: The third at the end of the world: when bodie and ſoule together go to hell eternally. Now a ſinner receiueth in this life his deadly wound after this manner: Chriſt in the

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giuing thereof hath a threefold worke in his heart by the miniſterie of his word, which is this two edged ſword. Firſt, hereby he reuealeth vnto him his ſinnes, as hypocriſie, pride, and rebellion of heart, with all other his horrible and damnable tranſgreſsions againſt the firſt and ſecond table, 1. Cor 14. 24. 25. *When all Prophesie, and there commeth in one vnlearned, he is reproued of all*, the Prophets by the word iudge him, and thereby lay open vnto him the ſecret ſinnes of his heart, with the ſinnes of his life. Secondly, Chriſt hereby reueileth vnto him his indignation and wrath, which is the curſe of the law due vnto him: In which regard the law is called (a) *a killing letter*, (a) 2. Cor. 3. 6 ſhewing no mercy, but onely thundreth out the fierce wrath of God vpon tranſgreſſors. Thirdly, hereby Chriſt awaketh his guiltie conſcience, ſharpneth the ſting thereof, and terrifieth him at the hearing of his word. Thus wicked *Felix* trembled when hee heard *Paul* preach (b) of temperance, righteouſneſſe, and the (b) Act. 24. 25 iudgement to come: So when king *Belſhazzar* (c) ſaw the palme of the hand writing (c) Dan. 5. 6. things againſt him vpon the wall, his countenance was changed, his thoughts troubled him, his ioynts were looſed, and his knees ſtood one againſt another. And al theſe are wrought in the wicked without apprehenſion of mercy, or reformation of life. It may pleaſe God to recouer one that is thus wounded, but whoſoeuer is in this eſtate hee hath receiued a deadly wound, and without vnfained repentance is already in the firſt ſtep towards eternal death: for theſe terrors of conſcience ſeuered from the apprehenſion of Gods mercie in Chriſt, are no grace but the flames of hell fire, and the beginning of eternall woe. And thus we ſee how Chriſt by this ſword woundeth his enemies.

Hence we are to learne ſundry duties. Firſt, how to carrie our ſelues towards them that after they haue heard the word preached vnto them, will rage and ſtorme againſt it, and the preachers thereof, becauſe it touched them. We muſt not deſpiſe or maligne them, but rather be mooued with compaſſion towards them. For thy their behauiour is a token they are wounded with the ſword of Chriſt at the verie heart, and theſe their ragings are nothing but ſtruglings before death eternall: vnleſſe the Lord in mercy recouer them of this deadly wound.

II. Hereby wee are let to ſee and know the lamentable eſtate of the greateſt number in thoſe congregations where the word hath long beene preached; for we ſhall find by lamentable experience, that in thoſe places few come to true knowledge, repentance, and obedience, but moſt remaine ignorant and impenitent: now this their condition is moſt fearefull. A terrible iudgement of God is vpon them: for when men haue long heard Gods word and are not thereby bettered, for knowledge in mind, and obedience of life; they are thereby wounded vnto death.

This two edged ſword hath alwayes his worke: it either cureth vnto life by working repentance and other graces of ſaluation, or woundeth vnto death them that receiue it not. We muſt therefore lament the caſe of ſuch perſons as remaine ignorant and impenitent vnder the miniſterie of the word, for they are as yet dead men for aught wee know, how ſoeuer they may make a faire ſhew by their ciuill honeſtie. If any man ſhould come into a field, and there behold many thouſands ſlaughtered, and guſhing out blood, ſome in the head, ſome in the ſide, &c. this ſight would make his heart to bleed. Well this is true in Gods church, though not to be ſeene with bodily eyes: the moſt men are wounded with this ſword of Gods word, and lye ſinfully wallowing in the blood of their ſoules, while they continue in ignorance, in ſecurtie and want of repentance.

III. This muſt admonish vs all to labour earneſtly to haue further things wrought in vs, than a knowledge of our ſinnes, an apprehenſion of wrath, or horrour of conſcience; namely, true faith and repentance, and ſound reformation of life: for without this, wee haue nothing in vs but the deadly wounds of Chriſts enemies. And thus much for the worke of the Word vpon the wicked.

The ſecond worke of this two edged ſword is in Gods elect; in them it hath ſundry workes, all which tend to their ſubiection. Firſt, it woundeth to the

quicke the corruption of their nature. This is one speciall cause why it is called a two edged sword, because it entereth deeply into the heart of Gods children, and giueth their corruption such a deadly blow, as it shall neuer recouer againe: It killeth not the person, as it doth in the wicked: but quickening the soule, it woundeth his corruption. *Paule ministred* (a) Rom. 15 16 *the Gospell,* (a) *that the offering vp of the Gentiles might be acceptable.* Where resembling Gods church to a sacrifice, hee giueth vs to vnderstand, that euery true Christian must be slaine, though not in body and soule, yet in regard of sinfull motions, corrupt affections and rebellious actions, by this two edged sword of the spirit. And this is his conuersion whereby the roote of corruption is stocked vp.

Secondly, after conuersion, this two edged sword serueth to cut off and pare away the remnants of vnbeleefe, doubting, impietie, anger, and other sins that be in the elect: *Euery branch* (saith Christ) Iohn 15. *that bringeth forth fruit in mee, my father the husbandman pruneth, to make it bring forth more fruit.*

Thirdly, it serueth to keepe Gods children in awe and subiection vnto him. In this vision, Christ standeth in his church, holding vp the scepter of his kingdome, which hee beareth in his mouth: for this end, that though his enemies will not bee brought in subiection vnto him, yet his owne children might hereby be kept in awe of him. He therefore that will not at the lifting vp of this two edged sword tremble and feare before Christ, is but a rebellious subiect: If there bee brawling in humane societies, let the magistrate but shew himselfe with the sword of iustice, and straightway euery one is quiet: if any resist, he is taken for a rebell. Now shall this be effected in ciuile policie, and not bee true in Christs spirituall gouernment? vnlesse therefore wee will shew our selues rebels against Christ, let vs cease from sinne and tremble before him, seeing hee holdeth out vnto vs the scepter of his word.

Fourthly, this sword serueth notably for our defence and victory in all temptations. *Ephes.* 6. 17. *The sword of the Spirit, the word of God,* is one piece of the complete armour of a Christian. Herewith did Christ vanquish Sathan. *Matth.* 4.

And thus wee see how the word of God is a two edged sword, in regard of the elect.

Hence we are taught, that when wee haue the doctrine of the Law and of the Gospell preached vnto vs, we must with all reuerence heare and receiue the same. Men will heare it while it is taught generally, but if it once touch their particular faults, then they cannot brooke it. But wee must suffer it to ransacke our hearts, and be glad thereof: for by this meanes our corruption is wounded, and sinne slaine in vs: our soules are conuerted vnto God, and shall bee saued. If any man were diseased with a fistula, or any other dangerous sore, he would willingly suffer the surgeon to search and pierce into the same. Shall wee doe this for our bodily health, and shall wee not suffer the word of God to enter into our hearts to rip vp our sinnes, that they being wounded and subdued, wee may bee healed, and so our soules liue for euer? wee cannot liue vnto God, till wee die vnto sinne: and wee can neuer die vnto sinne, till the same bee wounded in vs by this two edged sword. Away therefore with all niceneſſe in disliking the word, when it crosseth our humour; and if wee loue eternall life, Let vs then embrace it most willingly.

Saint *Iohn* sayth further of this two edged sword; that it came out of Christs mouth. Other kings carry their swords and scepters in their hands; but Christ beareth his in his mouth, to teach vs this speciall point, That wee must receiue no doctrine from any man, which hee hath not receiued from *the mouth of Christ.* For first, God reuealeth his will vnto his Sonne, & Christ deliuereth it vnto his Prophets and Apostles by the spirit, and to his ministers in their writings. They therefore must deliuer nothing vnto Gods people, but that which they haue from Christ: if they deliuer ought els, they hold not forth Christs sword; neither can it haue that powerfull effect either in the godly, or in the wicked.

And his face shone as the Sunne shineth in his brightnesse. Here is the last braunch of this description of Christ: his face is compared to the *shining of the Sunne,* and that *in his strength*; because Christ is vnto his church as the Sunne is to the world.

And looke what duties the Sunne performeth vnto the world, the ſame duties Chriſt performes vnto his church, in a more excellent manner, as their reſemblance will euidently declare.

Firſt, the Sunne in the world diſpelleth night and darkeneſſe, and maketh the day by bringing light: ſo Chriſt *the ſunne of righteouſneſſe*, Malach. 4. 2. ſendeth downe the bright beames of knowledge and grace into his church, wherby blindneſſe and ignorance is taken away, 2. Corinth. 4. 6. And hereby euery one, of what ſort or place ſoeuer, is taught: firſt, to labour for knowledge of the will of God. A great ſhame it is for any to bee ignorant herein; when the day commeth, we ſet open our windowes to let in the light of the Sunne for our comfort: behold Chriſt Ieſus is euer a ſhining light in his church: Why then ſhould wee not open our hearts, that the beames of light and knowledge, which deſcend from him, may enter into vs and giue vs light? Secondly, wee muſt hereby learne in our whole conuerſation among men, to walke by this light. We are here but pilgrims trauelling towards heauen: and the way of this miſerable word is full of darkeneſſe: yet Chriſt Ieſus is in the middeſt of his church, ſhining as the Sunne in his ſtrength, to giue the light of knowledge, whereby wee may ſee the right way thither. Without him there is nothing but darkeneſſe and wandering: his word is the light, and himſelfe the day ſtarre. We therefore muſt attend vnto him in all our affaires of this life: and in the particular duties of our lawfull callings take direction from the light which ſhineth from his face.

Secondly, the Sunne ſerueth moſt excellently to comfort and reuiue cold and dead ſtarued bodies; as experience in the ſpring time teacheth: So Chriſt Ieſus by the worke of his ſpirit conueyeth ſpirituall life and heat vnto the dead and frozen heart of man: he is of power to *comfort them that mourne, to giue life to the broken hearted, and to reuiue the ſpirit of the humble*, Iſay. 57. 15. and for this moſt excellent worke may well bee called the *Sunne of Righteouſneſſe*. In regard whereof wee muſt labour aboue all things to bee partakers of this life and ioy which commeth from Chriſt. In Winter time men vſe to ſtand in the ſunne to comfort and warme themſelues with the heat thereof. Behold Chriſt Ieſus is the ſunne of righteouſneſſe to his church, which giueth heat and life to all the true members thereof. Wee therefore muſt ſeeke aboue all things to haue his bleſſed beames of grace to ſhine vpon our cold and frozen hearts, that by his ſpirituall heat we may be reuiued vnto euerlaſting life. In this world nothing is ſo much regarded, as riches, honours, and pleaſures: *Who will ſhew vs any good*, is the worldlings ſong. But with godly *Dauid* wee muſt ſay, *Pſal. 4. 4. Lord lift thou vp the light of thy countenance vpon vs*, quicken thou vs with thy ſpirituall life, and comfort vs with the beames of mercy. *Queſt.* How may I get the gracious beames of grace and life, to come from this Sunne of righteouſneſſe into my heart? *Reſp.* Before a man can liue by Chriſt, hee muſt bee killed in himſelfe. Men doe not kill thoſe whom they would reſtore to temporall life, but the Lord taketh that courſe. Thou therefore muſt ſuffer his two edged ſword to enter into thee, yea to bee thruſt vp to the hilts into thy heart, that ſo thy vile ſinnes and corruptions may be ripped vp, and the wrath of God deſerued thereby made knowne vnto thee, that in thy ſelfe thou mayeſt bee out of hope: and then and not before art thou fit to receiue comfort and life by Chriſt; as a man that is cold in bodie is moſt fit to receiue heat by cloathes and other meanes of warmeneſſe. Now being thus humbled in thy ſelfe, thou muſt vſe the meanes which God hath ordained, to wit, the hearing, reading, and meditating in his word, with earneſt prayer for grace and mercie: and then ſhalt thou perceiue the ioyfull beames of life ſhining into thy ſoule. If a man had all the world, and wanted this grace of life and comfort by Chriſt, it were but a curſe vnto him: but though a man want all things els, yet by this life of grace in Chriſt he is bleſſed for euer: and therefore aboue all other things men ſhould labour for it.

Thirdly, the ſunne ſerueth to diſcouer all things. In the night nothing is diſcerned, but al things appear in one form: but when the ſame commeth forth, all things are made manifeſt, euen the ſmall motes

in the aire. Euen so Christ Iesus the sonne of righteousnesse, he seeth all things, and can discouer the most hidden secrets of men: nothing is hid from the light of his countenance, so infinit is his diuine wisdome and knowledge. In regard whereof we must bee moued to looke vnto all our wayes, both thoughts, words, and actions, that they bee such as Christ approueth: for though we may deceiue the world by a false glosse, yet all that wee do, speake, or thinke, is naked and bare before him, he knoweth the same, & can and will reueale it.

If this were beleeued and remembred, it would be a meanes to suppresse much fraud and iniustice, and many grieuous sinnes which is rife in the world. Men thinke if they can bleare the eyes of the world, all is well, they may do what they will: but we must thinke vpon the shining face of Christ, which discerneth and discouereth all secrets; and labour thereupon to make conscience of all our wayes, yea of our secret thoughts, that God may approoue the same.

Vers. 17. *And when I saw him, I fell at his feete as dead: then hee laid his right hand on me, saying, Feare not, I am the first and the last.*

Verse. 18. *And I am aliue, but I was dead: And behold, I am aliue for euermore, Amen: And I haue the keyes of hell and of the earth.*

Here Saint *Iohn* describeth Christ further by other Arguments: namely, by sundry actions of his. The first whereof, is a confirmation of *Iohn*, being sore afraid, set downe in this & the next verse. In which action note two things: First, the occasion therof: Secondly, the meanes of his confirmation. The occasion was *Iohns exceeding feare*, set downe in these words: *And when I saw him, I fell at his feete as dead.* The meanes of confirmation, as in the words following, *Then hee layed his hand vpon me, &c.*

For the occasion. *Iohns* feare was exceeding great, and that of death: as appeareth by Christ his confirmation: wherein he telleth *Iohn*, *That he liueth, and hath power ouer death.* In this his feare note sundry points; The cause, the effect, and the kind of this feare. For the first: The cause was Christ his appearance in glory and maiestie vnto *Iohn*, set downe in these words, *When I saw him.* Where we learne, that sinfull men since *Adams* fall cannot abide the presence of God. (a) *Adam* before his fall talked face to face with God without feare: but so soone as he had sinned, (b) *hee fled away at the hearing of his voyce, and hid himselfe among the trees of the garden.* This feare commeth by reason of mans guiltinesse before God. Hence *Manoah* sayd vnto his wife, (c) *We shall surely die, because wee haue seene God.*

(a) Gen. 2.
(b) Gen. 3.8.
(c) Iudg. 13.22

The Vse.

First, by this, That no sinfull man can abide the presence of God, we are taught to labour to become new creatures, to haue the image of sinne defaced in vs, and the image of God restored in righteousnesse and true holinesse. True happinesse consisteth in fellowship with God: but wee can neuer haue true fellowship with him, while wee liue in our sinnes, 1. *Iohn.* 1.6. *If wee say we haue fellowship with him, and walke in darkenesse, we lie.* We therefore must labour to bee purged from our sinnes, and so his presence shall bee our ioy.

Secondly, this feare of *Iohn* at Christs presence in glory, teacheth vs, That the sight and presence of Gods maiestie is a most excellent meanes to humble a man, and to make him know himselfe to bee nothing in himselfe. When *Abraham* talked with God, the more hee beheld the maiestie of God, the more hee humbled himselfe, confessing at last, *that he was but dust and ashes*, Gen. 18.27. And *Peter* by a great draught of fishes seeing but a glimmering of diuine maiesty in Christ, could not abide it, but cried out, *Depart from me, for I am a sinfull man*, Luk. 5.8. And so the holy Angels when they stand before the maiestie of God are sayd (a) *to couer their faces and their feete with their wings*: to signifie, that they are nothing in regard of the exceeding Maiestie of God, and in themselues vnable to behould his glorie.

(a) Esay 6.3.

Thirdly, hereby wee are taught to acknowledge Gods great goodnesse towards vs in the ministerie of the word: wherein hee vouchsafeth to speake vnto vs, not in his owne person, as hee did in mount Sina, which would bee so terrible, that none could abide it, but fauorably & fami-

familiarly by the miniſterie of men that are like vnto our ſelues. Many abuſe this mercy of God, and deſpiſe the word becauſe of the meſſenger: but wee muſt learne by this bountie of God, to receiue the word with all reuerence as from the Lord.

Laſtly, in this exceeding feare of *Iohn*, who was an Apoſtle and a very godly and righteous man; wee learne that the moſt holy man that is will be aſtonied euen to death with the preſence of Gods glorious maieſtie. And if no man, be he neuer ſo holy, can ſtand before Gods preſence, much leſſe can the moſt righteous workes of any man endure the triall of his iudgement: if his perſon cannot abide his preſence; his workes will neuer beare his iudgement. For the perſon muſt firſt bee approoued before the workes be accepted. Therefore damnable is the doctrine of the church of Rome, which teach that ſuch as in themſelues are ſinfull men muſt ſtand before Gods iudgement ſeate bringing with them works of grace, as meanes of their iuſtification, and part of ſatiſfaction to Gods iuſtice. It is a doctrine of deſperation: for how can our works be perfectly holie, ſeeing our perſons are but ſanctified here in part? And who can thinke that the infinit iuſtice of God can bee ſatiſfied by the imperfect righteouſneſſe of man?

II. point. The effect of this feare in his body, *He fell downe as dead at his feete*: This was no ſmall feare but exceeding great, aſtoniſhing his ſenſes and laying him downe as dead. Phyſitions ſay, and that truly, the mind followeth the temperature of the body. But hence we may as truly ſay, That the body followeth the diſpoſition of the mind; for the affections of the ſoule wil worke vpon the body like vnto ſtrong diſeaſes. *Iohns* feare caſteth his body into a ſound: And ſo horrour of conſcience when the heart is cold will make the body hot, and the intrals to roule in the body. The ſame may be ſayd of anger, 1. *Reg.* 21. 4. When *Ahab* could not obtaine *Nabals* vineyard, he layd him downe on his bed in diſpleaſure, and was almoſt dead: Euen ſo will other affections worke vpon the body.

Hence wee learne that the bodies of men being diſeaſed muſt not alwayes be cured by bare phyſike, but ſomtimes by curing of the mind and ordering of the affections: for when the diſtemper of the body ariſeth from the diſorder of the mind, then till the mind be well compoſed and ſetled, phyſicke will little auaile.

III. point. The kind of this feare is inſinuated in theſe words, *he fell at his feet*, Wherby the holy Ghoſt giueth vs to vnderſtand, that this was a *religious reuerent feare*, which hee bare to Chriſt: For this kind of proſtrating the body betokeneth humilitie; and argueth a reuerent eſtimation of the thing feared.

Hence we are taught, when we come into the preſence of Chriſt, we muſt proſtrat our ſelues as *Iohn* did, and looke that we be ſtriken with a religious feare of his maieſtie. If any ſhall thinke that Chriſt is now aſcended into heauen, and therefore we cannot now fall down at his feet as *Iohn* did. I anſwer, though Chriſt be now in heauen, yet hath he his feet vpon earth, at which we muſt fall downe. In the old teſtament the mercy-ſeat was the pledge of Gods preſence: and therefore it is called Gods footeſtoole, *Pſal.* 99. 5. before which the Iewes were to fall downe. Well, though the mercy-ſeat be now taken away, yet ſome thing is inſtead thereof: For whereſoeuer Gods people aſſemble themſelues in the name of God, there is his footſtoole: and therfore in the aſſemblies of Gods ſaints we muſt caſt downe our ſelues before Chriſt Ieſus, and do all duties vnto him with all feare, awe, and reuerence of his maieſtie.

This feare of *Iohn*, though it was holy, yet is it tainted with ſome ſinne and corruption: for it was an immoderat feare of death which made him thus aſtoniſhed and affright. Whence wee learne that the moſt holy affections of righteous men are not perfectly holy, but mixed with imperfection according to the meaſure of their ſanctification, which is alwayes in part in this life. Whereby it appeares that no man hath in him a filiall feare of God alone, but ſome ſeruile feare (whereby wee feare God for his iudgements) is mixed therewith. And thus much for *Iohns* feare which is the occaſion of his confirmation.

Now

Now followeth the meanes of his confirmation in theſe words, *Then he layd his right hand vpon me, ſaying, feare not, I am the firſt and the laſt: and I am aliue, but I was dead: and behold I am aliue for euermore, Amen: and I haue the keyes of hell and death.* Here note two things, firſt, the time when Chriſt vſed theſe meanes for *Iohns* confirmation: ſecondly, the means themſelues. The time is noted in this word, *then*, that is, after his preſence had ſtroken a feare in my heart, which made me as dead; then the Lord vſed meanes to comfort me. The meanes of comfort and confirmation are then vſed when the party is humbled. And thus the Lord dealeth with all his ſeruants in the matter of their ſaluation: Firſt, he bruiſeth their ſtonie hearts, and woundeth their ſinfull ſoules, before hee powreth in the oyle of grace. Firſt, a man muſt bee a loſt ſheepe, and then Chriſt findeth him and layeth him on his ſhoulders and bringeth him home. And indeed they that would feele ſound comfort by Chriſt, muſt firſt be humbled in themſelues. And the reaſon why men reape ſo little comfort either by the word or ſacraments, is the want of true humiliation before they come, whereby the ſoule is fitted for grace and conſolation.

II. point. The meanes vſed by Chriſt to confirme *Iohn*, and they are two. Firſt, a ſenſible ſigne, *He layd his right hand vpon me.* Secondly, comfortable words, *Feare not.*

Here firſt obſerue in generall Chriſts gratious dealing with *Iohn*: he vſeth not one meanes apart, but in great mercie, that he may throughly confirme *Iohn*, he giueth him both a ſigne and words. And ſo hee hath alwayes dealt with his ſeruants: When he called *Moſes* to bee a deliuerer of his people. Firſt, hee gaue him his word; ſaying, *I will be with thee*, and then a ſigne, ſaying, *Vpon this mountaine ſhal ye ſerue God, Exod.* 3.12. So when he would confirme the heart of (*a*) *Ahaz* againſt his enemies, he firſt giues him a promiſe of deliuerance, *verſe.* 7. then biddeth him aske a ſigne, *verſ.* 11. And for this cauſe Chriſt in the publiſhing of his Goſpell, added ſignes and miracles vnto his word, that the truth thereof might be fully confirmed. And ſo in the worke of our ſaluation, beſides his mercifull promiſes which were ſufficient in reſpect of his fidelitie; he giueth vs further ſignes and ſeales to ſupport our weakneſſe, and to confirme our faith in the aſſurance thereof, euen the vſe of the holy Sacraments.

(*a*) Kay. 7.

This teacheth vs that Chriſt hath a ſpeciall care ouer his church and people, in that he doth ſo condeſcend and abaſe himſelfe vnto their weakneſſe, adding vnto his word, which of it ſelfe were ſufficient, ſignes and tokens, that by both he might more euidently giue that aſſurance, which by one alone our weaknes would not ſo well conceiue.

Againe, in this meanes of confirmation note the order which Chriſt vſeth: Firſt, he giueth him the ſigne of his preſence: *Laying his hand vpon him*, to aſſure him of protection frō al danger of death. Thē he giueth him his wrod, bidding him *not to feare.* Hence we may learne that the aſſurance of Gods preſence and protection, is a ſouerigne remedie againſt all feare: when *Moſes* feared the great calling he was ſent about, to take away that feare, the Lord ſaith, (*b*) *I will be with thee.* Hence *Dauid* ſaith, (*c*) *He will not feare though he walke through the valley of the ſhadow of death, becauſe God is his ſtay and comfort.* Wherefore it concerneth vs to labour to be aſſured not onely of Gods preſence, but of his prouidence and ſpeciall protection: And ſo in all dangers both of life and death, wee ſhall haue ſtay and comfort for our ſoules.

(*b*) Exod: 3, 12.

(*c*) Pſa. 23. 4.

The Lord hauing vſed theſe two meanes to confirme *Iohn*, both a ſigne & his word: doth yet further condeſcend vnto *Iohns* weakneſſe, and eſtabliſheth his owne word by two reaſons. The firſt in theſe words, *I am the firſt and the laſt.* Chriſt is *the firſt*; Becauſe nothing was or could bee before him: *The laſt*, becauſe nothing is or can bee after him. Theſe two titles are giuen vnto Chriſt to expreſſe his Godhead and eternitie, as before wee haue heard, *verſe.* 8. Now here they are againe ſet downe, to giue vs to vnderſtand that hee hath in his owne power the beginning and end of all things: and therefore is able to protect his ſeruants from all dangers, and from death: and will make good vnto them all his promiſes vnto eternall life.

Verſe. 18.

Verſe. 18. *And Am he that liueth, but I was dead, and behold I am aliue for euermore, Amen: And I haue the keyes of hell and of death.*

These words conteine the second reason to confirme *Iohn*. And it may thus be framed by way of a distinction, *Although I was dead, yet I am he that liueth* (for so the words are) *and behold I am aliue for euermore, Amen*: Yea I haue power ouer death and hell. This distinction containeth three parts. First, *Though I was once dead, yet I am he that liueth*. Secondly, *Though I was once dead, yet I liue for euermore*. Thirdly, *Though I was once dead, yet I haue the keyes of death and of hell*. Of these in order.

I. part. *And Am he that liueth, though I was dead*. Here *life* is ascribed to Christ in a speciall manner. For Christ liueth in a peculiar sort differet frō the life of other creatures. For first hee hath sufficient life in himselfe and from himselfe: Secondly, he giueth life to others. For the first: that wee may better conceiue it, wee must know that life is twofold, vncreated, and created. Vncreated life is the life of God whereby God liueth: This life is eternall and infinit in it selfe, & from it selfe. Now as Christ is God he liueth this vncreated life: which is all one with the godhead. Againe, created is twofold. The first is naturall preserued by means of meat and drinke. The second is spirituall, both begunne and continued by meanes of the immediat operation of Gods spirit, whereby wee haue fellowship with God. And this spirituall life is more perfect than the naturall. Now Christ liueth not the naturall life but as he is God liueth the vncreated life, & as he is man he liueth the spirituall life, his body and soule hauing al their subsisting and sustentation in the second person in Trinitie: and therefore he hath in himselfe most absolut and perfect life, and so liueth of himselfe.

Secondly, Christ is here said to liue, because, he *giueth life vnto men*: & that two wayes: First, as he is God; and so he giueth life to all good and bad: *For in him euery thing liueth, moueth, and hath his being, Act. 17. 28.* Secondly, as he is mediator God and man: and so he giueth spirituall life vnto his church and people. Hence he saith to his Disciples, *Because I liue, yee shall liue also, Iohn. 14. 19.* For looke as Christ died not for himselfe, but for vs, that we might not die eternally: So hee liueth now in heauen the spirituall life, not for himselfe alone, but for vs, that we might liue that spirituall life in and by him eternally. And therefore our life is sayd, *To be hid with God in Christ*. And for this cause in the Sacrament we doe eate the body and drinke the bloud of Christ really by the mouth of faith, that wee might know that our life is to be fetched from him. For as we receiue grace from his grace; so wee receiue life from his life.

Hereby wee are taught to seeke for this spirituall life at Christs hands: that we may say with *Paul, I liue not now, but Christ liueth in me, Gal. 2. 21.* and that *Our life is hid in Christ*, as in a head and roote. For he liueth in heauen, that wee might liue by him: our care must not be so much for our temporall life, which is but a vapour and like a fleeting shadow, as for this spirituall life which is eternall. But the practise of this duty is rare to bee found, though the omission of it bee a grieuous sinne. Mens whole care is for temporall life: few thinke on this, how to procure to themselues this spirituall life by Christ; though he haue said, *I liue that you may liue in me*. This appeareth by their common practise: They will goe ten, twenty, yea an hundred miles to prouide means for their bodily preseruation; and yet will scarce go one or two miles for the meanes of their saluation for euer. The cause thereof is, the hardnesse of mens hearts, which are not touched for their sinnes, nor feele the smart & weight thereof. This we may see plainly in the woman of Samariah: For when Christ sate at the well of *Iacob* talking with her, and telling her that *he was the well of life, of whose water whosoeuer dranke should neuer thirst*: She did nothing but cauill with him. But when he layd to her heart her principall sinnes, then she left off cauelling, and in reuerence, and some beginning of faith, *Acknowledged him to be the Messias*. Euen so let the minister say vnto his people, hee can bring them to the water of life; they will nothing regard, but cauill at the doctrine of the Gospell, till their sinnes bee touched, and their soules humbled by

The Vse.

Iohn 4.

the sight thereof. Wherefore if wee would haue our hearts fit to receiue spirituall life by Christ; we must first labor to haue a sense of our sinnes, and to feare Gods wrath due vnto vs for the same. Hereby we shal be weined from the dangerous loue of earthly things, and our soules shall bee ravished with desire of Christ Iesus. He is the well of life; and if once we could feele a parching heat in our soules by reason of our sinnes, then would we thirst & neuer be at rest till we had drunke our fill, and diued our selues in his saving merits. This naturall life is but vanishing, and therefore we must labour for this spirituall life by Christ which is eternall. This will comfort vs in all distresse: and take from vs the feare of death, of hell, and all danger.

The second part of the distinction: *Though I was dead, yet behold I liue for euermore, Amen.* This part is vttered and propounded by two notes to bee obserued. First, by a note of certaintie, *Amen.* Secondly, by a note of attention, *Behold.* The note of certaintie (*Amen*) serueth to assure vs that this is an infallible truth which Christ affirmeth of himselfe: saying, *I liue for euermore.* The note of attention which is prefixed, *Behold*, serueth to stirre vp *Iohns* mind, and the mind of euery one of vs to a serious consideration of this which Christ saith, *I liue for euermore.* And because it pleaseth Christ to propound this point in this manner, let vs a little stand thereon, and herein consider two points. First, in respect of what nature Christ is sayd *to liue for euer.* Secondly, for what end he liueth for euer. For the first, No doubt as Christ is the mediator of the church, *He liueth for euer*: and therefore this must bee vnderstood of Christ, in regard of both his natures, godhead and manhood. In respect of his godhead, he is coeternall with the father and with the holy Ghost, liuing of himselfe that vncreated and essentiall life, which is all one with the godhead, being eternall, without beginning or ending. Secondly, hee liueth for euer as hee is man: for after his death hee ascended vp to heauen, where in full glorie he inioyeth immediat fellowshippe with the godhead: for in him dwelleth the fulnes of the godhead bodily; his manhood being wholly and immediatly susteined by his godhead.

II. Point. The end for which Christ liueth for euer, is to giue eternall life to his church, and to euerie true member thereof. So Saint *Iohn* saith, *This is* (a) *the ieslimonie of God, euen the father, that hee hath giuen vs life euerlasting, and this life is in his sonne.* And here Christ must bee considered of vs, as the head of his church, as the roote and ground of our saluation, and the fountaine of all our happinesse. For as the roote of a tree liueth not for it selfe, but for the body and for all the branches: euen so Christ Iesus, he hath eternall life in him, not for himselfe alone, but that he may conuey the same to al his members. Yea, wee must consider Christ as the common treasurie & storehouse of all true felicitie: wherein life eternall is laid vp for al the members of his church. For which cause hee saith, (*b*) *His flesh is meate indeed: and whosoeuer eateth his flesh and drinketh his blood shall liue for euer*, To giue vs to vnderstand, that his manhood hath quickning vertue in it: Yet not of it selfe or by it self, but as it is the mānood of the sonne of God; For from the godhead it receiueth this quickning power, to giue eternall life vnto the church. And here the meanes must be considered, by which Christ giueth life vnto his church: namely, by vertue of that misticall vnion which is betweene him and euery member of his church. Which vnion is thus caused: God the father giueth Christ vnto his church, and to euery one that is to be saued by Christ; and that really and truly according to the tenor of the couenant, in which he hath promised to giue Christ with all his benefits to euery one that beleeueth. The manner and order of this gift is this: Whole Christ God & man is giuen to euery beleeuer; euen as he is mediator. And yet the godhead of Christ is not giuen with the manhood, but only the vertue & operation of the godhead in the manhood; by which the manhod is made able to merit for the beleeuer. But the manhood of Christ is giuen both for substance, and in regard of all benefits that are conueyed to man by it, as iustification and redemption; as truly as lands and goods are giuen of man to man. And when God giueth Christ to any, he doth withall giue vnto the same partie the spirit of Christ: for hee that

(a) 1. Io. 5. 11

(b) Ioh. 6. 54, 55.

hath

hath part in Chriſt, hath part in his ſpirit: and this ſpirit createth in his heart the inſtrument of faith, by which Chriſt giuen of the father, is receiued and apprehended; both his body and bloud, and the efficacie and the benefites thereof. Chriſt is not receiued in imagination, as men receiue things by conceit in the braine: but as hee is giuen of the father; namely in the word and ſacraments really and truly, though ſpiritually. And the ſame ſpirit that worketh this faith, doth knit the beleeuer vnto Chriſt really, though myſtically, making him one with Chriſt, ſo as Chriſt is the head, and the beleeuer a member. And thus is this myſticall coniunction wrought, from whence proceedeth this eternall life.

The benefites that come from this myſticall coniunction are theſe.

I. Hereby a beleeuer begins in this world to liue eternall life: for by the worke of his ſpirit, Chriſt maketh that man that is thus vnited vnto him, to begin to die vnto all ſinne, and to liue vnto him ſpiritually, as himſelfe liueth.

II. Hence commeth the reſurrection of the body: for this coniunction being once begun, remaineth eternall, and is neuer wholly broken off, no not from the body, while it is conſumed to duſt and aſhes. Looke as in the Winter ſeaſon the ſap returneth to the root of the tree, and then all the branches ſeeme as they were dead: but when Spring time commeth, by vertue of the ſunne the ſap aſcendeth and maketh them freſh and greene againe: euen ſo, the bodies of Gods children haue their Winter ſeaſon, while they lie dead and rotten: but yet by vertue of their vnion and coniunction with Chriſt, at the laſt day ſhall life bee conueyed from Chriſt Ieſus vnto them, whereby they ſhall be raiſed to life.

III. Hence commeth eternall life to euery beleeuer: that is, glory and bliſſe in body and ſoule in heauen for euer and euer: for being once begun (as it is in this world) it is neuer diſſolued. And thus we ſee how Chriſt conueyeth eternall life vnto his members.

The Vſe. The words bearing this ſence, do containe in them the foundation of two maine articles of our beleefe, namely, the reſurrection of the body, and life euerlaſting: for both theſe are effected to vs, by vertue of our vnion with Chriſt: for he *liueth for euer to giue life to vs*. And this is the ground of all true ioy: as wee may ſee in *Iob*, who in the middeſt of his miſerie ſtayed himſelfe on this, That *hee knew his Redeemer liued, and that hee ſhould riſe againe, and behold him with theſe ſame eyes, wherewith he ſaw other creatures*, Iob. 19. 25, 26.

2. Againe, if Chriſt liue in heauen to giue vnto vs eternall life, then muſt wee learne to haue our conuerſation in heauen with Chriſt: for where our life is, there ſhould our conuerſation bee. Now that our conuerſation may be with him, wee muſt often ſeriouſly conſider with our ſelues of this euerlaſting life which Chriſt there keepeth in ſtore for vs: and for this cauſe principally doth Chriſt here ſay, *Behold, I liue for euer.*

3. This alſo muſt moue vs to put all our affiance in him, and to place all our ioy and reioicing in him. Men haue moſt regard to that part of their bodie, by which the whole body and euery member liueth. Well, wee profeſſe our ſelues to bee members of Chriſt, and in him is hid our ſpirituall life: wee therefore muſt ſet our hearts and affections on him eſpecially.

The third part of the diſtinction is this: *Though I was dead, yet I haue the keyes of death and of hell.* Here we muſt not imagine that hell is a bodily place kept with locke and key, and dores, as mens dwelling houſes are: that cannot bee proued by any place of Gods word. Neither yet that the torments thereof are bodily, ſuch as bee inflicted in this world: but rather they are ſpirituall, being the apprehenſion and feeling of Gods wrath and vengeance, whoſe iealouſie burnes like fire. But Chriſt in this phraſe borroweth a compariſon from ſtewards of great houſes, who at their inſtalling into their ſtewardſhips, haue the keyes of all things giuen vnto them. Which giuing of the keyes is a token of regiment and authoritie beſtowed vpon them. And the meaning is this, That Ieſus Chriſt though he once died, yet by his death did vanquiſh hell and death, and hath obtained full power & dominion ouer them both for euermore.

Hence ariſe ſundry inſtructions: firſt, that power and authoritie to forgiue

ſinnes properly, belongeth onely vnto Chriſt. No meere creature hath this power; for hee that can forgiue ſinnes, muſt bee able to take away the puniſhments of ſinne, namely, hell and death, which none can doe but Chriſt alone, who onely hath the keyes thereof. And to ſay that a man can properly forgiue ſinnes, is to ſay, that a man hath power in himſelfe ouer hell and death. And therefore the prieſthood of the church of Rome is full of blaſphemie, who take vpon them properly to pronounce vnto men the pardon of their ſinnes of themſelues: and they deride the cuſtome of reformed churches, who from God pronounce the pardon of ſinnes vnto them that repent.

Secondly, hereby wee are taught to reuerence Chriſt, and to performe vnto him all due honor and loyall obedience. If wee neuer haue done this heretofore, wee muſt now begin; and if wee haue done it, we muſt endeuour to do it more. For Chriſt hath the keyes of hell and death, hee can open the gates thereof at his pleaſure, and caſt thither whom hee will. Many deceiue themſelues through their falſe conceit of Chriſt, they thinke not of him as of a Iudge, but as a Sauior onely: they make him all of mercie and pitie, and thereby they take occaſion to goe on in ſinne. But wee muſt conſider, that Chriſt is likewiſe a righteous iudge, who hath the power of hell and death in his hands, and therefore we muſt not flatter our ſelues in our euill wayes, but ſtriue to pleaſe him continually with fear and trembling, leaſt by our ſinnes we ſtir vp his wrath againſt vs, and cauſe him to caſt vs into hell, whence is no redemption.

Thirdly, this is a matter of great comfort vnto all thoſe in Gods church, that in this life vnfainedly cleaue vnto Chriſt: and eſpecially in time of affliction and temptation, and at the houre of death, for Chriſt hauing the keyes of hell & death is able to keepe them from hell, and from the ſting of death. And this hee will doe becauſe they truſt in him, for he hath promiſed it. If this were alwayes ſounding in our eares, it would miniſter endleſſe ioy vnto our ſoules againſt the ſeruile feare of hell and death.

Verſ.19. *Write the things which thou haſt ſeene, and the things which are, and the things which ſhall come hereafter.*

Here S. *Iohn* propoundeth a ſecond action of Chriſt. For hauing confirmed *Iohn* againſt his great feare, hee giueth him a commaundement *to write the things which he had ſeene, &c.* This commaundement was giuen to *Iohn* in the eleuenth verſe, and is here againe repeated for theſe cauſes: Firſt, that *Iohn* might ſee the ſpecial care of Chriſt ouer his church that he ſtill continueth a prouident head thereof for their good eſtate after his aſcention. Secondly, that Gods church in all ages may vnderſtand, that it is neceſſarie men ſhould know the eſtate of the church to bee ſubiect vnto troubles, that thereby they may better arm themſelues againſt the euils to come. Thirdly, that *Iohn* might be fully aſſured of his calling, to write and publiſh this booke. Fourthly, that Gods church in all ages might be out of doubt, that this booke is no deuice of man, but a booke of God, and part of holy Scripture reuealed from Chriſt to *Iohn* for the good of his church. If it be ſayd: though Chriſt did faithfully reueale his will, yet *Iohn* might erre in publiſhing it. *Anſw.* As Chriſt deliuered this to *Iohn*, ſo hee receiued and publiſhed it faithfully, without all fault either in matter or manner: for we muſt make a difference betweene the Prophets and Apoſtles, and all other teachers. As the Prophets in former times, ſo the Apoſtles in the New Teſtament were called immediately by Chriſt, and had ſuch ſpeciall aſsiſtance of Gods ſpirit, that they could not erre, when they propounded by preaching or writing any doctrine of Chriſt vnto the church of God: this appeareth by the promiſes of Chriſt made vnto them, *Luk.* 10.16. *He which heareth you, heareth me, and he which refuſeth you, refuſeth me: and he which refuſeth me, refuſeth him that ſent me.* Againe, *Matth.* 10.20. *It is not you which ſpeake, but the Spirit of your father ſpeaking in you.* Ioh. 14.26, hee promiſeth to ſend his ſpirit to be their comforter, *which ſhall teach them all things: yea, to lead them into all truth,* Iohn 16.13. Which promiſe ſome apply to all Gods miniſters; but if we marke the circumſtances therof, we ſhall

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ſee that properly it agreeth to the Apoſtles: for though in others the certaintie hereof cannot be affirmed, yet in them it may: for which cauſe, in the counſell at Ieruſalem thus they write vnto the churches: *It ſeemed good to* (a) *the holy ghoſt and to vs*; as being aſſured of the certaine direction of the holy ghoſt: which no miniſters euer ſince could ſay, being ſubiect to errour both in ſpeaking and writing. This diſtinction muſt bee held for the certainetie of our faith in the points of Religion; and for our aſſurance of the faithfull penning and publiſhing of this booke. And thus much of the cauſes of this repetition.

(a) Act 15.28.

In the words of this commandement is contained the diuiſion of this whole booke, *Write the woords which thou haſt ſeene*: that is, ſet downe what I haue ſhewed thee in this viſion. *And which are*; that is, all things which I reueale vnto thee touching the preſent eſtate of the church. *And which are to come hereafter*: that is, thoſe things which concerne the future eſtate of the church to the end of the world, as I will reueale it vnto thee. Thus then is the whole booke diſtinguiſhed. I. It containeth things touching the preſent eſtate of the church in *Iohns* daies. II. It entreateth of things which concerne the future eſtate thereof from *Iohns* time to the end of the world.

The Vſe. Hence obſerue the lawfulneſſe of the art of Logicke: for diuiſions be lawfull (elſe the holy ghoſt would not here haue vſed them) and ſo by proportion are other arguments of reaſoning: and therefore that art which giueth rules of direction for the right vſe of theſe arguments is lawfull and good. Thoſe men then are farre deceiued, who account the arts of Logicke and Rhetoricke to be friuolous and vnlawfull, and in ſo ſaying, they condemne the practiſe of the holy ghoſt in this place.

Verſ.20. *The myſterie of the ſeuen ſtarres which thou ſaweſt in my right hand, and the ſeuen golden candleſticks is this: The ſeuen ſtarres are the ſeuen Angels of the Churches, and the ſeuen candleſticks which thou ſaweſt are the ſeuen Churches.*

This is the third action of Chriſt: namely the interpretation of the Viſion in the principall parts thereof; which he expoundeth for theſe cauſes: Firſt, *Iohn* in this buſineſſe was to ſhew himſelfe a Prophet of God, by declaring the preſent and future eſtate of Gods church. Now the principall part of a Prophet is to expound viſions or dreames reuealed either to himſelfe or to others: as wee may ſee in *Daniell* and the reſt of the prophets. Secondly, that *Iohn* might bee encouraged in the publiſhing of this booke and of the things reuealed vnto him: For *Iohns* calling reſpected the Church of God. And when he ſhould perceiue theſe viſions to concerne the Churches; this would ſtirre vp his diligence, in obſeruing, and penning the things reuealed.

Now Chriſt expoundeth not the whole viſion, but two principall things therein; namely, what was meant by the ſeuen ſtarres; to wit, *the ſeuen Angels, or the ſeuen miniſters of the Churches*. And what was meant by the ſeuen golden candleſticks: namely, *The ſeuē Churches themſelues*. The reaſons why both were ſo called, wee haue ſhewed before, with the vſe thereof. Here onely I will obſerue theſe three points: Firſt, why Chriſt in the interpretation of his viſion doth not expound the whole, but onely two principall parts thereof: This he doth for theſe cauſes, Firſt, becauſe hee hath giuen vnto his church the gift of interpretation, which hee would haue them to exerciſe about this viſion: For if hee had expounded euery part himſelfe, then he had left herein no matter to his church, whereabout ſhee might exerciſe her gift. Secondly, to prouoke Gods miniſters eſpecially, with other members of his church, vnto all diligence in ſtudying this and other parts of ſcripture. For if all things were eaſie and plaine, then men would grow careleſſe in reading and ſearching out the knowledge of Gods word. Thirdly, to ſtir vp in euery Reader of this booke an earneſt and hartie deſire to vnderſtand the ſame. Fourthly, to excite all his ſeruants to prayer and inuocation vpon God for his grace, that they may with reading the Scripture vnderſtand the true meaning thereof.

II. point. Note here, the miniſters of the churches are called Angels. What theſe Angels are, appeareth in the chap-

ters following; to wit, the pastors and ministers of these seuen churches of Asia. So *Mat.*11.10. *Iohn Baptist* is called Christs Angell or messenger, whereby wee haue good light for the expounding of a place in *Paule*, 1.*Cor.*11.10. saying, *That the woman ought to haue power ouer her head*, that is, bee couered, *because of the Angels*. Where, by Angels may well bee vnderstood the preachers and ministers of the Gospell. And the reason of that precept may bee this: Among the Corinthians the couering of the head was not as it is with vs, a token of preheminence and superioritie, but a signe of subiection. And therefore the Apostle would haue the women of Corinth, when they came into the congregation, to haue their heads couered according to the custome of their countrey in other assemblies, to signifie their submission and reuerence vnto the ministerie of the Gospell.

The Vse. Whereas Ministers are the Lords angels and embassadours: hence wee gather, that euery Minister of the Gospell must carry himselfe as the messenger of the Lord. Messengers haue regard of two things; of the matter of their message, and of their manner of deliuerie, that they speake all which they are commanded: and in such order as their Lord and master would haue it spoken, or speake it himselfe if hee were present: and he that faileth in either of these, may iustly bee chalenged of vnfaithfulnesse. The Minister therefore being Christs messenger, must deliuer the whole will of Christ alone vnto his people: as also in that manner which Christ approoueth, and would himselfe obserue, if hee were present. Now can we once imagine, that Christ would deliuer his will, partly in English, partly in Latine and other Languages, or intermingle with the testimonies of the Prophets and Apostles, the sentences of Fathers, of Philosophers, Poets, and other writers? Those therfore that in this sort dispence Christs gospel, doe hereby bewray vnfaithfulnesse in their deliuerie. Indeed this is counted the learned kind of preaching: But it is not that manner which Christ approoueth. And besides, if this kind of teaching may take place, it will bring in as great Barbarisme, in regard of true Diuinitie, as was among the Schoolemen, when Gods word was wholly turned vnto needlesse disputation, yea it would shortly banish the Gospell out of this land.

III. point. Note the phrase which the holy ghost vseth: he sayth not, The seuen starres signifie the seuen Angels, but *Are* the seuen Angels: and the seuen candlestickes *Are* the seuen churches; giuing to the signe the name of the thing signified. Wherein wee haue a good warrant for our exposition of that phrase in the Sacrament: *This bread is my body: this cup is my blood*: Which the Papists vnderstand properly of the very bodie and bloud of Christ by reall transmutation. But as these seuen starres are sayd to bee seuen Ministers, because they did signifie the seuen Ministers: so is the bread called the body of Christ, because it signifieth and representeth his bodie, and the cup his bloud. And as it is absurd to say, the seuen ministers were indeed seuen starres, because they are so called: so it is absurd to hold the bread in the Sacraments to be really Christs body, or the wine his bloud, because it is so called. And thus much of the third action of Christ in the interpretation of this Vision.

The Second Chapter.

Vers.1. *Vnto the Angell of the Church of Ephesus write: These things sayth he that holdeth the seuen starres in his right hand and walketh in the middest of the seuen golden candlesticks.*

IN this Chapter and in the next, is contained the fourth action of our Sauiour Christ: wherein he giueth seuen particular commaundements to *Iohn*, to write vnto the seuen Churches of Asia, and to send vnto them seuen letters or Epistles. The first of which commandements is expressed in the beginning of this first verse: *Vnto the Angell of the Church of Ephesus write*; Then after followeth

eth the Epiſtle, *Theſe things, ſaith hee, &c.* continuing to the eight verſe. Firſt, for the commaundement: The partie to whom *Iohn* muſt write is *the Angell*: which word may bee expounded two wayes: either to ſignifie the miniſter or paſtor of the particular church of Epheſus, and ſo it is commonly taken of the moſt: or els it may betoken the company of the miniſters, teachers, and gouernours of the church of Epheſus: for therein were many paſtors and gouernours, as appeareth *Act.* 20.28. where *Paule* calleth together the Biſhops (as the word ſignifieth) and giueth them charge ouer their particular flockes. Now in Scripture the name of one perſon taken collectiuely, oftentimes ſignifieth the whole multitude, as *Exod.* 4.22. *Iſraell is my ſonne, euen my firſt borne*, Where the whole body of the people of Iſrael is called by the name of one man. And ſo though Antichriſt bee not one particular man, but a ſtate and company of men in the ſucceſſion of Popes: yet is that whole eſtate noted by the ſpeciall name of one man, as *that* (a) *Antichriſt, that man of ſinne: and ſonne of perdition.* Thus we ſee how the word *Angell* may bee taken: and whether wee vnderſtand it of one man, or of the whole company of elders, it is not much materiall.

(a) 2. Theſ. 2.

In this particular commaundement note two points: Firſt, that Chriſt his intent is to write to the whole church of Epheſus, as appeareth *Chap.* 1. 11. where *Iohn* is commaunded to write in a boohe, and ſend it to the Churches: as alſo by the concluſion of this Epiſtle, where it is ſayd, *Let him that hath an eare to heare, heare what the ſpirit ſaith vnto the Churches*: and yet he directeth his Epiſtle not to the whole church, but particularly to the Angel or paſtor therof. This he doth for two cauſes: Firſt, to intimate vnto this miniſter his duty: which ſtood in two things: In teaching the contents of this Epiſtle vnto the whole church: & in becomming a patterne and example to them all, of doing the things therin required. Secondly becauſe either much good or much euill comes to euery particular church by the miniſters thereof, ſuch is the efficacie of his place and calling. If he be faithfull he bringeth great good to the church: if vnfaithfull, exceeding great hurt: as might eaſily be proued by many examples in all ages. Now Chriſt writeth to the Angell of this church, that he might be a meanes of much good vnto them al, by exciting them to the practiſe of all good duties required in this Epiſtle.

Verſe. 7.

II. point. Among all the churches of Aſia Chriſt writeth firſt to the church of Epheſus: not for that this church had authoritie ouer the reſt (for they were all candleſtickes, and all of gold) but becauſe Epheſus was the mother citie, farre exceeding the reſt in riches and eſtimation. Whereby Chriſt giueth vs to vnderſtand, that his will is, that thoſe people, towns and cities which excell others in eſtimation and wealth, ſhould alſo go before them in knowledge, obedience and other graces of God. And ſo anſwerably ſhould it bee with particular perſons: They which excell others for outward reputation and temporal bleſſings, ought to go before them in ſpiritual graces, as godlineſſe and religion. Thoſe which ſhall faile herein, and ſuffer others that are far their inferiours for outward things to go before them in ſpiritual graces, ſhall find it true to their ſhame before men, but eſpecially at the tribunall ſeat of Ieſus Chriſt.

Thus much for the commandement. Now followeth the example it ſelfe, which containeth three parts (as all ordinarie Epiſtles doe.) A pereface; A propoſition; and the concluſion. The preface is in theſe words, *Theſe things, ſaith he, that holdeth the ſeuen ſtarres in his right hand, and walketh in the middeſt of the ſeuen golden candleſticks.* The propoſition and concluſion, in the verſes following. The preface is borrowed from the former chapter, verſe. 16. and 13. Where alſo it was handled. The intent of Chriſt herein is to draw this church to a reuerent adoration of his perſon; and to cauſe in them a greater care to embrace and obey his admonition. This appeareth by that twofold action which he auoucheth of himſelfe, to wit, his holding the ſeuen ſtarres in his right hand, and his walking in the midſt of the ſeuen golden candleſtickes: by the firſt whereof is ſignified his power in protecting and gouerning his miniſters. And by the ſecond is noted his preſence in the middeſt of his church, guiding and bleſſing his miniſters with all the members thereof. As if

he

he had sayd: If I be he that haue power to protect and gouerne; that am present also to blesse and direct both ministers and people: then my admonitions are to be reuerenced and obeyed.

In this preface note two special points. First, that Christ here againe repeateth that which was before deliuered touching his presence in his church, and his mightie power and prouidence ouer the same in protecting, guiding, and blessing both minister and people. By which reputation hee would giue vs to vnderstand, the special weight and moment of this point, *to wit*, that it ought to be ingrauen in the harts of euery one in Gods church. And indeed till we be persuaded thereof, wee shall neuer learne religion soundly. The ground of true religion is this: To take the true God for our God. And Christ Iesus for our redemer: and it consisteth not in a swimming notion hereof in the braine, but in the sure persuasion of the heart, which we neuer haue till we be resolued both of Christs presence with vs: and of his prouidence ouer vs; for our blessing and defence.

II. point. In this preface also note: that the persuasion of Christs presence and speciall prouidence in his church, is a notable meanes to draw vs on to all good duties; for thereby Christ would persuade both the ministers and people of Ephesus, to receiue and embrace this his Epistle. And no doubt he that is indeed persuaded hereof, cannot but bee moued to walke before God in all holinesse and obedience: as did *Enoch*, *Abraham*, and all the godly patriarkes. Thus much for the preface.

Verse. 2. *I know thy workes and thy labour, and thy patience, and how thou canst not forbeare them which are euill, and hast examined them which say they are Apostles and are not, and hast found them liers.*

Here beginneth the second part of this Epistle, to wit, the proposition; containing the substance and matter of the whole Epistle. This proposition hath two points. First, a commendation of this church, in the second and third verses. Secondly, a rebuke and reprehension, in the fourth verse. The commendation is first generall in these words: *I know thy workes*. Then more particular, for special duties & actions, in the words following, *and thy labour and patience, &c.* For the first, *I know thy workes*: many doe expound this of workes of mercie and liberalitie: but that wil not so well stand; for he saith to euerie church, *I know thy workes*; and yet some of them are blamed for want of these good workes. By *workes* then is meant, the *wayes*, that is, the practises and dealings of the whole church: as well of ministers as people, in all their affaires. Also by *knowledge* here we must vnderstand a *knowledge* that goeth with application, as may appeare by comparing this with the fourth verse, whither it hath relation: for thus they must go, *I know thy workes, and approue of them: and yet I haue somthing against thee*. So that his meaning is, *I know thy workes*, that is, *all thy wayes and dealings in thy life and conuersation are manifest vnto me, and I do generally approue of them.*

Here first in this testimonie of his knowledge, Christ ministreth a remedie against secret sinnes and offences. The theefe, the murtherer, and adulterer wait for the night wherein to attempt their shamefull practises: The tradesman in secret falsifyeth his weights, and mingleth his wares: among most men fraud, oppression and iniustice do abound: and all because they thinke, that if men see not, all is well: as *Dauid* saith the wicked man saith, *God shall not see, he will not regard.* Psa. 94.7. But if men could thinke and bee persuaded of this, that Christ *seeth and knoweth all their wayes*, it would cause them to make conscience not onely of grosse sinnes, but euen of their hidden and secret offences.

Secondly, whereas this knowledge is ioyned with approbation, it may be demanded how this can stand with the iustice of God, to approue of that which is not answerable to the tenour of his law, as the best workes of the most righteous man are not, beeing stained with some corruption, *Isay. 64. 6. Answ.* The Gospell, which is another part of Gods wil, reuealeth more vnto vs than euer the law could do: namely, that if a man bee in Christ, to him there is no condemnation; and that God will accept his true desire and endeuour to please him for the

the deed it selfe, 2. *Cor.* 8.12. And thus according to the tenour of the Gospell Christ approueth of their workes in this place, though they were not able to abide the rigor of his law. But a Papist will here reason thus: If a righteous mans workes bee approued of God, then they are no sinnes (for God will not approue of any thing that is sinfull) and if his workes be no sinnes, then he may fulfill the law; and so bee iustified by his workes. *Answ.* That which Christ approueth simply, hath no sinne in it; but here he onely approueth of their workes in part, namely, so farre foorth as they came from the work of his spirit in them: but as they proceed from the will of the worker, which is in part corrupt, they are not free from the staine of sinne; and so he approueth them not. Againe, workes of grace are approued of Christ with the pardon of sinne: for accepting of the person, he remitteth the faults that be in his good workes, and so onely approueth his own worke in him. And so here we must conceiue of his approbation of their workes, to wit, as proceeding from his spirit, and hauing the faults thereof remitted in his owne merit.

The speciall commendation of this church is for particular actions: The first whereof is *diligent labour*: which is an excellent worke especally in a minister of Gods word, to be painefull in his particular calling, for the faithfull instruction and godly regiment of his particular charge. Hence *Paule* saith, 1. *Tim.* 5. 17. *He that laboureth in the word and doctrine is principally worthy double honor.* And herein *Paul* matcheth, yea preferreth himselfe before other Apostles, *That hee laboured more abundantly in the ministery of the Gospell than they all*, 1. *Cor.* 15.10. Hence we learne *The Vse.* that the worke of the ministerie, if it be done as it ought, is a worke full of great paines and labour, contrary to the common opinion of men, who thinke that the life of the minister is full of ease, and his calling a matter of nothing, such as may be done with the turning of the hand: but here the iudgement of Christ is other wayes, who vseth not thus to approue a light or idle worke.

Secondly, this commendation of diligence in the minister must admonish all christians that desire to be approoued of Christ, to giue all diligence to learne and know the will of God that they may do the same. And here a common fault is to be reproued: many will heare, but where is their labour to grow in knowledge & in grace? that is wanting: which is the cause of such fruitlesse hearing as is common in the world. For earthly things men refuse no paines: but Gods heauenly knowledge and graces are not regarded. What a shame is this that men should bestow their strength and wit about base and transitorie things, and yet neglect the main good which concernes their soules for euer.

Thirdly, the ministers diligence in teaching, must prouoke conscience of obedience in the hearers; that is the end of his worke, without this hee spends his strength in vaine; and therefore with the Apostle they must indeuour in all things to keepe a good conscience before God and all men, *Act.* 24.16.

The second thing which Christ here commends, is patience in bearing the crosse, which doth vsually accompanie the Gospell of Christ. And this indeed is praise worthy in the angel of this church: for herein he goeth before sundry worthy prophets: *Ieremie* was maruellous impatient, for the mocking of the people: (*d*) And though *Ionas* had beene schooled in the whales belly, yet when all things went not according to his mind in the destruction of Niniuie, he became exceeding discontent. (*d*) *Ier.* 20. 14, 15.

Herein must all the ministers of the *The Vse.* Gospell become followers of the Angell of this church. While they labour in the Gospell of God, they must possesse their soules with patience, and make knowne to all men their meeke and mild spirit. Yea euerie christian in the profession of religion must learne to practise this duty. *Luk.* 8.16. The good ground receiueth the seed, and bringeth forth fruit: but how? *with patience*: Neither can wee possibly attaine to eternall life, vnlesse we arme our selues with patience to beare the crosse: for whosoeuer will liue godly must suffer affliction, 2. *Tim.* 3.12. *Through many tribulations we must enter into heauen*, *Act.* 14.22.

II. Againe here obserue how Christ ioyneth labour and patience together: this he doth for two causes. First, to let

ys see the fruit of sinne which God hath set on the labour of man. Before the fall, the labour of mans calling was practised without all trouble or paines; but since mans fall, the best callings haue their crosses and vexations, which are the punishments of mans transgression. Secondly, to shew vs the malice of Sathan against the good progresse of the Gospell, *Paul* saith to the Thessalonians, *He would haue come to them but Sathan did hinder him.* He seeketh the trouble and sorrow of the minister, not onely by stirring vp persecution, but by keeping his people from profiting by his ministerie: and therefore euerie minister had need to take paines with patience in his calling. 1. The. 2. 18.

And as Christ ioyneth together labour and patience in the worke of the ministerie: so should euery christian after this direction ioyne patience with his paines in the duties of his particular calling, whether it be in church, commonwealth, or familie. For looke what is the estate of the minister in his place, such shall be the estate of euerie child of God in his. This therefore they must doe: first seeke to know the duties of their particular calling, and therein labour and take paines with all good conscience: Then considering the crosse doth accompany godly diligence, they must labour to ioyne patience with their diligence, for their continuance in weldoing euen vnder the crosse. And for attaining of this patience, they must set before them the promises of Gods blessing and protection while they so continue, not suffering themselues to be dismayed by any affliction. And if we shal thus walke in the duties of our particular places painefully and with patience, wee shall haue our commendation of Christ Iesus and his blessed reward, which farre surpasseth the praise of men and their rewards. But on contrarie, if we walke in our callings negligently, or else forsake them because of afflictions: or be impatient in our labour, we shall loose our reward, and vndergo the rebuke of Christ, which is worse than all outward euils that can befall vs.

The third speciall worke for which Christ commendeth this church is, seueritie shewed against wicked men: in these words, *And how thou canst not beare them which are euill.* By *euill men*, Hee meaneth such as liued offensiuely, and maintained manifest errors and heresies. These she could not beare, but iudged them as burdens: and therefore sought to disburden her selfe of them.

Hence we may gather, that it is a necessary thing for euery church to be purged of euill men. The church of God in all ages hath put in practise this worke. So soone as *Cain* had slaine his brother *Abel*, (a) *God cast him out from his face*, as appeareth by his owne complaint, to wit, from that particular place where *Adam* and his familie worshipped God. When false prophets and Idolaters did arise among the Israelits, the Lord commandeth (b) *That they should be killed and taken from among them.* And therefore hee saith to *Ieremie* (c) *If thou turne and repent, I wil bring thee againe, and if thou take away the pretious from the vile thou shalt be according to my word.* 1. Cor. 5. 4, 5, *Paul* commandeth in the name of Christ, that *the incestuous man be deliuered vnto Sathan*, the church purged of that old leauen, and that wicked man put from among them, *verse.* 13. Besides the euidence of these testimonies, some reasons may be added to prooue the necessitie of this separation. First, God will be worshipped in an holy manner; and they that worship God must be purged and sanctified; but euill men defile Gods worship, and therefore they ought to be seuered from the church. Secondly, lest the whole church be infected with the contagion of their doctrine, or the infection of their life: for as leauen sowreth the whole lumpe, so will euill men defile the whole church. Thirdly, they are burdens to the church, and therefore must be cast out. For the church should be eased of euery burden.

The Vse.

(a) Gen. 4. 14.

(b) Deu. 13. 7, 8.

(c) Ier. 15. 19.

This doctrine is the truth of God, & ought to be practised of Gods church. Whereby we may see a common fault in the most cōgregations among vs: wherein all that will are admitted not onely to the hearing of the word, but also vnto the Lords table, hand ouer head without restraint, as though euerie man were a good & sound christian: Whereas experience sheweth, that many be ignorant, many contemners of the Gospell, many Saboath breakers, drunkards and blas-

phemers

phemers, all which ought to bee barred from the ſacraments: and in that reſpect ſeuered from the church as burdens.

Secondly, hence we may gather, that Chriſt hath giuen to his church a power iudiciall, to ſuſpend euill men from the ſacraments, and to excommunicate them from the outward fellowſhip of the church: for els he would not haue commended this miniſter with his church for the execution of this power. The reaſons alledged to the contrarie, are of no force. I. Say they, the parable, *Matth.* 13. 30. alloweth the growing together of tares and wheate till harueſt: and therefore euill men muſt bee ſuffered in the church without ſeperation. *Anſw.* In that parable Chriſt ſpeaketh not of any particular purging of the church by Eccleſiaſticall iuriſdiction: but of the vniuerſall purging of his whole church by his holy Angels in the end of the world: for there the field doth not ſignifie any particular church, but the whole world: and the ſeruants are not men, but Angels, that muſt gather together all both good and bad in the end of the world, to the laſt iudgement. Againe they alledge, *Luk.* 14. 23, *Compell them in the high wayes to come into the ſupper.* Here (ſay they) all muſt bee brought in, but none muſt bee excluded the ſociety of the church. *Anſ.* Chriſt ſpeaketh not of compelling men vnto the ſacraments, but vnto the miniſterie of the word, wherto men muſt be cauſed to ſubiect themſelues: which hindereth nothing why the vngodly ſhould not be debarred from the ſacraments, which are the ſeale of Gods mercy in Chriſt, ordained onely for ſuch as repent and beleeue. *Qu.* Seeing this ſeparation muſt be made, how farre forth may wee conuerſe with thoſe that are openly euill & offenſiue either for life or doctrine? *Anſ.* Euill men muſt be conſidered diuers waies: firſt, as they be members of ſome commonwealth, of ſome citie or incorporation: ſecondly, as they are members of ſome particular church by tolleration. In the firſt regard, it is lawfull for vs to conuerſe with thē, I. for outward dealings and ciuile affairs, as bargaining, buying and ſelling, &c. II. we may maintaine outward ciuile peace with them. So (i) Rom. 12. 18 *Paule* commandeth the Romans (*a*) *to haue peace with al men ſo much as in them lay*: that is, ſo far as it would ſtand with faith & good conſcience. III. In this ciuile conuerſing with the wicked we muſt perform all duties of outward courteſie and loue vnto them, ſo far forth as it doth not diſhonor God, or hinder the good of the church. And therefore *Paule* commaundeth vs to be (*a*) *ſoft and courteous, ſhewing all meekeneſſe vnto all men*; euen to euill men, as the reaſon following ſheweth: *For wee our ſelues were in time paſt vnwiſe, diſobedient, deceiued, &c.* and then were we euill. (a) Tit. 3. 2. Verſe 3.

Secondly, conſider them as dwellers in the church, and members by permiſſion: and ſo we may liue with them in it: for we may not make a ſeparation from the church, becauſe wicked men are permitted therein. Chriſt liued among the Iewes, though their teachers and rulers were both heretickes and hypocrits: and yet wee muſt remember, that liuing among them, and beholding their wicked conuerſation, wee muſt not approoue of their vngodlineſſe, but bee grieued for the ſame, as righteous *Lot* was for the abhominations of Sodome, 2. *Pet.* 2. 7. Further, if it fall out by the negligence of the gouernours, that euill men bee admitted to the Sacraments, we muſt not for their companie refuſe to communicate: for our ſauior Chriſt liuing among the Iews communicated with them in their Sacraments and ſeruice of the Temple, though many of them were notorious both for wicked life and falſe doctrine. The reaſon is: for that another mans euill conſcience doth not defile our good conſcience: but wee may keepe a good conſcience in that action wherein the wicked is defiled. Now though wee may thus conuerſe with euill men, yet theſe two caueats muſt be obſerued, I. To haue no priuat companie with knowne and open euill perſons. This *Paule* expreſſely forbiddeth, ſaying: *I haue written vnto you, that you companie not together*: that is, in priuate and familiar manner. 1. Cor. 5. 10, 11 II. Wee muſt not ſhew ſpeciall familiaritie to euill perſons. God will not take the wicked by the hand, *Iob.* 8. 20. and we ſhould be followers of God. Therefore S. *Iohn* ſayth: *If any man come vnto you, and bring not this doctrine, receiue him not into houſe, neither bid him God ſpeed.* 2. Iohn. 9. Which muſt bee vnderſtood of ſpeciall familiaritie: for thereby we doe not onely performe outward dutie to the perſon, but alſo giue

countenance to their ſinnes: which in any caſe wee muſt not doe. And thus wee ſee how to conuerſe with euill men.

The Vſe. Hereby all thoſe are iuſtly blamed which fit themſelues for the humors and diſpoſitions of al companies. This ought not to be. If any be knowne to be openly wicked, either for life or opinions, wee muſt not keepe priuate companie with them, or affoord them our ſpeciall familiaritie; but by withdrawing our ſelues from them, eaſe vs of ſuch burdens:

Our Sauiour Chriſt hauing commended this church for her ſeueritie againſt the wicked, in that ſhe could not endure them, doth prooue the ſame to bee true by two arguments. The firſt whereof is contained in theſe words: *And haſt examined them, &c.* to the end of the third verſe. The ſecond, in the ſixt verſe. For the firſt: it is taken from the ſharpe and round dealing of this church againſt euill men; and it hath two parts: Firſt, her diſcouerie of falſe Apoſtles, *And haſt examined them which ſay they are Apoſtles, and are not, and haſt found them liers.* Secondly, her oppoſing her ſelfe againſt them, being diſcouered, in the third verſe: *Thou haſt ſuffered, and haſt patience, &c.*

In their diſcouerie of theſe falſe Apoſtles note two ſpeciall points: firſt, that God hath giuen to particular churches the ſpirit of wiſedome, that is, the ſpirit of diſcerning: This appeareth by ſundry teſtimonies of Scripture, 1. *Cor.*2.15. *The ſpirituall man, that is, hee which is endued with Gods holy Spirit, diſcerneth all things.* And (a) *Paule* aſſumeth, That the faithfull Corinthians did diſcerne the Lords bodie: that is, ſee and put a great difference betweene the bread and wine in that ſacrament, and other common bread & wine: which none that want the ſpirit of God can doe. Againe, he biddeth them (*b*) *proue themſelues whether they be in the faith or not:* to giue vs to vnderſtand, that they had a gift of diſcerning, whereby they did know their owne eſtate, whether they were vnder the curſe, or vnder grace. And S. *Iohn* biddeth the Church to (*c*) *trie the Spirits*: that is, thoſe doctrines which men pretending the gifts of the ſpirit, did teach. And in this place this churches diſcouering of falſe Apoſtles, declareth plainely, that ſhee hath a gift to diſcerne who bee ſent of God to teach his church, and who not. And hence the godly learned in the church are ſayd to *haue their ſences exerciſed to diſcerne both good and euill*, Heb.5.14. And in this regard, the churches of God differ from all other companies of men. For vnleſſe men be of Gods church, they want this gift of diſcerning ſpirituall things that differ, as true Apoſtles and falſe, good and bad, truth and falſhood, &c.

(a) 1.Cor.11.29.

(b) 2.Cor.13.5

(c) 1.Ioh.4.1.

The Vſe. Hence we may gather, that the church of God hath a gift to diſcerne which is a true church, and which is not: for the church can diſcerne whether a man bee a true Apoſtle, or not: and by the ſame gift it may diſcerne the ſtate of any particular church. Whence alſo it followeth that wee may eaſily ſee whether the church of England bee a true church, or not: It pleaſeth ſome to call it into queſtion, as it now ſtandeth; and they auouch, That it is no church of God, that there are no true Miniſters, no true preaching, or right adminiſtration of the Sacraments in it: and that theſe things with vs are illuſions of Sathan, and our church his ſynagogue. But that ours is a true church of God is thus prooued: The churches of Germanie, Fraunce, Scotland, and Italie, that haue receiued the Goſpell, are the churches of God: and they haue the gift of diſcerning which is a true church of God, and which is not. Now they giue the right hands of fellowſhip vnto vs, and reuerence our church as the church of God. To whoſe teſtimonie we muſt rather cleaue, than to the opinion of a few priuate men, and ſo reſolue our ſelues, that wee are the true church of God.

Secondly, hence we may gather, that the church of God hath a gift to diſcerne ſcripture from that which is no ſcripture. The papiſts ſay the church indeed hath this gift: but it is by counſell and commiſſion frō the church of Rome; which is a meere forgerie. For the church of Epheſus, which could diſcerne of falſe Apoſtles, could no doubt by the ſame gift diſcerne of the bookes of God, and that without counſell from the church of Rome; for at this time when *Iohn* writ, it was a more famous church than the church of Rome, and therefore went not thither for counſell.

II. point.

II. point. In what things this diſcerning of falſe Apoſtles doth conſiſt: it is a iudiciall action of the church, conſiſting in two things here noted: Firſt, in examination of falſe doctrine and falſe teachers: ſecondly, in condemnation afterward. The examination of them is ſet downe in theſe words: *And haſt examined them that ſay they are Apoſtles, and are not.* Their condemning or ſentence giuing, in the words following, *And haſt found them liers.*

For the firſt: examination is a gift of God to his church, and was here vſed for the triall of falſe Apoſtles. *Que.* How may any church trie a falſe teacher? *Anſw.* This is a point of large diſcourſe: but the heads of true examination are theſe.

Firſt, that church or that man that would rightly examine a falſe teacher, muſt prepare himſelfe thereunto after this manner: he muſt looke that he haue a meeke ſpirit and an humble heart; for God reuealeth his will, not to the proud, but to the meeke and lowly: and as *Iſay* ſayth, to them that are of a contrite ſpirit, *Iſay.57.15.* And in this humbling of himſelfe, a man muſt renounce his owne naturall wit and reaſon, and become nothing in himſelfe but euen a foole, in reſpect of his owne conceit. Alſo he muſt vnfainedly pray to God, that hee would reueale vnto him his truth. *Aske* (ſayth Chriſt) *and it ſhall be giuen you; euen* (a) *the holy ghoſt, vnto them that deſire of the father.* And S. *Iames* ſayth: (b) *If any man lack wiſdome, let him aske of God, which giueth to all men liberally.*

(a) Luk.11.13

(b) Iames 1.5.

Secondly, after preparation hee muſt labour to know throughly what the falſe teachers are, and what be their opinions, with the grounds and foundations thereof; wherein they agree, and wherein they differ from the truth of God, maintained by the church: for it is a foule ouerſight to miſconceiue the ſtate of the aduerſaries queſtion, by propounding it otherwiſe than they hold, as it falleth out with many in the handling of controuerſies.

Thirdly, due proofe muſt bee made, whether the aduerſaries doctrine bee of men or of God. This is Gods commandement, 1. *Iohn.4.1. Proue the ſpirits, whether they be of God, or not.* And for triall hereof, we muſt haue recourſe vnto the word of God; it muſt be Iudge in this cauſe, *Iſa.8.* verſ.20, *To the law and to the teſtimonies, if they ſpeake not according to this word, it is becauſe there is no light in them.* Iohn. 5.39, *Search the Scriptures, for in them yee looke to haue eternall life, and they are they which teſtifie of mee.* Who is ſo fit to iudge in the matters of God, as God himſelfe? and ſo hee doth in his written word, of all doctrine and opinions in religion. The Scriptures ſhew whether the doctrine examined be directly gathered thence, and by iuſt conſequent, or not.

Fourthly, ſerious conſideration muſt bee had of the faith and liues of the teachers examined: for a falſe teacher by Gods iuſt iudgement is vſually a wicked liuer. And therefore Chriſt ſayth: (a) *yee ſhall know them by their fruits:* if they bee throughly examined, ſuch they will appeare, howſoeuer for a time they may bleare the eyes of men: as the hyſtories of the church in many famous heretickes doe plainely declare.

(a) Mat. 7.16.

The ſecond braunch of this diſcouerie, is ſentence giuing, in theſe wordes: *And haſt found them liers.* The church here giueth out a ſharpe and ſeuere ſentence againſt them, ſhee calleth them falſe Apoſtles and liers; and yet ſhe ſinneth not, for Chriſt commendeth her for it. Though to raile or taunt cannot beſeem any, yet magiſtrats and miniſters in their places may giue out ſeuere ſpeeches againſt offendors in token of deteſtation to their ſinnes, and not offend. Thus *Iohn* called the Scribes and Phariſees a *generation of vipers*, Matth.3.7: and our Sauiour Chriſt called *Herod a foxe*, Luk.13.32. and *Paule* called *the Galathians fooles*, Gal.3.1. And in this place the church calleth theſe falſe teachers lyers, which is very much: for therein ſhee accuſeth them of three things: Firſt, of teaching that which was falſe indeed: ſecondly, that they know it to be falſe, and ſo ſinned of knowledge. Thirdly, that they did it of malice, with intent to blind the eyes of the Church, and to deceiue the people.

The Vſe. In this diſcouerie, wee may obſerue the iuſt accompliſhment of *Paules* prophecie, *Act.*20.29,30. namely, that there ſhould riſe vp among the Epheſians grieuous wolues, and men ſpeaking per-

uerse things: and such were these false Apostles, who after examination were found liers.

Againe, seeing in the dayes of this Apostle *Iohn*, men durst presume to claim Apostolicke authoritie, and call themselues Apostles when they were not: no maruell if the Pope of Rome sixe hundred yeares after did challenge to himselfe to be *Peters* successour, and to haue Apostolicke authoritie: and that they dare now auouch some bookes to bee scripture which are not; as also bring in their traditions & vnwritten verities to bee receiued and obeyed equally with Gods word.

Verse 3. *Thou hast suffered, and hast patience, and for my names sake hast laboured.*

Here our Sauiour Christ declareth how this Minister and church of Ephesus opposed themselues against false teachers after their discouerie. The manner we shall see in handling the points particularly as they lie in order. *Thou hast suffered*, or, Thou hast borne a burden: for the word signifieth *to be pressed downe vnder a great burden*. This burden was the troubles which false Apostles brought vpon them after they were discouered, partly by open affliction and persecution, partly by the spreading of their hereticall and schismaticall doctrine. These false teachers were *Ebion*, *Cerinthus*, *Marcion*, and such like, who in the dayes of *Iohn* troubled this church, as hystories do shew.

Here wee may obserue, that it is Gods will, that the best churches should be troubled by wicked men and hereticall teachers, who both by false doctrine and persecution become grieuous burdens. This the Lord permits for weighty causes, I. That true beleeuers may bee excited more constantly to embrace the syncere doctrine of the Gospell: and therefore *Iude* (a) most worthily exhorts the Christians in his time *to fight for the common faith*. II. That professors may be tried whether they soundly hold the doctrine of the Gospell, or not. 1. *Cor.* 11. 19. *It is meete* (sayth *Paule*) *that there should bee heresies in the Church, that they which are sound in the faith, and approoued, may bee knowne.* III. That God may execute his iudgements vpon wicked men and hypocrites that haue not loued his truth, reuealed vnto them, 2. *Thess.* 2. 10, 11. *God gaue them vp to strange illusions to beleeue lies, because they haue not loued his truth.* For many know the word, that loue it not.

(a) Iud. 3.

This must teach vs to take heed of a common scandale in the world, which is, to be offended at religion, because there be in the church schismes and heresies: which come not from the Gospell, but from the malice of Sathan, who soweth his tares among the Lords wheate. Wee must consider, that it is the will of God there should be such euils in his church; and therefore should labour to bee so farre from offence, that hereby wee bee rather prouoked with more cheerefulnesse and courage to loue and embrace religion. *The Vse.*

And hast patience, and for my name hast suffered, &c. Here is set downe the dealing of this church against these false Apostles in all their persecutions. But first note the coherence of this vertue with the former: *Thou hast suffered trouble, and hast had patience. Quest.* How can these stand together? It is against mans nature in trouble to be patient: for troubles and afflictions make men discontent, and to fret against God and man. *Answ.* They stand not by nature, but by grace, *Rom.* 5. vers. 4. *Tribulation bringeth forth patience*: namely, to all those that haue receiued to beleeue in Christ; for to them God giueth the spirit of meekenesse in their troubles, shedding his loue into their hearts, whereby they are enabled to suffer any thing for his name, euen with ioy.

And hast patience. This is the first means whereby this church opposed her selfe against the false Apostles: they troubled her two wayes; by persecution, and by false doctrine. Now by patience this church opposeth her selfe against their persecutions. And indeed that is the most excellent meanes for any man or any church to oppose themselues against their enemies, and to vanquish them: for hereby they shall stop their mouths, and if it bee possible win them to their faith and religion.

In this their practise wee haue an example for our direction: how to oppose our selues against wicked men, with whom *The Vse.*

whom we liue; or any enemie that ſhall trouble vs, either by oppreſsion, or hereticall doctrines: We muſt not render taunt for taunt, and abuſe for abuſe, but labour for patience, not in bearing with their ſinnes (that may not bee) but in a meeke enduring of their iniuries and wrongs whereby they trouble vs. Thus ſhall we ſtoppe their mouths, and ſoonest ouercome them.

And for my names ſake haſt laboured. Here Chriſt ſetteth downe the ſecond meanes whereby this church oppoſeth her ſelfe againſt the ſpreading of falſe doctrine by theſe falſe Apoſtles, which was the ſecond way whereby they became a burden vnto her. The meaning of the words is this, that they had taken much paines to maintaine the glory of God, and the true doctrine of Chriſt Ieſus, labouring therein as much as the falſe Apoſtles did to broach their damnable hereſies.

Here wee are taught a ſecond duty how we are to oppoſe our ſelues againſt all hereticall and ſciſmaticall teachers: namely, as they labour to publiſh their falſe doctrine; ſo muſt wee endeuor to maintaine the glorie of God and his true religion. Hereunto a twofold labour is required: partly of the miniſter, and partly of the people. The labour of the miniſter ſtands in theſe things principally. I. He muſt endenour by reading and ſtudie to furniſh himſelfe with the true knowledge of the foundation and ſubſtance of the Goſpel & true religion, that hee may be able ſoundly and plainly to teach the ſame. For this cauſe S. *Iohn* is commanded *to eat the little booke*, *Re.* 10. 9, 10, which was as it were by ſtudie and meditation to haue the ſame digeſted and ſetled in his heart. Hence *Malachie* (a) ſaith *The prieſts lippes ſhould preſerue wiſedome, and thither ſhould the people come for inſtruction.* And euerie ſcribe taught of God muſt haue *ſtore in the treaſury of his hart, like a good houſholder*, *Matth.* 13. 52. ly, he muſt deliuer the whole will and counſell of God, concerning ſaluation, truly and diſtinctly vnto his people, as it is propounded in the bookes of the Prophets and Apoſtles. This *Paul* commendeth by his owne example, *Act.* 20. 27. teſtifying vnto this Church that *He had taught them all the will of God, and kept backe nothing which he was commanded to deliuer vnto them.* II. Hee muſt labour to diſcerne and bee able to diſcouer falſe teachers vnto the people; that hee may not onely know them himſelfe, but alſo cauſe the church to take notice of them, *Tit.* 1 9. *Paul* requireth that the teacher in the church, *Be able to conuince the gainſaiers to his truth.* In this diſcouerie he muſt do two things. Firſt, detect their hereticall doctrins. Secondly, their wicked maners. Thus dealt our Sauiour Chriſt in his owne perſon liuing in the church of the Iewes, with the Scribes and Phariſes: he did detect vnto the people their falſe interpretations of the law, *Mat.* 5. 21, to the end. And alſo their wicked liues and damnable hypocriſie, *Mat.* 23. 3, 4. &c. to the end. And Saint *Paul* in all his Epiſtles, laboureth to diſcouer the wicked liues, and to confute the hereticall opinions of the falſe Apoſtles. IV. Hee muſt endeuour that the doctrine of the goſpell thus publiſhed, may edifie. This is the end of all teaching, as *Paule* ſheweth, 1. *Cor.* 14. throughout the whole chapter. Now it doth edifie, when it is ſo applied to the hearers, that thereby they are wonne to Chriſt, ſuffering themſelues to be reformed by it in heart and life, & ſo made fit for the kingdome of God. V. He muſt be careful in his own perſon to become a patterne of the doctrine of the Goſpell which hee teacheth, that ſo the people may haue a double light to follow. This is a notable meanes in the miniſter to make men loue the Goſpell, and the neglect hereof cauſeth many to contemne and deſpiſe the ſame. VI. Laſtly, he muſt bee diligent in praying for his owne and other particular churches of God, that they may know, beleeue, and obey the ſame doctrine which is taught them out of Gods word. Thus did *Paul* as wee may ſee in his particular Epiſtles pray for euery church: that by the bleſsing of the ſpirit, they might embrace and obey the Goſpell of Chriſt, *Phil.* 1. 4. 9, 10. *Col.* 1. 9, 10, 11.

(a) Mal. 2. 7.

The people alſo for the name of Chriſt and his religion, muſt vndergo a threefold labour. I. Euery one muſt ſee that himſelfe know and beleeue the true and ſincere doctrine of the Goſpell. This Chriſt inioyneth to all, in this commandement, *Repent and beleeue*, which none can do vnleſſe they firſt know and vnderſtand

derſtand the doctrine thereof: and therfore euery one muſt do as *Mary* did, for which Chriſt ſo commends her: namely, lay aſide matters of leſſer moment, & giue our ſelues to heare and learne the doctrine of Chriſt, Luke. 10. 39. 42. II. Euery one muſt vſe all good meanes that knowledge of religion which himſelfe hath receiued, bee conueyed to others. And indeed if we truly beleeue, we cannot containe our ſelues, but muſt needs teach others. For as Chriſt ſaith, *He* (a) *that drinketh of the water of life, out of his belly ſhall flow riuers of water of life*, ſtreaming out for the good of others. *Que.* How ſhould priuat men conuey their knowledge vnto others? *Anſw.* I. All maiſters and gouernours of families are bound in conſcience to teach thoſe that are vnder them the maine points and grounds of true religion: his place requireth gifts, and God lookes for increaſe. For euery chriſtian family ſhould be a little church, as it is ſayd of the houſe of *Aquila* and *Priſcilla*, 1. Corinth. 16. 19. II. Euerie man in his place muſt labour to conuey that knowledge he hath vnto his neighbour, yea to his enemies. *The Iewes* (b) *would compaſſe ſea and land to make a man a proſelite*: And Idolaters at this day will trauell farre and neere to make a man of their profeſſion. Much more therefore muſt all true chriſtians labour to conuey their knowledge to others, ſo to winne them vnto Chriſt. III. Euerie man is to edifie thoſe that bee members of the ſame church, in theſe three things: faith, hope, and loue, as *Iude* notably exhorteth in the end of his Epiſtle, *Edifie one another in your moſt holie faith*, verſe. 20. *Haue compaſſion of ſome in putting difference, and others ſaue with feare in pulling them out of the fire*, ver. 22. 23. IV. Euery priuat man muſt profeſſe and defend the true religion of Chriſt againſt all the enemies thereof. 1. Pet. 3. 15. *Be readie alwayes to giue an anſwer to euery man that aſketh you a reaſon of the hope that is in you.* And this confeſſion muſt be, not onely in word, but in deed. For by a blameleſſe and holy conuerſation euerie chriſtian holdeth foorth the word of life, Phil. 2, 15, 16.

(a) Ioh. 7. 38.

(b) Mat. 23. 15

The Vſe. Seeing the maintenance of true religion is ſo excellent a worke: wee muſt be admoniſhed euery one in our place, to take paines in all the duties that belong vnto vs: that by vs Chriſts religion may be furthered. For Gods church is not called the piller of truth, onely becauſe the miniſter thereof maintaineth Gods truth: but alſo becauſe euery member of the church is as a piller in his place to maintaine and profeſſe the true doctrine of Chriſt for his glory. Beſides, this is a duty of the firſt table, and therefore we muſt haue more ſpeciall care for the performance thereof. And thus wee ſee the two meanes whereby the church of Epheſus oppoſed her ſelfe againſt falſe teachers. *And haſt not fainted.* Here Chriſt ſetteth downe in what manner this church laboured to maintaine his true religion, and thereby his honor and glory: namely, by conſtancie and perſeuerance in labour. This is an excellent vertue, and a notable example for vs to follow: for we through Gods goodneſſe haue the true religion of Chriſt among vs, and for many yeares ſundrie among vs haue maintained the ſame againſt all enemies, though not without ſome trouble and danger. Now this which hath beene done is nothing, vnleſſe we hold on our good courſe conſtantly, and labour vnto death in the maintenance thereof. This exhortation is the more neceſſary, becauſe we know not how long we ſhal enioy the goſpel with peace; for vſually after long peace God trieth his by perſecution: neither know we by what meanes of triall God will exerciſe vs. Therefore as we now profeſſe the Goſpell, ſo let vs continue conſtant therein, and not turne with time or ſtate: for then wee looſe our cõmendation at Chriſts hands. And thus much of the commendation of this church for her vertues.

Verſe. 4. *Neuertheleſſe I haue ſomewhat againſt thee, becauſe thou haſt left thy firſt loue.*

Theſe words containe the ſecond part of the propoſition of this Epiſtle, to wit, a ſharpe and ſeuere reproofe of this church for decay in grace; as will appeare in the opening of the words. *Neuertheleſſe I haue ſomewhat againſt thee*, Here Chriſt ſpeaketh as a Iudge vnto this church, and to the miniſter thereof, and layeth this action vnto their charge: that they

they had left their firſt loue, that is, that loue which they bare to God, and his religion, and to their brethren, at that time whē they were firſt called vnto the profeſſion of the goſpell. This loue they are ſayd to *haue left*, not as though they had quite loſt it, but onely becauſe they ſuffered it to decay, and to waxe cold in good workes. But ſome will ſay they are before commended for their zeale and labour for Gods glory; and for their ſeueritie againſt falſe teachers: how then had they left their firſt loue? *Anſw.* At this time when Chriſt doth thus reproue them, their loue was commendable; but yet it was nothing in regard of that which they had at their firſt conuerſion.

The Vſe. If Chriſt haue ſomething againſt this church for leauing her firſt loue; then no doubt he hath ſomething againſt the church of England, and againſt vs at this day; howſoeuer wee may perſuade our ſelues that we be high in his fauour, yet we are in the like, or a worſe eſtate than this church now was: for a great part of the body of our church hath left off their firſt loue: and the greateſt part hath no loue at all. That many haue left their firſt loue is too too euident. For ſuch as in Queene *Maries* time were content to ſuffer much for the Goſpell, as the hiſtories of our church do ſhew, after they inioyed a little quietneſſe became meere worldlings, as their liues haue teſtified afterward. And in ſuch congregations where the word hath long bin preached, this is too apparant that men who for the ſpace of twentie, of ten, or ſeuen yeares haue ſhewed feruent loue to Chriſt and his Goſpell, and to their brethren, do now fall away and ſhew none at all. He that hath but halfe an eye, may ſee many for a yeare or two very forward and zealous in religion, who ſoone after ſuffer pleaſures, profits, or preferments to drawe them quite away: ſome I confeſſe through the mercie of God are free from this decay. But there is yet a more grieuous fault among vs: for the greateſt part of our people haue no loue at all. Theſe are the dayes whereof (a) Matth. 24. 12. Chriſt ſayd (a) *loue ſhould waxe cold*. And (b) 2. Tim. 3. 2. whereof *Paul* ſayd, Men ſhould be (b) louers of themſelues: for take the moſt congregations where the Goſpell hath bene long preached, yet you ſhall find that the hearers are neither bettered for knowledge nor for obedience, but remaine ſtill as ignorant and profane as euer they were. This argueth that they haue no loue of God in their hearts, though they haue a formall profeſſion of his name in their mouth: For where the loue of God is, there moſt needs bee increaſe in knowledge, in grace, and in obedience. Againe, ſee how men generally walke in their callings, and therin behold a meere defect of loue. All the paines they take is for their priuat gaine and pleaſure; no regard is had of Gods glory, of the maintenance of true religiō, and of the good of their brethren: herein their owne conſciences ſhall be the witneſſes. So that generally this may be ſaid, We haue no loue at all. What an action then ſhall we thinke hath Chriſt againſt vs? It muſt needs bee grieuous; and ſo our caſe fearefull and dangerous. If an earthly prince and potentat had an action againſt vs, and his caſe were good, it would make vs looke about vs, yea to tremble and quake, and to be at our wits end. Behold, not a worldly prince but the king of heauen and earth hath a matter againſt vs, iuſt and grieuous: oh how ſhould this moue vs to ſearch our ſelues, to trie our eſtate, and to humble our ſelues vpon the knees of our heart before his maieſtie. We may not imagine that this charge of Chriſt doth not concerne vs: the concluſion of this Epiſtle ſhewes it belongs to all that haue eares to heare. And therefore we ſhould labour to preuent Gods iudgement, by iudging our ſelues for our decay and want of loue.

Againe, this rebuke of Chriſt for decay of loue, ſhould teach vs to labour for increaſe in loue to God and to our brethren; adding grace to grace in our harts, as we adde day vnto day in our liues, that ſo our loue may obound: read 1. Theſ. 4. 1. 9, 10, where *Paule* vrgeth this dutie at large: he confeſſeth they did loue one another, and yet beſeecheth them to increaſe therein. Phil. 3. 13. 4. in *Pauls* perſon we haue a worthie preſident, which we muſt follow, if wee thinke to come whither he is gone before: though hee had gone farre in the loue of God, yet he laboured to perfection, and therefore conſidered not that which was paſt, as reſting

ſting in it, but rather how farre hee was too ſhort, that ſo he might vſe meanes to increaſe in loue, and in all other good graces, till hee come to perfection. A chriſtian mans life is a way that leadeth to heauen, wherein we once ſetting foot, muſt euer go forward, and not ſtand ſtill or turne backe, leſt we neuer come there. The ſtate of a chriſtian is like vnto a child, which ſtill groweth till it come to a perfect ſtrength: and ſo muſt euerie child of God labour to grow in the graces of God, till they bee perfect men in Chriſt: For if they ſtand ſtill, Chriſt hath ſomething againſt them.

The Rhemiſts in their annotations abuſe this place, to proue that a man may quite fall away from grace. Therefore to cleare this text, and to confirme our hearts in the truth of Gods word, this queſtion muſt be ſcanned, *Whether a man may quite fall away from grace? Anſw.* Grace in Scripture is taken two wayes: Firſt, for that fauour of God whereby hee accepteth of ſome for his children in Chriſt. This is the firſt grace and the fountaine of all other: and taking grace in this ſenſe, I ſay, that the ſignes of grace and the ſenſe thereof in the heart, may be loſt: But the fauour of God it ſelfe cannot bee loſt of them that truly beleeue. When an earthly father is diſpleaſed with his child for ſome notorious crime, hee will turne the ſignes of his fauour into ſignes of diſpleaſure, and ſhew the ſame partly by words, and partly by ſtripes: and yet he ſtill continueth his father, and holdeth him for his ſonne, without any purpoſe to diſinherit him: Euen ſo God dealeth with his children; for their ſins and corruptions, he will turne away his louing countenance from them, and change the ſignes of his fauour into anger and diſpleaſure; when as yet the good purpoſe of their adoption is not altered, but remaineth firme for euer: and God is ſtill their father, though an angrie father through the prouocation of their ſinnes. Secondly, grace in Scripture is taken for *the gifts of grace which are beſtowed on them that beleeue in Chriſt*. Theſe gifts of grace be of two ſorts, ſome more principall, of *abſolute neceſſitie vnto ſaluation*, without which none can bee ſaued; as faith, and alſo hope, and loue, which proceed from faith. There be others alſo leſſe principall, which be very profitable and requiſit, yet not abſolutly needfull vnto ſaluation: As the feeling of Gods fauor, alacritie in prayer, & ſenſe of ioy and comfort in the holy Ghoſt. Theſe leſſe principal graces may quite be loſt. The principall graces alſo may be decayed, leſſened, and couered, in regard of operation, euen in Gods children: but quite extinguiſhed they cannot be, for God vpholdeth them by perſeuerance; where faith, hope, & loue are once truly wrought by Gods ſpirit, they are neuer wholly or finally taken away, but onely in part, and in ſenſe and feeling for a time. This anſwer is agreeable to this text, for the church of Epheſus is here blamed, not for quite looſing her loue; but becauſe ſhe had left her firſt loue, ſuffering it to decay and waxe leſſe than it was at their firſt conuerſion.

And becauſe this doctrine is oppugned earneſtly, not onely by the church of Rome, but alſo by ſome churches and ſchooles of the Proteſtants: I will firſt ſhew the truth hereof out of Gods word, and then ſcan the cheefe reaſons that are brought againſt it. *That grace cannot bee wholly and finally loſt*, theſe reaſons proue: I. *Matth.* 16.18. The promiſe is made to *Peter*, and in him to all the faithfull: *That vpon that faith which he profeſſed, Chriſt would build his temple, and the gates of hell ſhould not preuaile againſt it.* Which laſt words muſt be marked, for they intimate, that the diuell with his adherents would ſhew much force and violence againſt the faith of the elect, but yet they ſhould neuer get the victory, or ouercome it wholly. II. *Matth.* 24.24, Chriſt foretelling that falſe Prophets ſhould come, ſayth: *They ſhould ſeduce, if it were poſſible, the very elect.* Where he taketh this for graunted, that the elect, albeit they may bee aſſaulted greeuouſly, yet they can neuer be wholly or finally drawne away from their faith. III. *Iohn.* 10.27,28, *My ſheepe heare my voyce* (ſayth Chriſt) *and I know them, and they follow me: and I giue vnto them eternall life, and they ſhall neuer periſh.* To this they anſwer: It is true, they ſhall neuer periſh, ſo long as they remaine the ſheepe of Chriſt. But that cauill is cut off in the next wordes: *Neither ſhall any plucke them out of my hands, my father which gaue them me, is greater than all, and none is able to plucke them out of my*

father's

fathers hands: And therefore neither the deuill, nor the world, nor the fleſh, can by any temptation draw the ſheep of Chriſt from their faith, and make them to be no ſheepe. IV. *Reaſon.* Iohn. 3. 36. *Hee that beleeueth in Chriſt hath eternall life.* They ſay hee hath it in hope, and no otherwiſe. I anſwere; if they haue it in hope, they (a) Rom. 5. 5. ſhall neuer periſh: (a) *For hope maketh not aſhamed.* V. *Reaſon.* Rom. 8. 30. *Whom hee predeſtinat, them alſo he called: and whom hee called, them alſo he iuſtified: and whom hee iuſtified, them alſo he glorified.* Thoſe which are elected, called, and iuſtified by faith, muſt needs be glorified, and therefore cannot fall away finally: for ſuch ſhall neuer be glorified. And in the end of the chapter, verſ. 38. hee addeth; *That neither death, nor life, Angels, principalities, nor powers, nor any thing els can ſeparate vs,* viz. the faithfull, *from the loue of God, which is in Chriſt Ieſus our Lord.* But if the faithfull might fall away finally, then they might be ſeuered from the loue of God. VI. *Reaſon.* Rom. 11. 29. *The gifts of Gods calling* (that is, the peculiar gifts that pertaine to ſaluation) *are without repentance.* They ſay it is true, God indeed neuer repenteth him of his gifts: but yet a man may periſh and fall away, becauſe he may refuſe and reiect Gods grace giuen vnto him. This anſwere is friuolous, maintaining this abſurditie, that the powerfull will of God ſhould be broght vnder the ſilly will of the creature: if man could repell Gods grace giuen vnto him, then ſhould mans will take place, and Gods will bee made fruſtrate and void. VII. *Reaſon.* 1. Iohn. 3. 9. *Whoſoeuer is borne of God ſinneth not, becauſe his ſeede remaineth in him: neither can hee ſinne, becauſe he is borne of God.* How is that true, for chap. 1. 10, *Hee that ſayth he hath not ſinned, maketh God a lyar, and his word is not in him? Anſw.* The place muſt bee vnderſtood thus: *He that is borne of God ſinneth not,* that is, with full conſent, and with all his hart. Sinne doth not raigne in him: for the regenerate man conſiſteth of two parts; fleſh and ſpirit: he ſinneth not as hee is ſpirit, that is, regenerate; but as hee is fleſh and ſinfull. His will ſinneth not as it is ſpirituall, but as it is carnall. The papiſts ſay, Indeed he ſinneth not, ſo long as he continueth to be borne of God. But this ſhift is cut off by the wordes of the text, *Neither can be ſinne,* becauſe the ſeede of grace, euen the word of God abideth in him. This place plainely proueth, euen in the iudgement of the Papiſts, that the child of God cannot wholly or finally fall from grace. They ſay it is a hard place, and indeed they cannot anſwere to it. VIII. *Reaſon.* If a man may finally fall from grace, then may hee bee wholly cut off from Chriſt: for grace is neuer wholly loſt, till a man bee quite cut off from Chriſt. But it cannot bee, that a member of Chriſt can be quite cut off: for then it ſhould follow, that one and the ſame man muſt bee often ioyned to Chriſt; namely, ſo often as hee falleth by ſinne, if he would be ſaued. Whereupon this would alſo follow, that one and the ſame man muſt be often baptized: for Baptiſme is the Sacrament of inciſion, the meanes of admiſsion into the church, and the ſeale of our vnion with Chriſt. But Rebaptization may not bee admitted. The church of God denieth it vpon this ground, becauſe a man is onely once borne of God. IX. *Reaſon.* Chriſt teacheth vs to pray thus, *Leade vs not into temptation:* that is, ſuffer not Sathan and ſinne wholly to preuaile againſt vs, and finally to vanquiſh vs. This petition being taught by Chriſt, muſt needes be lawfull, and according to Gods will; and therefore hereunto, as to euery lawfull petition, belong theſe two things: Firſt, Gods commaund to make it: Secondly, his promiſe to aſſure vs, it ſhall bee graunted. Whereby this is euident: That there is in Gods word a promiſe, aſſuring euery child of God, that hee ſhall neuer wholly be conquered of the deuill: and therefore he can neuer wholly or finally fall from grace; for if hee might, then were he wholly ouercome in temptation.

The contrarie arguments be of three ſorts; places of ſcripture, Examples, and Reaſons: for the firſt, *Exod.* 32, 32. When the Iſraelits had ſinned that great ſinne of Idolatrie, *Moſes* prayeth God to forgiue them; *If not* (ſayth he) *blot mee out of thy booke.* Hence they gather, that a child of God may bee blotted out of Gods booke of life, and ſo finally periſh. *Anſw.* That place muſt be vnderſtood with this condition: *If it be poſsible*; as in the like prayer it is expreſſed by Chriſt: *Father, if it be poſsible, let this cup paſſe from me.* This

condition muſt needs be added: for els wee muſt ſay, that *Moſes* prayed for that which he knew was impoſsible; namely, that one priuate man ſhould ſuffer eternall puniſhments for the ſinnes of others, though in temporall puniſhments ſuch a thing may be, yet in eternall, it is impoſſible. Againe, *Moſes* in this prayer doth principally ſhew his exceeding affection and zeale for Gods glorie, and for the ſafetie of his brethren, both which hee preferred before his owne life; as if hee ſhould ſay: Lord pardon them, and rather than thy name ſhould looſe glorie, blot me out of thy booke. The like affection was in *Paule*, when hee ſayd, (*a*) *He could wiſh himſelfe to be ſeparate from Chriſt for the loue of his brethren the Iewes.* They further vrge the Lords anſwere to *Moyſes*, verſ. 33. *Whoſoeuer hath ſinned againſt mee, I will put him out of my booke.* But as the Lord therein anſwereth to *Moſes* prayer, ſo muſt it bee vnderſtood, with the like exception.

(*a*) Rom. 9.3.

II. *Obiect.* Ezek. 18.24. *If the righteous man turne away from his righteouſneſſe, and commit iniquitie, and doe according to all the abhominations that the wicked man doth, ſhall hee liue? All his righteouſneſſe that hee hath done ſhall not be mentioned: but hee ſhall die in his ſinne.* Here (ſay they) it is plaine, that a man may fall from grace? *Anſw.* Righteouſneſſe is twofold: of the outward action, and of the perſon. So *Paule* diſtinguiſheth, when *he deſireth to be found* (*b*) *not in his owne righteouſneſſe, which is of the law*; that is, ſuch as was in him while hee was a Phariſee: *but in the righteouſneſſe of Chriſt.* The righteouſneſſe of the action is, when a man for outward actions keeps the law of God. The righteouſneſſe of the perſon is that, whereby a man is accepted righteous before God. And anſwerable hereunto, there be two kinds of righteous men: one that is outwardly righteous before men, though not indeed: The other, that is truly righteous before God. Now of the former of theſe two, muſt that place be vnderſtood: for the Lord there pleadeth with ſuch as did eſteeme and auow themſelues to be righteous, ſaying: *Their fathers had eaten ſowre grapes*; that is, had ſinned, and they were puniſhed for their fathers offences, though they were righteous: And the Holy ghoſt ſpeaking according to their own conceit and opinion of themſelues, calleth them righteous: and of ſuch it is true they may turn from their righteouſneſſe.

(*b*) Philip. 3.9.

III. *Obiect.* Luk. 8.13. *Some beleeue for a time, and in time of temptation goe away. Anſw.* There be three kinds of faith: Hiſtoricall, Temporarie, and ſauing faith. In Hiſtoricall faith, is knowledge of the word of God, with aſſent vnto it. In temporary faith are three things: knowledge of the Word, Aſſent, and Approbation alſo, with ſome ioy. In ſauing faith, there are foure things: Knowledge, Aſſent, Approbation, and Apprehenſion: that is, an applying of the promiſes of God vnto a mans ſelfe; whence proceedeth ſome ioy. And anſwerably, there are three kinds of beleeuers. I. ſuch as know the word of God, but yet haue no loue thereof. II. ſuch as know it, aſſent vnto it, and reioyce in it alſo, for a time. The third are ſuch as apprehend the promiſes, and apply them to themſelues. Now the two firſt kinds of faith may bee left: and the two firſt kinds of beleeuers may fall away, whereof Saint *Luke* ſpeaketh: But hence it followeth not, that ſauing faith, may be loſt; for he that is endued therewith, can neuer fall away. But faith (ſay they) is onely one, *Epheſ.* 4.5. *There is but one faith, one God, one hope, and one Baptiſme. Anſw.* By *one faith* is there meant one religion, and doctrine of ſaluation: as elſewhere is vſuall, by the name of faith. 1. *Tim.* 1.19.

Their ſecond kind of arguments are *Examples*: which are chiefely two: one of *Adam*, the other of *Dauid*, For *Adam*; they ſay he was created righteous, and yet hee fell wholly from grace; and therefore any beleeuer now, may much more fall away, who haue farre leſſe grace than he had. *Anſw.* This Argument is not good: for though *Adam* had a greater meaſure of grace than we now haue, yet our grace hath a greater priuiledge than his had: his grace came by creation; ours is by redemption and regeneration. *Adam* had the firſt grace, to bee able to obey; but he wanted the ſecond, to be ſure to perſeuere: becauſe God would permit his fall, to make a way both to manifeſt his iuſtice and mercie in our redemption by Chriſt. But the child of God after his conuerſion, wherein hee hath the firſt grace

grace to repent and beleeue, hath alſo an infallible promiſe, That he ſhall receiue the ſecond grace, to abide in that faith.

(a) Philip 1.6. And therefore *Paule* ſayth: *I (a) am perſuaded, that hee which hath begun this good worke in you, will performe it vntill the day*

(b) 1. Theſ. 3 *of the Lord Ieſus Chriſt.* And againe, (b) *The Lord is faithfull, who will ſtabliſh you, and keepe you from euill.*

Secondly, *Dauid* (ſay they) by his two grieuous ſinnes fell wholly from grace? *Anſw.* He fell indeed grieuouſly, but not wholly: for after his fall hee contemned not Gods word, he hated not God, nor deſpaired of mercie; which hee muſt haue done, if he had fallen wholly. And therefore he had remorſe for his ſinne, ſo ſoone as the Prophet *Nathan* came vnto him. But (ſay they) hee prayeth God to create a new heart in him, therefore hee had then no grace: For creation is a making of that which hath no being. *Anſw. Dauid* then ſpeeketh not as he was before God, but as hee was in his owne ſence and feeling: for by his ſinnes Gods graces were ſore decayed. But (ſay they) hee repented not for the ſpace of one whole yeare: Now where there is no repentance, there is no faith, and conſequently no grace nor pardon. *Anſw.* In repentance there be two things: the gift of repentance, and the act and practiſe thereof. The gift of repentance was in the heart of *Dauid*, when he yet lay in his ſinnes: but the act thereof lay hid, and he wanted the renewing thereof all that time. Againe, *Dauid* had the pardon of his ſinnes paſt, though hee had not the pardon of thoſe two ſinnes, till hee repented of them. Neither was his repentance loſt but decayed onely, hee wanted not the power of it ſimply, but the practiſe of it onely in that act.

Their third kind of arguments are drawne from equitie and reaſon.

I. Hee that is a member of an harlot, and of the deuill, ceaſeth wholly to bee a member of Chriſt: but a child of God truly beleeuing, may become the member of an harlot, and of Sathan, as *Dauid* did. *Anſw.* There be three kinds of members; dead, decaied, and liuing members: a dead member is that which is onely in ſhew a member: as a legge of wood or of braſſe in a mans bodie. A decayed member is a true member, though weak, as is a legge or arme that is taken with a palſie, or ſore wounded. But a liuely member is that which doth moue, and do all it functions perfectly. So in the church there be ſome members dead, and onely in ſhew; others feeble and weake, that by reaſon of ſome grieuous ſinnes are not able to doe their duties. And there bee liuely members, which ſerue God with an vpright and perfect heart. Now, though a member of an harlot cannot be a liuely member of Chriſt, becauſe by his ſinnes hee weakeneth and woundeth the graces of God (for euery adulterer and fornicator doth as much as in him lieth cut himſelfe off from Chriſt) yet hee may bee a decayed member of Chriſt. And this may the rather ſtand, becauſe a man is made the member of Chriſt one way, namely, ſpiritually; and the member of an harlot another way, namely, bodily.

II. *Reaſon.* If a man cannot fall from grace, then preaching, prayer, the ſacraments, and all means of perſeuerance are needleſſe? *Anſw.* Nothing leſſe: for they haue all their good and neceſſarie vſe vnto them which haue grace: euen to make them conſtant in grace. For where the Scripture teacheth the certaintie of ſaluation, it implieth the vſe of the meanes of perſeuerance. *Paul* in his iourney to Rome was certaine they ſhould come all ſafe to land (a) by the promiſe of God: yet when the marines would haue gone out of the ſhip, *Hee telleth the Captaine, vnleſſe* (b) *theſe ſtay in, we cannot be ſaued*: becauſe they were the meanes to bring them to land. So when *Iſay* had told *Ezekias* from the Lord that he ſhould liue fifteene yeares longer, he was thereby aſſured of recouerie, and yet hee vſed (c) a *bunch of figges* as a meanes thereof: as alſo food and rayment to preſerue his life afterward.

(a) Act. 27.24

(b) Verſe 31.

(c) Iſa. 38.21.

III. *Reaſon.* This doctrine of certaine perſeuerance maintaineth men in ſecuritie? *Anſw.* Securitie is twofold, carnall, and ſpirituall: carnall, when a man regardeth not at all the means of his ſaluation, but giueth himſelfe wholly to the profits and pleaſures of this world. Spirituall, when a man relieth on God for his ſaluation, by beleeuing his promiſes: and this ſecuritie it maintaineth, but not the carnall ſecuritie: For it teacheth the vſe

of the meanes of perſeuerance, as prayer, hearing, and reading of the word, and receiuing the Sacraments. And thus I conclude this queſtion, That the true child of God, who truly beleeueth, when he ſinneth, doth neither wholly nor finally fall away, neither can doe.

Laſtly, if this were true of this famous Church of Epheſus, which was founded and preſerued by the Apoſtles, that ſhee ſuffered her firſt loue to decay; then how can it bee otherwiſe with vs, but that wee ſhould ſuffer our firſt loue as well towards God as man, to leſſen and diminiſh? and that this is ſo, our conſciences will tell vs, if wee looke to that loue and zeale we had at our firſt calling: and though wee haue not felt this decay, yet we muſt know wee bee in danger of it continually. And therefore we muſt take heed that we ſuffer not our good affections in religion to diminiſh. Water that hath beene once hot, will afterward be moſt cold, and freeſe the hardeſt: euen ſo, when our hearts haue beene once heated with the fire of the Lords altar, as true loue, and other graces of the ſpirit, if we ſuffer them to decay, we ſhall become more frozen in iniquitie than any others. The hawke while ſhee is quicke to take her prey, is ſet vpon the hand of kings and nobles: but if ſhee wax weake and die, ſhe is caſt off to the dunghill. Euen ſo while we are hote and cheerefull in loue towards God and his church, wee are carried as it were on Gods owne hand: but if wee faint and decay in loue, we ſhall be caſt lower than if wee had neuer beene ſo exalted. This loue of God in vs is like a little flame of fire, for the maintaining whereof wee muſt doe three things: Firſt, take heed of all manner of ſinne, which quencheth loue and other graces of the ſpirit, as water quencheth fire. In the old Teſtament the prieſts kept fire burning vpon the altar day and night, to be alwayes readie to ſacrifice vnto the Lord: and ſo muſt we keep the flame of loue & other graces continually burning in our hearts, that thence we may offer vp acceptable ſacrifices of praiſe and thankſgiuing vnto the Lord. Secondly, we muſt ſtir vp the gifts of grace that are in vs, as *Paule* ſayth to *Timothie*, 2. *Tim.* 1. 6. vſing a compariſon from the fire, which burneth more bright and cleare when it is ſtirred vp. Laſtly, wee muſt exerciſe our ſelues in the duties of pietie, as faith, repentance, loue, and ſuch like: & ſo ſhall they not decay. And thus much for the ſinne of this church.

Verſe 5. *Remember therefore whence thou art fallen, and repent and doe thy firſt workes: or els I will come againſt thee ſhortly, and will remoue thy candleſticke out of his place, except thou amend.*

Our Sauiour Chriſt the faithfull phyſition of our ſoules, hauing ſharpely rebuked this church, doth here preſcribe vnto them a ſoueraigne remedie againſt their ſinne of decay in loue. Frō whence we may learne, that the law whereby ſin is reproued is to be taught, but yet with this qualification, that withall the doctrine of the Goſpell be ioyned thereunto, that the ſinnes which are ripped vp by the law, may be cured by the Goſpel. This is Chriſts manner of preaching in this place, whoſe practiſe is a moſt worthie platforme for all his miniſters: for we haue no warrant at this day to preach the law barely, which onely maketh the wound, without the Goſpell which alone ſheweth the remedie.

This remedie here preſcribed is of ſpeciall vſe, and worthie our conſideration: generally, by it we haue direction to anſwer to two neceſſarie queſtions of practiſe, which often fall out in the life of man. Firſt, a man is effectually called to profeſſe the goſpell, and yet after his conuerſion, either through the corruption of his nature, or by the temptation of the diuell and the world, falleth into ſinne againe: what muſt this man do for his recouerie? *Anſ. He muſt remember whence he is fallen, and repent of thoſe his ſinnes, and do his firſt workes.* The ſecond queſtion is this: A man that hath all his life long liued in ignorance and ſin, is now touched in conſcience for his looſe life; how ſhall this man eſcape the wrath of God, & become reconciled vnto him? *Anſ.* He muſt firſt remember whence hee is fallen by *Adams* ſinne, and by his owne tranſgreſſions: Secondly, hee muſt repent of his ſinnes: Thirdly, endeuor to do the firſt workes, whereto he is bound by the law of creation, & ſo ſhal he eſcape the wrath of God, and be receiued into his loue and fauour.

In

In particular, this remedie hath three parts: The first, *Remember whence thou art fallen*: The second, *And repent*: The third, *And do thy first workes*. The words following, *Or else I will come against thee, &c.* Are a reason of this remedie to perswade them to do the duties prescribed.

For the first, *Remember whence thou art fallen*; The words beare this sence: Examine thy selfe throughly, & see in thy selfe the decay of thy former loue: and then ponder the same in thy heart seriously and throughly. Here Christ inioyneth to this church two duties. I. *Examination*, whereby shee must descend into her owne heart, and search out her owne wants; especially the want of her loue to God, to his word and to her brethren. II. *Consideration*, whereby she must often thinke of these her wants, and lay the same to her heart vnfainedly.

This course which Christ taketh with this church, teacheth vs first that it is a dangerous thing for any person in Gods church not to bee acquainted throughly with his owne estate, that so hee may search out his owne wants, and deeply consider of the same. For this very thing *Ieremie* blamed the people in his time, that (a) no man sayd with himselfe, (a) *what haue I done*. And Christ layeth this sinne to the charge of the people of the old world, that they were ignorant of their estate, (b) *They knew nothing till the flood came and tooke them all away*. And this is the common sin of this age: no man almost doth examine himselfe & consider in his hart his owne estate, by reason of his sinnes and wants. Nay, men are growne to this, that they count it a meanes to breed melancholie, and therefore do flie the practise of this dutie, and so nuzzell themselues in their fearefull securitie.

(a) Ier. 8. 6.

(b) Mat. 24. 38. 39.

Secondly, here wee learne that it is a speciall dutie for them that liue in Gods church, to be throughly acquainted with their owne estate: to examine and search out their owne sinnes: and often to consider seriously of their particular wants. *Zephanie* preaching the doctrine of repentance vnto the people, beginneth thus: *Search ye, search your selues oh nation not worthie to be beloued.* Where the word translated (*search*) signifieth such a search as a man would make for some small thing in a great heape of chaffe. This is the Lords counsell, *Hag.* 1. 7. Consider your owne wayes in your hearts: and it must be our practise if we would be saued. This duty is the beginning and ground of true repentance, and therefore Christ here giueth it the first place; for no man can truly repent before hee bee acquainted with his owne infirmities, and with his owne fearefull and damnable estate, by reason of his sinnes. And therefore *Dauid* saith, (c) *I first considered my wayes and then I turned my feete into thy teslimonies*. The cause why so few in the world doe truly repent, is want of consideration from whence they are fallen: and what bee their sinnes and the dreadful iudgements thereby deserued. For till the mind doe truly conceiue her owne miserie, the hart can neuer rightly hunger after mercie: Sinne must bee our greatest woe, before Christ become our chiefest ioy. The second part of this remedie is *Repentance it selfe*, for after a man is well acquainted with his wants, and hath throughly considered of his owne misery, then he commeth to repent. In the handling hereof fiue points are to be obserued. I. What repentance is. II. How it is to be practised. III. Who commandeth it. IV. To whom it is commaunded. V. For what they must repent.

(c) Psal. 119. 59.

For the first. Repentance properly is in the mind, as the word in this place doth import: for it signifieth thus much, After some follie or ouerslip to be better aduised. Repentance then in the mind is a change from euil to good, or a turning from sinne vnto God, Act. 26. 20, *Repent and turne to God*. Which latter words expound the former, & plainly shew what repentance is. And this change in the mind standeth in this resolution, whereby a man by Gods grace purposeth to leaue all his former sinnes, and to cleaue vnto God in holy obedience vnto all his commandements: And when this resolution is in the mind, therwithall followeth a turning of the whole man in will, in affections, and in all the actions of his life. This appeareth by that description of the practise of repentance, which *Paul* reduceth to seuen heads, *viz. Care, clearing of themselues, indignation, feare, great desire, zeale, and reuenge*, 2. Cor. 7. 11. whereof some are renewed affections, and some reformed actions.

Cap 2. 1.

Hereby

The vſe. Hereby appeareth that their deſcription of repentance is not ſo fit & proper, which ſay it ſtandeth in theſe three: contrition, faith, and new obedience. For contrition is not a part of repentance, but a cauſe thereof, and ſo is faith, as Chriſt teacheth in his well-knowne Sermon: (a) *Repent, and beleeue the Goſpel:* where they are plainly diſtinct. And indeed a man muſt firſt beleeue in Chriſt, and then followeth repentance, and for new obedience it is not a part of repentance, but a fruit thereof. Others make regeneration and repentance all one, but that cannot ſo well ſtand: for regeneration goeth before, and repentance followeth after as a fruit thereof, for godly ſorrow which is a part of regeneration, cauſeth repentance. The minde therefore muſt firſt be renewed, & then it turneth it ſelfe vnto God, and withall turneth the whole man. And thus wee ſee what true repentance is.

(a) Mar. 1. 15.

II. Point. How muſt repentance be practiſed? The practiſe of it ſtandeth in two things: in true *humiliation*, and true *reformation*. In *humiliation* a man humbleth himſelfe vnder the hand of God, making true confeſsion of al his ſinnes, from a ſorrowfull heart, condemning himſelfe for the ſame, and earneſtly craving pardon for them at the hands of God in Chriſt. *Reformation* is a change of all bad actions into good; and if caſe require, a making of ſatisfaction vnto others for iniuries done vnto them: example hereof wee haue in *Dauid*; who hauing committed thoſe two great ſinnes of whoredome and murder, when he was reproued by *Nathan*, repented, confeſsing his ſins, and made the one and fiftie Pſalme, and (as it is thought) the 32 Pſalme, therein notably ſhewing both his humiliation in heart, and reformation of life. So *Manaſſes*, when he was conuerted, (b) *he repented, humbling himſelfe before God, and praying for the pardon of his ſinnes, God heard him*: And thus came the prodigall child vnto his father, ſaying (c) *Father I haue ſinned againſt heauen, and before thee, I am not worthie to be called thy ſonne, make me one of thine hired ſeruants.* And ſo in all the Pſalmes of repentance wee ſhall ſee theſe duties of humiliation and reformation, ioyntlie practiſed: as Pſal. 6. and 38. and 77. and 130. 143.

(b) 2. Cro. 33. 12.

(c) Luc. 15. 21.

Here then conſider the fearefull practiſe of the church of Rome in their doctrine of repentance, receiued generally for many hundred yeares. Repentance with them ſtandeth in three things: In contrition, in confeſsion of all his ſinnes to the Prieſts, and in ſatisfaction to God by good works. But all theſe things may a wicked man doe: For *Iudas* was greeued for betraying his maiſter; he confeſſed his ſinnes; and alſo gaue againe the money wherwith he was hired. A ſecond abuſe is, that they make contrition a part of the practiſe of repentance: by contrition we muſt vnderſtand remorſe of conſcience for ſinne; which is no grace of it ſelfe, though it may bee an occaſion thereto in Gods elect. A third abuſe is, that they preſcribe a confeſsion of all a mans ſinnes vnto men; which is a gibbet for any mans conſcience: wherein they require more than God doth. A fourth abuſe is, that they require ſatisfaction to Gods iuſtice by mans good workes; whereby they ouerthrow ſatiſfaction by Chriſt, and exact that of men which none is able to performe. We therefore muſt reiect their wicked doctrine, brought by the diuell into Gods church, and embrace that ſauing repentance which ſtandeth in true humiliation and reformation.

III. point. Who is it that commandeth repentance vnto this church: namely, Ieſus Chriſt. Many, not onely Papiſts but Proteſtants, gather vpon this & ſuch like commandements, That God giueth to euerie man ſufficient grace to repent if he will: For elſe (ſay they) hee ſhould but mocke them, in bidding them repent: conſidering that without his grace it is as impoſſible for any man to repent, as for a man to riſe and walke that is faſt bound hand and foote. *Anſ.* This collection is vnſound: For the manifeſtation whereof, I wil firſt lay down the grounds of the true anſwere: and then apply the ſame. Firſt, this commaundement to *Repent*, is not giuen to euerie man, but only to the church of God, or to that people which is to be a church: and God giueth it to them for this end, that hee may gather among them his elect. In Gods church there be two ſorts of men: Elect, and Reprobat: both which are mingled in this life. Now when the commaundement

ment to *beleeue and repent*, is giuen out in Gods church, it is directed properly to the elect; and to the other whom God hath refused only by consequent, because they are mingled with the elect. Againe, these commandements bee giuen to the elect for two causes. I. To teach them, not what they are able to doe of themselues, but what they ought to doe. II. To be an outward meanes to bring them to repent and beleeue. For with the commandement Christ is present by his spirit to worke in the elect grace to repent and beleeue, Phil. 2. 12, *Worke out your saluation in feare and trembling*: rendring this reason in the next words, *For God worketh in you both the will and the deed*. In the church there be some reprobates who haue the same commandement giuen vnto them: but for other vses: as I. to keepe them in outward order. II. to teach them their owne impotencie. III. and principally, that God in his iustice may make them void of all excuse at the last day. From hence I answer thus. This proposition is not true, to wit, *If God command men to repent, then he giueth them grace to repent*, vnlesse it be thus qualified; *That God commandeth them to repent, for this end that they may practise repentance*. For God giueth out his commandements for diuerse ends: Some that they may be practised: & others, to take from men al excuse in their disobedience. Thus he commaunded *Pharaoh* to let the people go; that by his disobedience his heart might be more hardned, and God more iustly manifest his glorie in his destruction. So hee commaunded *Isay* to go & preach vnto the people: not for their conuersion, but to (u) *blind their eyes, and to harden their harts*. And so he commands the reprobate to repent: but neither directly, as hee doth his children, in whom he intends the practise of repentance; but by consequent, because they liue among his chileren: nor yet with intent they should obey, but rather to harden them, and to make them inexcusable, because of their sinnes. And therefore in them his commandement cannot import anie abilitie to obey.

(u) Isa. 6. 9.

IV. point. Who bee commanded to repent? namely, *The Church of Ephesus*, that is, the minister with the whole body of the church. This may seeme strange that he should command them to repent, seeing they had alreadie repented at their conuersion. Herein therefore wee must learne that there bee two degrees in the practise of repentance: First, the beginning of repentance: Secondly, the renewing of the same. And in these two consisteth the whole state of a christian mans life. He must begin to repent when he is receiued to mercie: he must renew that repentance for his daily offences.

The vse. If God therefore haue giuen vs grace to repent, we must not content our selues with that good beginning, but adde more repentance daily vnto it. For no man liueth that hath receiued grace to repent, but hee seeth in himselfe continuall cause of renewing the same, by reason of his daily fals and wants; for euery sinne decayeth grace, which must be repaired by a new practise of repentance. This dutie must needs be practised. It is the most dangerous case that can bee for any man to lie in sinne, for sinne makes a man liable to all Gods iudgements. And it is not so much the act of sinne, as the lying in sinne that bringeth damnation. For this cause *Paule* 2. Corin. 5. 20, speaking to those that were reconciled to God, doth still most earnestly *beseech them to be reconciled vnto him*, saying, *We beseech you in Christs steed, as though God did beseech you through vs, that ye be reconciled to God*: Intending thereby to prouoke them to the daily renewing of their repentance, that thereby they might get a more full assurance of their reconciliation.

V. point. For what must they repent? namely, *for the decay of their loue*: not for the want thereof, but for that they suffered it to waxe lesser, both towards God, and his word, and towards their brethren. The same thing is spoken to vs dayly in the ministerie of the word: that whereas our first loue is gone, many hauing fallen from it, and moe hauing none at all, wee would vnfainedly repent of this our decay and want: that if wee haue had loue, and now waxe cold, wee may renew it; and if we neuer had it, we may labour for it; that so we may be answerable to his blessed desire. And here obserue, that Christ enioyneth vs a strait repentance. It is not ynough for men to repent them of grosse sinnes, as whoredome, theft, drunkennesse, and such like: but they must repent them of their wants.

of grace, as of the knowledge, and feare, and loue of God, and of brotherly loue, and of decay in any grace, bee it neuer ſo little. Wee haue many iuſticiaries in conceit, that bee Phariſaically minded, thinking too well of themſelues, that they need no repentance, becauſe they liue ciuilely, and are not tainted with groſſe ſinnes: But theſe conſider little what God doth here require, euen repentance for our ſecret wants and decayes. And great reaſon it ſhould bee ſo: for els to what end ſhould we examine our ſelues of our ſecret wants, vnleſſe wee ſhould repent vs of them, hauing found them in vs?

Againe, if this church muſt repent for her wants; then what great cauſe haue we to repent in this laſt age, of Atheiſme, a groſſe and common ſinne: of outward pride in apparrell, a ſinne flat againſt Gods word: and for contempt of the goſpell; a ſinne that enlargeth it ſelfe more and more among vs. And for crueltie, and want of mercy and compaſſion, all which are rife in our church: and may more eaſily remooue the candleſticke from vs; then want of loue could remooue the candleſticke from this church. And thus much for the ſecond part of this remedie.

The third part of this remedie is, *to do their firſt workes*: that is, ſhewe the like zeale and feruencie of loue to God, to his word, and to their brethren, that they did at the firſt time of their conuerſion. This duty Chriſt addeth to the former; becauſe true repentance neuer periſheth in the heart, but alwaies breaketh out into action in the life.

Here then is an excellent leſſon for vs to learne and put in practiſe: wee muſt ſearch our own harts, and ſee what good things haue bene in vs: what good motions and deſires, or good affections. We muſt alſo call to mind our former wayes, and ſee what good things wee haue done: and if in heart or life we find decay, we muſt recouer our loſſe, and ſeeke to do our firſt workes, and ſtriue to continue ſo doing to our liues end, that ſo wee may eſcape this heauie charge of decay in grace. Thus much of the parts of this remedie.

If not, I will come againſt thee ſhortly, and remoue thy candleſticke out of his place, except thou amend.

In theſe words Chriſt layes downe a reaſon to perſuade the church of Epheſus to the practiſe of the former remedy; eſpecially for repentance. This reaſon containeth three parts. I. A generall commination in theſe words, *If not, I will come againſt thee ſhortly.* II. A particular threatning of a particular iudgement, *And remoue thy candleſticke out of his place.* III. The condition of them both: *except thou amend.*

I. point. *If not, I will come againſt thee ſhortly*, that is, if thou do not practiſe this remedie and the duties therein preſcribed, eſpecially the dutie of repentance; then will I come againſt thee ſhortly. The words may as well bee read thus, *If not, then will I come to thee ſhortly*: For ſo they are in the originall, and doe containe in them ſufficient and profitable inſtruction. God is ſaid to come to any people two wayes, in mercie, and in iudgement. In mercie when he teſtifieth his preſence by workes of mercie: As when Chriſt in ſpirit went vnto the old world and preached vnto them in the perſon of *Noe* an hundred and twentie yeares before the floud, 1. Pet. 3. 19, 20. Secondly, God commeth in iudgement when hee teſtifieth his preſence by iudgements. In the ſecond commandement God ſaith, *He wil viſite the ſinnes of the fathers vpon the children*, that is, he will make inquirie among the children for the fathers ſinnes, and if hee find them to liue in the ſame ſinnes that their fathers did, then will hee puniſh them, this is properly to viſit. So in this place, *If thou repent not I will come vnto thee*, and teſtifie my preſence, not in mercie but in iudgement.

The vſe. In this generall threatening we may obſerue: that when a church or people decay in loue to God, to his word, or to their brethren; or els lye in any ſinne: then God prepareth himſelfe to come vnto them in iudgement, *Amos* 4.12. *Becauſe I will doe thus and thus vnto thee*, for thy ſinnes, *therefore prepare to meete thy God, Oh Iſrael*, meaning, that becauſe they lay ſtill in their ſinnes, therefore he would make knowne his preſence by more fearefull iudgements. This doctrine according to Chriſts direction is to bee applied to vs and to our church: for the ſinnes that were in the church of Epheſus are the

ſinnes

ſinnes of our church and people. They decayed in loue to God, to his word, and to the brethren, ſo doe we. Nay, generally there is no loue at all in vs, as hath been ſhewed: and beſides theſe wants, there be many other groſſe ſinnes wherein our church and people doe lye, as in Atheiſme both in iudgement and practiſe; in contempt and neglect of Gods worſhip and true religion; in crueltie, oppreſſion, and want of mercie: and that which is more, though God ſummon men to repent by his dayly iudgements, yet few or none by true humilitie prepare to meete God, and to preuent his iudgements. Securitie ſpreads it ſelfe ouer the whole bodie of our people. And this being our caſe and ſtate, it muſt needes bee, that God hath beene long ſince in comming to vs by his iudgements, and at this day he is ſtill comming, becauſe we ſtill decay in loue and other graces, and more and more goe on in ſinne. So that if we thus continue, the truth is, hee will come ſhortly vnto vs, and that by moſt fearefull iudgements. For this was written to the church of Epheſus, to be a direction, not onely vnto them, but to all churches to the end of the world, that be in the like or worſer caſe. What ſhall wee then doe?

Our dutie is taught vs in theſe words (*If not*) that is, if thou repent not. Wee muſt preuent the Lords comming in iudgement by vnfained repentance: euery man and euery familie apart muſt repent priuately, and the whole Church openly and publickely: no way elſe wee haue, to ſtay the Lords comming againſt vs by his fearefull iudgements.

The ſecond part of this reaſon, is a more particular threatening than the former: *And will remoone thy candleſticke out of his place.* Where hee ſheweth with what particular iudgement hee will puniſh this church: namely, by *remooning away the candleſticke*. The meaning whereof may bee gathered out of the former chapter, where particular churches were called candleſticks: therefore here hee threateneth to remooue his church from the citie of Epheſus, to take away the Miniſterie of his Goſpell, and the profeſſion thereof; and in his iuſt iudgement to ſend among them, Ignorance, Apoſtacie, and Hereſie, in ſteed of the knowledge of his truth. This particular iudgement muſt be referred to the firſt words, *If not*: that is, if thou repent not, this will I doe; I will make thee to be no Church, and take my Goſpell from thee.

In this particular threatening, three points are to bee obſerued: one concerning the Miniſter; the ſecond concerning the whole body of the church: the third concerning euery priuat man. Touching the Miniſter note this: If he ſhall decay in loue to God, to his word, or to his brethren, or if hee lye in any one ſinne knowne to himſelfe, it is a meanes to depriue him either of his calling, or of Gods gifts beſtowed on him: for this threatening is here directed eſpecially vnto the Angell of this Church of Epheſus. When *Ieremie* had beene wanting in deliuering the Lords will vnto the people, partly for feare, & partly through impatience: then the Lord becomes a Prophet vnto him, ſaying, *If thou* (*a*) *returne, I will bring thee againe, and thou ſhalt ſtand before me.* Whereby hee would giue him to vnderſtand, That if hee returned not, he ſhould ceaſe to be a Prophet vnto him. The ſame thing is true of all Gods Miniſters: if they decay in loue, faile in their dutie, or lye in any ſinne, they muſt ſpeedily renew themſelues by repentance, or els God will depriue them either of their calling, or of the gifts thereof. True repentance and the renewing thereof is needfull vnto all Chriſtians; but eſpecially to Gods Miniſters, if they would continue in his fauour, and ſtand before him, becomming his mouth vnto the people.

(*a*) Ier. 15. 19.

The ſecond point concerneth the whole bodie of a Church: to wit, if a Church or people decay in loue to God, to religion, and to their brethren; or doe lye in any common ſinne, they procure hereby the remooning of the goſpell from them, and the aboliſhing of true religion. (*b*) *The Prophet is a foole* (ſayth the Lord) *and the man of the ſpirit is mad*: This was a great and fearefull iudgement: but marke the cauſe; *All is for thine iniquitie*: that is, for the ſinne of the whole church doth God ſend fooliſh Miniſters. If this bee ſo, then wee haue iuſt cauſe in our Church to feare the remooning of the

(*b*) Hoſ. 9. 7.

gospell from vs: for there is a generall decay of loue in many, and in the most no loue at all. Many scorne and contemn true religion, and hate the professours thereof. In regard whereof, wee may wonder at the great patience of God, that yet continueth his gospell among vs: *For (a) God giueth men vp to strong delusion, to beleeue lyes, because they loue not his truth.* Wherefore, being in this danger, our dutie is, to vse all good meanes to preuent this iudgement of God: which can no other way bee done, than by true and vnfained repentance by the whole Church in generall: and by euery man apart, and euery familie apart. For when God shall speake suddenly against a nation or kingdome, to root it vp, and to destroy it: if that people repent of their wickednesse, the Lord will repent of the plague and iudgement which hee thought to bring vpon them, *Ierem.* 18. vers. 7, 8.

(a) 2. Thess. 2. 11.

The third point concerneth euery priuate man: and it is this: If any man decay in loue, or want loue to God and to his brethren, or lye in any sin knowne to himselfe. This is a meanes to remooue the candlesticke from him; to depriue him of his knowledge and other graces of God. The affection of loue in the heart is like the watch of the clocke: if the watch stand, the wheeles stand: as the watch goeth fast or softly, so goe the wheeles answerably. And so it is in man: if his loue to God and to his gospell doe encrease, then doth his knowledge and other graces of God encrease in his heart: but if his loue decay, then other graces decay: and if loue be gone, then farewell all pietie and true religion. If we would know the cause of such palpable ignorance as is in many that haue long heard the gospell preached, it is nothing but want of loue. *Heb.* 3. 12, 13. The Holy ghost sheweth by what degrees men come to fall away from God. First, sinne deceiues them, by drawing them to commit it: then their hearts are hardened by custome of sinning: Thence followes vnbeleefe in maine points of Religion: and so they make Apostacie from God, and set themselues against his truth. Take heed therefore of lying in any sinne, for that is the high way to finall Apostacie: rather striue to encrease in loue vnto God and vnto his word; and so shall all his good graces encrease in thine heart.

Out of this particular threatening some gather, That a man may bee cut off frō Christ, & fall away finally from true faith and repentance. For (say they) if a whole Church may bee cut off from Christ, and become no Church: then may any one member of the Church be cut off, and become no member: But a whole church may bee cut off, as here we see, and therefore may any one man. *Answ.* This reason is not good: there is great difference betweene the state of a whole Church, and of one man that is a true member of Christ. For a particular Church is a mixt companie of true professors and dissemblers: like vnto a field wherein are good corne and tares; and like vnto a barne floore, wherein is wheat and chaffe mingled together: and yet all are reputed beleeuers, because they professe the Gospell outwardly. Now by reason of this mixture, it may come to passe, that a particular visible Church may fall away, and become no Church: either when the godly are taken away, and hypocrites and dissemblers made manifest: or els when true beleeuers waxing few, are not able to maintaine the publicke profession of the truth against the might and multitude of the enemies, which may dayly encrease. But the case is not so with a particular member of Christ, he cannot finally fall away, as hath beene shewed at large, *vers.* 4. And thus much for the second part of this reason.

The third part of this reason, is the condition of both the former threatenings, in these words: *Except thou amend:* that is, I will come in iudgement vnto thee, and take my gospell from thee, vnlesse thou preuent my comming by true repentance.

Here note, that all the threatenings of the old and new Testament are conditionall: *Ionas* commeth to Niniue, and crieth, *yet fortie dayes, and Niniue shall bee destroyed.* He sayd no more; but yet that threatening must bee vnderstood with this exception, *vnlesse they repent.* Why (will some say) are the threatenings in Gods word propounded conditionally? *Answ.* Gods whole will and pleasure is one a-

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lone in it ſelfe: and yet it may bee thus diſtinguiſhed, to bee partly ſecret, and partly reuealed. Gods ſecret will is touching thoſe things which hee hath not made manifeſt vnto men. His reuealed will is touching thoſe things which are manifeſted in Scripture, or doe fall out euery day. Now Gods ſecret will is without condition, for as euery thing commeth to paſſe, ſo God willed it: when good things come to paſſe, them he willeth ſimply: when euill things fall out, them he permitteth to be done. And to make Gods ſecret will conditionall, is to bring Gods will vnder the power of man, and to ſubiect the Creator vnto the creature. But Gods reuealed will is conditionall; becauſe it containeth the matter of mans ſaluation: and this manner of propounding it, is a moſt effectuall way to bring the ſame to paſſe, for it keepeth men more in awfull obedience, than if it were abſolute.

In this condition note this thing, that Chriſt repeateth it twice, both in the beginning of this reaſon, *if not*: and in the end, *Except thou amend*. Hereby hee would giue vs to vnderſtand, That when men commit ſinne, and lye therein: or when they decay in any grace, then haue they moſt neceſſarie cauſe to repent, if they would eſcape Gods fearefull iudgements. And ſeeing our eſtate is like to the ſtate of this Church, or els worſer by much (for wee lye in ſinne, and thereby cauſe God to come to vs in iudgement) as we tender our owne good both in this life and after death, let vs turne from our ſinnes and repent, euery man apart, euery familie apart, and the whole church publickely: for repentance is moſt needfull, els would not the Lord haue doubled this condition.

Verſe. 6. *But this thou haſt, that thou hateſt the workes of the Nicolaitans, which I alſo hate.*

Theſe words are a ſecond reaſon to proue that which was ſet downe in the ſecond verſe: namely, That *this Church could not abide them that were euill*. In the ſecond verſe this was made manifeſt, by their diſcouery of the falſe Apoſtles: and here he proueth it by their affection of hatred, towards the workes of the Nicolaitans. Theſe Nicolaitans were certaine heretickes in the primitiue Church that held theſe two opinions: Firſt, that adulterie and fornication were no ſins: Secondly, that men might communicate with the ſacrifices of idolaters in their Idoll temples: and according to their opinions were their practiſes. Theſe heretickes (as it is thought) came of one *Nicholas*, one of the ſeuen deacons mentioned, *Act.* 6. who though for a while hee did faithfully diſcharge his dutie outwardly; yet after fell away, and became the head of this hereticall ſect.

But this thou haſt. This Particle *But*, hath reference to the former verſe. As if hee ſhould ſay, Though this be thy fault, that thou faileſt in thy firſt loue; yet for this I commend thee, that thou hateſt the workes of the Nicolaitans.

The Vſe. This practiſe of Chriſt diſcouereth the common ſinne of this age: which is, to ſet out in their colours mens faults and infirmities, to their greateſt diſgrace: and yet by ſilence and oblition to burie all their vertues, which are prayſe worthie. This ought not to bee ſo; wee muſt follow Chriſts example, who with iuſt reproofe adioyneth due deſerued praiſe. If our friend or our foe haue a fault, when we are called thereunto, wee may ſpeake of it, and wee muſt reproue them: but yet withall we muſt commend the good things that be in them. Secondly, Chriſt here teacheth vs, That it is not ſufficient to any mans good eſtate before God, that hee haue good things in him: for that a man may haue, and yet bee in danger to bee cut off from Chriſt. *Saule* had good things in him at the firſt entrance into his kingdome, but what was hee afterward? *Iehu* was verie zealous for Gods glorie, in killing all the idolatrous prieſts, but he would not depart from the ſinnes of *Ieroboam*. And *Iudas* no doubt had many good gifts while he was with Chriſt, but his end was moſt fearefull: And this church had many good things in her; yet is ſhe in danger of being cut off from Chriſt: And ſo many among vs haue excellent gifts: ſome for knowledge, ſome for mercie and conceiuing of prayer: & yet for all theſe they may be cut off from Chriſt. Therefore wee muſt not content our ſelues with theſe, but labour for the principall which is true, hearty, and vn-

(4) 2. King. 10 25, 31.

fained repentance, which wee must dayly renew for our continuall fals. And this will keepe vs in Gods fauour, and from his iudgements.

More particularly Christ here commendeth this Church, for *hating the errours of the Nicolaitans*. Whereby hee would teach vs our dutie if wee bee Christians; namely, to take knowledge of the sinnes and errours of our times, and to hate the same vnfainedly. Yet note, he commendeth them for hating *their workes, not their persons*: giuing vs direction how to temper our hatred in the world. We must set it against the sinne, not against the person of any man. Some will say, the Prophets prayed against the persons of the wicked. And *Dauid* professed hatred of the men, *Psalm.*139.21, Doe not I hate them that hate thee? *Answ. Dauid* was an extraordinarie Prophet, and no doubt had this reuealed vnto him, that those his enemies were obstinate, and would not repent. Againe, imprecations of the prophets in Scripture, must bee vnderstood as prophecies of Gods iudgement to come vpon those against whome they prayed. But wee which want that extraordinarie spirit, must keepe our selues to our ordinarie rule: Hate the sinnes, and loue the persons.

Further, obserue the workes here hated: namely, Idolatrie, and Adulterie, which are ioyned together in these Nicolaitans. Adulterie is the punishment of Idolatrie; and Idolatrie the punishment of Adulterie. Spirituall Adulterie is punished with bodily adulterie. This was verified in the old Iewes: when they fell a whoring after strange gods, God gaue them vp to vncleane lust. And it is palpable in the Church of Rome: they being fallen to idolatrie, doe abound in all vncleanenesse: for they tollerate stewes for fornication: and adulterie and Sodomie are common among them.

Againe, sundry men may here be well admonished, who will bee of no Religion, becäuse there are many sects and schismes among the professours thereof. These men should consider, That in the best Churches planted by the Apostles, there were sects and heresies, euen in the Apostles times, as here in Ephesus. And therefore no maruell, if there bee sects and schismes among vs at this day. This offence should not moone any to dislike the gospell: but rather cause them more firmely to cleaue vnto the truth.

Which I also doe hate. This Christ addeth to encourage them to goe forward in the vertue for which hee commended them, in hating euill workes: for what could more prouoke them to zeale and constancie therein, than to know they did that which Christ himselfe did? And here wee see, that Christ would haue euery member of his Church to be like minded, and like affected vnto him, as he was man. Wee must loue those things which Christ loueth, and hate those things which Christ hateth, reioyce wherein Christ reioyceth, and mourne for those things for which Christ mourned. And great reason it should be so: for wee professe our selues to be members of Christ, bone of his bone, and flesh of his flesh, for out of his bloud sprung the Church: and there must bee consent and conformitie betweene the head and the members. *Quest.* If Christ hated these wicked men, why did hee suffer them to liue, and not cut them off from troubling his Church? *Answ.* Because hereby hee would manifest his loue to his Church, and his iustice vpon the wicked: for hee can bring light out of darkenesse, and good not onely out of good, but out of euill.

Verse. 7. *Let him that hath an eare, heare what the Spirit sayth vnto the Churches: To him that ouercommeth, will I giue to eat of the tree of life, which is in the middest of the paradise of God.*

These words containe the conclusion of this Epistle: the scope whereof, is to excite this Church to the more carefull performance of the duties before prescribed. This conclusion hath two parts: a commaundement, and a promise. The commaundement in the beginning of the verse: *Let him that hath an eare heare what the Spirit sayth vnto the Churches.* In this commaundement note three points, I. who are commaunded: *Those which haue eares.* II. The dutie commaunded: *They must heare.* III. What they must heare: namely, *What the Spirit sayth vnto the Churches.*

I. point.

1. point. The parties commanded are thus ſet forth, *He which hath an eare*: who theſe bee, Chriſt doth more fully expound, Matth. 13.9. when hee ſaith: *Let him that hath an eare to heare, heare.* Where he maketh this diſtinction of hearers: that ſome are deafe hearers, ſome hearing hearers. The deafe hearers are thoſe that bring with them to the miniſterie of the word their outward eares only, but their hearts are not affected with it: neither do they care to learne, to beleeue, or obey that which is taught them. The hearing hearers are all ſuch as beſide their bodily eares, haue eares pierced in their hearts by the ſpirit of grace, whereby they doe not onely heare the word outwardly, but their hearts are alſo affected with it, and made pliable vnto it; ſo as they beleeue it, and bring forth obedience vnto it. This hearing eare is ſet forth by *Dauid*, when he ſaith: (a) *Sacrifice and burnt offerings thou wouldeſt not haue: but mine eares haſt thou opened and prepared, and then I ſayd, Loe I come.* Hereof *Iſay* ſaith, *Thou* (b) *openedſt mine eares, and I was not rebellious.* And this hearing eare *Lidia* had giuen her: when God (c) *opened her heart whereby ſhe became attentiue to the word of God preached by Paule.*

(a) Pſa. 40 6.

(b) Iſa. 50.5.

(c) Act. 16.14

The Vſe. By this diſtinction of hearers which Chriſt maketh, we may learne, that Gods grace vnto ſaluation is not vniuerſal, that is, God giueth not vnto al men ſuch meaſure of grace whereby (if they will themſelues) they may beleeue, repent, and be ſaued; For in Chriſts time, and euer ſince there haue bene in the church theſe two kind of hearers; whereof the deafe hearer, doth not receiue nor beleeue the goſpell vnto ſaluation. Neither is it true, that God giueth grace ſufficient vnto all, whereby they might be ſaued, if they by their malice and ſinne did not aboliſh the ſame. For though he admit all ſorts into his church, yet not all, but ſome onely haue eares pierced by the ſpirit of grace that they can heare. And therefore when the Diſciples asked Chriſt, (d) *Why bee ſpake in parables?* he anſwered thus, *To you it is giuen to know the will of God, and the ſecrets of his kingdom: but to others it is not giuen.* Shewing plainly that the gift of hearing to ſaluation is not giuen to all, and in ſome made void by their own wilfulneſſe: but to ſome it is giuen, and they haue hearing eares: and to ſome it is not giuen and their eares are deafe.

(d) Mar. 13. Verſ. 11

Secondly, ſeeing this commaundement is directed to the hearing hearers; we muſt thereby be admoniſhed to vſe all good meanes to become good hearers of Gods word; bringing with vs not onely the bodily eares which we haue by creation, but the ſpirituall eares of the heart, which we haue by regeneration. For it is not ſufficient to our ſaluation to receiue the word into the outward bodily eares, vnleſſe the inward eares of the heart bee opened, that our ſoule may bee affected with the word, and fitted to receiue, to beleeue, and obey the ſame. Thus did good king *Ioſias* heare the law read, the text ſaith, (e) *His heart melted within him.* And thus did *Dauid* heare when the Lord ſayd to the church, (f) *Seeke yee my face: his heart anſwered, I ſeeke thy face O Lord.* And as we muſt bee carefull to get ſpirituall eares; ſo wee muſt take heede of deafe eares. Which is when a man commeth & heareth the word of God, but yet hath no care in his heart to learne, beleeue, or obey the ſame. This deafe eare is a fearefull iudgement of God, whereof we may read, *Iſay.* 6.9. where the Prophet is ſent, *To make their eares heauie, and their harts fat, that they might not heare, nor beleeue: leſt they ſhould turne and be ſaued.* And this the rather we muſt looke vnto: becauſe it is a iudgement of God vpon many among vs at this day. The greateſt part of hearers are deafe hearers; which appeareth by this that after long teaching they neither increaſe in knowledge, nor in faith, nor in obedience: but remaine the ſame for blindneſſe of mind, hardneſſe of hart, and profaneneſſe of life, that they were at their firſt hearing of the word; theſe muſt know that Gods iudgement is on them; and if they would bee ſaued, they muſt labour to come out of this eſtate, & endeuour ſo to heare with their hearts that they may be turned vnto God both in mind, heart, and life.

(e) 2. Chr. 34. 27.

(f) Pſ. 27, 8.

II. point. The dutie commaunded: namely, *to heare*. Hearing in Scripture is not onely to liſten with the bodily eare: but to be attētiue to that, which is taught, and with attention to bring faith, conuerſion, and obedience euery way. Eph. 4.21,22, the hearing of Chriſt is notably deſcribed: It is not ſo much to conceiue the

the doctrine of Christ in our minds, and to be able to vtter it, as *to die vnto sinne, and to the lusts of the flesh, and to rise to newnesse of life*. And indeed, a man doth heare and learne no more of Gods word, than hee doth beleeue and practise. From whence we are again to be admonished: that we so heare with attention, that by hearing we suffer our selues to be changed: and that with our change, we ioyne care to beleeue, and conscience to obey. This is that saving hearing which bringeth eternall life: all other hearing doth increase our sinnes to our further condemnation. Whereby also appeareth the fearefull state of many, who lend onely the outward bodily eare to heare the word, but their hearts bee not mooued, nor their liues changed thereby.

II. point. What is to be heard? namely, *That which the spirit saith vnto the Churches*. Which words must bee referred to that which went before, & not to that which followeth: for this commaundement belongs to the matter of the Epistle which went before. The promise following rather concernes the persons themselues than the matter. The things then that are to bee heard, are these. Christ his sharpe reproofe for sin: his threatnings of punishment: a remedie prescribed: & motiues to practise the same, especially repentance: for of all these Christ spake before.

The Vse. From this, that Christ bids them heare these things which cõcerned their estate in sinnes, & amendment by repentance, we learne two things. First, that it is a most necessarie thing for euerie church of God, and euerie member thereof, to know and consider their own wants and sinnes: and also, the iudgements of God that hang ouer them for the same. Secondly, that after any man, or any church hath considered of their sinnes, and of Gods iudgements; it is a most necessary thing, to turne vnto God by true repentance, if they haue not repented: and if they haue repented, to renew the same daily, & do it more: that so Gods iudgements both priuat and common may be auoided. We therefore must hereby be moued to search into our own wayes, to find out our owne sinnes, and to consider of Gods iudgements thereby deserued, that by true repentance wee may turne vnto God, and so escape his fearefull iudgements.

Further, these words, *What the spirit saith vnto the Churches*, containe two reasons to moue euerie man to heare. 1. Because they are spoken by the spirit, that is, the holy ghost. 2. because they are not spoken to one man, or one church alone, but to all churches. For the first: It may bee demanded seeing Christ spake these words, How can it be sayd that the spirit speaketh the same? Both may stand: first, because all the outward actions of any person in trinitie are common to the rest. But to teach the church is an outward action of Christ, and therefore it agreeth to the father, and to the holy ghost: As when the father created things in the beginning, the sonne also created, and the holy ghost created them. So here when the sonne teacheth, the father teacheth, and the holy ghost teacheth: For as the three persons are one in nature, so must they be ioyned in all outward actions. Secondly, Christ saith the spirit speaketh, because he now sitting at the right hand of the father, doth not teach his church in bodily presence, but by his spirit, which after his ascention hee sent to be their comforter and instructor.

Here then obserue that the holy ghost speaketh to the church in Scripture. The church of Rome appoints a Iudge to speake vnto men in al matters of controuersie, which is the church, because (say they) A iudge must speake: and Christ is absent from his church: and the word is a dumbe letter, and cannot speake: Therefore the church must needes bee iudge. But they erre grosly: The church cannot be iudge: It is but Christs minister to put in execution that which hee commandeth. Christ therefore must bee iudge vnto his church by Scripture, which is not a dumbe iudge, for therein his spirit speaketh plainely and sufficiently for the resoluing of any point in controuersie, that is needfull in Gods church.

The second reason to attention is, because these things are spoken *to all Churches*. Where we see that things spoken to one church agree to all. From whence we must learne this speciall dutie in reading and hearing Gods holy word: namely, to read and heare with application.

cation. We muſt not reſt in a flouriſhing knowledge of the ſtorie, but apply euery precept and example vnto our ſelues. If it be an example of vertue, wee muſt apply it to our ſelues for imitation: if it be an example of vice, we muſt apply it to our ſelues to moue vs to eſchew and auoid the like. For God would haue all to learne that which hee ſpeaketh vnto one. And thus much of the commandement.

To him that ouercommeth will I giue to eate of the tree of life, which is in the middeſt of the paradiſe of God. Theſe words containe the ſecond part of this concluſion, to wit, a moſt excellent promiſe: wherein conſider two points, Firſt, to whom it is made. Secondly, what is promiſed. For the firſt. The promiſe is made *to him that ouercommeth*: That is, to him that in fighting, preuaileth againſt all the ſpirituall enemies of his ſaluation, ſinne, ſathan, hell, and condemnation. There bee three things requiſit to make a man able to ouercome theſe enemies. Firſt, he muſt be borne anew in Chriſt, of water, and of the ſpirit, 1. Ioh. 5. 4. *He that is borne of God ouercommeth the world*, ſo by regeneratiõ he is freed from the bondage of hell, death, ſinne, and Sathan. Secondly, hee muſt haue true faith, by vertue whereof hee muſt denie and renounce himſelfe, and bee whatſoeuer he is in the death, paſſion, & obediẽce of Chriſt. Therfore S. *Iohn* ſaith in the ſame place: *This is the victorie which ouercommeth the world, euen your faith.* For when a man is in Chriſt, by faith hee is made partaker of Chriſt his victorie vpon the croſſe, and by it receiueth power to ſubdue his owne corruptions, the world, and the diuell. Thirdly, hee that would ouercome muſt keepe faith, that is, true religion, and a good conſcience, ſtanding out in life and death againſt all aduerſarie power whatſoeuer.

The Vſe. In this, that life euerlaſting is promiſed to them that ouercome. Firſt, we obſerue that the doctrine of vniuerſall grace, affirming that the promiſes of the goſpell for life and ſaluation belong to all and euerie man whatſoeuer, vnleſſe hee will reiect them, is a deuice of mans braine. For life eternall is not promiſed to euerie man as he is a man comming of *Adam*: bnt to a man as hee is in Chriſt by faith, and a new creature. The promiſes of the goſpell bee vniuerſall indeed to all that ouercome: but that is a propertie which reſtraines them wholly to true beleeuers. Secondly, hereby we are taught ſo to liue, that we may ſay truly in the teſtimonie of a good conſcience, we haue ouercome all our ſpirituall enemies, and do continually ſtand conquerours ouer them. This is a matter of endleſſe ioy & comfort, which will cheere the ſoule in greateſt diſtreſſe: But to liue and lie in ſinne, is or will bee a hell to the conſcience. What auaile the treaſures & honors of this world to any man, while his conſcience ſhall tell him he is a vaſſall to ſinne and ſathan? for while he continueth in that eſtate, he is out of the fauour of God, and hath no part nor portion in the kingdome of heauen. Therefore it ſtandeth vs vpon to labour to feele in our harts the certaine euidence of this victorie ouer our ſpirituall enemies, by the ſure teſtimonie of the ſpirit of grace.

The ſecond point is the thing promiſed, to wit, life euerlaſting, noted by this gift, *To eate of the tree of life*. And it is ſet out vnto vs by two circumſtances. Firſt, by the cauſe of it. Secondly, by the place where it is to bee found. The cauſe is Chriſt Ieſus: *I will giue to him to eat of the tree of life*. Where he maketh an oppoſition betweene himſelfe and the firſt *Adam*. The firſt *Adam* ſinned; and thereby caſt himſelfe with all his poſterity out of the earthly paradiſe, and loſt the benefit of the tree of life: But Chriſt the ſecond *Adam* commeth and ſuffereth for ſinne, and thereby openeth the way to a better paradiſe, than the firſt *Adam* loſt: and to all that ouercome he giueth libertie to enter in, and to eate of the tree of life. The tree of life properly, was a tree placed in the middeſt of the earthy paradiſe: and it was ſo called, firſt becauſe it was a pledge and ſacrament vnto *Adam*, that he ſhould liue for euer if hee continued in obedience to God: ſecondly, becauſe it had in it (as may be proued) vertue and power, whereby it would haue preſerued him from death and old age for euer, if hee had ſtood in his innocencie.

This earthly tree of life was a figure and ſigne of Chriſt our Sauiour and mediator: who liueth an eternall ſpirituall life, not onely as hee is God, but as hee is

mediator, and that not for himſelf alone, but for this end, that hee may conuey quickning ſpirituall life to all that beleeue in him: and for this cauſe hee tearmeth himſelfe the tree of life. Further, he ſaith, *He will giue hereof to eate*: *To eate*, ſometime ſignifieth to *beleeue*: Iohn. 6. 50. but it cannot heare be ſo taken; For faith endeth with this life, and hath no vſe afterward. Therefore *to eate*, in this place ſignifieth to haue immediat fellowſhip with Chriſt in heauen: where Chriſt ſhall bee vnto him a tree of life to make him liue for euer.

In this promiſe note two points. I. In what things eternal life conſiſteth: namely, in immediat fellowſhip and communion with Chriſt in heauen. Secondly, that life eternall ſtandeth not in outward meanes, as meat, drinke, clothing, phyſicke, recreation, ſleepe, and ſuch like: but in an immediat partaking with Chriſt in all his bleſſings. So that when Chriſt is all in all vnto vs immediatly, then do we eat of the tree of life, and therby ſhall liue eternally.

II. *Circumſt.* The place where eternall life is to be had, is in the paradiſe of God. This paradiſe of God is the third heauen, a place wherein the Lord doth manifeſt himſelf in his glorious maieſty, and which he hath prepared for the glory of all his elect. Hereof Chriſt ſpake to the theefe on the croſſe, ſaying, *This day thou ſhalt be with me in paradiſe*, Luk. 23. 43. and hither was *Paule* wrapped in viſion: 2. Cor. 12. and *ſaw and heard things that cannot bee vttered*, and he calleth it *the third heauen*, in reſpect of the heauens vnder it, for the place wherein we breath is the firſt heauen, the ſtarrie firmament is the ſecond heauen, and this paradiſe of God is the third: which is therefore called paradiſe, becauſe it is a place of endleſſe ioy and pleaſure. And the adding of the name of God, doth not onely put a difference betweene it and *Adams* earthly paradiſe, but alſo ſheweth it to be a great and moſt excellent place. So *Rahel* ſaith, *I haue wreſtled with my ſiſter* (a) *the wreſtlings of God*, that (a) Gen. 30. 8. is ſtrong wreſtlings. And in the Pſalmes *the mountaines of God*, do ſignifie high and mightie mountaines. And that this paradiſe is ſuch an excellent, place appeareth at large, Reuel. 22. For therein muſt come none vncleane thing, but the Saints and Angels do there enioy the preſence of God, and behold his glorie ſo much as the creature is able to comprehend: There God communicateth himſelfe to all the elect, and becommeth all things vnto them immediatly; ſo that this muſt needs bee a place of all ioy and comfort.

The conſideration whereof muſt admoniſh vs to ſeeke the things that bee aboue, that wee may haue a place in this heauenly paradiſe. For why ſhould we ſet our hearts vpon the vaine glorie of this world which paſſeth away as a ſhadow and commeth to nothing, and in the end is but labour and ſorrow, when wee haue all that the world can affoord? But the ioyes and glorie of this paradiſe of God bee endleſſe and vnſpeakeable: Let vs therefore denie our ſelues, depend vpon Chriſt, and in all things keepe faith and a good conſcience vnto the end. And thus much for the firſt Epiſtle.

Verſe. 8. *And vnto the Angell of the Church of the Smirnians write, theſe things ſayth he that is the firſt and the laſt, which was dead and is aliue.*

In this verſe and the reſt that follow, to the twelfth, is layd downe the ſecond letter or Epiſtle of Chriſt to another church of Aſia, called Smyrna. Before the Epiſtle Chriſt giues a ſecond particular commaundement vnto *Iohn*; touching the writing hereof vnto this church in theſe words, *And vnto the Angell of the Church of the Smirnians write*: Which is prefixed to this Epiſtle, that this church, and all other churches of God might bee aſſured, that *Iohn* had ſufficient warrant and calling for the writing hereof. Which thing is neceſſarie to euerie pen-man of the holie Ghoſt, that the church need not to doubt of the authoritie of Scripture, but receiue the ſame as the pure word of God.

Hence we may gather, that all ordinarie Miniſters of the goſpell muſt haue warrant and calling for euery doctrine which they teach in Gods church: for the Apoſtles, that were extraordinarie men, of more excellent gifts, might doe nothing without warrant. Of the parts of this commaundement we ſpake in the firſt verſe of this chapter. *The vſe.*

The

The Epiſtle it ſelfe followeth, containing three parts: a Preface, a Propoſition, and a Concluſion. The Preface containeth a preparation to the matter of the Epiſtle, in theſe words: *Theſe things, ſayth he, that is, the firſt to the laſt, which was dead, and is aliue.* In this Preface he ſheweth in whoſe name this Epiſtle was written vnto this Church, namely in Chriſts name: which he ſetteth downe for two cauſes; Firſt, to ſtir vp the people in this church to a religious attention, and a reuerent care of receiuing the things therin written, as the pure words of Chriſt Ieſus. Secondly, becauſe no commaundement in the matter of Gods worſhip and religion is to be receiued from any creature, but from Chriſt alone. And therefore this Epiſtle concerning the true worſhip and religion of God is propounded in his name alone. In this Preface Chriſt is deſcribed by two notable Arguments: Firſt, *To be the firſt and the laſt*: ſecond, that he *was dead, but is aliue.* The meaning of them both was ſhewed in the 17 and 18 verſes of the former chapter, whence they are borrowed. By the firſt, Chriſt would ſignifie, that he is euerliuing God, without beginning or ending, before all creatures and after them. By the ſecond, that hee is true man, and aſſumed mans nature to ſuffer death for our ſinnes, and roſe againe to liue for euer, and to giue to man eternall life.

In this deſcription two points of doctrine are expreſſed.

I. That Chriſt is a perſon, conſiſting of two natures; Godhead, and Manhood: *He is the firſt and the laſt*, and therefore God: *He was dead, and is aliue*, and therefore is true man. If any aske how one perſon can conſiſt of two natures? *Anſw.* As bodie and ſoule concurre to make one man: ſo the Godhead and Manhood of Chriſt concurre to make one Chriſt; and therefore are vnited.

II. *Doctr.* Here is the foundation of all true comfort vnto Gods Church and people, in any miſerie or affliction. Which ſtandeth in two points: firſt, that Chriſt is able to helpe them in any miſerie; either by freeing them quite from it, or eaſing them in it, ſeeing hee is *God, the firſt and laſt.* Secondly, that as he is able, ſo he is willing and readie to helpe them; for he is man, who tooke on him our nature, died for vs, and roſe againe vnto life, to giue to vs eternall life. This is the very ſcope and end for which Chriſt thus deſcribeth himſelfe to this church that was in affliction. Here then wee haue direction, where and whence to ſeeke for true comfort in any tribulation of this life: namely, wee muſt haue recourſe to Chriſt, and in him conſider both his ability and his willingneſſe, to eaſe all his children in affliction. And by theſe wee muſt arme our ſelues againſt deſpaire, and againſt immoderate griefe and ſorrow vnder the croſſe.

Verſe 9. *I know thy workes, and tribulation and pouertie, (but thou art rich) and I know the blaſphemie of them which ſay they are Iewes and are not, but are the Synagogue of Satan.*

Here beginneth the Propoſition of this Epiſtle, containing the matter and ſubſtance of the whole Epiſtle. This Propoſition hath two parts: a commendation of this Church: and counſell how to behaue her ſelfe in the time to come. The commendation is in this ninth verſe, wherewithall are mingled ſome comforts vnto this Church, being in affliction.

I know thy workes. Theſe words were handled in the former Epiſtle. The meaning breefely is this: I know all thy dealings, & thy waies, I know the whole tenor of thy life; and I doe withall well like and approoue of them. Here Chriſt ſetteth downe an excellent propertie touching himſelfe: namely, that he ſeeth and knoweth all things whatſoeuer, nothing is hid from him: and that this Church might bee reſolued hereof, hee repeateth this vnto them: *I know thy workes.* Neither is it any vaine repetition; being indeed the ground of all true pietie, and ſyncere obedience.

Wee therefore in all our affaires are here taught to labour, to bee fully reſolued in our conſciences, that Chriſt is with vs, and ſeeth vs, and knoweth the whole tenour of our wayes in thoughts, words, and deeds. *Dauid* had learned this, when as he ſayd, (a) Thou knoweſt my ſitting and my riſing, thou vnderſtandeſt my (a) Pſal. 139. 2, 3.

thoughts a farre off. Thou compassest my paths and my lying downe, and art accustomed vnto all my wayes: there is not a word in my toung, but thou knowest it wholly. This perswasion is very necessarie; for it will moue a man to make conscience of euery thought, word, and action, and of his whole behauiour: but where this perswasion is wanting, there is no religion in the heart, nor good behauior in the life. When this takes place, Religion beginneth and encreaseth with it; so doth good conscience and true obedience: for hee that hath the Lord alwayes before him, will not greatly fall, *Psal.16.8.*

And tribulation. Marke here how workes, that is, a godly conuersation, and tribulation goe together. Hence we learne, that God will haue tribulations ioyned with his grace; where hee bestowes his graces, there also hee layeth tribulation: and that for weightie causes, as to humble them for their sinnes past, to make triall of their faith and other graces, and to preuent in them sinnes to come. The consideration whereof must moone all Gods children in this our Church to looke for some tribulation: for God hath bestowed among vs plentie of his graces, with long peace, and many outward blessings: and his will is, that trouble and affliction should accompanie the same.

Further, Christ saying, *I know thy tribulations*, would hereby comfort this Church; as if hee should say, True it is thou art in great trouble, but it commeth not by chaunce, but by the speciall prouidence of my father; and I do know and regard the same. *Psal.113.6,7,* The raising vp of the poore and needie, is made a fruit of Gods beholding the things that are done vpon the earth. This is an excellent comfort for any church or people that be in affliction: for when they shall know, that beside the hand of God therein, Christ Iesus regardeth their sorrowes; this must needes arme them with long suffering and ioyfulnesse. We in this Church (as hath beene shewed) may persuade our selues, that God will send tribulations among vs; now when they come, what shall we doe? Shall wee sinke vnder them? No: but wee must now forecast to vse the meanes whereby we may stay our hearts vnder the smart and burden of them; that is, by setling our hearts in this perswasion, that Christ seeth our affliction, and withall hath speciall care to comfort or deliuer vs, as hee seeth most for his glory, and the good of our soules.

In the next words Christ setteth downe two kinds of tribulations in this church, *Pouertie, and Reproch*: By *Pouertie* he meaneth want of temporall things, to maintaine this naturall life. Where obserue sundry things, 1. That true religion and pietie will not free any from outward pouertie. The religion of this church was excellent, and yet they were in want: and therefore let no man think, because he is godly, he shall bee rich, or not fall into pouertie. If it be sayd: *Godlinesse hath the promise not onely of the life to come, but also of this life*, that is, of earthly blessings and riches: I answere, it is true; but yet with difference: Eternall blessings onely are promised absolutely; and temporall blessings with restraint, namely, if they serue for Gods glory and the good of his children: otherwise they must want as this Church did. II. The Lord would comfort this Church in her pouertie, by saying that hee knew it and regarded it. Where wee see a meanes to comfort all those that be in want of outward blessings: They must consider, that Christ seeth & obserueth their want whatsoeuer; and if they be his seruants, he will free them from it, so it bee for his glory and the good of their soules; or els arme them with patience to beare it, if they pray vnto him. III. Christ here approueth of works, where he acknowledgeth pouertie: so that good workes and pouertie may stand together. And therefore good workes doe not consist onely in large almes, as the Church of Rome would haue it; though these haue due reward and prayse in their place. But euery worke of a mans lawfull calling, done in obedience to God, with an honest heart, from a good conscience, and for Gods glory, is a good worke, bee the calling neuer so base. Thus may the shepheard please God in his calling as well as the magistrate or minister. For it is not the matter of the worke that commends it vnto God, but the manner of doing. 1.Tim.4.8.

But thou art rich. Here Chriſt intendeth both to prayſe and to comfort this church: as if hee ſhould ſay, Notwithſtanding thy outward pouertie, yet thou art rich in God, as *Luke* 12.21. Men are rich in God in two reſpects: I. when they are reconciled to God in the merites of Chriſt, 2 *Cor.* 8,9. Chriſt became poore for our ſakes, that we through his pouertie might be made rich: that is, that wee might haue the pardon of ſinne, and bee receiued into Gods fauour. Hereupon *Dauid* cals the Lord his portion and his cup. And *durable riches, and righteouſneſſe are with wiſedome*, Proverb. 8. 18. II. When they receiue his grace, whereby they are enabled to bring forth good works, both in duties to God and man. Of this *Paule* ſpeaketh, when he exhorteth rich men to *be rich in good works, and to lay vp for themſelues a good foundation againſt the time to come*, 1. Tim. 6.16.

In this commendation ſundry duties are to be learned: I. poore men are here taught, ſeeing God denieth vnto them earthly riches and wealth, to labour to be rich in God, to bee reconciled vnto him in Chriſt, and to get ſuch grace, that they may doe good duties both vnto God and man, in faith and with a good conſcience. II. Rich men, on whom God beſtoweth outward wealth, muſt hereby be admoniſhed to embrace *Paules* charge, 1. *Tim.* 6. 17,18, Aboue all things ſeeke for true riches in the liuing God: and not ſuffer theſe outward bleſsings to puffe vp their minds; but vſe them as meanes to make thē rich in God, by getting Gods grace, doing good workes, and diſtributing to the poore. This admonition is moſt neceſſarie, for though the promiſes of Gods grace be not denied vnto the rich; yet ſure it is, riches doe choke the ſeede of grace in the heart, and hinder the care men ought to haue for ſpirituall riches. And hence it commeth, that moe of the poorer ſort receiue and obey the goſpell than of the rich. III. Herein behold the madneſſe of the world. For the moſt mens greateſt labour and care is after worldly wealth and honour: neuer regarding the true treaſures of Gods grace which will commend them vnto God, when the other muſt periſh, and the wicked owners thereof. Let vs therefore iudge as Chriſt doth of true riches, and accordingly labour to be rich in his ſight.

The ſecond part of their tribulation is the reproch and blaſphemie of their enemies, in theſe words: *I know the blaſphemie of them which ſay they are Iewes, and are not, &c.* that is, I know the greeuous ſlaunders and reuilings which thine enemies faſten vpon thee. For *Blaſphemie* ſignifieth not onely ſpeeches of diſgrace againſt God, but alſo againſt men. As *Naboth* was accuſed, 1 *King.* 21.10, *to haue blaſphemed God and the king.* And of this *Paule* ſayth: *When wee are reuiled, wee bleſſe: when wee are blaſphemed, wee pray*, 1. Cor. 4. 12,13.

Hence wee learne, that all churches and men that deſire truely to ſerue God, and to keepe good conſciences, muſt looke for ſlaunders and reuilings: Neither muſt this ſeeme ſtrange vnto them; for Chriſt hath ſayd, it muſt bee ſo. Nay, rather they might maruell, if they ſhould ſuffer no reproches for Chriſts ſake, ſeeing hee hath ſayd: *Curſed are you, when all men ſpeake well of you*, Luke 6.26. It is indeed a greeuous thing, to bee ſo euill rewarded for well doing: but this muſt bee their comfort, and ground of patience, That Chriſt heareth and knoweth euery reproch, and will in his good time remedie the ſame.

The perſons which blaſpheme this Church are thus deſcribed: *Which ſay they be Iewes, and are not, but are of the Synagogue of Sathan.* As in other famous cities, ſo in Smyrna dwelt ſome of the Iewes, who had their Synagogues, that is, ſuch places of aſſemblies, where they ſerued God after their manner: and though they denied Chriſt, yet they thought themſelues to be the onely true worſhippers of God in all the world; and therefore did blaſpheme and raile vpon the Chriſtians that beleeued in Chriſt. And of theſe Chriſt ſayth, though by birth they were Iewes, yet indeed they were not the Iſraell of God, nor his true worſhippers, as they accounted themſelues. Whereby in generall we may ſee, from whom come railings and reproches on Gods ſeruants; namely, from thoſe which ſay they are true worſhippers of God, and are not: *For he is not a Iew that is one outward*, Rom. 2.28. He therefore that ſlandereth the truth and the profeſſors

thereof is an enemie to Christ, as well as to his seruants: for no friend of Christ can possibly speake euill of his gospell and religion. This should be considered for the comfort of the godly, because they that endeuour to serue God in synceritie, are of all men most subiect to reproch: *He that refraineth from euill, maketh himselfe a prey*, Isay 59.15.

Touching these Iewes, two points are to bee considered: I. What they are in their owne opinion: II. What they are in the iudgement of Christ. For the first, because they were Iewes, by birth descending from *Abraham*, *Isaac*, and *Iacob*, Gods auntient seruants, therefore they thought themselues the onely true worshippers of God, as their forefathers were. And this is the manner of all wicked men; *to blesse* (a) *themselues in their wickednesse*: and whatsoeuer they doe, yet still to say and thinke, God will blesse them. Take an heretick, who ouerthrowes the truth of God by his errors, and he will say he teacheth that which in conscience hee is persuaded is the truth, for which hee will shed his bloud, and whereto he would haue all men yeeld. So take a professed witch, man or woman, they will say, all that they doe is by the power of the good Angels, and by some speciall gifts giuen vnto them aboue others; but they will not bee brought to acknowledge, that they doe any thing by vertue of their league with the deuil, from whence indeed commeth all they can doe. And so the carnall protestants of our time, they looke for Gods blessings in this life, and for eternall life by Christ after death, and yet walke in the broad way to destruction, in sinne & profanesse. Thus they blesse themselues in their euill wayes, and make Christ a pack-horse for their iniquities. But in the example of these Iewes we must learn to lay downe all presumptuous thoughts of our owne goodnesse and vaine persuasions of gods fauor, without his true grace, and rather looke vnto our sinnes, and bee humbled for them, that God may lift vs vp. II. point. Christs iudgement of them is this: *They are not Iewes, but a Synagogue of Sathan*; that is, a companie of men that seemed to serue God after the Iewish maner, but did indeed worship the deuill. Herein are many things to be considered,

(a) Psal.10.3.

I. How this could be true of any companie of the Iewes, who were the chosen people of God? *Answ.* Election is twofold: speciall, and generall. Gods speciall election is, when in his eternall counsell he chuseth a man to life eternall; and this befell not all the Iewes, but some onely: Gods generall election is, whē he vouchsafeth any people to become his visible church, to haue and shew the outward signes and priuiledges of his couenant: & thus was the nation of the Iewes elected, and therefore were circumcised, and receiued the passeouer. From this generall election, a church and people may fall, as the Iewes did, and so became the Synagogue of Sathan; being indeed neuer within the particular calling, from which a man cannot fall away: for *Gods election remaineth sure*, 2. Tim. 2. 19. *his calling is without repentance*, Rom. 11. 29. Rom.9.

II. point. At what time did the Iewes begin to be a synagogue of Sathan? *Answ.* Not at the crucifying of the Lord of life, (though that were a most heinous sinne) for though some therin sinned of malice, yet many did it of ignorance. This *Peter* confesseth, *Act.* 3. 17. And therfore in his first Sermon after Christs ascension, telleth them, *That the promise belonged to them and to their seed that were a farre off*, Act. 2. 39. But when the Apostles had a long time preached Christ vnto them, & conuinced their consciences out of the old testament that he was the true Messias, and yet they remained obstinate, reiecting and persecuting both them and their doctrine; then they ceased to bee a church of God, and became the synagogue of Sathan: for this cause *Paule* and *Barnabas shooke off the dust of their feet against them, and turned to the Gentils*, Whereby we see when a church of God becommeth no church, namely, not so soone as they hold an heresie: for the church of the Galatians held iustification by workes, yet thereupon ceased not to be a church; but when they embrace an heresie against the foundation of religion, and be conuicted of it, not by priuate men, but by Apostolicall authority, or by publick iudiciall sentence of the church, from the authoritie of Gods word. Act.13.46.51

Hence we may learne, first, what we are to thinke and iudge of the church of the papists, of the Libertines and Anabaptists, familie of Loue, and such like; name-

namely, that they are no churches of God: for they hold hereſies againſt the foundation which the Church long agone condemned by Apoſtolicall and Iudiciall authoritie. Againe, here we learne what to iudge of this our church of England: many there be that ſay wee haue no church among vs, becauſe ſome priuat men haue reprooued the ſame for ſome things that are amiſſe, and yet they are not reformed. But this is a fond and fooliſh reaſon: For firſt, the errour muſt be againſt the foundation, and yet that maketh not a church to bee no church, vnleſſe it be obſtinatly maintained after ſufficient reproofe and iudiciall conuiction by the word of God: But no ſuch thing can be affirmed of vs, and therfore we remaine the true church of God.

III. point. How became the Iewes a Sinagogue of Sathan? *Anſw.* Through their vnbeleefe: as is plainely prooued, Roman. 11. 20. *Obiect.* But they held the word of God and defended the bookes of the old Teſtament, for which we are beholding vnto them. *Anſw.* Indeed they held the letter: but if we regard the true meaning of the Prophets, and the ſubiect of the old Teſtament, which is Ieſus Chriſt, that they raced out and denied. And ſo though they held the letter, yet worſhipping God out of Chriſt they worſhipped an idoll, and not that God which would giue vnto them eternal life. For out of Chriſt there is no ſaluation. And ſo wee may ſay of the church of Rome: though they hold the bookes of the Old and New teſtament, with the Creed of the Apoſtles (whereupon ſome ſay wee ought not to depart from them,) yet the truth is, that indeed they hold them not. The Chriſt of the Papiſts is but a fained Chriſt: for they take from him both his nature (eſpecially his humanitie) and his offices: and therefore wee haue iuſt cauſe to ſeparat from them.

This example of the Iewes, that were once a moſt famous people, but are now become the Sinagogue of Sathan muſt be ſet before our eyes continually. For whē al the world were reiected, they ſtood high in Gods fauour: but now for their vnbeleefe they are caſt off from God, and are become the Sinagogue of the diuell. Which muſt admoniſh vs, *Not to be high minded but to feare,* Ro. 11. 20. For if God ſpared not the naturall branches, them that were his firſt choſen people, he will not ſpare vs that are but wild oliues graffed into the true vine. We muſt therefore take heed of vnbeleefe, and labour for true faith, which we muſt teſtifie by obedience in our liues & cōuerſations.

Verſe. 10. *Feare none of thoſe things which thou ſhalt ſuffer. Behold it ſhall come to paſſe that the diuell ſhall caſt ſome of you into priſon that yee may be tried, and yee ſhall haue tribulation ten dayes. Be thou faithfull vnto the death and I will giue thee the crowne of life.*

Here followeth the ſecond part of the propoſition of this Epiſtle, to wit, that heauenly and ſpirituall counſell which Chriſt giueth to this church of Smyrna: which I call *counſell*, becauſe in the next chapter our Sauiour Chriſt calleth ſuch kind of inſtruction by the name of counſell. Firſt, here note that Chriſt commendeth this church and giueth her counſell, but doth not at all rebuke her for her faults, as he did the church of Epheſus. Hence the Papiſts gather, that Gods church, and ſo the members thereof, may liue without ſinne, and fulfill the law. But they are deceiued: Chriſt therfore abſtaineth from reproofe of this church, not for that he had not any thing againſt them, but for theſe two cauſes eſpecially. Firſt, becauſe this church of Smyrna did truely repent and beleeue, and did not decay in grace as the church of Epheſus did; and therefore had the pardon of her ſinnes, and was in Gods loue and fauour. Secondly, this church did indeuour to obey Chriſt, and to teſtifie her faith and loue thereby. Now God accepteth the deſire and will of obedience in his children, as obedience it ſelfe: and therefore did not reprooue them for any fault that was among them.

Seeing this church being in affliction is ſo farre forth accepted, that Chriſt reproueth nothing in her; wee are taught it is profitable for Gods church and people ſometime to bee in affliction: for thereby, are the gifts and graces of God preſerued: as Faith and Repentance; and many greeuous ſinnes preuented, which otherwiſe Gods children might fall into.

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The counſell it ſelfe containeth three parts. A precept. A prophefie. And a precept againe. The firſt precept is in theſe words, *Feare none of thoſe things which thou ſhalt ſuffer*. This precept may ſeeme to be againſt other places of Scripture, as Phil. 2. 12. *Worke out your ſalvation in feare and trembling*. And Rom. 11. 20. *Be not high minded but feare*. *Anſw.* There bee three kinds of feare. I. naturall feare. II. feare proceeding from grace. III. a diſtruſtfull fearefull proceeding from vnbeleefe. I. The naturall feare is a declining and eſchewing of death and thoſe things that tend thereto: this feare is in all men, in as much as euerie thing deſireth to preſerue it ſelfe: this was in Chriſt, who in his agonie feared death, as it was a ſeparation of ſoule and bodie aſunder: yet this was no ſinne in him, but onely an infirmitie without ſinne. The ſecond kind of feare, is that which commeth from grace, Mal. 1. 6. *If I be a maiſter where is mine honor, If I be a father where is my feare*. This feare is a reuerent awe towards God in regard of his mercie and iudgements; and this is a vertue and no ſinne. The third is *diſtruſtfull feare*; when men for affliction forſake religion and obedience to God, ſtanding more in feare of men than of God: and this is that feare which Chriſt in this place forbiddeth, being a ſin that draweth men from God vnto perdition.

In this commaundement Chriſt doth two things. Firſt, he giueth them and vs to vnderſtand, what is the ſinne in which euerie man is conceiued, and the ſeed whereof remaineth ſtil in the children of God; namely, diſtruſtfull vnbeleefe, whereby men feare the authoritie of the creature more than the glorious maieſty of the eternall God: which proceedeth from this, that men conſider not of God as he extendeth his prouidence ouer all things, and as he is a mightie iudge taking reuenge vpon all ſin and wickedneſſe.

Secondly, here Chriſt deſcribeth the meanes wherby Gods people may arme themſelues againſt all perils and troubles whatſoeuer, to wit, *Chriſtian fortitude*: which is a gift of God proceeding frō true faith inabling a man to lay aſide all feare, and with courage to vndergo al dangers whatſoeuer, that he may in life and death maintaine faith and a good conſcience. This vertue God preſcribed to the Prophets when they were to enter into their calling, and our Sauiour Chriſt to his Apoſtles, and to this church of Smyrna. And it were to be wiſhed that all the miniſters of the goſpell might ſpeake vnto their people as Chriſt ſpeaketh vnto this church, *Feare not*. But the truth is, if they deale faithfully they muſt change their note, and ſay with *Ioell*, (a) *Waile and houle ye prieſts and people lying in ſackcloth and aſhes, becauſe the day of the Lords vengeance is at hand*. For it is lamentable to ſee the ſtate of the whole body of our people, of whom wee may generally ſay with the Prophet, (b) *There is no knowledge of God in the land*. And where knowledge is, there is litle conſcience to liue therafter. Conſider alſo how the moſt are carnall minded, dead in ſin, they ſauour not the things that pertaine to Gods kingdome, but their hearts are wholly poſſeſſed with earthly deſires & delights, and ſpirituall things affect them not. Yea in all places wee ſhall ſee that as naturall ſleepe wrappeth vp the ſenſes of the body: ſo a ſpiritual ſlumber benummeth their minds and hearts. For though God preach daily vnto vs by his iudgements, yet like the old world wee know nothing of the euill day: we neuer cal to mind the iudgement to come. And if herunto we ioyne the common crying ſinnes of this land, as ſwearing, curſing, oppreſſion, Saboath breaking, drunkenneſſe, whordome, and all vncleanneſſe, yea Atheiſme it ſelfe the ground of all: How can we ſay with Chriſt, Feare not? yea rather wee muſt call men to repentance in ſackcloth and aſhes. For God is iealous of his glorie, neither will hee alway be chiding, nor winke at our iniquities, he hath whet his ſword, and bent his bow, and vnleſſe wee repent the day of hauocke will come ſhortly, wherein hee will take vengeance vpon all our iniquities. And although this be the common ſtate of our land, yet Chriſt hath his remnant among vs who mourne for the ſinnes and abhominations of the times, and doe endeuour to keepe faith and a good conſcience in all things: and to theſe it may be ſayd, *Feare not*, but take to your ſelues chriſtian courage, & arme your ſelues therewith; lay aſide all diſtruſtfull feare, and glorifie God in your hearts,

(a) Ioel. 1. 13. 15.

(b) Hoſ. 4. 1

hearts, ſtriue to keepe the faith in a pure conſcience vnto the end, and ſo *ſhall*
Iſay. 66. 5. *Chriſt appeare to your ioy when the wicked ſhall be aſhamed.* And to moue Gods children to this chriſtian fortitude; Firſt, let them conſider what a iudgement of God is due vnto them that are diſtruſtfully fearfull, when they ſhould ſuffer any thing for the name of Chriſt, Reuel. 21. 8. *They muſt haue their reward in the lake that burneth with fire and brimſtone among the damned.* Secondly, let them obſerue the Lords preſence and his gracious promiſe of protePſa. 34. 7. ction in diſtreſſe, *He will cauſe his Angels to pitch their tents about them that no perill ſhall hurt them.* 2. King. 6. When a mightie armie came againſt *Eliſha*, his ſeruant was ſore afraid: but marke how he comfor(a) Verſ. 16. teth him, (a) *Feare not* (ſaith he) *for they that be with vs are more than they that be with them:* And ſo it is with Gods children. Thirdly, let them conſider that it is a moſt honourable eſtate to ſuffer any thing for the name of Chriſt. And therefore the Apoſtles reioyced exceedingly when
Act. 5. 41. they had bene beaten, *That they were counted worthie to ſuffer any thing for Chriſts ſake.* Gal. 5. 24. *The croſſe of Chriſt is Paules whole reioycing.* And if hee would boaſt of any thing it ſhould bee herein, 2. *Cor.* 12. 9, 10. This were Gods ſeruants affected: and therefore they that repent and beleeue, need not to feare what fleſh can do vnto them.

The ſecond part of Chriſts counſell is his propheſie: which is a prediction of that particular afflictions which this church of Smirna ſhould ſuffer: and firſt he prefixeth this note of attention, *behold*: then he ſetteth downe the propheſie it ſelfe, *The diuell ſhall caſt ſome of you into priſon. Behold*, hereby he would teach vs an excellent leſſon: that wee muſt often conſider before hand of the day of our viſitation, wherein God will try vs, leſt we periſh therin: our Sauior Chriſt com(b) Lu. 19. 41. ming towards Ieruſalem (*b*) *wept ouer it*, and when he came to it hee foretold the finall deſtruction of that citie: which therefore came vpon them, becauſe they conſidered not the day of their viſitation, neither the things therein foretold that did concerne their peace. And the like deſtruction wil come vpon vs in this land, if we conſider not the dayes of our viſitation: let vs therefore now in the dayes of peace forecaſt what is to come, and prepare our ſelues againſt the day of the Lords triall; and ſo ſhall wee eſcape the fearefull and finall deſtruction that ſhall come vpon the wicked. *It ſhall come to paſſe that the diuell ſhall caſt ſome of you into priſon that ye may bee tried: and yee ſhall haue tribulation ten dayes.* Theſe words containe Chriſts propheſie, wherin he ſheweth himſelfe to be true God: for as *Iſay* in many places ſheweth, it is a propertie of God alone to (*c*) foretell a particular (c) Iſa. 44. 7. affliction that is contingent. But ſome wil ſay, others can foretel certaine things to come; as the Phyſition, the ſicke mans death; and the Aſtronomer the time of the eclips; how then is this proper to God? *Anſw.* The Phyſition foretelleth the ſicke mans death, onely by vertue of cauſes preſent, in which the future death is to him apparant: And the Aſtronomers foretelleth the eclips by the conſideration of the naturall and ordinarie courſe of the heauens in preſent, and by that can come to foretell it in time to come. So that ſimply none can foretell a thing contingent, except he ſee it preſent in the cauſes: but Chriſt foretelleth things to come ſimply of himſelf, though no cauſe be preſent, as appeareth in this place.

In this propheſie Chriſt deſcribeth this affliction by ſundry arguments. Firſt by the cauſe thereof, which is the diuell. Secondly, by the parties that were to be afflicted, *Some of you of the Church of Smyrna.* Thirdly, by the kind of puniſhment, *Impriſonment*. Fourthly, by the end thereof, *their triall.* And fiftly by the time of it continuance, *for ten dayes.*

1. *Argument.* The cauſe of their affliction is the diuell. *Queſt.* How can that be, for being a ſpirit he cannot offer violence to mens bodies to caſt them into priſon? *Anſw.* True, but he is the God of the world that ruleth in the hearts of the wicked: he inclineth their wils to hate Gods children, hee ſtirreth them vp to perſecute, and maketh them his inſtruments to caſt Gods ſeruants into priſon.

In this that the diuell cauſeth the affliction of Gods church, we learne ſundry points. 1. What manner of men thoſe be that perſecute the church of God? namely, wicked men, ſuch as are inſpired by Sathan, and wholly guided in mind, will,

and in affection by him: this made *Paule* (a) 1. Tim. 1. 15. say, (a) *He was the head of all sinners*; because in persecuting the church of God he was guided by the diuell, and made his minister: which must teach vs to take heed how we persecute the church of God, or any member thereof, either in word or deed: for he that doth so is the vassall of Sathan in that action, and while he holdeth that course he sheweth himselfe to be no better than one that is wholly guided by the diuell: for the diuell is the principal agent in persecutions, and wicked men be his instruments.

II. Hereby wee are taught to take pittie vpon all persecutors, be they kings or monarks, or whatsoeuer. Yea wee must pray for them, though they be our enemies: because they are possessed and guided by the diuell, and in their persecutions do his will, and become his seruants and vassals.

III. Hence wee learne with what weapons we are to defend our selues in time of persecution: namely, with spirituall weapons of prayers, & inuocation, wherin we must shew our faith in Christ, our repentance & true obedience; for our principall aduersary is a spirit, and hereby we shall best defend our selues against him, and get the chiefest victorie. *Elias* (b) 1. Ki. 2. 12. for his prayer is called (b) *The chariot and horsemen of Israell.* Nothing doth so much preuaile in troubles and persecutions as prayer frō a penitent & beleeuing heart. And if God should send a forrain nation against vs, howsoeuer the weapons of the souldier must bee vsed, yet our principall weapons must bee prayer and fasting: for thereby we shall soonest foyle our principal aduersary Sathan, who feareth not the speare nor sword, and yet will flie before these spirituall weapons.

II. *Argument.* The parties that must be afflicted, were some of the church of Smyrna, not all.

III. *Argument.* The kind of their affliction was imprisonment.

IV. *Argument.* The end of their affliction, was the triall of their faith, hope, loue, and patience, with other graces of God, and the manifestation of the same, first to their owne conscience, and then vnto the world. In these three arguments note, first a speciall point touching Gods prouidence, to wit, that it is the first cause of all, aboue all causes, ruling and disposing them all. God in gouerning the world by his prouidence vseth instruments of two sorts: good, or euill. The good instruments are good Angels and regenerat men; by whome commeth no disorder, for God worketh both in them and by them. Wicked instruments, are the diuell and wicked men, and though God vse them well, yet from them is much disorder and sinne: for he worketh not in them, but onely by them, permitting their sinnes and disorders, that thereby he may shew forth his iustice, mercie, and power: which herein doe notably appeare in vsing these instrumēts, which be euill in themselues, that notwithstanding their malice he causeth wonderfull order: for first by his prouidence hee restraineth their furie and rage, so as they cannot shew it to the full as they desire. See this in the diuels persecution against this church: he cannot kill the members hereof, but onely cast them into prison: hee cannot imprison them all, but some onely: neither can he keepe them in prison alwaies, but for a short time. Secondly, by his prouidence hee turneth all that they doe, to the good of the church: the diuell afflicteth the church for the destruction and damnation of their soules; but God turneth it to their good, to make their faith manifest, and to preuent many sinnes in them. These things wee should often thinke of, and blesse Gods name for euer, that by his prouidence he doth maister Sathans power & malice: and so dispose of all actions of the wicked, that they tend to the good of his church. This must also teach vs to renounce our selues, and to put all our trust and confidence in Christ his prouidence, making that our comfort, our stay and protection in all distresse.

Againe, whereas the end of afflictions in Gods church is the trial of faith & other graces. Hence we are taught many things: First, to labour to haue in our hearts the power of godlinesse in true faith, and vnfained repentance; and not to content our selues with the forme and shew thereof in a naked profession only: For we must bee cast into the fierie triall of afflictions to see what is in our hearts. In the day of triall shewes will not serue the turne, nor stand vs in steed: Trials

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and afflictions will conſume them, as the fire doth droſſe and ſtubble. Secondly, to bee ioyfull and glad, when the Lords will is to call vs to ſuffer for his ſake: Becauſe this is a means to make knowne good graces in our hearts. *Iames* 1. 2. *Brethren, count it exceeding great ioy, when yee fall into diuers afflictions, knowing that the triall of your faith bringeth forth patience.*

V. *Argument.* The time of their continuance in affliction is *for tenne dayes*. By which ſome vnderſtand *a long time*: according vnto that which *Iacob* ſayth to *Laban*; *Thou haſt changed my wages tenne times*, that is, often. And ſo the Iſraelits (a) are ſayd to ſinne, *tenne times againſt the Lord*; that is, many times: but this Expoſition will not ſo fitly ſtand in this place; for Chriſt intendeth to comfort this church. But what comfort could this bee, to ſay they ſhould bee ſo long in affliction? Others expound *tenne dayes* to be *tenne yeares*. And ſo the word *dayes* is ſometime vſed to betoken yeares: for in the Scripture there bee yeares of dayes, as well as yeares of weekes. But though this expoſition may well ſtand with the words, yet none can ſhew by true record, That this church was afflicted only fourtenne yeares and no longer. Therfore a third expoſition is this, That by *tenne dayes* is meant ſome ſhort ſpace of time: and I ſo vnderſtand this place, becauſe it is moſt ſutable to all circumſtances. For here Chriſt intendeth to comfort this church, which is moſt fitly done, by foretelling a ſhort time of their affliction.

Gen. 31. 41.

(a) Numb. 14. 22.

The Vſe. In this circumſtance of time, Chriſt ſetteth downe two things: Firſt, that the affliction of Gods church and people are for a certaine time decreed of God, which cannot bee changed, lengthened, or ſhortened. Particular proofes hereof we haue in Scripture. So God foretold *Abraham*, That the afflictions of his people ſhould *be 430 yeares*: which time they were afflicted, eſpecially in Egypt: but at the ſame night when thoſe yeares were expired, they were led out of Egypt, and their afflictions ceaſed, *Exod.* 12. 46. And the 70 yeares captiuitie were well knowne vnto *Daniell* to bee determined of the Lord: And therefore hee armed himſelfe with patience during that time, and prayed not for deliuerance, vntill it ſhould bee expired.

The conſideration hereof muſt moue vs to arme our ſelues with patience when God ſhall ſend affliction, becauſe wee cannot deliuer our ſelues before the time which God hath appointed: for the continuance of our afflictions is ſet downe by God, and cannot bee changed by vs. Secondly, here Chriſt ſheweth, that the afflictions of his church are but for a ſhort time: and therefore *Paule* (a) calleth them *momentanie*, in regard of the eternall weight of glorie which ſhall be reueiled at the end of this life, and neuer haue end. Which is a ſingular ground of comfort vnto the child of God in any diſtreſſe.

(a) 2. Cor. 4. 17.

Thus we ſee the parts of this propheſie; yet in the words there is a further thing intended, for euery word containeth a reaſon to comfort this church: as firſt from the cauſe of their perſecution, which is the deuill; and therefore they muſt not feare, for if hee caſt them into priſon, their caſe is good, he is Gods enemie, and ſo the Lord is on their ſide, who then can bee againſt them to doe them hurt? Secondly, not all your whole church, but onely ſome (ſayth Chriſt) muſt be afflicted. Thirdly, Sathan cannot kill you, but onely caſt you into priſon. Fourthly, his impriſonment ſhall not tend to your damnation, but make for the triall of your grace. And laſtly, it is but for a ſhort time. In all which you may ſee the power of Gods prouidence ouerruling your enemie, *and turning his rage vnto* your ſaluation: and therefore take comfort and courage vnto your ſoules, lay aſide all feare and al dread, and keepe faith and good conſcience to the end.

The third part of this counſell, is a moſt bleſſed precept, containing moſt heauenly aduice: *Bee thou faithfull vnto death, and I will giue thee the crowne of life.* Gods ſeruants are called faithfull, in regard of their fidelitie which they owe to God: and that is in two reſpects: I. Euery member of Chriſt is baptized, wherein God for his part promiſeth Chriſt, with life euerlaſting: and the partie baptized promiſeth vnto God againe, that hee will denie himſelfe, and

caſt himſelfe wholly vpon God in life and death, and keepe faith and a good conſcience. Which promiſe is called *the Stipulation of a good conſcience*, 1. Pet. 3. 21. And when a man keepeth this promiſe made to God, then is hee faithfull, and when hee breaketh it, hee is vnfaithfull. II. God giueth vnto his children many good gifts and graces, as knowledge, faith, repentance, and care to keepe a good conſcience, which he would haue them in all things to keepe and preſerue. And therefore *Paule* biddeth *Timothie*, (a) *keepe that thing which is committed vnto him of truſt*. Now a man is faithfull vnto God, when hee maketh good vſe of the gifts and graces of God, and ſtill preſerueth the ſame, vſing them for Gods glorie and the good of his owne ſoule, and of his brethren: like as we are counted faithfull with men, when wee keepe that thing ſafe which is committed vnto vs of truſt. The meaning then of Chriſt is this: Thou haſt made a promiſe vnto mee in baptiſme, to renounce ſinne and Sathan, and to keepe faith and a good conſcience vnto death; therefore performe this thy promiſe: and for thoſe gifts which I haue committed of truſt vnto thee, ſee thou keepe them well, and vſe them to my glorie in the good of thy brethren.

(a) 1. Tim. 6. 20.

Againſt this precept, three ſorts of men offend, and bee vnfaithfull vnto God. I. Thoſe that being baptized, doe yet liue in ignorance and ſecuritie, neuer ſeeking to know God, or to vnderſtand his will, no not ſo much as for their owne vow in baptiſme; though none will brag more of fidelitie vnto God, than theſe men do. II. Thoſe that haue knowledge and vnderſtanding in Gods will, and yet make no conſcience to liue accordingly. III. Thoſe that for a time ſhew forth many good things, as care to get knowledge, and to keepe faith and a good conſcience, but after ſuffer themſelues to be intangled and drawne away with the profites and pleaſures of the world, or els to bee driuen backe by trials and perſecutions. And of theſe three ſorts be moſt men generally: whoſe caſe is fearefull and dangerous, for they ſhall neuer haue the crowne of life, if they continue thus vnfaithfull.

To induce men to fidelitie, Chriſt addeth a moſt forcible reaſon: promiſing thereunto, *The crowne of eternall life*. Hence the Papiſts conclude, that Martyrs by ſuffering martyrdome doe merite the kingdome of heauen; becauſe it is called a crowne, therefore ſay they it is a reward. Whereto I anſwere two wayes: I. The kingdome of heauen is called a crowne onely in reſemblance, becauſe as with men after the race is run, they receiue the garland; euen ſo after men haue fought the good fight of faith, and kept good conſcience in this life, then in the life to come they receiue the crowne of glorie. For the keeping of faith & good conſcience is not the cauſe, but the antecedent of eternall life. Secondly, the reward is promiſed not to the martyrdome but to the martyr; and yet not for his ſufferings, but becauſe hee is a member of Chriſt, and by ſuffring death hath ſhewed his faith in Chriſt; for whoſe merit alone hee is ſo rewarded. And ſo muſt this and all other promiſes of like ſort be vnderſtood: for the Papiſts do foulely erre, when they apply the promiſes vnto the workes, which are made vnto the workers. By this promiſe, wee all that haue made our vow to God in baptiſme, muſt learne to become faithfull in keeping the ſame vnto the end. It is a ſhame for a man to be vnfaithfull vnto men, much more with God. And the more fearefull is this ſinne, becauſe onely the faithfull ſhall inherite eternall life. Secondly, all ſuch as haue made a ſhew of good things heretofore, and now doe ſuffer the ſame to decay, muſt call to mind from whence they are fallen, and become faithfull keepers of the graces of God, holding faſt true religion and good conſcience, and walke conſtantly in obedience: and then ſhall they haue the crowne of life, though not for their deſerts, but only for the merits of Chriſt.

Verſe. 11. *Let him that hath an eare heare what the Spirit ſayth vnto the Churches: he that ouercommeth, ſhall not bee hurt of the ſecond death.*

Theſe words containe the laſt part of this Epiſtle: namely, the Concluſion. Wherein obſerue generally, as alſo in the two next verſes, that Chriſt repeateth the ſame things which he ſpake before

fore in this and the former chapters, yea, in the very ſame words. This muſt bee conſidered, becauſe it is done by Chriſt, who is the doctor of his church; whoſe example both for matter and manner of teaching muſt bee our rule and precept. The like did the Apoſtles: *It grieued not Paule to write the ſame things*, Phil.3.1. And (a) 2.Pet.1.12 Peter ſayth vnto the diſperſed Church, (a) *That he will often put them in mind of the ſame things before his departing, wherein they had knowledge and were eſtabliſhed*. Hereby all the Miniſters of the goſpell in their Miniſterie haue warrant, often to teach and repeat the ſame points of doctrine, euen in the ſame words. Yea, Gods faithfull Miniſter may preach the ſame Sermon oftentimes, if hee doe it not for eaſe to himſelfe, but for the benefit of the people. And therefore if any hearer of Gods word ſhall at any time marke the Miniſter to deliuer the ſame things often; he is not curiouſly to find fault with his Miniſterie, for by that reaſon they may find fault with Chriſt, who ſeuen times repeateth the ſame things vnto theſe churches.

This Concluſion hath two parts: a Commaundement, and a Promiſe: The words of this commaundement haue beene expounded in the ſeuenth verſe, with the doctrines and vſes thereof: yet here is to bee obſerued what the ſpirit commendeth thus ſeriouſly to our hearing. The things are three, which were handled in the former verſes. Firſt, touching Gods prouidence, that hee ſeeth and regardeth the tribulations of his church. The ſecond, touching triall: that Gods church and people ought beforehand to conſider of the day of viſitation, and thereby arme themſelues with courage againſt all afflictions, that they ſuffer not themſelues to bee ouermuch daunted with any feare. The third touching faithfulneſſe: Gods people muſt conſider what promiſes they haue made to God in baptiſme, namely, to keepe faith, true religion, and good conſcience vnto the end; and theſe they muſt performe vnto death. Theſe things being ſo carefully commended vnto vs by Chriſt, wee muſt labour to haue them engrauen in our hearts, that we may practiſe them in our liues. And to incite vs hereunto, wee muſt marke the two reaſons contained in the words. Firſt, *becauſe the Spirit of Chriſt ſpeaketh to vs*. Secondly, becauſe *they concerne all Churches*, (though principally they were ſpoken to the church of Smyrna) and therefore none may ſeeke excuſe to exempt himſelfe from learning and obeying theſe things.

The Promiſe, *Hee that ouercommeth ſhall not be hurt of the ſecond death*. Of the meanes of ouercomming, we haue ſpoken in the ſeuenth verſe. By ſecond death is meant the condemnation of the ſoule and bodie for euer and euer. For there be two kinds of death mentioned in Scripture: The firſt is the ſeparation of bodie and ſoule aſunder at the end of this life: The ſecond is, when ſoule and bodie both are ſeuered for euer from Gods comfortable preſence, *Reu.*21.8. This ſecond death is expounded to bee *an abode in the lake that burneth with fire and brimſtone*. The meaning therefore of the promiſe is this; that they which ouercome, thogh they may ſuffer the firſt death, yet they ſhall neuer ſuffer damnation: their ſoule and bodie may be ſeuered one from the other for a time, but neither ſoule nor bodie ſhall euer be ſeuered from God to goe into that lake that burneth with fire and brimſtone. Which is a moſt gracious and happy promiſe.

Here firſt marke to whome this promiſe is made, namely, *To them that ouercome*. Where learne, that it is not ſufficient for a man to profeſſe and approoue, or to teach the doctrine of the goſpell: but withall he muſt ioyne a fight againſt himſelfe, againſt ſinne, the world, the deuill, and againſt all the enemies of his ſaluation, and not ſuffer them to raigne ouer him, but ſo fight, as by Gods grace hee may ouercome; and then ſhall the ſecond death neuer hurt him. It is nothing to profeſſe, if we ſtill liue in ſinne: and therefore wee muſt not content our ſelues with knowledge, but labour to feele in our hearts ſuch power of grace, as will make vs truly to ſay we are conquerours ouer our ſpirituall enemies. This is that bleſſed ſtate of all thoſe, vnto whom life euerlaſting belongeth, who ſhall neuer taſte of the ſecond death.

Secondly, here is anſwered a great queſtion, which euery mans conſcience will moue vnto him; namely, How may I

ſcape the ſecond death, that lake that burneth with fire and brimſtone? *Anſw.* Thou muſt in this life truely turne vnto God from all thine euill wayes, renounce thy ſelfe, and put all thine affiance in Chriſt his death and paſsion; and euermore labour to keepe true religion, faith, and good conſcience vnto death in all eſtates. This doe, and though thou taſt of the firſt, yet the ſecond death ſhall neuer touch thee.

Thirdly, hereby Chriſt giueth vs to vnderſtand, that of the two deaths the ſecond is the worſer. The bodily death is terrible vnto Nature; but the ſecond is the proper death indeed, the deſtruction of the creature in ſoule and bodie eternally. And yet behold the madneſſe of man, who feareth greatly the firſt death, and regardeth nothing the burning lake; like vnto little children that feare their owne ſhaddowes, and yet are not afraid of fire and water, that will burne and drowne thē. This is mans miſerable eſtate, through the blindneſſe of his mind, & the hardneſſe of his heart.

Verſe. 12. *And to the Angell of the Church which is at Pergamus write, This ſayth hee, that hath that ſharpe ſword with two edges.*

Here is the third particular commaundement which Chriſt gaue to *Iohn*, whereof wee haue ſpoken before in the firſt verſe: ſhewing there what is meant by Angell; and why this particular commaundement was giuen vnto *Iohn*. This third Epiſtle of Chriſt, as the former, hath three parts: a Preface in this verſe: The Propoſition of the Epiſtle, verſe 13, and ſo forward vnto the 17: And the Concluſion in the 17 verſe.

I. part. The Preface ſheweth in whoſe name this Epiſtle is written; namely, in Chriſts name: The cauſes whereof we haue ſhewed before in the firſt verſe. Chriſt is here ſet foorth by an action of his kingly office, borrowed from the former Chapter, verſe 16. *Theſe things ſayth hee, that hath that ſharpe two edged ſword*: that is, He who is not onely Prieſt and Prophet of his church, but the king thereof, to guide and gouerne the ſame. The ſword which hee hath in his hand, or in his mouth (as *Iſay* ſayth) is that two edged ſword, yea, that ſharpe two-edged ſword; thereby is ſignified the whole word of God, the Law and Goſpell: which is ſo called, by reaſon of the operation thereof, as it is Hebr. the 4.12.

Chriſt is thus deſcribed to comfort this Church of Pergamus. For hereby three things are ſignified: Firſt, his wonderfull power in ſlaying originall ſinne and corruption by his word, in all them that beleeue in him: ſo as there is no hope of recouerie for ſinne, after it is once wounded. Secondly, that hee will ſtrengthen and preſerue his Church, and all the true members thereof, by the ſame word, againſt all their enemies. This it doth after this manner: The whole word of God, both law and goſpell, muſt both bee knowne, and beleeued; then whenſoeuer any temptation commeth, faith maketh the ſame word powerfull in vs, to repell the temptation, and to ſtrengthen vs in affliction: for it is that ſword of the ſpirit, whereby wee wound all our enemies. But if it bee not beleeued, it is but as a ſword in a ſheath, and will nothing helpe vs. Thirdly, hereby he ſignifieth, that hee deſtroyeth all their enemies: this is the chiefe end why hee ſo deſcribeth himſelfe in this place. How Chriſt woundeth his enemies herewith, wee haue ſhewed in the former Chapter, and the ſixteenth verſe, with the vſes thereof.

Verſe 13. *I know thy workes, and where thou dwelleſt, euen where Sathans throne is: and thou keepeſt my name, and haſt not denied my faith, euen in thoſe dayes when Antipas my faithfull Martyr was ſlaine among you, where Sathan dwelleth.*

Here beginneth the ſecond part of this Epiſtle; to wit, the Propoſition: which containeth two parts: A commendation of this Church, in this verſe: and a Reproofe, verſ. 14, 15. The commendation is twofold: Firſt, generall, in theſe words: *I know thy workes*; then ſpeciall, in the words following, *I know where thou dwelleſt*, &c. Of the generall commendation wee haue ſpoken in the former Epiſtles, verſe 2. and 9.

This

This yet muſt be obſerued, that Chriſt herewith beginneth the matter of all his Epiſtles: intending no doubt, hereby to ſettle the perſuaſion of his preſence deepely in euery one of our hearts: for it is indeed the ground of the holy feare of God, which is the beginning of all true religion and godlineſſe. And here Chriſt giueth a preſident for his miniſters: namely, that the firſt thing they muſt teach their people is, to be perſuaded of this preſence of Chriſt, whereſoeuer they are Chriſt is with them, and whatſoeuer they do he ſeeth them. This will cauſe them make conſcience of all their waies, and it is impoſsible that any ſhould euer haue ſound knowledge or good conſcience, till he be perſuaded hereof. *Abraham* knew well that in *Abimelekes* court they would make no conſcience of murther, becauſe *they* (a) *wanted this feare of God*: to feare God and keepe his commaundements is the whole man: and therefore wee ſhould giue all diligence hereunto. It is indeed a hard leſſon for vs to learne, and of our ſelues wee cannot learne it: but if we vſe the meanes, Gods bleſsing will be vpon our endeuour, and then ſhall wee haue knowledge vpon knowledge, and grace vpon grace, with the comfort of a good conſcience.

(a) Ge.20.11.

The particular commendation of this church is, for her conſtancie in maintaining the doctrine of the goſpell, in theſe words, *I know where thou dwelleſt, euen in a place where Sathans throne is, and yet for all that thou keepeſt my name*: that is, thou holdeſt ſtill my true religion and doctrine. The throne of Sathan is any place where ſuperſtition, idolatry, or profaneneſſe is maintained without controlement, and from whence wickedneſſe is conueyed to other places. For the diuell is the God of the world, and he hath his thrones among men. Pergamus was a great citie of the gentiles which maintained idolatry, and perſecuted the goſpell, from whence alſo iniquitie was deriued to other townes and places: therefore it is called the diuels throne.

Herein we may obſerue ſundrie points of great importance. Firſt, the exceeding pollicie of Sathan: he hath his kingdome in this world: and for the eſtabliſhing thereof, he muſt haue his thrones where wickedneſſe and idolatrie is maintained without controlement, and whence ſin is deriued to other places. In all ages it hath bene thus, and will continue ſo to the end. In the old world hee had his thrones among *Cains* poſteritie: in the church of the Iewes, euen in the daies of the kings of Iſraell, the high places and groues, where the people ſacrificed to their idols, were the diuels thrones: the oracles of the gentiles where the diuels gaue anſwere vnto men were his cheefe thrones: in the dayes of poperie, euerie church and chappell were thrones of Sathan, wherein were erected images & holy roods for the worſhip of ſaints; whither the people came to worſhip from countrey to countrey. In moſt ſchooles of learning for many hundred yeares the diuell had his thrones; For therein was nothing tanght but errors, hereſies, and moſt abhominable idolatries. In theſe our dayes the diuell hath his thrones among vs, where any wizard dwelleth, or cũning perſon (as they are called) for thither whole countries do flocke for helpe and for connſell, and ſo yeeld homage to Sathan. All dicing, & all brothel houſes, wherein abhominable wickedneſſe is freely committed, are Sathans thrones. Yea all thoſe families are the diuels thrones, where men liue without loue or practiſe of religion, in blindneſſe and ignorance, in blaſphemie, drunkenneſſe, whoredome, iniuſtice, or any ſuch impieties. And in reaſon it muſt needs bee thus, for the diuell being a prince of this world, will haue his throne in ſome parts thereof.

Hereby we ſee it is moſt needfull in euerie Chriſtian kingdom, there ſhould be thrones of iuſtice in ciuill courts, for the maintenance of equity, the reward of vertue, and for the repreſsing of iniuſtice and iniquitie. And alſo thrones of Eccleſiaſticall iuriſdiction for the reprehending and puniſhing of all thoſe ſinnes which the ciuill court reacheth not vnto. And it is neceſſarie that in theſe thrones iuſtice ſhould bee adminiſtred without partialitie, that Gods throne may bee erected, which is oppoſit to the throne of Sathan. *The Vſe.*

Againe, the diuels cunning appeares notably in the choiſe of the place where he ſetteth vp his throne: it was no petty towne or village, but a chiefe and fa-

mous

mous citie, which had beene the ſeate of many kings. This hath bene his practiſe in all ages, to chuſe the chiefeſt places for the ſeat of his throne. Great Babylon in Scripture is called, *A citie of iniquitie*, that is, a throne of the diuell. And Rome that was once a famous church, is now, and hath beene long that ſpirituall Babylon, the throne of the diuell. Yea, in Ieruſalem the city of the great king, had the diuell got vp his throne, when Chriſt called the temple a den of theeues. And in our dayes the people of great towns and cities are generally more backward in embracing the goſpell, than in little villages. The cauſe hereof is, the malice of the diuell, who will haue his throne in chiefeſt places, for the greater hinderance of religion: there he much preuaileth by choaking the word with pride, profit, and pleaſures, cauſing them to content themſelues with a forme of godlineſſe, when as they want the power thereof. And thus he dealeth in greater townes, that thence impietie may be deriued to the countrie round about, as tradeſmen do their wares from place to place. And therefore the people of great townes eſpecially, muſt labour not onely to know the goſpell, but to beleeue and obey the ſame. Euery man muſt reforme himſelfe, and euerie familie themſelues, that Gods throne may be eſtabliſhed, & the diuels throne battered down among them.

Secondly, whereas this church dwelleth where the diuels throne is, wee may obſerue, whence the church of God is gathered, namely, out of Sathans kingdome. Gods church is a company of men ordained to ſaluation, taken from vnder the power of the diuell: though after their calling they be Gods peculiar flocke, yet they are by nature the children of wrath. Thus *Paul* ſpeaketh of all the Gentiles, Act. 26. 18. And particularly of the church of Coloſſa, Coloſ. 1. 13. *that God deliuered them from the power of darkneſſe, and tranſlated them into the kingdome of his deare ſonne.*

The Vſe. Hence we learn. I. That no man is to ſtand vpon his his gentilitie, or glory in his parentage for nobilitie and great bloud, but onely reioyce in this, that hee is drawne out of the kingdome of darkneſſe, and from vnder the power of Sathan, and placed by Chriſt Ieſus in the kingdom of grace. For what will it profit a man to weare about his necke a chaine of gold, if ſo be his heart, will, & affections bee chained to the diuels ſeruice? and what auaileth it princes to ſit vpon their ſtately thrones, if they themſelues be in ſubiection vnto Sathan, and do homage vnto his throne? yea what will all the treaſures, honors, and pleaſures of the world auaile to him that is debarred from the riches of Gods loue in Chriſt, and deſtitute of the treaſures of his grace, and ſo led captiue by Sathan at his will and pleaſure? Secondly, ſome do thinke that a man may be ſaued by any religion, the Iew by his religion, the Turke by his, and the Papiſt by his, &c. Yea, it is the common receiued opinion of our ignorant people, that euerie one ſhall bee ſaued by his good meaning. But all theſe are meere dotages of mens braine: for a man may hold his good meaning, and yet ſerue the diuell at his throne. It is not ſufficient to hold this or that religion, or to practiſe ciuill vertues, as iuſtice, temperance, &c. vnleſſe a man be one of Gods church, ſeuered frō the company of thē that ſerue Sathan. Thirdly, here all Gods ſeruants haue a notable meanes of ſtay and comfort in afflictions. If they be perſecuted, and caſt into moſt darke dungeons for the name of Chriſt, they muſt call to mind, that they are taken out of the diuels priſon in the kingdome of darknes, and placed in the glorious kingdome of Ieſus Chriſt, and made members of his church, and ſhall be inheritors of his glory. Fourthly, hence wee learne, that the preaching of the goſpell hath in it a diuine power: no creatures, except the good Angels, haue power comparable to the diuels: and yet the preaching of the goſpell is ſtronger than al the power of Sathan, for it gathereth a church where the diuell hath his throne, it deliuers men from vnder the power of Sathan, and placeth them in the glorious libertie of the ſonnes of God: although therefore it be preached by ſinfull man, yet it muſt be reuerenced as the power of God, and his owne arme to ſaue his elect. Fiftly, hence wee gather that God will haue his people to dwell with wicked and vngodly men: for the church of

Pergamus

Pergamus dwelleth where Sathans throne is. This hee doth with wicked and vngodly men for good cauſes: I. That their faith, obedience, and repentance might be exerciſed, and they preſerued from many ſins which otherwayes they ſhould fall into. *Moſes* telleth the Iſraelits that the Cananits muſt not be all caſt out at their firſt entrance, but dwell among them, leſt wild beaſts did grow vp which would deuour them: & ſo the wicked muſt dwell among the godly to exerciſe Gods graces in them, leſt they fall into ſinne and ſecuritie. II. That they might ſhine foorth as lights vnto the wicked by their godly conuerſation, Phil. 2.15. *That ye may be blameleſſe and pure, the ſonnes of God without rebuke in the middes of a naughtie and crooked nation, and among whom ye ſhine as lights in the world: holding forth the word of life.* And thus the godly muſt do, that by their vnblameable life others might bee wonne to the faith; for godly example is a notable meanes to draw men to loue and embrace faith and true religion, 1. Pet. 3.1. III. That God may ſhew on the godly tokens of his ſpeciall loue and fauour: which he doth when hee ſendeth iudgements vpon the wicked, and ſpareth his children. Hence it was, that when the Lord would bring a common iudgement vpon the Iewes, he cauſeth thoſe that mourned for their owne ſinnes, and for the abhominations of the people, (a) *To bee marked in the foreheade, that they might be ſpared.* So that if any godly perſon dwell among ſuch as hate religion, and bee profane, he muſt content himſelfe, knowing it is Gods will his church ſhould be vexed and troubled by the ſocieties of the wicked and vngodly. Sixtly, hence it appeareth that Gods people may lawfully dwell among wicked and vngodly men, alwayes remembring that they communicate not with them in their ſins and rebellions againſt God: For ſo *Lot* dwelt in Sodome, and this church of Pergamus, where the diuell had his throne. 1. Cor. 7.2, This queſtion is anſwered: a maiſter is a heathen man, and his ſeruant is conuerted to the faith; whereupon hee thinketh that he is free from ſeruing his maiſter: but *Paule* telleth him he muſt doe externall ſeruice ſtill, ſo farre forth as he keepe good conſcience, and bee not conſtrained to renounce true religion. Laſtly, hence wee haue direction to aunſwere a queſtion much vrged againſt vs by the Papiſts, to wit, Where our church was foureſcore yeares ago, when *Luther* firſt beganne to preach: they intend hereby to proue our church to be but of foureſcore yeares continuance, and ſo our religion to be new. We aunſwere by the like, Where was the church of Pergamus when the diuels throne was in that citie? Surely it was there where the diuell had his throne. And ſo when Antichriſt that man of ſin, had ſpread poperie ouer all Europe, at that verie ſame time was Gods church in Europe where poperie was profeſſed, mingled with the Papiſts: which to bee true appeareth by this, that in all ages there haue bene ſome, who openly haue oppugned poperie, more or leſſe, partly by writing, and partly by ſpeaking, as the records of all ages do teſtifie & make manifeſt: ſo that though iniquitie had the vpper hand, yet our church had his being in the middeſt of poperie.

(a) Ezec. 9.4.

And thou keepeſt my name, That is, though thou dwell in a place where the diuell hath his throne, yet thou holdeſt faſt my name, ſo as neither force nor fraud of the aduerſarie can take my name from thee: ſo much the words import. By *Chriſts name* we muſt vnderſtand the doctrine of the goſpell: ſo *Paul* is ſayd to bee (b) *A choſen veſſell to carrie Chriſts name among the Gentiles:* That is, to publiſh among them the doctrine of the Goſpell.

(b) Act. 9.15.

Here this church of Pergamus is particularly commended for her conſtancie in holding faſt true religion againſt all aduerſary power whatſoeuer. Hence wee learne that it is not ſufficient to teach, or know, and beleeue the doctrine of the goſpell in time of peace: but we muſt be conſtant in holding it faſt againſt all gainſayers, and not be turned about with euery wind of doctrine, but in life and death keepe ſure the truth, that neither fraud nor force of any aduerſary power draw it from vs, or vs from it. *Mat.* 13. *The kingdome of heauen is compared to a treaſure hid in the field, which when a man findeth hee goeth and ſelleth all hee hath to buy the field.* The ſcope of that parable is this, If any man ſhould come into any of our fields, & by ſearching find a gold mine, he would not make it knowne to any, but

couer it cloſe, and go his way and ſell all that he had to buy that field, that thereby he might enrich himſelfe: euen ſo hauing found this, that the goſpell reuealeth the way to life euerlaſting, though we muſt not conceale the ſame from others, yet we muſt be like this man herein, that we could be content to part with all that we haue, that ſo we might make the goſpell ours, 1. Tim. 3. 9. Deacons muſt haue this propertie, *To haue the miniſterie of faith in a pure conſcience.* There a good conſcience is compared to a ſure treaſure houſe, which cannot bee robbed by any aduerſaries power: and faith, that is, true religion is the treaſure that is there ſafely layd vp: ſuch a ſtore-houſe muſt wee get for the preſeruation of the faith. Any thing elſe we may leeſe, but if we part with true religion, ſaluation is gone and all is loſt. And therefore in life and death we muſt keepe faſt the faith.

Further Chriſt amplifieth the praiſe of their conſcience by two arguments: Firſt, that they held Chriſts name without deniall: Secondly, that they kept the faith in the time of bloudie perſecution. For the firſt in theſe words, *And haſt not denied my faith.* This is an excellent commendation; for many will hold the doctrine of the goſpell for a time, and yet after deny the ſame by apoſtacie: but this Church held faſt true religion without any reuolt at all. Their practiſe muſt we follow: and ſo hold faſt true religion that therein we neuer make reuolt: for if wee ſhall once deny religion, wee know not whether God will giue vs the grace of repentance, that wee may profeſſe it againe; which if he do not, we periſh eternally. Conſider *Eſaus* example who ſold his birth right for a meſſe of red broth, and after loſt the bleſsing, which when he wold haue recouered he was reiected: (a) *And found no place to repentance, though he ſought it with teares.* Therfore to preuent the fearefull danger of not repenting after reuoult, we muſt ſtill hold faſt true religion without deniall.

(a) Heb. 12. 17.

Here in this place *the faith of Chriſt*, is all one with *Chriſts name*, that is, with the true doctrine of the goſpel. And it is called Chriſts faith: firſt, becauſe Chriſt with the father and the ſpirit, is the author thereof: Secondly, becauſe Chriſt reuealeth the ſame from the boſome of his father: for God reuealeth his Goſpell vnto men by his ſonne Chriſt Ieſus. Thirdly, becauſe Chriſt is the ſubſtance and matter of the goſpell: for indeed Chriſt Ieſus is the principal ſubiect of the whole Bible, being the end of the law, & the ſubſtance of the goſpell.

The ſecond argument of their praiſe for conſcience, is taken from the circumſtance of time; they hold faſt true religion in the time of bloudy perſecution: *Euen in thoſe dayes* (ſaith Chriſt) *when Antipas my faithful martyr was ſlaine among you where Sathan dwelleth.* Who this *Antipas* was, is not knowne, neither certainely recorded in any hiſtorie: it is thought hee was the miniſter of this church, vnto oppoſed himſelfe againſt idolatrie and gentiliſme in this citie of Pergamus.

In this argument note two points. I. That Chriſt commends *Antipas*, calling him his faithfull martyr. Whereby wee ſee, that in Gods church it is lawfull to honor ſaints and martyrs. For that which Chriſt doth, his church may doe. This their honour muſt ſtand in two things, In due deſerued praiſe & commendation, & in a careful imitatiō of their good vertues & godly liues: and for this end doth Chriſt cōmend *Antipas* vnto this church, that they might follow his good conuerſation: but as for popiſh honor of inuocation & adoration, it hath no ground in Gods word. Againe, in calling him faithfull martyr, hee commendeth more the cauſe of his death, than the death: to ſhew, that the cauſe maketh a martyr, not the death: For an hereticke may be put to death for his damnable opinions. Therefore *Antipas* is a martyr, not becauſe he was ſlain, but becauſe he was faithful vnto death for the maintenance of Chriſts true religion.

II. point. In the end of the verſe Chriſt ſheweth who were the authors of *Antipas* his death; namely ſuch among them in whom Sathan ruled: for he was ſlaine (ſayth Chriſt) *among you, where Sathan dwelleth.* Which words hee repeateth, to giue vs to vnderſtand, that all perſecutors, let them carry what face they will, are in truth ſuch, in whome the deuill ruleth, where he hath his hold, and keepes poſſeſsion. *Queſt.* Why did Sathan more dwell there than in other places? *Anſw.* Becauſe many in this place were Gentiles, who contemned and mocked the goſpell,

goſpell, and maintained idolatrie, wherby they became the holds of Sathan. And by proportion we may gather, that all contemners of religion, and all that walke in their owne wicked wayes, are indeed the ſtables and holds of the deuill, though they ſhould bee the temples of the holy ghoſt. And ſo many families as there are, where religion is mocked, Gods name blaſphemed, iniuſtice and impietie practiſed; ſo many holds of Sathan there are where the deuill ruleth: and ſuch they continue, till they reforme themſelues of their impieties, and embrace the Goſpell ſyncerely. And therefore all maſters of families eſpecially ſhould loue the Goſpell, and ſee that in their families religion be taught, embraced and obeyed, that ſo the deuill may haue no hold in their families. *Que.* Whether might not *Antipas*, being Paſtour of this Church, haue fled for the ſafetie of his life? *Anſw.* There bee two kinds of perſecution, one that is directly intended againſt the Paſtor principally: the other againſt the whole Church equally. In the perſecution directed againſt the Paſtor, this muſt bee conſidered, Whether God gaue him oportunitie and libertie to flie, or not: if God giue him libertie and oportunitie, hee may flie, and the Church is to aſsiſt him, and to vſe means for his preſeruation: but if God denie him meanes to eſcape, then he muſt iudge himſelfe to bee called of God, to ſuffer death for his name; and ſo hee may not flie. And ſuch was the cauſe of *Antipas* in this Church. But if the perſecution be directed againſt the whole church equally, then the Paſtor may not flie, but take part in their ſufferings, that hee may be a meanes to ſtay and comfort his brethren.

Verſe 14. *But I haue a few things againſt thee, becauſe thou haſt there them that maintaine the doctrine of Balaam, which taught Balac to put a ſtumbling blocke before the children of Iſraell, that they ſhould eat of things ſacrificed vnto Idols, and commit fornication.*

Here followeth the reproofe of this Church of Pergamus, which is firſt generally propounded in theſe words, *I haue a few things againſt thee*: Secondly, in particular, for want of zeale, *in ſuffering among them ſuch as maintained the doctrine of Balaam.* Thirdly, hee ſetteth downe a reaſon or confirmation thereof in the end of the 14 verſe, and in the 15.

The generall reproofe is the ſame which was giuen out againſt the Church of Epheſus, verſ. 4. Whereby hee would teach vs a ſpeciall dutie: namely, that euery man muſt ſeriouſly conſider with himſelfe what ſinnes hee hath in him, which Chriſt may haue to lay vnto his charge. For this very cauſe doth Chriſt rehearſe it vnto this Church. And therefore wee muſt call our ſelues to reckoning, and examine our ſelues not by our owne wits, but by the rule of Gods word, and ſearch out all our thoughts, words, and actions; and ſee how many things Chriſt may haue againſt vs, that ſo making a forehand reckoning, and ſeeking to be cleared by true repentance we may not bee condemned for them at the laſt day: for if we would iudge our ſelues, we ſhould not be iudged. This is a neceſſarie dutie, and the practiſe of it is the ground of all grace, and conſcionable obedience: as on the other ſide, the want hereof is the cauſe why many that liue in the Church doe periſh eternally. For a day of accounts will come, wherein wee ſhall neuer eſcape, vnleſſe by a forehand reckoning in the practiſe of true repentance from dead workes, and by faith in Chriſt Ieſus wee preuent the ſame. Lamentable and fearefull is the ſtate of all thoſe, that neuer call themſelues to this account: it cauſeth them to goe on in ſinne without remorſe, *Hoſ.* 7.2. Hereof *Ieremie* complained, (*a*) *That no man ſayd what haue I done.* And for that cauſe hee denounceth fearefull iudgements againſt the people. This was the ſinne of the old world: (*b*) *men knew nothing till the floud came and deſtroyed them all.* This ſecuritie bringeth mens ſoules to hell, before they wot where they are: And therefore *Dauid* crieth out, *Pſal.* 50. verſ. 22. *Oh conſider this* (meaning the account that God will take with them) *leaſt God teare them in pieces, and there bee none to deliuer them.* The end of preaching and hearing Gods word, is to bring the ſoule to eternall life and ſaluation: but the want of this account maketh the holy ordinance of God to bee of none effect to

(*a*) Ier. 8.6.

(*b*) Mat. 24.

many a one. For how ſhould men embrace with comfort the word of reconciliation, till they feele in themſelues their enmitie with God, and deſert of condemnation.

II. point. *Becauſe thou haſt them that maintaine the doctrine of Balaam, &c.* Here is the particular reproofe of this Church for want of zeale, in that they entertained and ſuffered hereticall Miniſters to liue among them which maintained the doctrine of *Balaam*. This ſhewed, that though they loued the goſpell, and embraced it, yet it was very coldly, and without that feruent zeale which they ought to haue ſhewed againſt ſuch hereticks.

The Vſe. Here firſt Chriſt teacheth this church to ſhew forth zeale in excommunicating and caſting out ſuch hereticks as by damnable doctrine did trouble them. This place is a ſufficient ground for the practiſe of that Eccleſiaſticall cenſure. When men hold hereticall opinions, the Church after two or three admonitions is to excommunicate them and caſt them out. So did *Paule* to *Hymæneus* and *Alexander*, 1. Tim. 1. 20. Secondly, Chriſt reproouing this Church for entertaining ſuch hereticks and wicked men, doth giue vs to vnderſtand, that euery member of Gods church ſhould haue a great diſlike of all perſons, that hold not the doctrine of Chriſt in truth, but maintaine errours againſt the tenour of Scripture, and the profeſsion of the Church. For this cauſe *Paule* chargeth *Timothie* to (*a*) *ſeparat himſelfe from ſuch as teach otherwiſe than hee had giuen direction, and conſent not vnto the wholeſome words of our Lord Ieſus Chriſt, and to the doctrine which is according to godlineſſe: being puffed vp and knowing nothing*. This then muſt be our carefull practiſe: wee haue by Gods mercie true religion among vs, which wee muſt maintaine with zeale: and if any bring in other doctrine, wee muſt reiect it, and ſhew forth deteſtation to him that bringeth it, not bidding him God ſpeed. 2. *Iohn.* 10. Wee muſt rather looſe our liues, than ſuffer the truth of God to be defaced. Thirdly, that which Chriſt laieth to the charge of this church may in ſundry reſpects be charged vpon our churches and congregations at this day; namely, *want of zeale againſt ſinne, and ſecuritie againſt ſinners*: for though the gouernours of our Church repell the hereſies of Poperie, Anabaptiſts, and familie of Loue, and ſuppreſſe all doctrines that race the foundation, which are commendable things: yet in the middeſt of our congregations bee abundance of Atheiſts, who by deed and conuerſation denie Chriſt Ieſus: for many know nothing in the matters of religion, and moe be profane, who both thinke and ſpeake moſt baſely of religion, and of the teachers and profeſſours thereof. Yea, wee haue flat epicures permitted to liue in our church, ſuch as make their bellie their God: who giue themſelues wholly vnto eating, drinking ſports, and delights, without all regard either of the generall duties of Chriſtianitie, or of the particular duties of their calling. Wee haue alſo among vs many cruell and mercileſſe perſons, that in their affaires abound in the practiſes of fraud, wrong, vſurie, and oppreſsion, (*a*) *whoſe treading is vpon the poore* in the pride of their couetouſneſſe, whereby alſo *they eate the fleſh of Gods people, and flea off their skin from them, and breake their bones, and chop them in pieces as for the pot, and as fleſh within the cauldron*, Mich. 3. 6. And yet all theſe, becauſe they ſubmit themſelues to the ciuile authoritie, are permitted without controlment to be partakers of the priuiledges of Gods Church, euen to the receiuing of the ſeales of Gods couenant, being themſelues flat enemies to the grace of God. Yea, many of theſe are greatly countenanced and graced for wiſedome and reputation; when as ſuch as feare God, and make conſcience of their wayes, are counted vile. All which as it argueth exceeding want of zeale in ſeueritie againſt ſinne: ſo it cannot chuſe but prouoke the Lord to come againſt vs in iudgement, as hee did againſt this Church. The meanes whereby this euill is to bee reformed, doth follow afterward.

(*a*) 1. Tim. 6. 3. 4. 5.

(*a*) Amos 5. 11

III. point. The reaſon or confirmation of the former reproofe, whereby the Lord would mooue this Church to deteſt theſe falſe teachers, is taken from the effect of their doctrine, and it is layed downe in this ſimilitude. As *Balaam* the falſe Prophet taught *Balac* to put a ſtumbling blocke before the children of Iſrael, to cauſe them to eat of things ſacrificed to Idols, and to commit fornicati-

on:

on: ſo this Church maintained among them Nicholaitans, who taught, it was lawfull to eat things ſacrificed to Idols, at Idols feaſts, and to commit fornication. The firſt part of this ſimilitude is in the end of this 14 verſe: *Which taught Balac to put a ſtumbling blocke, &c.* The ſecond part is in the 15 verſe.

Touching the doctrine of *Balaam* we are to obſerue three points: Firſt, What a ſtumbling blocke, or an offence is. Secondly, what it is to caſt or put a ſtumbling blocke. Thirdly, by what meanes king *Balac* did caſt a ſtumbling block before the children of Iſraell. For the firſt, a ſtumbling block is properly any thing, as wood, or ſtone, or ſuch like, that is caſt in a mans way, to hinder him in his gate, and to cauſe him to trip or fall: And by reſemblance in this place, an offence is any thing that cauſeth a man to ſinne againſt God, and ſo to ſlip or fall, or to go out of his way that leadeth to life. Further, an offence is twofold; either giuen or taken. An offence giuen, is any ſpeech or deed, whereby a man is prouoked to ſinne: and ſo was *Peter* an offence vnto Chriſt, though he tooke it not, *Mat.*16.23. An offence taken, is when any man taketh occaſion to fall and ſinne, by that which is well done by others: ſo were the Phariſies offended at the ſacred preaching of our Sauiour Chriſt. II. point. The caſting or putting of a ſtumbling blocke, or giuing an offence, is the doing or ſaying of any thing, whereby a man is occaſioned to ſinne: and this is done, either about things euill in themſelues, or in things indifferent. Things euill are ſuch as Gods word forbiddeth: and they are twofold, either perſuaſions, or examples. Bad perſuaſions are falſe doctrine, and euill counſell. Bad example is alſo a giuing of offence, becauſe it doth embolden euill men in their ſinne, and draw the godly to euill. Againe, in things indifferent, as meate, drinke, apparrell, &c. may offence be giuen, when as they are vſed vnſeaſonably, not in fit time and place, and before fit perſons. And of this *Paule* ſpeaketh, ſaying: *If I knew my eating did offend my brother, I would eat no fleſh while the world ſtandeth.* The offence here ſpoken of, was an offence giuē in euil things, for it was an euill act done by *Balaam*, and accordingly receiued and taken of the Iſraelits, for he vſed outward prouocations to allure them vnto ſinne. III. point. The meanes whereby king *Balac* did caſt a ſtumbling blocke before the children of Iſraell, is ſet downe in the end of the verſe, *by prouoking them to eat of things ſacrificed to Idols, and to commit fornication.* That we may vnderſtand this fully, read *Numbers* 25. The ſumme of the hiſtorie is this: When *Balaam* had aſſayed ſundry wayes to curſe the children of Iſraell, and could not, he gaue *Balac* counſell to vſe meanes to cauſe them to ſinne. At his counſell *Balac* ſent foorth the moſt beautifull women in his kingdome into the campe of Iſraell to entiſe them to the ſeruice of their idols, and to banquet with them at their idoll feaſts, that ſo they might draw them to fornication: whereunto the Iſraelites condeſcended, and ſo ſinned againſt God. Thus much of the meaning of the words.

The Vſe. Firſt, here obſerue a ſpeciall property of falſe teachers: namely, to caſt offences before men, to cauſe them to fall in the way that leadeth to ſaluation. By this Chriſt intendeth to make knowne vnto this Church the falſe doctrine of *Balaam*. *Paule* in his Epiſtles (*a*) calleth the doctrin of the goſpell *a truth according to godlineſſe*: becauſe the intent of the goſpell is, *to lead men to true godlineſſe*. On the contrarie, the doctrine of Antichriſt is called (*b*) *the myſterie of iniquitie*; becauſe the ſcope thereof is, to draw men to all iniquitie and abhomination. Here then wee haue a rule, whereby wee may iudge betweene true doctrine and falſe, euen by looking into the end and ſcope thereof: if it ayme at true pietie and ſyncere obedience, wee may iudge it to be good; but if it tend to draw men to idolatrie and ſinne, then it is a falſe doctrine. Thus wee might ſcan all falſe religions, as the religion of the Turke and Iew at this day. But becauſe wee are more troubled with the doctrine of Poperie among our common people, who call it *The old Religion*, therefore let vs a little examine the ſame by this rule.

(*a*) 1 Tim.6.3; Tit.1.1.

(*b*) 2.Theſſ.2.

The end of Poperie is to pull downe the kingdome of Chriſt, and to diſanull his lawes; as will appeare by a ſhort view in euery commaundement: and therfore it cannot bee the true religion. The firſt commaundement teacheth vs, *To chuſe and*

acknowledge the true God for our God alone. But the Church of Rome teacheth to make more gods than one, & to acknowledge the creature to be God: for by their doctrine men are to pray vnto Saints, wherby they make them gods, in giuing this diuine propertie vnto them to know the heart. Their doctrine alſo aſcribeth vnto Saints *power to merite*; which is a propertie of God: for none can merite but he that is God. The humane nature of Chriſt could not haue merited any thing, vnleſſe it had beene ioyned to the godhead. Yea they make the wood of the croſſe to bee God, for in their maſſe booke at this day they call (not Chriſt crucified on the croſſe) but the very croſſe it ſelfe, *our only hope:* yea, the virgine *Marie*, who is but a creature, they place as a queene in heauē, giuing her power ouer Chriſt to commaund him in the matter of ſaluation, and ſo they diſanull the firſt commaundement. The ſecond commaundement they reuoke, in teaching it to bee lawfull to make images of the Trinitie, according as they ſhewed themſelues in the old and new Teſtament: the father like an old man, the ſonne as hee liued, and the holyghoſt like a doue; and therein to worſhip them. Againe, they teach that men may adore the Images of Saints, which is flat againſt that commaundement. The third commaundement they diſanull, in teaching it to bee lawfull to ſweare by Saints, and not by God onely. The fourth they diſanull, by making the feaſtiuall dayes of Saints equall with the Lords Sabbath, and to be kept holy vnto God as ſolemnly as the Lords day. Wherby alſo they take away the libertie of the church in the lawfull vſe of the ſix dayes, for honeſt labour in a mans calling. The fift they diſanull in giuing freedome and immunitie to their cleargie from ſubiection to ciuile authoritie: and in diſpenſing with ſubiects, for their loyaltie and allegeance to their lawfull princes: and with children and ſeruants from yeelding due helpe, ſeruice, and obedience, to their parents and maſters. The ſixt, by their houſes of refuge which they call *Sanctuarie*, wherein murderers may be in ſafetie; and by maintaining ignorance in religion, through which they murder many a ſimple ſoule. The ſeuenth, by tollerating of ſtewes, and allowing of inceſt: for by their law it is lawfull for the great vncle to marry his neece, deſcending from his brother or ſiſter, ſo it bee without the fourth degree, which is againſt nature. The eight, by making ſale of all things, of heauen, hell, of earth, of pardons, & deliuering men from purgatorie: which is flat robberie, and moſt groſſe deceit and couſenage. The ninth they diſanull, by falſifying the canon of ſcripture, for they make that canonicall which is no Scripture: and beſides in their doctrine practicall they defend a lye, for when a man hath confeſſed his ſinnes to the prieſt, if the magiſtrat aske the prieſt what ſinnes the man confeſſed, they teach the prieſt to ſay, *I know not*; that is (ſay they) *to tell it to thee:* which is a flat lye. And whereas they would defend this by an expoſition of Chriſts words, when he ſayth: (*a*) *The day of iudgement is not knowne to the Sonne of man:* that is (ſay they) to reueale it vnto others, they doe but deceiue the ſimple by an expoſition which is not fit. The laſt commaundement they diſanull, by holding concupiſcence before conſent to be no ſinne, when as wee know by Gods word, that the firſt euill motions in vs bee ſinnes. So that hereby wee may ſee, that Poperie is but a falſe religion, though it haue falſely among our common people the name of *The old Religion*, and therefore wee muſt abhorre the ſame, as vngodly.

(*a*) Mat. 24.

Now, whereas ſome doe charge the doctrine of our Religion to bee ſundry wayes ſcandalous, they may be eaſily anſwered: Firſt they ſay, it is a doctrine of deſperation: becauſe it imports, that God created men ſo, as he will ſaue but a few, making them for this end, to caſt the greateſt number to hell. To this I anſwere two things: Firſt, touching the number of them that are to bee ſaued: of which little is ſayd in Scripture, & therefore I will not ſay much: yet this may be auerred, The number of the elect in it ſelfe *is* (*b*) *a great companie*, but being compared with them that ſhall bee damned, it is but ſmall. Secondly, touching the end of mans creation, our doctrine is not, that God created mē for this end, to caſt them to hell: but this we teach, that God created all men, to manifeſt his glory in them: in ſome, by their iuſt and deſerued damnation for ſinne. Wee teach not, that men

(*b*) Reu. 7. 9.

are

are otherwayes condemned than for their ſinnes, and therefore he that is condemned hath his iuſt reward. II. *Charge*, They ſay further our doctrine is a doctrine of blaſphemie; for that wee teach God to haue decreed the fall of man, and ſo make God the author of mans ſinne. *Anſ.* We teach indeed that God decreed *Adams* fall, but thence it followeth not, that he is the author of mans ſinne. For Gods will is twofold, generall, and ſpeciall. Gods generall will is, to permit that which is euill, not ſimply, but becauſe with God euill hath ſome reſpect of good, and in this reſpect wee ſay God decreed *Adams* fall. Gods ſpeciall will, is his approouing will; whereby hee taketh pleaſure and delight in that which is good: and in this regard God nilled *Adams* fall, and mans ſinnes: And yet in ſome reſpect he may be ſayd to will them. A magiſtrat, though he take no comfort or delight in the death and execution of a malefactour: yet hee decreeth and appointeth it, and ſo may bee ſayd to will it. Euen ſo God, who out of light can bring darknes, permitteth euill becauſe with him it hath ſome reſpect of good, and ſo may be ſayd to will it. III. *Charge*. They ſay alſo that the doctrine of our church is a doctrine of ſecuritie: becauſe we teach, that a man may be certaine of his ſaluation, and of perſeuerance in the faith vnto the end. *Anſw.* This is not a doctrine of carnall ſecuritie; becauſe we do impoſe neceſſarily the vſe of meanes to them that would bee certaine of their ſaluation, and perſeuer vnto the end, as namely, deniall of themſelues, & humbling themſelues in continuall prayer, with hearing & meditating in the word of God, and receiuing the Sacraments for the increaſe of faith, and renewing of their repentance: All which will rather make a man fearefull and carefull than ſecure. For with the meanes, is certainty of ſaluation, both atteined and preſerued: ſo that our doctrine is not a doctrine of offences, but a true doctrine that beateth out the plaine way that leadeth vnto life.

Secondly, Chriſt his deteſtation of this doctrine of *Balaam*, muſt admoniſh vs to be ſo carefull of our behauiour euerie way, that we giue no offence vnto anie, for if wee do, wee are *Balaams* ſchollers. This is a point of ſpeciall obſeruation, wee muſt looke to our communication that it be void of railing & bad ſpeeches, and to our conuerſation, that it bee holy and vnblameable. In euerie thing we muſt haue care not to hinder others in the way of life, *Woe* (a) *bee to them* (ſaith Chriſt) *that giue offences: it were better that a huge milſtone* (ſuch as an aſſe can but turne about, as the word imports) *were tied about his necke, and that he were caſt into the ſea.* The reaſon is, becauſe when a man by any means giueth his brother an offence: he doth as much as in him lieth, to plunge his brothers ſoule into the pit of deſtruction, and therefore we muſt flie offences as hell it ſelfe: yea rather on the contrary, we muſt helpe our brethren forward in the way of ſaluation, and remooue from them all ſtumbling blockes that cauſe them to fall. If this duty were practiſed, our church would abound with grace and godlines: but this duty is wanting, and hence it comes that we haue ſo ſmall increaſe after long labour in preaching, for example and euill counſell do quench the graces of the ſpirit in mens hearts. (a) Mat. 18.6, 7.

Thirdly, hereby wee muſt learne to haue ſpeciall care againſt offences giuen by euill counſell, or bad example. For if it be the propertie of a falſe prophet to caſt ſtumbling blocks before others, then is it a dangerous thing to fall vpon them when they are laid before vs. While we liue in this world wee ſhall ſee many offences giuen: but we muſt take heed we take them not. And therfore Chriſt biddeth vs, (b) *If thy foote offend thee, or thine hand, cut it off: or thine eye, plucke it out*: Teaching vs to forgo the deareſt thing that can be vnto vs, if it would cauſe vs to ſin againſt God. And to mooue vs hereto, marke the Iſraelits example in the wilderneſſe: while they kept a good conſcience, and obſerued the true worſhip of God, all *Balaams* curſes were turned into bleſsings: but when they fell to idolatrie & fornication with the Moabitiſh women: then was Gods wrath kindled againſt them, and his plague ſeized vpon them. Euen ſo, if our church be carefull to keep it ſelfe to the true religion, which by Gods mercie we enioy, and withall haue care to keepe good conſcience in becomming a penitent and obedient (b) Mat. 18.8.

people

people vnto God: then may *Balaam* curse, and al our enemies spit their venome, yet we shall be safe: But if we let go true religion and good conscience, and fall to sinne, then we must looke for Gods heauie iudgements to fall vpon vs in his wrath, as they did vpon his owne people. Fourthly, when *Balaams* cursing would not preuaile, then did faire women, and banqueting, draw them to idolatrie and fornication. Hence we learne, that temptations on the right hand, that is, taken from profits, pleasures, and preferments, are most dangerous, and soonest preuaile to draw men from God. The state of a christian, is like a besieged citie; when a huge armie cannot sacke it, than siluer and gold will open the gates hereof: euen so, when aduersitie cannot make a man to forsake religion & good conscience, then by prosperitie, ease, and pleasure hath the diuell stollen away his heart. Those therefore that haue ease, pleasures, and outward blessings at will, are in a farre more dangerous case in respect of sinne than others; vnlesse God vouchsafe vnto them speciall grace to watch against these pleasing temptations. This made godly *Iob* (a) *To sanctifie his children euerie day when they feasted each other at their houses: lest any one then should haue blasphemed God in his hart.* Because he knew the diuell by pleasures would soonest wind himselfe into their hearts.

(a) Iob. 1. 5.

Lastly, note the order of these sinnes: First, they are drawn to sit at idols feasts, and then to commit adulterie: where we see that these two sinnes goe together, Spirituall adulterie, that is, idolatry; and bodily adultery, one is the plague & punishment of the other: that people which giue themselues to idolatrie, will God giue vp to bodily adultery. As this was true in these Israelits, so is it to be seene among the Turkes, and with the Papists at this day, who maintaine fornication, in tollerating stewes, and further it much by their vow of single life, wherewith they bind the conscience, though the partie want the gift of continence.

Verse. 15. *Euen so hast thou them that maintaine the doctrine of the Nicholaitans, which thing I hate.*

Here followeth the second part of the comparison, where Christ setteth downe two things: First, what the Nicolaitans were: Secondly, how hee was affected towards them. What they were is expressed in the first words, *Euen so*, which is a note of resemblance or comparison, hauing reference to the words going before. They may be thus described: The Nicolaitans were a sect in the church of Pergamus, that maintained two damnable opinios according to the doctrine of *Balaam*. I. That it was lawfull to eate things offered to idols in the honor of idols, sitting in the idols tẽple. II. that fornication was no sin; but that a man might lawfully commit it. It may seeme strange, that in the dayes of the Apostles there should bee men professing the name of Christ, and yet hold such damnable opinions: but the truth is hereby euident, that there were such in this church. And that we do not conceiue a liking of their wicked opinions, let vs examine their reasons, whereupon they might seeme to be grounded.

For the eating of things sacrificed to idols, they would pleade thus. I. From the doctrine of christian libertie, *Things indifferent may be lawfully vsed. Things offered to idols are things indifferent, as meates, and drinkes, and therfore may lawfully be vsed. Ans.* Meats and drinkes, if they bee considered in themselues, are things indifferent, and may lawfully be vsed: yea after they haue bene offered to idols, if they be sold in the market, they may bee lawfully bought and eaten in priuat houses, if it be done without offence of the weake, as *Paul* teacheth at large, 1. Cor. 10. 25. 29. But if these meats be considered as they are offered to idols, and eaten in the idols temple in the honor of idols, they be vnlawfull. And yet the Nicolaitans held this to be lawfull.

II. *Reason.* An idoll is nothing, 1. Cor. 8. 4. and therefore we sinne not in eating meates offered vnto them. *Ans.* An idoll is nothing, that is, in nature subsisting; nothing created or ordained of God, it hath no propertie of the godhead: but yet an idoll is something in mans imagination, which giueth to it the honour of God, and reputeth it as God, making it a God vnto himselfe.

III. *Reason.* *Naaman* the Syrian (b) went into the temple of the god Rimmon, and there

(b) 2. Ki. 5. 18.

there kneeled down: Euen ſo may chriſtians go eat in idols temples? *Anſ.* When *Naaman* went in thither he did not kneele downe to the idoll, but to the king, performing a ciuill dutie vnto his Prince; who vſed to leane on *Naamans* ſhoulder and worſhip his falſe god. And though *Naaman* were preſent at idoll-worſhip & ſeruice, yet it was with proteſtation againſt it: for being cured of his leproſie, he promiſed to worſhip no God but the God of Iſraell: and thereupon he laded two mules with the earth of the land of Iſraell, in token of his publicke profeſſion of thankfulneſſe to the true God for his cleanſing. If theſe in Pergamus whom Chriſt diſliketh, had gone as *Naaman* did into idoll temples, they had not ſinned as they did. And at this day if men proteſt againſt the idolatry of the maſſe, they may enter into thoſe congregations where maſſe is ſaid: for this proteſtation is a flat condemning of their falſe worſhip.

The ſecond opinion of theſe Nicolaitans was, That men might lawfully commit fornication. This opinion they would thus iuſtifie: Firſt, from the practiſe of *Lot*, *Who* (a) *offered to the men of Sodom his daughters, when they called for the ſtrangers that were come into his houſe.* Which thing (ſay they) *Lot* would neuer haue done, if fornication had bene a ſinne? *Anſ.* It ſeemeth that *Lot* cannot be excuſed in that action, though his purpoſe was by a leſſer euill to preuent a greater, but God hath plainely taught, *That no man may do the leaſt euill, for the procuring of the greateſt good that can be, Rom.* 3.8.

(a) Ge. 19.8.

II. *Reaſon.* The Lord (ſay they) commanded *Hoſea*, *To take a wife of fornication, and children of fornication*, Hoſ. 1.2. It is not therfore vnlawfull? *Anſ.* There be diuers interpretations of that place. Some ſay that was onely in viſion, and not a fact done. Others ſay, it was in ſpeech onely, becauſe hee propheſied vnto the people that he himſelf was as a man of fornicatiō vnto them. Theſe expoſitions may well ſtand. Yet others hold that the Lord commanding him this, it was to be done, and was done indeed. And ſundrie circumſtances ſeeme to prooue that it was a fact done, for the womans name is ſet downe to be (b) *Gomer, and her fathers name Diblaim.* Secondly, a thing in viſion or in ſpeech onely, doth not ſo much preuaile with wicked people, as that which is done indeed. Thirdly, the antient opinion of beſt diuines that liued neereſt to the Apoſtles times, auouch it was a fact done. *Obiect.* But this maintaineth fornication, againſt good maners, and the expreſſe law of God. *Anſ.* It were ſo indeed, if the Prophet had done it on his owne head, but he did it by Gods ſpeciall appointment, who is Lord of his owne law, and may diſpence with it at his pleaſure. God in his law forbiddeth to kill, yet *Abraham is commaunded to kill his ſonne*: Which if he had done he had not ſinned, becauſe hee had a ſpeciall commaundement for it, which a man muſt obey, though it bee againſt a morall precept. Againe, *Hoſea* tooke a wife of fornication, not to maintaine her in her ſinne, but to make her a chaſt woman. And whereas he was commaunded alſo to take vnto him children of fornication: it muſt not be vnderſtood of children begotten by him, but borne of her in fornication: As if he ſhould ſay, Take a wife with her children which ſhe brought forth in fornication. So that this place which way ſoeuer wee take it, doth nothing maintaine their wicked errors.

(b) Verſe. 3.

III. *Reaſon.* Acts. 15. The Apoſtles charge the churches, *To abſtaine from that which is ſtrangled, from blood, and from fornication*: There (ſay they) fornication is reckoned among things indifferent, and therefore may be vſed lawfully. *Anſw.* It is there reckoned among things indifferent: Firſt, becauſe it was ſo accounted of amongſt the gentiles: Secondly, becauſe the gentiles did ioyntly by theſe three things offend the churches of the Iewes. But hence it followeth not that it is indeed a thing indifferent.

II. Point. The affection of Chriſt towards theſe men is noted in theſe words: *Which thing I hate*. This hatred muſt bee referred not to the perſons of the Nicolaitans, but to their opinions, liues, and practiſes.

Hereby Chriſt would inſtruct vs in ſundrie needfull duties. Firſt, if we will follow him, wee muſt hate all honour and approbation that may bee giuen to idols, bee it neuer ſo little. Theſe Nicolaitans might ſay, they abhorred idols and worſhipped them not, onely they *The Vſe.*

went with their friends into their Temples, and ſate downe to eate meat before them; now euen this dealing Chriſt hateth. Wherein hee doth notably condemne the practiſe of the Romiſh church, which ſay, they worſhip not idols, but the true God: and yet they doe that which Chriſt hateth; for they kneele downe before them, they adore them, and light candles vnto them, and offer vnto them many rich iewels, and much ſumptuous attire, which is a great deale more than the Nicolaitans did: And therfore they are much more to be condemned, and their practiſe alſo hated of vs. Secondly, Chriſts hatred of the leſt honour of idols, doth affoord a ſpeciall caueat to ſuch men as giue themſelues to a trauelling life; as into Italy, Spaine, and other idolatrous places: they ſhould content themſelues within the precincts of the church, and not proceed further without warrant of a ſpeciall calling, whereby they may aſſure themſelues of Gods gracious protection. For hereby they giue occaſion to themſelues to do that which Chriſt hateth; though they ſay, they hate idolatrie: For if a man eſcape to bee preſent at their abhominable ſeruice, yet he cannot auoid going to their Temples, where hee is to offer ſome gifts, or performe ſome ceremonie after the cuſtome of the country; whereby hee ſhall giue ſome approbation at the leaſt of their idolatrie: whereas hee ought to hate the leaſt appearance therof, euen the garment ſpotted with the fleſh. Thirdly, by this his affection Chriſt would teach vs to grow to an hatred of all familiar ſocietie with idolaters: for though we may haue ſociety of concord with them, yet ſocietie of amitie, which is a ſpeciall liking between man & man, we muſt not maintaine with them.

Fourthly, Chriſt hateth not onely their idolatrie, but their fornication alſo. Hereby teaching vs to grow to a hatred of fornication; which the rather muſt bee deteſted, becauſe (a) *The bodies of euery man and woman be not their owne, but Chriſts*: and therefore ought not to bee imployed in the honour or ſeruice of the diuell, but of Chriſt. Againe, the bodies of euery chriſtian man and woman are the members of Chriſt, now it is an vnſeemely thing to take the member of Chriſt, and make it the member of an harlot. Fiftly, their bodies are temples, and dwelling places; not for earthly Princes, but for the holy Ghoſt: and therefore muſt be furniſhed with Gods graces, and adorned with chaſtitie & other gifts of Gods ſpirit, that they may be fit mantion places for ſo worthie a gueſt. But by fornication they are made the ſties & ſtables of the prince of darkneſſe.

(a) 1. Co. 6. 19

Verſe. 16. *Repent thy ſelfe, or elſe I come vnto thee ſhortly: and will fight againſt thee with the ſword of my mouth.*

Chriſt hauing layd downe the ſinnes of this church, and the errors of the Nicholaitans, doth here propound vnto this church, Firſt, a remedie for her recouerie: Secondly, a reaſon to inforce the practiſe of the remedie. The remedie is in theſe words: *Repent thy ſelfe.* In it conſider theſe points: Firſt, what it is to repent: Secondly, why Chriſt ſo often vrgeth thereunto: Thirdly, to whome Chriſt preſcribeth this remedie. Of the firſt, we haue ſpoken in the firſt verſe of this chapter: Briefly therefore, Repentance is a change of the mind from euill to good, and a turning from ſinne vnto God. Here repentance muſt bee taken more largely, for all the duties that accompany repentance in the practiſe therof: as I. *Humiliation* of a man by confeſſing of his ſins vnto God; and condemning of himſelfe for the ſinne. II. *Prayer*, wherby a man doth earneſtly intreat the Lord for the pardon of the ſame ſins. III. *Reformation*, wherby a man in hart propoſeth, and in life indeuoureth to leaue all his former ſinnes, and for euer after to do all things in obedience vnto God: vnto all theſe doth the holy Ghoſt exhort them in this place.

II. Point. Why doth Chriſt ſo often preſcribe this duty of repentance, and ſo much vrge it? *An.* Not for that it is a cauſe or a meritorious means to procure remiſſion of ſins & life euerlaſting, as the Papiſts do falſly and damnably teach; for that nothing can do but the obedience & paſſion of Chriſt: but firſt becauſe it is a token of Gods fauor procured, & a moſt excellent frũit of faith, ſuch as maketh a man ceaſe to do euill, and moueth him to do good: Secondly, becauſe it is a way wherin mẽ muſt walke vnto the end, that wold haue remiſſiõ of ſins, & life eternal.

III. Point.

III. point. To whom is this remedie preſcribed? *Anſw.* Firſt to the church of Pergamus, and then to the Nicholaitans in that church, though they were moſt wicked men. Touching the church of Pergamus: they were before commended for moſt worthie graces, for they had repentance: and yet note, Chriſt ſayth ſtill vnto them, *Repent thy ſelfe.* Herein teaching vs a moſt worthie leſſon, which euery one ought to learne and practiſe: namely, that the life of a Chriſtian is a continuall practiſe of repentance. When a man hath once repented, that is not ſufficient; but euery new day muſt haue a new repentance for his dayly ſlips. *Wee* (d) 2. Cor. 5. 20 (*a*) *are Gods embaſſadours* (ſayth *Paule*) *for Chriſt: beſeeching you in Chriſts ſtead, that you would be reconciled vnto God.* Now they were reconciled to God before, for they are (b) Cap. 6. 16. called (*b*) *the Temple of the liuing God*; His meaning therefore is, That they ſhould ſtriue more and more after reconciliation with God; both in regard of their further aſſurance, and alſo for their particular ſinnes wherein they dayly offended. Euery Chriſtian muſt dayly wreſtle with his owne corruptions, which hee feeleth in himſelfe, that the longer hee liueth, the more hee may grow in diſlike with himſelfe. And in this diſtaſt of himſelfe hee muſt dayly proceed, that hee may euery day more and more grow vp in Chriſt. And leaſt any ſhould thinke, that this was ſpoken to this church alone, and not to vs: conſider, that wee are in the ſame caſe with them; their ſinnes are our ſins, as we haue prooued: We want zeale and ſeueritie againſt ſinne and ſinners. Now being in the ſame fault with them, wee muſt therefore practiſe the ſame remedy, and renew our repentance, though wee haue repented heretofore.

Secondly, he preſcribes this dutie to the Nicolaitans, that held two damnable errours, and no doubt liued accordingly in thoſe ſinnes: and yet Chriſt barres them not from his kingdome, but bids them repent. Where note, that great and grieuous ſinners are not barred frō Gods mercie, if they will repent. Excellent is that ſaying of *Iſay*, *God is much in ſparing*: and that of *Dauid* alſo, *With God is plentifull* Pſal. 130. 7. *redemption.* This point is ſeriouſly to bee conſidered: for wee haue in our congregations many that are well ſpoken of in the world: and yet for knowledge of God and practiſe of life, are flat Atheiſts. We haue alſo among vs epicures, blaſphemers, murtherers, and fornicators with theſe Nicolaitans. Now to all theſe and ſuch like this doctrine appertaines, not to embolden them in ſinne, but to aſſure them there is mercy in ſtore for them with God, if they will truly repent. They muſt not turne the grace of God to wantonneſſe, and make his mercie a bolſter to their iniquitie; for this is deſpiſing of Gods bountie, whereby they heape vp vnto themſelues wrath againſt the day of wrath: but if with *Iob* they humble themſelues in duſt and aſhes, and crie to heauen for mercie from a broken heart that carrieth a reſolute purpoſe to leaue all ſinne; then, though their ſinnes were neuer ſo many, they ſhall all be drowned in the bottomleſſe ſea of Gods mercie: though they were as crimſon and ſcarlet, which will take no other dye, yet in Chriſts bloud they ſhall be made as white as wooll & ſnow: yea, though they haue fallen often into the ſame ſinnes which is moſt fearefull and dangerous, yet vpon this vnfained repentance they ſhall bee reſtored to mercie: for the fountaine thereof cannot be dried vp: but ſee they doe repent, for whoſoeuer looketh for Chriſts merits, muſt know that hee looketh for true repentance. Thus much for the remedie.

II. point. The reaſon whereby Chriſt would ſet an edge vpon the former remedie, containeth a twofold threatening or commination: the firſt, againſt the whole Church in theſe words: *If not, I come vnto thee ſhortly.* The ſecond againſt the Nicolaitans in theſe words: *And will fight againſt them with the ſword of my mouth.* For the firſt, *If not, I will come vnto thee ſhortly*, theſe words were expounded in the fift verſe. The meaning is this: If thou repent not, I will come vnto thee, & teſtifie my preſence by taking puniſhment vpon thee, for thy want of zeale, and of ſeueritie againſt ſinne and ſinners. To this effect the Prophet *Iſay* ſayth, *Chap.* 30. 27. *The name of the Lord ſhall come from farre, to take puniſhment vpon the Aſſyrians.*

In this threatening the phraſe is to be noted. Chriſt ſayth: *If not, I come vnto thee*: expreſſing a thing to come, by a word of the time preſent. To giue them to vnder-

ſtand, that his comming vnto them by iudgements was as certaine, as if it were preſent, vnleſſe they did repent. Where this generall rule is to be obſerued of all: namely, that when a Church or people doe not repent, the Lord will come vnto them to execute his iudgements vpon them. Yea, though they haue before repented, if for particular ſinnes and wants they doe not renew their repentance, hee will ſurely come to puniſh them. This might be proued at large by teſtimonies of the Prophets & Apoſtles: but it is ſo euident in this text, that I omit all further proofe; onely I will applie it to this our Church, of which this may bee truely ſayd; Thou doeſt not repent, nor renew thy repentance for thy dayly ſinnes. For albeit there bee ſome among vs, that by Gods grace repent and ſet themſelues dayly to the exerciſe thereof: yet take the greater part of our congregations, and they are ſo far from renewing their repentance, that they doe not repent at all: for either they haue no knowledge of Gods will; or if they haue knowledge, yet they want care and conſcience to put the ſame in practiſe. This being our caſe and condition, what man may not bee a Prophet againſt our churches and congregations, being thus directed by this portion of Scripture, to ſay and that truly, *That God will come vnto vs in iudgments, to plague and puniſh vs for our ſinnes and iniquities?* Wee may ſooth our ſelues in hope of mercie ſtill, but the ſtate of our Church continuing as it is, nothing can bee expected but iudgements from the Lord. This then muſt be a motiue to perſuade vs to repent, euery perſon apart, and euery family & congregation apart, we muſt humble our ſelues in duſt and aſhes for our ſinnes paſt, entreating the Lord to be reconciled vnto vs, and purpoſe fully in our hearts, and ſtriue in our liues to obey God in all his commaundements: yea, though we can ſay wee haue repented, yet for our dayly wants and ſinnes wee muſt renew our repentance. Thus doing, we ſhall ſtay the Lord when he is comming againſt vs. But if we goe on in blindneſſe, ignorance, and rebellion, following the luſts of our own hearts, then nothing but vengeance and iudgements are to bee expected: for this concluſion muſt ſtand with all churches and people: *If they repent not, God will come in iudgement againſt them.*

The ſecond threatening or commination is directed vnto the Nicolaitans, in theſe words: *And will fight againſt them with the ſword of my mouth*; that is, I will bee at enmitie with them, and teſtifie the ſame by waging battell againſt thoſe among you, that maintaine the lawfulneſſe of eating things ſacrificed to Idols, and of fornication. Thus I ſay will I fight againſt thē with the ſword of my mouth; that is, with the preaching of my word, the law, and the goſpell.

In this commination Chriſt alludeth ſtill to the ſtorie of *Balaam*: for when hee was ſent for by *Balac* to curſe the people of God, the Lord ſtood againſt him in the way with a naked ſword, to keepe him from going: and when his eyes were opened, that hee ſaw the Angell of the Lord withſtand him in that ſort, hee fell downe and adored the Angell, for it was the Lord: yet becauſe he ceaſed not from his wicked couetouſneſſe, but gaue bad counſell againſt the Iſraelites, when he could not curſe them, to cauſe them to ſinne: therefore hee was ſlaine with the edge of the ſword among the Midianites by the children of Iſrael, *Num.* 31.8. Euen ſo Chriſt dealeth with the Nicolaitans, becauſe they goe on in their bad counſel, perſuading the lawfulneſſe of eating things ſacrificed to Idols, & alſo of fornication: therfore firſt he will fight againſt them with the ſword of his mouth, the miniſtery of his word, therby to reclaime them from their wicked wayes, if it bee poſsible: but if that will not ſerue, hee will ſtill fight againſt them, and with the ſame ſword deſtroy them for euer.

Firſt here marke, Chriſt ſayth not, I will kill them, but fight againſt them: for hee intended not at the firſt to deſtroy theſe Nicolaitans, but his purpoſe was to withdraw them from their wicked wayes; yet ſo, as afterward if they would not be reclaimed by his word, he would therewith deſtroy them. Wherein wee may behold the exceeding patience of Chriſt Ieſus towards leaud and grieuous ſinners, that maintained the lawfulneſſe of idolatrie and fornication, and gaue themſelues thereunto. *So the Lord* (a) *in ſpirit ſtroue with the old world, and ſpared them 120 yeares to withdraw them from their wicked-* (a) Gen. 6.3.

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nesse by the preaching of Noe. So likewise hee
(b) Gen. 15. 16. ſpared the Ammonites (b) till their ſinnes were come to the full; and the Egyptians alſo for many hundred yeares, though they were moſt cruell perſecutors of his owne people. And though the Iews moſt maliciouſly crucified the Lord of life; yet he ſpared them fiftie yeares, before hee cut them off from being a people. Yea, dayly experience teacheth vs this his long ſuffering: we may heare moſt bloudie and bitter oathes from blaſphemers, whereby they dayly crucifie Chriſt with their tongues. The like may be ſaid of the adulterers, and all cruell perſons, and yet he forbeares the ſame: yea, in our owne ſelues we dayly taſt of this his patience: for ſo ſoone as we were borne, we deſerued to be caſt into hell, and yet in mercie he vouchſafeth vnto vs, to ſome twentie, to ſome thirty, and to ſome moe years, for a time of repentance; when as euery day hee might in iuſtice condemne vs. This therefore muſt admoniſh vs in the feare of God, not to abuſe this his long ſuffering any longer, but now while the day of mercie laſteth, to humble our ſelues, and turne vnto him by true repentance. Theſe are the dayes of grace, but how long they will laſt, God onely knoweth: For when death once commeth, he ſheweth no more mercie. The old world, becauſe they abuſed the long ſuffering of
(c) 1. Pet. 3. 19, 20. God (c) were deſtroyed, and are now in hell in priſon for it, as Peter teacheth. And vndoubtedly the ſame priſon will be our portion if wee take the ſame courſe that they did.

Secondly, in this threatening we may obſerue, that all irrepentant ſinners haue God for their enemie, to fight againſt them with a drawn ſword. For this cauſe ſinne in Scripture is called rebellion, and euery ſinner is a rebell againſt God. A fearefull thing it is to haue God for an enemie: and yet this is the condition, not onely of ſuch as did neuer repent, but of all thoſe that hold the name of Chriſt in profeſsion, and yet continue in any one ſinne, without renewing their repētance. This alſo muſt ſerue to induce euery man that hath not repented now to begin: and if they haue begun, to repent more, dayly renewing the ſame for their daily ſlips, and ſo ſhal they be the friends
(d) Lam. 2. 23 of Chriſt, as (d) Abraham was, and as his diſciples were, Ioh. 15. 15.

Thirdly, in theſe two threatenings Chriſt ſheweth himſelfe to bee the true Doctor of his Church: for he will fight againſt theſe Nicolaitans, when as hee will onely come vnto his Church. Where wee ſee hee deuideth his word aright: wherein conſiſteth the principall wiſedome of a true Prophet, giuing comforts to whom comfort belongeth, and threatning iudgements to whom iudgement is due; and making difference of iudgements according to the ſtate of the perſons againſt whome they are threatened. For the heauie iudgements of God muſt not be threatened againſt all perſons, but againſt the impenitent. And becauſe there be degrees of iudgements, temporall, and eternall; therefore temporall iudgements muſt be threatened to thoſe to whom they belong, & eternall iudgements denounced againſt thoſe to whom they belong: obſeruing the circumſtances of time, place, and perſons, according to Chriſts example in this place, and elſe where. So likewiſe the benefites of the Goſpell are not to bee propounded to euery perſon hand ouer head without difference, but with reſtraint to ſome onely, as Gods Prophets haue done. It is often a great offence in the Church, when the benefits of the Goſpell are propounded to all, and the threatening of the law denounced againſt all, without limitation or reſtraint. The conditions therefore of repentance & impenitencie, of faith and vnbeleefe, and alſo the degrees of them all, muſt carefully bee obſerued in the diſpenſation of the Law and the Goſpell.

Fourthly, the end of Chriſts fighting muſt be conſidered: for firſt hee intends to reclaime them from their euill wayes; but if they will not be reclaimed, then to cauſe the ſame word to be an occaſion of their deeper condemnation. This muſt be deepely weighed of vs all, who haue had by Gods mercie for many yeares the plentifull preaching of the goſpell, by which God hath continually rebuked & checked the ſinnes that bee among vs, as ignorance, blaſpemie, and filthineſſe, crueltie, and all iniquities whatſoeuer: and the ſame thing the Lord yet continues to doe vnto vs. Wee therefore muſt thinke, that all this while the Lord is fighting

againſt vs: when ignorance is reproued in the miniſterie of the word, the ignorant perſon muſt thinke the Lord is fighting againſt him: and ſo all Atheiſts, blaſphemers, adulterers, oppreſſers, and cruell perſons, when their ſinnes are reproued, they muſt know that the Lord ſtands face to face againſt them with the ſword of his mouth, ſeeking to reclaime them from theſe iniquities, as hee did to *Balaam* in his way. And when any mans ſinnes be thus touched, hee muſt not rebell, but humble himſelfe, as *Balaam* fell before the Angell: conſidering it is the Lord that wageth battell againſt him. When wee heare that forraine nations ſhake their ſwords againſt vs, how are wee mooued, both high and low? Shall wee feare the ſword of mortall man, and ſhall we not tremble when we heare that the ſword of the euerliuing God is ſhaken againſt vs? Thoſe therefore whoſe hearts are guiltie of any one ſinne, muſt humble themſelues by true and ſpeedie repentance, there is no withſtanding of the Lord: if his ſword doe not cure vs, it will cut vs in pieces: if his word doe not conuert vs from our ſinnes, it will bee an occaſion to caſt our ſoules deeper into hell. Thus he dealt with *Balaam*, when he would not be reſtrained from giuing bad counſell, he was ſlaine among the Midianites. Few thinke on theſe things; from whence commeth ſuch great contempt of Gods ordinance in the miniſterie of the word, as we ſee at this day: but they muſt know, that either death or life come by the ſtroke of this ſword, and therfore they muſt repent.

Fiftly, note the title giuen to Gods word: it is called *The ſword of Chriſts mouth*: not onely becauſe it was once deliuered by himſelfe, from his own mouth, but becauſe it doth dayly proceed from his mouth: for the Miniſters of the goſpell, which bee truely called, are the very mouth of Chriſt, from which Gods people receiue his word. (*d*) *If thou ſhalt returne* (ſayth the Lord to *Ieremie*) *and ſhalt ſeparate the precious from the vile, then ſhalt thou ſtand before me, and be according to my word.* 2. Cor. 5. 19, Wee are the embaſſadors of Chriſt, beſeeching you in his ſteed: which is an high and wonderfull honour. The conſideration whereof is a ground of ſundry duties.

(d) Ier. 15. 19.

Firſt, all ſtudents that are in the way of preparation to higher callings, muſt hereby learne to conceiue a good opinion of the Miniſterie of the goſpell, and to affect the ſame aboue other callings. For though the blind world count it a baſe calling, yet Chriſt wee ſee maketh the miniſter his owne mouth: which honour is not giuen either to the Lawyer or to the Phyſition.

Secondly, hereby euery Miniſter of the Goſpell is taught to deliuer nothing in his publicke Miniſterie, but the pure word of God, ſo farre foorth as Chriſt ſhall enable him: and that alſo in ſo pure a manner, as in the perſuaſion of his owne conſcience hee thinkes Chriſt would ſpeake, if he were there preſent; like vnto faithfull embaſſadours, who ſpeake onely the will of their lord and prince, and in that manner which their lord and prince doth beſt approoue. If this were well weighed, wee ſhould not haue ſuch preaching as is commonly vſed, conſiſting of a mixture of teſtimonies, partly diuine, and partly humane, conſidering that neither Chriſt nor his Apoſtles preached ſo.

Thirdly, the people alſo are hence taught their dutie: when they heare a ſinfull man like vnto themſelues ſpeake vnto them in the Miniſterie of the word, they muſt not deſpiſe Gods ordinance, becauſe it is deliuered by man, but receiue the ſame, as from the mouth of Chriſt, and as the pure word of God, ſo far forth as it conſenteth with holy ſcripture. In this behalfe *Paule* bleſſed God for the Theſſalonians, *That they receiued the word from him, not as the word of man, but as it is indeed the word of God*, 1. Theſſ. 2. verſ. 13.

Sixtly, where Chriſt ſayth, *I will fight againſt them with the ſword of my mouth*. We may obſerue, that the kingdom of Chriſt is ſpirituall, and not of this world: for if it were worldly, then a ciuile ſword, wielded by the hand of man, ſhould belong vnto him: But he hath no ſuch ſword, he gouernes his church and people by the ſword of his mouth, his holy word. Wherby appeareth, that the primacie of the ſea of Rome is from hell, not from heauen: for the Pope ſayth he is Chriſts vicar, and yet he will be armed with both ſwords: when as Chriſt dealeth not with the

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ciuill ſword, but onely vſeth the ſword of his mouth.

Verſe. 17. *Let him that hath an eare heare what the ſpirt ſaith vnto the Churches: To him that ouercommeth will I giue to eate of the Manna which is hid, and will giue him a white ſtone, and in the ſtone a new name written, which no man knoweth, ſauing he that receiueth it.*

Theſe words are the concluſion of this Epiſtle, which containeth two parts, a commaundement, and a promiſe. The commaundement in theſe words, *Let him that hath an eare heare what the ſpirit ſaith vnto the Churches*. The promiſe in the words following, *To him that ouercommeth, &c.* The commandement ſerueth to ſtir vp Gods church to attention, in marking that which Chriſt deliuereth vnto them, as hath bene ſhewed before verſe 7.

In this commaundement of Chriſt note two things: Firſt, that all men in Gods church are bound in conſcience to frequent Sermons, whereby they may come to the knowledge of thoſe things that God preſcribeth vnto them. At the natiuitie, Eaſter, and ſuch good times as they are called, ignorant people will come to the church: but it may bee not once more of a moneth after, or a quarter
(a) Ioh. 10.27 of a yeare. But Chriſt ſaith, (a) *My ſheepe heare my voyce*. So that hee that will not come to heare the voyce of Chriſt, is none of his ſheepe. Math. 16. 19, Chriſt ſaith to *Peter, I will giue thee the keyes of the kingdome of heauen*. There the preaching of the goſpell, is the key of the kingdom of heauen: So that looke how neceſſary it is for a man to haue his ſoule ſaued and to enter into heauen, ſo behouefull is it for him to heare Sermons: for that is the turning of the key whereby we enter into this kingdome, 2. Cor. 5. 18. the preaching of the goſpell is the doctrine of reconciliation: and therefore looke how neceſſary it is for a man to be reconciled to God; ſo needfull is it for him to heare the word preached. *He that is of God heareth Gods word: and he that heareth it not is not of God*, 1. *Iohn*. 4. 6. But men haue manie excuſes to exempt themſelues from hearing Sermons: Some ſay if God himſelfe would preach, or Chriſt, or an Angel from heauen, then they would heare; but ſo long as ſinfull man preacheth it is no great matter though they abſent thēſelues. *Anſw.* This is a preſumptuous reaſon: for the preaching of the goſpell by man, is Gods owne ordinance; and that for theſe cauſes: Firſt, ſince *Adams* fall man cannot abide the voyce of God: ſo as if man ſhould heare God ſpeake, he would cry out with the Iewes, Exod. 20. 19, *Let not God talke with vs leſt we die*. And with *Peter*, (b) *Depart from me I am a miſerable ſinner*: Secondly, God ſpeaketh by man to trie the obedience and humilitie of men; to ſee whether they would bee content to receiue and beleeue his word, being propounded by ſinfull man that is like vnto themſelues: And thirdly, to maintaine loue betweene man and man, by mutuall conuerſing in this holy ordinance. Others doe ſay, they may well inough keepe themſelues in their families, for there they haue their Bible wherein bee the Sermons of Chriſt, and of his Prophets and Apoſtles, than which no miniſter can preach better. *Anſ.* It is Gods ordinance, that theſe Sermons of Chriſt, of the Prophets, and Apoſtles, ſhould be againe handled, preached, and expounded in his church: and therefore euerie man is bound in conſcience to come into the congregations, & there to heare with reuerēce Gods holy word. Others will not come to the church, for (they thanke God) they can ſerue God with as good a heart on horſe-backe, or on their iourneys, as thoſe that come vnto the ſermons. *Anſw.* Theſe perſons are blind and ignorant, a ſeduced heart beguileth them, and therefore they deſpiſe the ordinācе of God: but let them heare
(b) Luk. 5. 8. what *Salomon* ſaith, (c) *He that turneth away his eare from hearing the law*, that is, *the doctrine of God: euen his prayer ſhall be abhominable*. God ſpeaketh vnto vs in the miniſterie of his word, and if wee refuſe to heare him there, ſhall we thinke hee will heare vs when wee pray? Know therefore, if thou refuſe his word, hee will refuſe thy prayers: neither indeed can any without the word pray aright. Such people deceiue themſelues, their prayers in their needleſſe iourneyes ſhall bee their iudges to condemne them: for therein they confeſſe God is to bee worſhipped, and yet in practiſe they reiect his direction for the ſame. Laſtly, others ſay
(c) Pro. 28. 9.

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they haue knowledge inough, the miniſters can teach them no more than they know: and therefore they need not go heare ſo much preaching. *Anſw.* Theſe that pretend ſuch perfect knowledge, are commonly the moſt ignorant, not knowing the end of this ordinance of God: for preaching ſerueth not only to teach men to know God and his will; but alſo to increaſe in knowledge, and to yeeld obedience to that which they know. If therefore thou haſt knowledge, it is well; but that is not inough, if thou wouldeſt be bleſſed thou muſt doe that which thou knoweſt, Iohn. 13.17. And for this cauſe the moſt learned man that is, muſt ſtill frequent the hearing of Sermons, to further himſelfe in obedience: becauſe a man may know much and yet want conſcience to obey.

Secondly, in this commandement men are inioyned the reading of the word, & hearing of it read, not onely publickly but alſo priuatly in their families: that therby alſo they may come to the knowledge of that thing which Chriſt propoundeth vnto them. Luk. 10.26, *Chriſt ſaith to one of the Scribes; what is written, how readeſt thou?* Taking it for granted that men muſt read the Scripture priuatly. (a) And the Lord ſaith, (a) *My people go into captiuitie, becauſe they haue no knowledge*: yea they periſh, Hoſe. 4.6. But wofull is the defect of this duty; for many haue not the Bible in their houſes for their priuat exerciſe in the word: and in many families it is ſet vp for a ſhew, or lieth couered with duſt, when as cards and tables are worne with vſe. It is not amiſſe for men to get the ſtatutes of the land into their houſes, and to read therein for the knowledge of mens lawes: but yet herein they are blame worthie, that either they haue not, or elſe regard not the booke of God, whereby they might bee acquainted with the ſtatutes of the Lord, for the better guiding of our vnruly affections. Other things in this commandement haue beene obſerued before.

(a) Iſay. 5.13.

The ſecond part of this concluſion, is an excellent promiſe made to him that ouercommeth, which for ſubſtance hath beene handled in the concluſions of the former Epiſtles. Here onely ſome ſpeciall bleſſings are particularly promiſed: In the handling whereof two points are to bee conſidered: Firſt, the perſons to whom the promiſe is made, *To him that ouercommeth*: whereof entreatie was made before verſe. 7. Secondly, the bleſſings promiſed, compriſed in this threefold gift of God: Firſt, *To eate of the Manna which is hid*: Secondly, *To receiue a white ſtone*: Thirdly, *A new name written in the ſtone*. All which three ſignifie in effect, *The election, vocation, iuſtification and glorification of Gods people*. But I wil handle them in particular. The I. benefit is, *The giuing of the hidden Manna to eate*. *Manna* properly ſignifieth that food which God gaue from the clouds to the people of Iſraell, which for the excellencie of it is called, *The* (b) *wheate of heauen*. *The* (c) *food of the ſtrong, or the food of Angels*. In forme it was *like* (d) *Coriander ſeed, and in colour white, in taſt it was pleaſant and ſweete*. Herewith God fed his people in the wilderneſſe 40. years: to (e) teach them, *That man liueth not by bread only, but by euerie word that proceedeth out of the mouth of God*. This is thought to bee the ſame white Manna which is vſed in ſhops at this day, but I will not diſpute thereof, ſeeing it is doubtfull. That Manna did repreſent a more excellent food: and therefore *Paul* calleth it, (f) *A ſpirituall meat*, becauſe it repreſented vnto them the ſpirituall food of the ſoule, Chriſt Ieſus the true Manna, (g) *The liuing bread that came downe from heauen*: as wee may ſee at large, Iohn. 6. And ſo in this place by Manna, wee muſt not vnderſtand the Manna of the people of Iſrael: But Chriſt himſelfe the true food of life eternall. How Chriſt doth become vnto vs our ſpirituall Manna, and the true food of life, I will ſhew by theſe concluſions. I. He is this food, not in regard of his doctrine, or of his miracles, nor yet onely in regard of the bleſsings of his death and paſsion: But Chriſt himſelfe God and man is true food of life, as is ſhewed at large, Iohn. 6. And in Chriſt himſelfe are his death and paſſion, & the benefits thereof, food vnto the ſoule. II. *Concluſ.* Chriſt is this food, not as he lay in the manger, or as he now ſitteth in heauen at the right hand of his father: but as he ſuffered the wrath of God and pangs of hell vpon the croſſe, and as he died & was buried; for our life commeth out of Chriſts death. III. *Concl.* He is this food, not in regard of his godhead, for that no

(b) Pſa. 78.24
(c) Verſ. 25.
(d) Exod. 16. 31.
(e) Deu. 8.3.
(f) 1. Co. 10.3.
(g) Ioh. 6.51.

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creature can receiue or apply to his iuſtificatiō, or ſanctification: but in regard of his manhood, ſubſiſting in the perſon of the ſonne of God. Chriſts fleſh profiteth nothing, ſeuered from the godhead: but yet his body and bloud haue this vertue, to be true ſpirituall food, becauſe they are the fleſh and bloud of that perſon which is God. IV. *Concl.* Chriſt is not a bodily food to be receiued with the hād, eaten with the mouth, & digeſted in the ſtomacke: but he is a ſpirituall food, to be receiued, applied, & digeſted by faith: And being ſo receiued he doth preſerue the ſoule vnto eternall life. This faith is that wherby a man is enabled to beleeue that Chriſt crucified is his Chriſt. And thus doth he become our ſpirituall Mannah, when by true faith wee aſſure our ſelues that he ſuffered for our ſinnes, and roſe againe for our righteouſneſſe.

The Vſe. Is Chriſt crucified, the true bread of life, and our ſpirituall Manna? then ſhould we long after him, with a true ſpirituall hunger in our very hearts, as truly as any man longeth after meat & drinke. When a man is famiſhed, for the ſtaying of his hunger he will pull his owne fleſh from his bones and eat it: Euen ſo, for the ſatisfying of our hungrie ſoules with Chriſt Ieſus this food of life, we muſt forſake the deereſt thing in all the world, though it bee our owne fleſh: For that which we will do for our bodies, we muſt do much more for our ſoules. *Que.* How ſhall we attaine to this true ſpirituall hunger? *Anſwer.* It is with the hunger of the ſoule, as it is with the hunger of the body. In bodily hunger bee two things: A great paine in the ſtomacke for want of nouriſhment: And a ſtrong and earneſt appetite, which continueth till the ſtomacke be filled. Euen ſo we ſhould feele a paine in our hearts, riſing from a ſenſe of the wrath of God for our ſinnes: And then wee muſt labour to haue a greedie appetite, and earneſt deſire to bee filled with Chriſt crucified; & neuer be at reſt til we be ſatiat with the merit of his paſſion, which only can free vs from Gods wrath, and fill vs with true ioy. But woefull bee theſe times: for there is in moſt mens hearts a deadneſſe of ſpirit, whereby they are made inſenſible of inward wants and miſeries: They are like vnto full men that feele no paine for want of food. There is indeed an hunger, nay a greedie worme in many after the profits, pleaſures, and honors of this world: but few or none do hunger after Chriſt. But if wee would *haue* (a) *part in the feaſt of the Lambe*, we muſt labour to haue this longing appetite after Chriſt: If we be full ſtomacked wee ſhall haue no refreſhing from his merits. *Mary* ſaith truly in her ſong, (b) *God filleth the hungrie with good things, but the rich and full goe away emptie.* Which is a moſt fearfull curſe, when the ſoule is debarred from this food of life, But (c) *bleſſed are we if we hunger after Chriſt and his righteouſneſſe*, for then we ſhall bee ſatisfied: Chriſt will giue vnto vs our fill of the water of life freely, Reuel. 21.6.

(a) Reu. 19.1

(b) Luk. 1.53.

(c) Mat. 5.6.

Secondly, here we may take a view of the profane madneſſe of the world: For though this bread of life Chriſt Ieſus, be the moſt excellent food of all, farre ſurpaſsing the Iſraelits Manna, the food of Angels; yet it is nothing or little deſired. Men are like to the fooliſh Iſraelits that had more regard *to leekes and onions, and to the fleſh pots of Egypt than to Angels food which God gaue them frō heauen.* They ſpend their wits, and their ſtrength, by day and by night, that they may ſatiate themſelues with the fraile riches and vaine pleaſures of the world: And yet theſe men haue the name to be the onely men, whereas indeed they are profane *Eſaus*, & wicked Iſraelits. As therefore this practiſe is damnable: ſo muſt we learne to deteſt it. And on the contrarie, ſeeing Chriſt Ieſus is the true Manna, our principall care and deſire muſt bee to bee fed therewith. Wee muſt thinke it is a great diſgrace to Chriſt Ieſus, which hee cannot endure without reuenge, that wee ſhould haue leſſe regard to him the true bread of life, than to earthly foode which periſheth.

Thirdly, here wee may ſee that which is vſuall in the Scripture intreating of the Sacraments, to wit, the name of the ſigne giuen to the thing ſignified: for Chriſt here promiſeth them Manna, meaning thereby, not the Iſraelits food, but himſelfe, whereof their Manna was a ſigne, a ſeale, a pledge: as appeareth plaine, becauſe *Paul* calleth it *ſpiritual meat*, 1. Cor. 10. 2.

Further Chriſt is not only called *Manna*, but *hidden Manna*; to put a difference

betweene himselfe and the Manna of the Israelits which was visible that euery man might see. And Christ is called hidden Manna for two causes: first, because no man by nature knoweth this food, or desireth it: secondly, because God doth not reueale this food to al men effectually; as may appeare, Mat. 11. 25. *I giue thee thankes (oh father) that thou hast hidden these things:* (that is, the doctrine of the gospell and the mysteries of the kingdome of heauen) *from the great and wise men of the world, and hast opened them vnto babes.*

The Vse. Is Christ hidden Mannah? then first here learne to take knowledge of the state of men in the world: They know not Christ, neither do they feele in themselues any want of this food, and therefore they know not what it meaneth: for meat and drinke is neuer knowne, till a man be hungrie. Yea, to many that liue in the church this Manna is hidden: for though men heare the doctrine of Christ, yet not one of an hundred feele in themselues any want of Christ: let the conscience speake and this will prooue true. Ignorant people blesse themselues and say all is well, Christ is a sauiour: when as indeed to them Christ is hidden. Nay which is yet more lamentable, to many which teach and preach Christ, Christ is hidden Manna: for many of them neuer felt in their hearts and conscience, that they had need of Christ for the pardon of their sinnes, and the saluation of their soules. It is not the knowledge in the brain that maketh Christ known to man; but knowledge in the cõscience, when a man feeles in his heart and soule, that hee stands in need of the bloud of Christ, and all the benefits of his passion for his redemption & saluation. And seeing this is the condition of the world, wee on the contrarie must labor to feele in our selues our owne pouertie, & to see in our selues that we stand in need of Christ, and of all the benefits of his passiõ, to free our souls from the gulfe of hell, and the wrath of God. Away with bare mentall knowledge: for till we haue this true sense of our owne wants, wee can neuer get into our hearts any sound grace.

Secondly, is Christs hidden bread not reuealed to all? Then calling effectuall to saluation (so as if hee will, euery man may be saued) is not vniuersall: for then should Christ not be hidden, but reuealed to all: which is not so. Election therefore and effectuall vocation is definite & particular. And thus much of the first branch of this gift.

The second gift, is *a white stone*. Here Christ borroweth a comparison from the custome and manner of the gentiles, to whom these Epistles are directed. A white stone was of great vse among thẽ: For first, the iudge in giuing sentence, vsed white stones, and blacke stones: the giuing of a white stone was a token of absolution; the giuing of a blacke stone, a signe of condemnation. Here then the giuing of a white stone, may signifie *Absolution from Christ, of all a mans sins and trespasses.* Againe, when the gentiles would know, which were luckie dayes (as they spake) and which were vnluckie; they vsed to cast lots with white and blacke stones, and that day which light on a white stone was iudged to be a lucky day, that which light on a blacke stone was iudged to be vnlucky. This practise they vsed as might be shewed by sufficient records. And though this practise haue no warrant, yet may Christ allude vnto it, to signifie vnto them that hee will giue them good successe in all their actions; yea happie dayes, and a blessed life full of all ioyes and pleasures. Others doe expound it of giuing victorie, whereof the giuing of a white stone was a signe: but this is not so fit, neither can it bee shewed by true record that they had such a practise. I rather take it Christ alludeth to the first, and here promiseth to him that ouercommeth, the true remission of all his sinnes, and full absolution; not in regard of ciuill punishment, but in respect of guilt and punishment before God, which is eternall damnation.

Here note one infallible token of the pardon of sinne: namely, to ouercome, that is, to renounce our selues, and by faith relie wholly on Christ, testifying this faith by maintaining good conscience and true religion vnto the end: And therefore if anie desire to know whether God haue absolued him of his sinnes, let him labour thus to ouercome, and then shall this assurance be sealed vp vnto him.

The third gift is, *a new name written*

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in the ſtone. What this new name ſhould be S. *Iohn* expreſſeth in his firſt Epiſtle, chapter 3. verſ.1. ſaying: *Behold, what loue the father hath ſhewed to vs that we ſhould be called the ſonnes of God.* This new name therefore is to bee *the ſonne and heire of God in Chriſt.* And becauſe it is giuen of God himſelfe, therefore wee muſt not thinke it is an idle name, or a bare title onely: but withall God giueth him a new condition, whereof this name is a token and title. God changed *Abrams* name, & called him *Abraham*; but it was when he had changed his eſtate, and made him the father of the faithfull. And there was a change in *Iacob*, when God called him *Iſraell.* This new name then ſignifieth the giuing of a new eſtate to a man or womā, which they had not before: namely, their regeneration, whereby they are made to die vnto ſinne, and to liue vnto God: for therewith goeth the bleſsing of adoption, whereby they become the ſonnes of God, and heires with Chriſt, and ſo haue heauen and earth for their poſſeſsion; and all miſeries and croſſes, yea ſinne it ſelfe turning to their good, they haue alſo the protection of Gods holy Angels in this life, and at the laſt gaſpe death to bee no death, but a ſtrait paſſage to eternall life.

Further, this new name is ſayd to bee *written in the white ſtone:* that is, in the pledge of abſolution: which ſheweth the vnion of theſe two: Abſolution, and Regeneration. So that whom the Lord of his mercie abſolues from their ſinnes, them in his bountie hee brings to a new eſtate and condition. He that is in Chriſt, is a new creature, 2. *Cor.* 5. 17. A point to be obſerued, as yeelding ſpeciall aduice to reforme the groſſe and common abuſe of Chriſt. Men perſuade themſelues, that Chriſt is their Sauiour, and will pardon their ſinnes, for he is mercifull: and thereupon they take occaſion to liue as they liſt. But let no man herewith deceiue himſelfe: for they that haue abſolution, haue regeneration alſo: a new condition of life goes with the fruition of Gods mercie in Chriſt: they that go on in ſinne, haue not the pardon of ſinne: the corruption of ſinne muſt bee aboliſhed, where the guilt of ſinne is abſolued; and their liues are reformed that haue their ſinnes remitted. Here ſome man may ſay, Why are not thoſe called by this new name, to whom Chriſt giues it, for vſually men are called after their names? The anſwere is made in the end of the verſe: *Becauſe no man knoweth that name ſaue he that receiueth it:* that is, in that manner and certainetie as hee that receiueth it. And therefore the children of God muſt not be much offended when they are reuiled for their profeſsion, becauſe the world knowes not their eſtate.

Here we may obſerue diuerſe points: Firſt, that hee which is the child of God, and hath this new name giuē him, knows that hee is Gods child, iuſtified and ſanctified: Neither is this knowledge by probable coniecture onely, and good hope, as the Papiſts would haue it; but certaine and infallible: for elſe others ſhould know it as well as hee that receiueth it: which is here denied. Each one is bound in charitie to bee perſuaded, that godly profeſſors are the ſons and daughters of God: But the man himſelfe that hath receiued this new name and new eſtate, hee knowes it otherwiſe, and therefore certainely and infallibly.

Secondly, if no man know this name but hee that receiueth it; then can none beſide God and the conſcience, know from within the man, his particular faith and adoption. And hereby we are to bee admoniſhed, to beware of charging the euill and hard cenſure of hypocriſie vpon any that liue in the church: in ſo doing we ouerſhoot our ſelues: this iudgement belongs to God, not to man, ſaue onely to the man himſelfe; for wee cannot diſcerne the good within the man properly, but by effects. *Queſt.* How farre forth may a man iudge of another mans election? *Anſw.* There be two degrees of iudgement: iudgement of certentie, and iudgement of charitie. Iudgement of certentie is when a man can ſet downe certainely, ſuch a man ſhall be ſaued: This is peremptorie iudgement belonging vnto God, and to ſome men onely, ſo farre forth as the Lord reuealeth it vnto them: as he did the eſtate of ſome men, to *Dauid* and to ſome Prophets. Whereupon *Dauid* ſometimes prayes for the finall deſtruction of his enemies: but this is not giuen ordinarily, no not to Gods miniſters. The iudgement of charity is that which binds a man to iudge the beſt of another: and herein bee two degrees. Firſt, touching

the vnregenerate, charitie binds vs, not to deſpaire of ſuch as yet liue profanely; but to hope that God will in good time call them. And touching the regenerate, who haue giuē good teſtimonies of their vocation, charitie binds vs to be perſuaded without doubt that they be the children of God. And this we may doe without repugnance to this place: for though wee cannot from within the man know his eſtate, yet by the fruits we may; which is the higheſt degree of iudgement that charitie can exerciſe.

Thirdly, here wee ſee the church of Rome is deceiued, who make *Viſibilitie* the marke of Gods church: for Gods church is a companie of men which beleeue: the ground of the church is Gods election, and adoption, and mans faith, which none other can ſee but the parties that haue them. The ſignes thereof may be ſeene, but properly the church cannot bee ſeene. It comes to bee viſible by the fruits of election, and by the outward works of loue, which proceed from faith. We therefore hold farre better, that wee beleeue there is a church, and not that we ſee the church.

Laſtly, if others know not the name of Gods children, then what maruell is it, if the wicked miſcall them? 1. *Iohn.*3.2, *The world knowes vs not*. Gods children therefore muſt not be daunted at the reproches of the wicked, but pray with Chriſt, *Father forgiue them, they know not what they doe*, Luk.23.34.

Verſe 18. *And vnto the Angell which is at Thyatira write, Theſe things ſayth the ſonne of God, which hath his eyes like to a flame of fire, and his feete like fine braſſe.*

Here followeth the fourth particular commaundement of Chriſt vnto *Iohn*, as alſo the fourth particular Epiſtle. The commaundement in theſe words: *To the Angell which is at Thyatira write*; of the ſubſtance of this commaundement I haue ſpoken before: onely remember the end thereof, which is to certifie this church of Thyatira, that *Iohn* had a calling and commaundement from God to write this Epiſtle vnto them: and further to certifie the whole Church of God, to the end of the world, of his calling to write this booke of the Reuelation.

The Epiſtle it ſelfe containeth three parts: a Preface, a Propoſition, and a Concluſion. The Preface in theſe words: *Theſe things ſayth the ſonne of God, which hath his eyes like vnto a flame of fire, and his feete like fine braſſe*: all which things almoſt haue beene handled in the beginning of this chapter, and in the former, from whence they are borrowed. In the Preface, firſt is ſet downe in whoſe name the Epiſtle is written, to wit, in Chriſts name: the cauſes thereof we haue ſhewed before. Then Chriſt is deſcribed by three arguments: Firſt, *To be the ſonne of God:* Secondly, *To haue eyes like a flame of fire:* Thirdly, *To haue feete like fine braſſe*. For the firſt, In the former chapter he was called *The ſonne of man:* but here he is called *The ſonne of God*; where by *God* wee muſt not abſolutely vnderſtand the godhead of the whole Trinitie, but the perſon of the father, who being oppoſed either to the ſonne or to the holy ghoſt, is vſually called God: not that he is God more than the ſonne, or than the holy ghoſt; but becauſe he is the firſt in order, and becauſe hee is that perſon from whom the godhead is communicated to the ſonne and to the holy ghoſt. So that here Chriſt is called the ſonne of the father: which myſterie wee cannot fully vnderſtand, for the word hath not reuealed the ſame: neither can wee find it elſewhere out of the word. But yet for the better conceiuing thereof, remember theſe two rules. I. That Chriſt is the ſon of the father, not in reſpect of his godhead, but in reſpect of his perſon: For the godhead of the ſonne is the ſame with the godhead of the father: The godhead of the father doth not beget, neither is the godhead of the ſonne begotten. II. *Rule.* Chriſt is the ſonne of the father, not by creation, as the Angels and *Adam* were; nor by adoption, as euery beleeuer is; but by nature, in that hee is begotten of the ſubſtance of his father before all worlds: for the father communicates from himſelfe the whole godhead that is in himſelfe vnto his ſonne. Verſ.5.14.15.

Chriſt is here called the ſonne of God, to ſtirre vp reuerence, attention, and care in this church, in marking and obeying the things that follow in this particular Epiſtle. And in their example Chriſt alſo teacheth vs, that when we heare the word *The Vſe.*

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of God preached or read vnto vs, wee ſhould receiue it with fear, and trembling and reuerence: becauſe he that ſpeaketh vnto vs out of his word, is *the ſonne of God*. When *Pilate* was about to condemne our Sauiour Chriſt, he heard it ſaid, that *Chriſt was the ſonne of God*. And thereupon hee trembled, and was the more afraid, *Ioh.19.* verſe. 8. ſhall a fillie heathen man that knowes not Chriſt tremble towards him when hee heares his name; and yet wee that profeſſe our ſelues to beleeue in him bee nothing mooued with reuerence towards him, when hee ſpeakes vnto vs in his word? At his preſence the hils melt, and at his voyce the rockes cleaue in ſunder: and therefore if our hearts ſhall not melt and cleaue aſunder with a reuerent feare when he ſhall ſpeake vnto vs, wee are worſer than theſe ſenceleſſe creatures.

Secondly, Chriſt is ſayd, *To haue eyes like a flame of fire*: which we muſt not conceiue literally. The words are borrowed from the former chapter, *verſ.14.* where Chriſt is deſcribed not as hee is in truth, but as he appeared to *Iohn* in viſion. We haue ſhewed before what is ſignified by theſe fierie eyes: namely, Chriſts infinite wiſedome in himſelfe, and vigilant zeale ouer his church. The end wherefore hee ſo deſcribeth himſelfe to this church, is, to giue them to vnderſtand, that hee can ſee and diſcerne their very ſecret ſinnes: for ſundry among them were giuen to priuate offences, as to fornication and idolatrie, as we ſhall ſee afterward.

The Vſe. Here then wee haue an excellent remedie againſt ſecret ſinnes: ſhame and feare of puniſhment will reſtraine ſome men from open ſinnes, but yet the ſame men when they are in ſecret, doe without fear commit priuie ſinnes againſt the firſt and ſecond table. But theſe men muſt remember, that being withdrawne from the preſence of men, they are yet in the preſence of Chriſt: for hee hath *fierie eyes*, wherewith he ſeeth their moſt ſecret ſinnes, which they hide from the world. For though we may make faire weather with men, yet wee can neuer bleare the eyes of Chriſt. If fornicators, wantons, vſurers, and blaſphemers would remember this, by Gods grace it would bee a notable meanes at leaſt to reſtraine them from their ſecret ſinnes, if not to mooue them vnto the practiſe of true repentance.

Thirdly, Chriſt is ſayd to haue *feete like fine braſſe*. Whereby is ſignified (as hath beene ſhewed) his infinit power and ſtrength, whereby he doth ſubdue ſinne, Sathan, and al his enemies, firſt vnto himſelfe, and then vnto his members. And Chriſt is thus deſcribed vnto this church, to terrifie certaine wicked men among them, that gaue themſelues to fornication, idolatrie, and other ſinnes: as alſo to affright this whole church, who by their wicked companie were almoſt drawne away to the ſame ſinnes.

The Vſe. Here wee haue a notable remedie againſt looſeneſſe of life: namely, to conſider that Chriſt, whom we call our Sauiour, walketh continually in his church with feet of braſſe to tread Sathan and all his enemies vnder his feet: and ſuch are all that will not ſubmit themſelues to the regiment of his word, *Luk.19.27.* If the blaſphemer could conſider this, it would ſtop his mouth: and when the adulterer, the theefe, or any ſinner goeth about his wicked deuices, this by Gods grace would be a notable meanes to make him breake off his wicked purpoſe. When *Benhadad* heard, that the king of Iſrael would come againſt him in battell, (a) *He ſent his men with ropes about their necks to craue peace*, and in them humbled himſelfe. Shall men be thus afraid at the furie of man, and ſhall not wee tremble and feare at the fury of Chriſt, who hath theſe feet of braſſe to trample in pieces all his enemies? The want of this conſideration is one maine cauſe why ſinne doth abound.

(a) 1.King.20. 31.

Verſe. 19. *I know thy workes, and thy loue and ſeruice, and faith, and thy patience, and thy deeds, which are moe at the laſt than at the firſt.*

Here begins the ſecond part of this Epiſtle, to wit, the Propoſition; which containeth the ſubſtance & matter thereof: and it hath two parts; a commendation of this church, and a rebuke thereof. The commendation in the 19 verſe; the rebuke or diſpraiſe in the 20 verſe and thoſe that follow, almoſt to the end of the chapter. The commendation is twofold: generall in theſe words, *I know thy workes.*

This hath beene handled before, vers.2. The particular commendation standeth in fiue notable workes: to wit, *Loue, Seruice, Faith, Patience,* and *Encrease in godlinesse.*

For the first, by *Loue* wee must vnderstand *Loue to men*: for afterward they are cõmended for duties to God in faith and patience: but loue and seruice are duties of man to man. Touching Loue, note three points: What this loue is; What is the propertie of this loue; and how it is to be practised. First, *Loue to man is a gift of the Spirit of God, whereby a man is well affected to his neighbour for Gods sake.* That loue is *a gift of the Spirit*, is plaine, *Galat.5.* verse 22. where it is reckoned among the gifts of the spirit. Next I adde, *That hereby a man is well affected to his neighbour.* To bee well affected to another, is to reioyce at his good, and to desire and seeke the same; and withall to bee grieued at his miserie, and to beare the bowels of compassion towards him, being readie to releeue and helpe him to our vttermost. By *Neighbour*, wee must not vnderstand only those that are neere vnto vs in habitation, but euen all those that are of the same nature with vs, euen any of mankind. Hee is thy neighbour that is a man as thou art, and so bearing the image of God as thou doest bee hee friend or foe, neere or stranger vnto thee; and to him must thou be well affected. Lastly, I say, *For Gods sake*: for God is first and principally to bee loued for himselfe, and man in God and for God, because hee is the creature of God, and beareth his image. The loue we beare to man, is a fruit of our loue vnto God: for this commaundement wee haue of him, That he that loueth God, should loue his brother also, *1.Iohn.4.21.*

II. point. The propertie of this loue is, *To be feruent*; and that for two causes: First, if need require, euery man is bound within his calling to testifie his loue (*a*) *by giuing his life for his neighbour*, though he be our enemie, or a stranger; which wee shall neuer doe, vnlesse our loue be feruent. Secondly, there is much ingratitude, hatred, emulation, and many iniuries in the world: Now the persons from whom these come, must be loued: the vnworthinesse of the partie must not quench our loue, but it must burne when the waters of mens iniuries and malice would quench the same.

(*a*) 1.Ioh.3.16.

III. point. The practise of our loue must be squared by this rule, *The loue of our selues*, as wee wish our owne good heartely, so we must wish our neighbours good. This is the law of Nature, *To doe as a man would be done vnto*: And it is the law of God, *Thou shalt loue thy neighbour as thy selfe*. Example: A man of some trade is to make a bargaine, and if hee will lye, or vse false weights and measures, he may aduantage himselfe. This the deuill and his owne corruption will suggest vnto him, while hee is about the bargaine: he therefore must call to mind this rule of loue, and examine his owne heart, whether hee would haue another man to deceiue him by lying, by false weights, &c. The same thing must men doe, when they are tempted to oppression or crueltie, let them thinke whether they would haue others to wrong or oppresse them; and so shew forth loue by this rule, doing as they would bee done vnto. It were to bee wished, that our Church might haue the deserued prayse of this vertue of loue: But Christ foretold of these our dayes, *That loue should waxe cold*, Matth.24.12. *And* (*a*) *that men should be louers of themselues.* And so it is: for euery man now is for himselfe, no man seekes anothers good. Goe through townes, markets, and fayres, and rare it is to find a man that in his affaires seeketh the common good, as well as his owne. For this is the common rule, *May I not make of mine owne what I will?* But he that hath the grace of loue, *Seeketh not his owne onely, but the good of others also*, 1.Corinth.13.5.

(*a*) 2.Tim.3.2.

The Vse. Here then wee must learne to practise this vertue, that wee may haue Christs commendations with this church. Euery man in the generall calling of a christian will make great shew of loue; as when he comes to the Lords table, & in praier: But in their particular affaires few shew forth true loue; nay many by lying, oppression, crueltie, *Flea the skinne from the flesh, and the flesh from the bone of the poore, and breake the bones within the flesh, and chop them as for the pot*, as the Prophet speaketh. These little consider this rule, or that account which the Lord will take of them,

Micha 3.2.3.

who

who hath ſworne *neuer to forget theſe works*, *Amos*.8.7. Learne therefore in thy particular calling to ſhew forth loue, and imploy thy commodities, not for thy ſelfe alone, but for the good of thoſe with whom thou liueſt: herein is loue, and hereby ſhalt thou be known to be *the ſeruant of Chriſt*, *Iohn*.13.35. and the child of God, *Tranſlated from death to life*, 1. *Iohn*.3. *verſ*.14.

The ſecõd thing for which this church is cõmended, is *ſeruice*, To omit the diuers ſignifications of the word, here it betokeneth a worke of loue, whereby a man within the compaſſe of his calling becomes a ſeruant vnto euerie man for that mans good. Read Heb.6.10, where this is both commended and deſcribed. Gal.5.13. *Do ſeruice one to another in loue*. 1. *Cor*.13.5. *Loue ſeeketh not her owne, but maketh her ſelfe ſeruant to all, to do them good*. And Chriſts commaundement is, *Let him that would be chiefe among you, bee as the ſeruant*, *Luke*.22.26. Now the principall part of this ſeruice is, when a man is readie with his goods, according to his abilitie, to helpe the poore, eſpecially thoſe that be godly. This is a fruit of loue, and therefore it is here ſet after it, as alſo in the places before named, Hebr.6. verſ.10. Gal.5.13.

The Vſe. It were to be wiſhed that our church and people might haue the like praiſe for this vertue. But the richer ſort ſpend their ſubſtance and wealth vpon haukes and hounds, buls, and beares, vpon coſtly attire, and banqueting: ſo as when the poore that are in need come for releefe, they haue nothing to ſpare; and if any thing bee giuen, it is drawne as hardly from them as a ribbe out of their ſide: Men wil giue frankly to delight themſelues with playes and paſtimes, and ſuch like vanities; but the poore that be their owne fleſh, may die in the ſtreetes for want of that which men giue to their dogges. But if we reſpect the commendation of Chriſt Ieſus, let vs abandon theſe vanities which hinder vs in the practiſe of this vertue of *ſeruice* for the good of our brethren. And to induce all men hereto, let them conſider 1. how the church of the Old teſtament was charged with giuing the firſt fruites of their wine, corne, and oyle: and likewiſe with many ſacrifices and ceremonies which belonged to the temple: theſe things indeed be ceaſed, and yet wee may not miſpend theſe good which hereby are ſpared; for in the New teſtament the poore are in ſteed of the altar, and they muſt haue that which the altar had among the Iewes. Againe, *Iſay*.58.18, *He that powreth foorth his ſoule to the hungrie*, that is, he that ſeeing the poore in miſerie, hath the bowels of compaſſion mooued towards them, and from his pitifull hart releeueth their wants, according to his abilitie; his light ſhall neuer bee put out, but ſhall ſpring out of the darkneſſe, and his darkneſſe ſhall bee as the noone day. This is pure religion, and vndefiled before God, to viſit the fatherleſſe, and the widdow in their aduerſitie. Remember this, *He that hath mercie vpon the poore lendeth vnto the Lord*, *Prou*.19.17. So that when the poore come for releefe, God commeth to borrow of vs ſome of that which he hath giuen vs. The poore are the Lords collectors, now when the Lord would borrow of vs, ſhall we make deniall, & ſend him emptie away? Thirdly, conſider that Chriſt himſelf comes in the perſõ of the poore that is hungrie, ſicke, naked, or in any want; and therefore if wee would eſcape the fearefull ſentence of condemnation at the laſt day, *Away from me ye curſed into euerlaſting fire, for I was an hungred, and ye gaue me no meate*, &c. then we muſt haue regard vnto the poore, and ſhew our bountie in their releefe, who are our owne fleſh: ſo ſhall wee make God our debtor, and bee commended with this church by Chriſt himſelfe in this world, and at the day of iudgement heare that bleſſed voyce of his approbation, *Come ye bleſſed*, Math.25.34. Iam 1.27.

The third vertue for which this church is commended, is their *faith*. By *faith* here we are to vnderſtand *Fidelitie*; which is a vertue whereby a man is faithfull to God in keeping that vow and promiſe which hee made to him in his baptiſme: which was to renounce and denie himſelfe, and wholly to giue vp himſelfe to acknowledge one God in three perſons; and accordingly to beleeue in, to worſhip and obey the ſame God all his life long. In this ſence is faith taken of *Paule*, (*a*) when he ſayth, *That younger widdowes haue damnation, becauſe they haue forſaken their firſt faith*. And in the former Epiſtles of (*a*) 1. Tim.5.12

Chriſt

Christ vnto these churches, where hee commaunds them *to be faithfull.*

The Vse. It were to bee wished that our churches and congregations, might in like manner be commended for their fidelitie to God: but that cannot truly be done of vs generally. It is a common thing for men to sweare by their faith; but it is a rare thing to find a man to keepe his faith: as will appeare by this short survey of our people: For first, the greatest part in all places are ignorant of God, of his word, and of their vow to him in baptisme; and also voide of care to attaine hereto: Now all these are vnfaithfull vnto God. Others, though they haue knowledge, yet they haue no loue, nor care of good things, which concerne the kingdome of heauen: but all their delight is in eating, drinking, gaming, and in pastimes and pleasures: Herein they spend their time and strength, and these also haue denied their first faith, & their case is dangerous: for as yet their belly and their pleasure is their god, and their end will be damnation. A third sort are termed the wise men of the world; but if we regard their fidelitie to God there is nothing in them; they are worldly persons and earthly minded, such as spend both wit and strength to get wealth; like vnto the mole, who is alwayes in the earth. These also are vnfaithfull vnto God, in regard of their vow in baptisme: For as they account gaine godlinesse, so gold is their god, and they say to the wedge of gold, Thou art my confidence. Seeing then all these be vnfaithfull vnto God, we must hereby be admonished to remember what wee haue promised in our baptisme: And withall haue care to performe the same as wee tender the saluation of our soules. For if we be vnfaithfull, as *Paule* said of the yonger widdows, damnation belongs vnto vs.

The fourth vertue for which this church is commended, is *patience*. Of this I haue spoken before verse. 2. Here onely note, that it is ioyned with *loue to men*, with *fidelitie to God*, and with *seruice both to God and men in the duties of loue*. Whereby Christ would signifie that no good thing can be done by any man, without patience. Loue is no loue without patience: neither is faith any faith without patiẽce: for when a man loueth another, for his loue hee shall sometime receiue hatred. Now vnlesse hee haue patience to beare that hatred, his loue will surcease. And so if a man haue care to bee faithfull vnto God, in the world he shall be sure to haue much contempt: so that vnlesse he haue patience to beare the same, his faithfulnesse will faile, *Patience bringeth forth experience, and experience hope, Rom. 5.4.* & Rom. 15.4, No comfort of the Scriptures, nor hope without patience. And therefore in the parable of the sower, *The good ground* (a) *bringeth forth fruit with patience*: though a man haue neuer so good gifts, yet without patience he cannot put them in practise. This therefore we must ioyne with all the good graces wee haue: as *Peter* counselleth vs, 2. Peter. 1.6. When a man is in temptation, and apprehendeth the wrath of God, which is the sorest thing that can be, without patience he will dispaire: Without patience a man will bee wearie of well-doing, both in duties to God and man, and to his owne soule. Hence the Apostle saith, *yee haue need of patience*, Heb. 10.36. (a) Luk. 8.15.

And thy workes. Here Christ repeateth his generall cõmendation of this church, which we must not thinke to be done in vaine, but herby he would let vs see, how exceeding well hee did approue of their workes. The cause why he liked them so well, was their increase in well-doing: whereof we shall intreat afterward.

The Vse. Christ repeateth his approbation of their workes after foure worthy vertues, to shew vnto vs, what things are required in the doing of any worke that shall bee acceptable to God: Namely, these foure things, faith, loue, seruice, and patience. Faith is necessarie, because in well doing a man must testifie his fidelity to God, which hee shall best doe, if first hee learne out of the word, whether God haue commanded that worke to be done or not: that so hee may bee sure to do or not do that which God will haue him: for it is not sufficient to haue a good intent in the doing of our workes, as is cõmonly thought, though falsly; but our workes must be done in faith, that is in a sure perswasiõ out of Gods word, that the things we do are approued of God: for *whatsoeuer is not of faith is sinne*. Secondly, loue is necessarie in euery good worke we go about, *For faith worketh by loue, Gal.* 5.6.

5.6. Hence the Apoſtle ſaith, 1.Cor.13. 3. *If a man ſhould giue his body to bee burned: and beſtow all his goods in almes vpon the poore: yet if he did not theſe in loue it would not pleaſe God.* Thirdly, ſeruice to man is required in our good workes. This muſt be carefully marked: for the end of mans life is in his calling to ſerue man, and by that to ſerue God. Col. 3.24. Seruants muſt obey their maiſters, and in their perſons doe ſeruice vnto Chriſt. And that which is there ſpoken of ſeruants, muſt bee referred to the works of euery man in his calling: they muſt be done for the good of men, ſo as God may bee ſerued in them. This ouerthrowes the fooliſh conceit of the Papiſtes, which thinke that the moſt excellent workes of all are faſting, pilgramage, wearing of rough attire, and whipping of their bodies: For good workes muſt bee done in faith and loue, to benefit men, either in ſoule or bodie: but theſe works of theirs are not done in faith, neither do they profit the doers nor any others; Faſting hath it place, yet it is no good worke but a thing indifferent in it ſelfe: Laſtly, patience is neceſſarie in euery good worke, that men faint not in doing that which is good: for they that do any good thing ſhall be ſure of many croſſes, partly from men, and partly from Sathan, as alſo by Gods prouidēce: Now when theſe befal a man in welldoing without patiēce they wil ſtay his proceeding: And therfore it is truly ſaid, *That be good ground bringeth forth fruit with patiēce.*

The Vſe. Theſe being the vertues that make a worke acceptable to God: we muſt labour in euery action of our lawfull calling whatſoeuer it bee, to practiſe the ſame in faith, loue, ſeruice, and patience. We muſt not tie good workes to church matters onely, as hearing the word, and giuing almes; but the practiſe of any worke of a mans lawfull calling be it neuer ſo baſe, with theſe vertues is a good worke, and approued of God in it kind, as well as the beſt worke that is: not for the worke it ſelfe, but becauſe therein doth appeare faith, loue, ſeruice, and patience: and becauſe this church ſo performed their workes, therefore doth God double his approbation.

The laſt vertue for which this church is commended, is increaſe in godlineſſe, in theſe words, *And that they are moe at the laſt than at the firſt.* The church of Epheſus was before reproued for decay and loſſe of the graces of God; but this church did grow and increaſe in graces, and therfore are her works more approued, than the works of any other church.

The Vſe. It were to be wiſhed that our congregations might bee commended for their increaſe in godlineſſe, in faith, obedience, and other good workes; but that cannot iuſtly bee done, for the number of our people is increaſed, but their growth in grace doth not appeare. Many liue in ignorance, and though they heare much, yet they profit little, ſo as it may be ſayd of them, as the Author to the Hebrews ſaith, (a) *Whereas concerning the time ye ought to be teachers, you haue need againe that we teach you the firſt principles of the word of God.* And as *Paul* ſaith of certaine women, (b) *They are alwayes learning, and neuer come to the knowledge of the truth.* Others alſo, though they know ſomething, yet they practiſe leſſe than they which know nothing. And which is worſt of all, many that heretofore haue had good beginning in them, by their bad conuerſation, and the greedie cares of this world haue loſt the ſame againe, and go backward in knowledge, in obedience, in faith, and loue. Rare it is to find thoſe that are like to this church of Thyatira, whoſe workes are better at the laſt than at the firſt. A fearfull caſe it is, to be ignorant of Gods will, and a great iudgement of God, to decay in loue and other graces: and therefore that wee may preuent Gods iudgements, wee muſt haue care to get knowledge, and to increaſe therein, and with knowledge to ioyne obedience in all good duties to God and man. Some plead for themſelues by reaſon of age, want of memorie, and capacity: but theſe muſt learne to ſhew foorth better affections, and more ſincere obedience.

(a) Heb.5. 12.

(b) 2.Tim.3.7

The yonger ſort alſo muſt imploy their wit and ſtrength to get knowledge, and with knowledge ioyne obedience, that they may increaſe in grace as they grow in dayes. Yea euery one that hath any good beginning, muſt indeuour to make it more: For to him that hath ſhall more giuen, and he ſhal haue abundance; but from him that hideth his gift, or abuſeth the ſame, ſhall bee taken away that which he ſeemeth to haue, Luk.8.18.

Verſ. 20. *Notwithſtanding I haue a few things againſt thee, that thou ſuffereſt that woman Ieſabell, which calleth her ſelfe a propheteſſe, to teach & deceiue my ſeruants, to make them to commit fornication, and to eat meat ſacrificed to idols.*

Here is Chriſts reproofe of this church of Thyatira, and it is twofold: Firſt, of the whole church, in this 20. verſe: Secondly, of a woman in that church, verſ. 21. In the reproofe of the whole church note two things: The reproofe it ſelfe; And the reaſon thereof. The reproofe it ſelfe is contained in theſe words, *Notwithſtanding I haue ſomething againſt thee*: That is, though I haue praiſed thee for manie worthie works, yet there be ſome things which I do not approue. This reproofe hath bin handled in the former Epiſtles. The reaſon of the reproofe followeth in theſe words, *That thou ſuffereſt the woman Ieſabell, who calleth her ſelfe a Propheteſſe, to teach and ſeduce my ſeruants.*

This reaſon of her reproofe containeth ſundry points worthie our conſideration. I. From the phraſe and forme of the words wee may conſider the large power that God gaue to his church: which was, beſides the power to preach the word, & adminiſter the Sacraments, a further power to appoint who ſhould preach among them, & who ſhould not preach: and alſo a power to repreſſe euill men and euill women, & ſo to keepe them in order. The like power was giuen to the church of Epheſus, as we haue ſeene in the Epiſtle to that church: they had power to diſcerne falſe Prophets, & Apoſtles, and to reſtraine the ſame. The like power did God giue to all churches, as we ſhall ſee if wee read the hiſtories of the church; and great cauſe there is hereof: For without this authoritie no church could long ſtand & be a church.

II. Here note that it is not ſufficient for a church to haue the preaching of the word, but it muſt haue ſeueritie and ſharpe gouernement, whereby wicked people may be reſtrained. This church is therefore diſcommended for that ſhee vſed not that ſeuere authoritie which God had giuen her in ſuppreſſing of ſin. And in our congregations the like fault is to be found; where much preaching is, yet ſinne abounds, as adultery, blaſphemie, vſurie, and cruelty: and the cauſe is for that this ſeuere execution of gouernment in reſtraining ſinnes, is not ſo ſtraitly put in practiſe as it ought to be.

Againe, in this reaſon of his reproſe Chriſt doth charge thē with two faults: Firſt, for ſuffering a woman to teach: Secondly, for ſuffering a woman to ſeduce his people. For the firſt, the word tranſlated *teach*, is in the New teſtament commonly put for publicke teaching in the miniſterie. Their fault then was this, that they ſuffered a woman to teach openly: and it is againſt the word of God, 1. Tim. 2.12. *I permit not a woman to teach.* And, 1. *Cor.* 14. 34, 35, *Women ought to keepe ſilence in the congregation, and be ſubiect to their huſbands, and learne of them at home. Obiect.* But *Deborah* was a Propheteſſe, Iud. 4.4. And *Hulda* propheſied, 2. Kin. 22.4. For *Ioſiah* ſent to her for counſell, 2. Chro. 34. And therefore women may propheſie. *An.* Theſe womē had extraordinary gifts & calling: & therefore vpon their exāple we may not make an ordinary rule. II. *Ob.* But it may ſeeme *Paul* alloweth it, when he ſaith, *A woman praying, or propheſying vncouered diſhonoreth her head*, 1. *Co.* 11. 5. *Anſw.* Hereto ſome do anſwer thus, that in the infancie of the church ſome women were extraordinarily indued with that gift, and did indeed propheſie. Others iudge it to haue bene a fault in that church, and therfore ſay, in the 14. cha. the Apoſtle reproueth it, commaunding women to keepe ſilence in the churches. Thirdly, a woman may be ſayd to pray when ſhe giueth her aſſent to the prayer of the miniſter, by ſaying, *Amen*: and ſhe may be ſayd to propheſie, when ſhe *Singeth Pſalmes*, or *readeth the Scripture*: For ſo the word is vſed in Scripture, 1. Chron. 25.1. *Aſaph and his company propheſied with harpes and vials*, That is (as it is tranſlated) they ſung propheſies, and playd thereunto vpon their inſtruments.

The Vſe. From the rebuke of Chriſt againſt this church, we gather that it is not warrantable by Gods word for a woman to adminiſter the Sacrament of baptiſme. For baptiſme is a ſeale of the couenant in the publicke miniſterie, and ſo a part thereof, and muſt goe with the preaching of the word, and may not bee adminiſtred by women, who are not allowed to preach, no not in time and caſe of neceſsitie when men are wanting. And although

though they may not teach publickly, yet they may teach at home, and in the abſence of their husband it is her duty to teach her children. *Prouerb.* 31, *Lemuel*, that is, *Salomon* is taught many worthie things of his mother. And *Timothie was brought vp of a child in the ſcriptures by his grandmother Lois, and his mother Eunice*, 2. Tim. 1. 5.

Hence ſome would gather, that as a woman may not teach publickely, ſo ſhe may not publickely gouerne in the commonwealth. But this conſequence is not good: for publicke teaching is flatly forbidden to a woman, ſo is not publicke ciuile regiment. There is ſpeciall reaſon why ſhee may not publickely teach; for it is the will of God, that as Chriſt was a man, ſo they that ſtand in his roome and ſtead in the publicke miniſterie, ſhould alſo be men. But the regiment of a kingdome is a ciuile thing, and ſo may lawfully bee adminiſtred by a woman when ſhee commeth vnto it by lawfull ſucceſſion to her father, whoſe whole patrimonie in the want of ſonnes ſhe may rightly enioy. *Obiect.* But the woman muſt bee in ſubiection vnto the man, 1. *Cor.* 14. 34. *Anſw.* So ſhee may, and yet haue ſouereignetie in the kingdome. *Obiect.* But the man is the head of the woman, 1. *Cor.* 11. 3. *Anſw.* That is, the man in that he is a man is a perſon more excellent than the woman as ſhe is a woman: Yet the perſon that in regard of ſexe is inferiour, may haue more excellent gifts, and ſo likewiſe may exerciſe authoritie and rule; and wee find by good experience, that the gouernment of a woman is a happie gouernment; no records of time can ſhew a more happie regiment for bleſſings temporall and ſpirituall vnder any man, than wee haue long enioyed vnder our noble queene.

The ſecond fault of this Church is, that they ſuffered a woman *to ſeduce and teach falſe doctrine*, and thereby to ſeduce Gods people. That this is a fault, Chriſts reproofe ſheweth euidently, and therefore I will not ſtand to prooue it.

The Vſe. Hence wee may gather, that euery man is not to bee left to his owne conſcience, to teach and hold what doctrine he will: but all ſuch men or women as teach erronious doctrines, by the gouernors of the Church are to bee reſtrained. It is a grieuous fault in any Church not to reſtraine the authours and maintainers of ſects and falſe doctrines, and of opinions which ſtand not with the truth of Gods word: and on the contrarie, it is a vertue and a good gift in any church, when they reſtraine the authours and fauourers of ſects and falſe doctrine. And in this regard our Church is to bee commended and approoued, and the commonwealth likewiſe, for making lawes to reſtraine both Popiſh recuſants and ſome Proteſtants, who depart from this our Church, as being no Church of God, but a member of Antichriſt and of Babylon.

Now that Chriſt might aggrauate theſe their offences, hee doth deſcribe both the woman and her teaching. Hee deſcribeth the woman, firſt by her propertie, in this name *Iezabell*, that is, one like *Iezabell*: ſecondly, by her action, *Which calleth her ſelfe a Propheteſſe*: her teaching is deſcribed in the end of the verſe. Touching her propertie, Chriſt calleth her *Iezabell* for two cauſes: Firſt, for that ſhe was like to *Iezabell*, and in her perſon reuiued the manners and opinions of *Iezabell*. For as *Iezabell* brought among the Iſraelites the falſe worſhip of the Idoll *Baal*: ſo this woman laboured to bring into this Church of Thyatira, Idolatrie, and other ſinnes.

Againe, *Iezabell* was giuen to fornication, as the Scripture recordeth of her by the mouth of *Iehu*, 2. Kings. 9. 22. and ſo was this woman giuen to fornication. Thirdly, *Iezabell* was a woman of authoritie, and by her place and dignitie did countenance and maintaine Idolatrie, and her wicked ſinnes: ſo it is like, that this woman was of ſome place and authoritie, and did thereby countenance her wicked opinions, and damnable ſinnes.

The Vſe. In this reaſon of her name, note firſt a notable practiſe of Sathan for the furtherance of his kingdome, which is this: In ſucceeding ages hee laboureth to reuiue the erronious opinions and wicked vices of vngodly perſons of former times. This wee ſee plaine in this place: for long after *Iezabels* death (the wife of *Ahab*, a wicked woman) euen in the Apoſtles time, he raiſed vp another woman like *Iezabell* both for wicked life and doctrine. And the like practiſe hee vſeth at this day. In all ſuch as follow the rules

and counſell of *Machiauell*, is reuiued the craft of *Achitophell*: in the Papiſts are reuiued the opinions and manners of the wicked Scribes and Phariſees: in the refuſant Proteſtants is reuiued the ſect of the Donatiſts, and the ſect called Audiani. The familie of Loue reuiues the opinions and manners of the Valentinians and the Montaniſts, and many other damnable errours. Now this the deuill doth, becauſe hee knowes by experience the great hurt that theſe opinions and ſinnes haue formerly done vnto Gods Church.

Secondly, Chriſt calleth this woman *Iezabell*, that he may prouoke this church to a greater deteſtation of her in regard of her damnable wayes: and that ſhee might be in as great diſgrace with them, as was *Iezabell* in the old Teſtament to the people of God, that ſo they might better eſchew her wicked ſeducement. And herein we haue a good direction for our profitable reading of the bookes of the old and new Teſtament: namely, that when we meet with examples of wicked men and wicked women, we muſt thereby take occaſion to be vnlike them. And if we find our ſelues like them any way, either in wicked opinion, or in practiſe, wee muſt thereupon grow to a diſlike with our ſelues. Againe, finding the examples of good men or good women, wee muſt labour to conforme our ſelues thereto, and become like them: and in this regard approoue our ſelues, when wee ſee our ſelues conformable vnto the godly in any vertue and grace.

The ſecond argument wherby Chriſt deſcribeth this woman, is her action: *She calleth her ſelfe a Propheteſſe*; that is, ſhee chalengeth her ſelfe to bee one that doth teach Gods will by the inſtinct of his ſpirit. And herein ſhee became a notable patrone of the damnable ſect of the Nicolaitans: for ſhe held the lawfulneſſe of fornication, and of eating things ſacrificed to Idols. And for the maintenance hereof, ſhee ſayth ſhee is a Propheteſſe, one that ſpeaketh nothing but as ſhee is taught by Gods ſpirit. This is the practiſe of heretickes, vnder pretence of the ſpirit to maintaine their damnable deuices, as might eaſily bee prooued by induction of particular heretickes in former ages.

The Vſe. Firſt, hence then we are taught to labour to haue the ſpirit of diſcerning; whereby we may trie the ſpirits whether they be of God or not. Many will bee of no religion, becauſe there bee ſo many falſe teachers, and ſuch diuerſitie of opinions in religion. But herein they bewray their prophaneſſe: they ought the rather to labour for this gift of diſcerning, whereby to know what is from God, and what is not.

Secondly, hence wee are taught, that when wee are vniuſtly ſlaundered, diſgraced, or iniured, wee ought not to fret and fume, but by patience to content our ſelues: for wee ſee that wicked men to maintaine their wicked opinions and manners, will not ſticke to abuſe God himſelfe, and make his bleſſed ſpirit the author and patrone of their errours and ſinnes. Wee by our ſinnes deſerue diſgrace and reproch: but the ſpirit of God hath done nothing amiſſe. And therfore wee muſt bee patient, being in the ſame condemnation, as *Luke* 23.40,41. and rather reioyce, in as much as wee are partakers of the ſufferings of the ſpirit, 1. *Pet.* 4. verſ. 13.

Againe here obſerue how ſhee prooueth her ſelfe to be a Propheteſſe, namely, by her owne teſtimonie onely, *She calleth her ſelfe ſo*. Where we may ſee the note and marke of a falſe Prophet: to wit, their owne bare word and teſtimonie. A true Prophet or Propheteſſe hath ſundry teſtimonies, beſides their owne words, to proue the lawfulneſſe of their calling: as in the primitiue Church, they had the gift of ſpeaking diuers languages without ſtudie, and of working miracles: they had alſo puritie of doctrine, ioyned with integritie of life; & laſtly, many excellent gifts of God, as zeale, courage, and conſtancie to maintaine the ſame.

Chriſt hauing deſcribed this woman, for her further diſgrace, as alſo to aggrauate the fault of this Church in ſuffering her, proceedeth to deſcribe her doctrine. And firſt hee ſheweth the end and ſcope thereof, namely to ſeduce and to deceiue. Wherein he giueth vs a further note of a falſe Prophet or Propheteſſe, to wit, to teach ſuch doctrine as drawes men to ſinne againſt the firſt or ſecond Table. True doctrine is according vnto godli-

neſſe,

neſſe, and leadeth men thereto; but the end of falſe doctrine is impietie againſt God and man: as was ſhewed by the doctrine of *Balaam*, verſ.14. and ſuch was the doctrine of this woman.

The Vſe. Sundry ſtudents now adayes are marueilouſly affected with the ſermons, commentaries and poſtils of monks and friers. Theſe they prefer before the writings of other godly and ſound Diuines, which is a lamentable caſe: for they are in their kind *Iezabels*; the ſcope of their doctrine is to draw men to errours and tranſgreſſions againſt the law of God; yea, to bring men from heauen to hell. And therefore this exceeding approbation of them is no ſmall offence: being in truth the right way to bring in againe errors, Atheiſme, and Poperie. For turne a Papiſt from a morall point (wherein he often erreth) and his doctrine and ſermons are nothing but falſe and erronious: and therefore as Chriſt would haue this Church to hate the doctrine of this woman, becauſe it did deceiue; ſo muſt wee labour to grow in diſlike with the commentaries and poſtils of monks and friers, which tend to that end.

Secondly, Chriſt ſetteth forth the end of her doctrine by two arguments: Firſt, by the perſons deceiued, *his ſeruants*: ſecondly, by the meanes whereby they are deceiued; to wit, *by cauſing them to commit fornication, and to eat meates ſacrificed vnto Idols.*

Touching the perſons. Whereas ſhee deceiued not all men, but the ſeruants of God (for here is a plaine diſtinction of men) this encreaſeth her fault, becauſe they belonged vnto God. But here two queſtions may bee mooued: Firſt, why ſome men are the ſeruants of God, and ſome are not. Secondly, whether the ſeruants of God may bee ſeduced by falſe teachers. To the firſt ſome anſwere, that God would haue all men to bee his ſeruants, and for his part doth all things needfull vnto all men, to make them his ſeruants; redeeming them, and giuing them ſufficient grace hereunto; yet ſome are not his ſeruants, becauſe they themſelues will not, but wilfully reiect his grace that is offered vnto them. But this doctrine is againſt common reaſon, and doth much derogate from the glorie of God: for hereby they make euery man an emperour, and God an vnderling, ſubiect vnto man; they make Gods good pleaſure to depend vpon mans pleaſure, and the accepting of his grace to depend vpon mans will. But God is the firſt cauſe of all things, his will ouerruleth mans will: and therefore it is abſurd to ſay, ſome men are not Gods ſeruants, becauſe they themſelues will not. The true cauſe hereof is Gods good pleaſure, electing ſome, and they alone become his ſeruants becauſe hee hath choſen them. But God did neuer chuſe all men firſt to grace, & then to glorie: and therfore as *Luke* ſaith, (a) *ſo many as were ordained to euerlaſting life, beleeued.* So wee may ſay: ſo many as are elected of God to grace and ſaluation, they become his ſeruants. (a) Act.13.48.

The ſecond queſtion. Whether may Gods ſeruants be ſeduced by falſe Prophets? *Anſw.* There bee two ſorts of ſeruants of God: ſeruants in appearance, and ſeruants in truth. Seruants in appearance are ſuch as outwardly onely embrace the word, and receiue the ſeales of Gods couenant: and the greateſt part of particular churches are ſuch ſeruants. Now theſe may fall away and that wholly: and hence it commeth, that whole particular churches may fall away, as did the church of Galatia, and many other: and theſe are called ſeruants, becauſe we muſt in charitie iudge, that all which make profeſsiō of true religion in Gods church, are the ſeruants of God. But the true ſeruants of God, though they may be ſeduced in part, and for a time, yet they can neither wholly nor finally fall away: for the promiſe of Chriſt is to the contrarie, (b) *Thou art Peter and vpon this rocke*, that is, the faith which thou profeſſeſt, *will I build my temple: and the gates of hell ſhall not preuaile againſt it.* Which laſt word (*preuaile*) inſinuateth, that the diuell ſhall ſhew great malice and ſtrength to vanquiſh their faith, but yet ſhal neuer wholly ouercome it. And *Matth.* 6.13. we are taught to pray, *Lead vs not into temptation.* To be lead into temptation, is wholly to be ouercome in temptation, which being a lawfull petition, muſt needs haue Gods promiſe to graunt the ſame belonging vnto it. And therefore though Sathan may aſſay to ouercome the child of God, (b) Mat.16.18

yet he shall neuer get finall victory ouer him: for true faith purifieth the heart, and cannot stand with a purpose to continue in any one sinne: these two banish each other, sinne brings the child of God vpon his knees; but true faith doth raise him vp againe.

II. point. The means whereby she sought to seduce thē, was *by drawing them to commit fornication: and to eate things sacrificed to Idols.* Whereby it is plaine, shee was a fauourer of the sect of the Nicolaitans: whereof entreatie was made in the foureteenth verse. And thus much for the reproofe of the Church.

Verse. 21. *And I gaue her space to repent of her fornication, and shee repented not.*

Here Christ reprooueth this woman for her obstinacie and hardnesse of heart, whereby shee went on in sinne without repentance. By *space to repent*, wee are to vnderstand, libertie to liue: for though by her sinnes she deserued present death, temporall and eternall; yet God of his mercy gaue her libertie to liue, that shee might repent.

The Vse. In her example we are taught what to iudge of that space of time which God giueth vs to liue in this world, namely, that it is a time of repentance: for before a man be borne, and after this life, can none repent: but the time wee now liue, or haue liued, or shall liue, is the only time allotted for repentance. This point ought seriously to bee considered of all estates, for it doth plainely rebuke the shamefull practise of many at this day, who lead not their life as a time of repentance, but spend it wholly in another course: some in following their vaine pleasures, as carding, dicing, &c. some in heaping vp riches, seeking nothing but temporall profites: others in good fellowship (as they call it) that is, in companie keeping, in eating and drinking. God in iustice might haue cut off these men so soone as they were borne, and yet in mercie hee giues them time to repent, to some twentie, to others thirtie, fortie, or fiftie yeares: but they abuse this mercie of God, and in steed of repenting, imploy themselues in such workes as are contrarie thereunto. Their case is most fearefull, they treasure vp to themselues wrath against the day of wrath & declaration of the iust iudgement of God: like vnto a man that euery day for some certaine time, carrieth a faggot for his own burning in the end.

Secondly, from this end of life all that haue not repented, must learne not to deferre their repentance, but now begin, while it is called to day, and in the exercise thereof spend the whole time of their life. The end of all our endeauours while wee liue, should be this, to get a roome in the kingdome of God, which wee can neuer haue without repentance.

Next consider, who it is that giues this time of repentance: neither man nor Angell hath this time in his hands, but the power of appointing it belongs vnto Christ alone.

Hereby then all persons whatsoeuer are to bee admonished, without delay to repent. The young man will take his pleasure in his youth, and repent when he is old: but hereby he robbeth Christ of his honour, who onely hath power to point out the time of repentance. Vse therefore the time present while thou hast it, and deferre not repentance: for how knowest thou that thou shalt liue to bee old? And though thou doest, yet how canst thou tell whether God will giue thee repentance, considering thou diddest refuse, while he called for it? Men thinke, that if they die quietly and peaceably, all is well, they goe to heauen straight: but herewith many are deceiued; for vnlesse they haue truely repented, they goe straight to the deuill, let their manner of dying be what it will. A quiet death is a comfortable thing, but no sure signe of grace, because it may come by reason of some easie lingering sickenesse. Considering therefore wee haue no title vnto this grace of repentance, to clayme it at our pleasure, it being the rare gift of God; nor any lease of our life, but bee meere tenants at will; let vs seeke to turne to God with full purpose of heart, while it is called to day: and if we haue begun, let vs dayly renew this grace to the end of our life.

Third-

Thirdly, conſider to whome God giues ſpace of repentance: namely, to *a wicked woman*, as wicked as *Iezabell*. Wherein behold the endleſſe mercie of God, that vnto ſuch a wicked perſon, who blaſphemed God, in fathering her ſinnes vpon the ſpirit of grace, and diſhonoured God by ſeducing his ſeruants, doth yet vouchſafe a time of repentance: This hath beene and is the dealing of God with moſt grieuous ſinners. *Manaſſes* was one that ſold himſelfe to worke wickedneſſe, giuing himſelfe to ſorcerie and idolatrie; and yet vpon his heartie repentance God receiued him to mercie. And *Salomon* fell moſt fearefully, but yet before his death wee may perſuade our ſelues hee repented and was receiued to mercie: for hee was a penman of Scripture, all which were holy men of God, as *Peter* ſayth, 2. *Pet.* 1. 20. The Iſraelites were (*a*) *a people of Sodome and of Gomorrha*, as bad as thoſe who are condemned in hell, and yet mercie is offered vnto them vpon their true repentance and conuerſion.

(*a*) Iſa. 1. 10.

The Vſe. Hereby no man muſt take occaſion to liue in his ſinnes: but thoſe that feele themſelues laden with the huge burden of their tranſgreſſions, haue here a comfort to keepe them from deſpaire: for if they can humble themſelues, and turne vnto Chriſt, and pray for the pardon of their ſinnes, there is yet with the Lord mercie in ſtore, that they may bee ſaued.

Laſtly, Chriſt ſaith, *He gaue her ſpace to repent of her fornication.* No doubt ſhe had many other ſinnes whereof ſhee was to repent, for no ſinne goeth alone, but euery capitall ſinne draweth many with it: Chriſt his meaning therefore is not that ſhe ſhould let paſſe other ſins without repentance: but he nameth this one ſin of fornication, becauſe it was a principall ſinne in her: for ſhe both practiſed it in her owne bodie, and ſo made her ſelfe the ſtable of the diuell, who ſhould haue bene the temple of Gods holy ſpirit: and alſo maintained this ſinne, and ſo drew others thereto. Now ſpeciall and principall repentance muſt be of principall ſinnes.

The Vſe. Here then is a patterne for all ſinners how to practiſe repentance. They muſt beginne with their capitall ſinnes, which burden their conſcience, and whereto they are moſt addicted, and repent of them. For the man that truly repenteth of one ſinne, repenteth of all: for true repentance maketh the heart alike affected to all ſinnes: And that heart which is brought to hate his ſpeciall ſinnes, will neuer approue of pettie ſinnes. This leſſon ought carefully to be learned & put in practiſe: For the repentance of moſt men is onely in generall, to ſay wee are all ſinners, Lord haue mercie vpon me, or God forgiue me. But this confuſed repentance is not good, it ſtands with a purpoſe to ſinne againe. In particular therefore we muſt ſearch our conſciences, and ſee wherein we haue moſt diſhonored God, and what ſinne hath neereſt plunged our ſoules to the pit of hell; and with that we muſt beginne to bring our ſoules to heauen, by repenting truly for the ſame, and turning from it with all our hearts.

Hence the Papiſts gather that man hath free will to doe that which is truly good before God, as namely to repent: for ſay they, *God gaue Ieſabell ſpace of time to repent*, and therefore ſhee had power to repent, or elſe the giuing of that time vnto her had bene in vaine. *Anſw.* Their reaſon is nought: it followeth not becauſe God gaue her time to repent, therefore ſhe had power of her ſelfe to repent: as will eaſily appeare, if wee conſider the ends for which God giues men ſpace & time of repentance, and commandement ſo to do. The ends are two. I. That in that time of repentance, which hee allotteth to men, hee may giue his children grace, whereby they may be enabled to obey his commandement and to repent: for the Lord vſeth the commandements and threatnings of the law, and the promiſes of the goſpell as outward meanes of giuing grace vnto men by the worke of his ſpirit. II. He giueth commaundement and time to repent, that men may ſee what they ſhould doe, not what they can doe: and that the wicked may bee without excuſe at the day of iudgement, and be aſhamed of their ſlauerie & bondage vnto ſinne in this life.

And ſhee repented not. Here the ſinne of *Iezabell* is expreſſed, namely, her *impenitencie*

tencie and hardnesse of heart. Whereby without remorse shee liued in her fornication and idolatrie: For the vnderstanding of this her sinne, two points are to bee considered. I. Where this sinne of impenitencie is forbidden in Gods word. II. What is the greatnesse of this sinne: for the first, there bee two parts of Gods word, the Law, and the Gospell, which must not be confounded, but distinguished, or else wee shall ouerturne manie points of Christian religion. The law giues commandements touching things that were by nature in *Adam* before his fall, forbidding those things which are contrarie to those vertues which were in his perfect nature. But the gospell commands, & forbids things that are aboue nature, and in that part of Gods word is this sinne of impenitencie forbidden; for the law condemnes no more than it reuealeth, but it neuer reuealed repentance, and therefore it doth not forbid or condemne the want thereof. Secondly, for the greatnesse of this sinne, it may appeare, becausse hereby men heape sin vpon sinne, and (a) *Wrath vnto themselues against the day of wrath.* Some to aggrauate the grieuousnesse of this sinne, say that impenitencie is the sinne against the holy ghost: and that opinion is antient, but yet false and erronious, for the sinne against the holy ghost *is a blasphemie*, Mat. 12.31. but this is not a blasphemy. Again the sinne against the holy ghost is in this life, but finall impenitencie is neuer before the end of this life.

(a) Rom.2.5.

The Vse. Hence also the Papistes gather free will to good by nature: shee did not repent, therefore she had freewill & power to repent if she would. *Answ.* This reason is not good: thus much may hence be gathered, that she had freewil not to repent, and to sinne: for euery man sinneth freely, but yet it followeth not, that they haue the same power to cease from sinne, or to repent without Gods special grace, without which no man can will or doe that which is truly good before God.

Againe, the same sinne which is reproued in this wicked woman, may bee layd to the charge of the greatest number in our churches and congregations. God hath giuen vnto men a long time of repentance, to some ten, to some twenty yeares, but they repent not, as their liues do plainly testifie: for some liue in irreligion and prophanenesse, some in Saboath breaking, some in fornication and adulterie, some in idlenesse, some in couetousnesse and extortion, giuing themselues wholly and spending all their time in seeking the things of this life, neuer regarding with reuerence the things of God.

Verse. 22. *Behold I will cast her into a bed, and them that commit fornication with her into great affliction, except they repent them of their works.*

Christ hauing reproued this church and this woman for their seuerall faults, doth here giue speciall counsell and direction vnto them both, whereby they may auoid & escape the grieuous iudgements due vnto them for their sinnes, both in this life, and in the life to come. This counsell of Christ hath two parts: First to *Iesabell* and her company, vers. 22. 23. The second to the church of Thyatira, verse. 24, 25. The summe of Christs counsell to *Iesabell* is, *to repent*: which is not expressed, but insteed thereof the reason to moue her to repentance is propounded. And it may be framed thus, *If thou repent not I will punish thee with sundry iudgements*: But thou wouldest not be so punished, and therefore repent.

This reason hath two parts, A threatning: and an exception thereof. The threatning in these words, *I will cast her into a bed, and them that commit fornication with her into great affliction.* And before this threatning, Christ prefixeth a word of attention (*Behold*) whereby hee would teach them and vs, that wee ought seriously to consider of the threatnings that are propounded in Gods word against sinne and sinners. When *Iosias* heard the booke of the law read, *his heart* (*b*) *melted*: which it could neuer haue done vnlesse it had first trembled at the iudgements therein denounced. And the pricking that was wrought in the hearts of the Iewes, (*c*) by *Peters* first Sermon, was nothing else but a compunction wrought in them vpon consideration of the iudgements and condemnation due vnto them for crucifying the Lord of life. The

(b) Ki.22.19.

(c) Act.2.37.

cause

cause why sinne is so rife in euery estate and condition of men at this day is, for that men set light by the threatnings of Gods word. If men would tremble when they heare of Gods iudgements, it would make them crie out, *Men and brethren, what shall we do?* but because God is mercifull, therefore men feare him not, *Isay.* 57.11.

This threatning hath three seuerall parts according to the three seuerall sorts of persons whom it concerneth. The. I. is against *Iesabell* her selfe, who was the chiefe of them all, in these words, *I will cast her into a bed*. The meaning whereof may bee gathered out of the like words of *Ieroboam* to *Ahiah*, bidding him (a) *lye downe on his bed and make himselfe sicke*. So that Christs meaning is, that he wil strike her with some grieuous sicknes: the place of the sick person being put for the sicknesse it selfe: As if hee should say, *Iesabell* takes her pleasure in fornication, and thereto abuseth the bed, I will therfore send on her some great sickneſſe which shall cast her into her bed.

(a) 1. Sa. 13. 1.

The Vse. Here note Gods dealing with sinners: In those things which they abuse for the furtherance of their sinnes, will the Lord plague and punish them. *Iesabell* abused her bed with fornication, & thither shee must bee cast with sicknesse: *Dives* in his life time abused his tongue and tast by gluttonie, and therefore in hell, therein most of all plaged and tormented, as his crying (b) *for a drop of water to cole his tongue*, doth import: gamesters take their pleasure in carding and dicing, which many times God turneth to their woe: for thereby they are vsually brought to extreame want and miserie. *Ahab* shed *Naboths* bloud to get his vineyard, and for that sinne must (c) *his bloud, the bloud of Iezabell and his children, be shed*. And now in these dayes the couetous for their gaine doe sucke the bloud of the poore, but that bloud will haue bloud from them againe, *The Lord will spoyle the soule of him that spoyles the poore, Prou.* 22.23. This must make vs to beware how we abuse any creature of God to serue vs for any sinne: for the Lord will cause that to bee a meanes of woe and punishment vnto vs which we misuse vnto our lusts.

(b) Luk. 16. 24.

(c) 1. Kin. 21. 23, 24.

Againe, note here who is the author of grieuous sicknesses, namely, Christ himselfe: For he saith, *I will cast her into a bed*. Sicknesses come not by chaunce or fortune, but from the hand of God. This wee must learne to beleeue, and it will cause vs to make better vse of sicknesses than vsually we do: If men did beleeue this, it would make the hardest heart to repent in time of sicknesse: for this they would say, Hath God cast me downe with sicknesse? no doubt it is to humble me for some of my sinnes, to make me know them, to leaue them, and to turne vnto him. This vse the seruants of God haue made hereof, (d) when the Prophet came to *Hezekias, and told him hee should die, he turned his face to the wall and wept*, as for other things, so for his sinnes especially. And *Iacob* being to die, (e) *leaned on his staffe, and by faith worshipped towards the beds head*, lifting vp his body to do reuerence vnto God, thereby testifying his humilitie, faith, and hope. And the like ought we to do, which if wee could, wee should find our sicknesse would become a blessing vnto vs.

(d) 2 Ki. 20. 2.

(e) Heb. 11. 21.

The second part of Christs threatning is the punishment of her followers, which receiued her doctrine, & committed fornication with her, *They must bee cast into great affliction*.

The Vse. First, this must teach all persons, that it is a diuelish speech to thinke and say, that fornication it but a *sticke and shippe of youth*, for great affliction is the punishment of this sinne, which notably argueth the haynousnesse thereof.

Secondly, hence we may gather some of the causes, why townes and kingdomes are afflicted with grieuous wars, famine, and pestilence; among the rest these are two, fornication, and embracing of errours and superstition. Sodome for fornication and other sinnes was burnt with fire & brimstone from heauen: The Israelits (f) for this sin suffered most grieuous afflictions: And among the Corinthians, for comming to the Lords table in this sin, among others, (g) *many were sicke, many weake, and many slept*. And this land of ours hath bene afflicted with famine and pestilence, as for other sinnes, so for

(f) Num. 25: 9.

(g) 1. Cor. 11: 30. with cap. 6. 18. & 10. 8.

fornication; which in time of peace is multiplied, and so will continue till it draw vpon vs bloudshed also and great afflictions: For that which is sayd of the followers of *Iesabel* must be verified of all that liue in the like sinnes.

The second part of the reason is, the exception of these communications: *except they repent them of their workes*. Where we may see: First, that all the threatnings of Gods iudgements and of eternall destruction, must bee vnderstood, with the exception of repentance: Whence also this followeth, that men of yeares liuing in the church are not so much condemned for other particular sins, as for liuing in their sins without repentance: euery sin makes a man subiect to damnation, but it is this impenitencie that brings vpon the actuall danation. Want of repentance for sin is more dangerous than the sin it selfe; the consideration whereof, must teach vs not to lie in sinne, though wee haue committed it, but turne to God by speedie repentance: for it is the continuance in sinne without repentance that casteth the soule to hell. When thou shalt turne from thy sinne by true repentance, thou art free from the threatning and the curse of sinne. For they admitting the exception of true repentance, *Ierem.* 18.8.

Further obserue, how this exception of repentance is placed betweene two threatnings of iudgements, which sheweth how God mingleth his iudgements with mercie, hee sheweth not wholly either iustice or mercie, but tempereth them together in all the workes that concerne mans saluation.

Thirdly, here note that repentance preuents not onely eternall damnation, but also temporall iudgements, as grieuous sicknesses, and other plagues and afflictions. This point may haue speciall vse among vs: Wee haue by Gods mercie enioyed his gospell with long peace, but for our abuse thereof we may iustly feare it shall be taken from vs; and if we would escape that iudgement wee must repent both high and low.

Of their workes. That is, of their idolatrie and fornication, where hee sheweth of what things true repentance must be, namely, of bad workes in particular, whereto men giue themselues: euerie man that would truly repent must consider of his particular faults: The drunkerd in particular of his drunkennesse, and the couetous man of his couetousnesse: and instead of iniuries and hard dealing shew mercy vnto the poore. The common repentance of the world that is done in generall, is nothing but a visard of repentance, and yet it is all that is vsed of the greatest part of our people: for they will come to heare the word, and to receiue the Sacraments, and in generall confesse themselues to bee sinners, and then they thinke they haue done enough: But true repentance is of particular sinnes: As *Dauid* Psalm. 51. cried out of bloud guiltinesse.

Vers. 23. *And I will kill her children with death, and all the Churches shall know that I am hee which searcheth the reines and hearts: and I will giue vnto euerie one of you according to his workes.*

Here is the third part of Christs threatning against *Iesabels* children: by children wee are to vnderstand properly, those which are borne of her, and were of her husband, and not her followers, for they were threatned with grieuous afflictions in the former verse. It had bene sufficient to haue sayd, I will kil her children. But to note the certainty and greeuousnesse of this punishment, he saith I will kill them (with death.) *Quest.* How can this stand with the iustice of God, to punish the offences of the parents in the person of the children? *Ans.* God dealeth so for temporall punishments, not for eternall.

And though we could not perceiue the iustice of God in so doing, yet wee must reuerence the same, blaming our owne ignorance. Albeit, euen in reason wee may conceiue of the equitie of this course: for societies, as church, commonwealth, and families, are Gods ordinance, and the parties in them must bee considered as members of those societies: for God conceiueth of them when hee afflicteth the punishment deserued by one, vpon another; as of the Prince vpon the people, of the parents vpon their children. This hee may iustly do by reason of that neere bond which is

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betweene the members of the ſame ſocietie: like as in the naturall bodie when the ſtomacke is diſtempered, the head aketh: and when the head is wounded the ſtomacke is ſicke; and the bodie may bee ſmitten for the errours of the tongue. Thus when *Dauid* ſinned the child died, and when hee numbred the Iſraelites, the people were plagued. And thus is the child ſtained in bloud for the fathers treaſon againſt earthly Princes: and ſo God puniſhed this woman in her children, that ſhee might knowe the greatneſſe of her ſinnes, hee ſmote her children with death.

The Vſe. Hence parents are taught to make conſcience of euerie ſinne: For thereby they may bring iudgements vpon their children and familie euen to death. Now what bloudie hearted parents are thoſe, that will make no conſcience of doing that whereby they bring vengeance vpon their owne children? And by the ſame reaſon muſt euery man that liues in any ſocietie be admoniſhed to take heed of ſinne: becauſe thereby a man (eſpecially if hee bee a principall member of a ſocietie) may bring deſtruction vpon many; As *Dauid* did by numbring the people: And *Achan* by his couetous ſtealth, *Ioſua.* 7: And *Ahab* vpon his poſteritie. So that impenitent perſons which will not be reformed but go on in ſinne, ought to bee baniſhed both from church and commonwealth, as hurtfull members, yea enemies to all good ſocieties.

That theſe threatnings might take place in the hearts of *Ieſabell* and her followers, Chriſt remooueth two carnall conceits, whereby they might thinke to delude or eſcape theſe iudgements threatned. The firſt is this, *Ieſabell* and her company might thinke that their practiſes were ſecret, not knowne to the world; and therefore they were not in danger of Gods iudgements: This is a wicked imagination that comes into the mind of all ſinners, but this Chriſt cuts off ſaying, *And all the Churches ſhall know that I am hee which ſearch the reines and the hearts*: As if he ſhould ſay to *Ieſabell* and her companie: you may perſuade your ſelues that becauſe your ſinnes are ſecret, therefore my iudgements ſhall not befall you. But know, that I will diſcouer your ſecret ſinnes and practiſes in ſuch ſort, as all Churches ſhall know by experience in your perſons, that I do ſee and diſcerne the moſt hidden thoughts of mans heart.

Firſt, here obſerue to whome Chriſt will diſcouer their ſinnes; not to all the world, but to the Church of God, *All Churches ſhall know*; This Chriſt doth to terrifie *Ieſabell* & her companie: For as it is an excellent honour to bee well eſteemed of with the Churches of God, ſo it is a moſt ſhamefull diſhonour to bee in diſgrace with the Churches of God: For (a) *whatſoeuer is bound or looſed by the Churches on earth, the ſame is bound or looſed in heauen.* And therefore by due proportion it followeth, that they which are in diſgrace with Gods Churches on earth, are alſo in diſgrace with God himſelfe in heauen. (a) Mat. 18.

The Vſe. Hence wee are taught that howſoeuer we muſt (ſo much as in vs lieth) endeuour to approoue our ſelues to the whole world, yet eſpecially wee muſt labour to bee in good account with the Churches of God, and the members thereof: And on the contrarie, we muſt continually auoide the doing of all ſuch things as may iuſtly bring vs into diſgrace with the Church of God. Rom. 16.16. *The Churches of Chriſt ſalute you.* And 1. Cor. 16. 19. *All the Churches of Aſia ſalute you.* Where the Apoſtle meaneth not, that they did by word of mouth ſend greetings vnto them: But hereby hee would ſignifie that all Churches did approue of them, which hee ſaith for their great comfort. *Paule* receiued *Timothie* into the companie, *becauſe the Churches gaue him a good report*, Act. 16. 2. 3.

But what is the thing that all churches ſhould know by experience in the perſons of *Iezabell* and her company? namely, that Chriſt is he which doth indeed ſearch the reynes and the hearts: where, by *Reynes and hearts* wee muſt vnderſtand the ſame things, namely, the thoughts and affections of men: for in that ſence thoſe words are often vſed in the old Teſtament. *Queſt.* How can reynes ſignifie the thoughts and affections, ſee-

ing the thoughts are seated in the braine, and the affections in the heart? *Answ.* The reynes are put for the thoughts and affections, not because they are seated therein, but for that resemblance and analogie that is betweene them: for as the reynes are seated in the most secret part of the bodie, so the thoughts and affections are seated in the most secret place of the soule: and the heart is put for the thoughts and affections, first, because the affections are there seated; secondly, because the thoughts, though they bee seated in the braine, yet they haue their operation in the heart: for ioyfull thoughts make a merry heart, and fearefull thoughts an heauie heart. Againe, the word (*Search*) signifieth a most narrow search, and such a one as goeth with finding; thereby shewing that nothing is so secret in man, but the Lord both can and doth see and discerne the same.

The Vse. Hence wee learne first, that Christ our Sauiour is not onely man, but very God, one person standing of two natures. That Christ is man, heretickes denie not: but whether he be God or not, there is the question. Which yet is here euidently prooued: for hee that hath in him the peculiar properties of God, must needs be God: But Christ hath in him the true properties of God, he can search and discerne all the thoughts and all the affections of the hearts of all men, which none can doe but God onely, *Ierem.* 17. 9, 10, *The heart is deceitfull and wicked aboue all things, who can know it? I the Lord search the heart, and trie the reynes.* And therefore Christ is the true and very God.

Secondly, hereby wee are taught to beware and take heed of hypocrisie in all things, but especially in the matters of religion. Hypocrisie is, when a man seemes outwardly to be that which hee is not inwardly. But wee must haue care to bee truly in heart that which we appeare to bee in life and profession: wee must come as neere Christ in thought and affection, as in our outward action: for Christ knowes as well the whole estate of euerie mans reynes and heart, as he doth their speeches and their deeds.

Thirdly, hereby wee must learne to suspect our selues of our vnknowne sinnes, as of our vnbeleefe and presumption; not contenting our selues with an acknowledgement of our known sinnes, for wee can neuer discerne the depth of our corrupt heart, and yet God knoweth them. This was *Dauids* practise, (*a*) after due examination of himselfe hee yet crieth, *Lord cleanse mee from my secret sinnes:* As if he should say, I haue O Lord searched my heart, but I cannot sufficiently know mine owne corruptions; therefore doe thou O Lord helpe to cleanse mee from them. If this were practised, true religion would flourish: for many iustifie themselues, when as they know not what is in their hearts, little considering what Christ sayth vnto the Pharisees, (*b*) *You are they* which iustifie your selues before men, but Christ knoweth your hearts.

(*a*) Psal. 19. 12.

(*b*) Luk. 16. 15.

And I will giue to euery one of you according to your workes. Here Christ proceedeth to remoone a second wicked conceit, whereby they might seeme to illude Gods iudgements threatened. For they might say, Let the Lord send iudgments and plagues vpon vs, yet wee shall escape them: as *Isay* sayd of the wicked in his time, That *they made a league with death and hell, and sayd the iudgements of God shall passe ouer them*, Isay. 28. verse 15. But to cut off this vaine conceit, Christ threateneth a iust reward to euery one, according to his workes. As if hee should say; You may sooth vp your selues, and falsely thinke, that you shall escape my iudgements: but know it, that I will reward euery one of you partly in this life, and principally at the day of iudgement, according to your workes, bee they good or bad. For these words must especially bee vnderstood of the day of iudgement, as they are vsed, *Rom.* 2. 6. and *Reuel.* 20. 12.

The Vse. Hence the Papists gather, that men are saued not onely by faith in Christ, but also by workes: for thus they reason; By that whereby wee must bee iudged, must wee bee iustified and saued: but by workes wee must bee iudged, and therefore saued. *Answ.* The Proposition is false: There is great difference

rence betweene iuſtifying and iudging: for iudging is onely the declaration of a man to bee iuſt; but iuſtification is the making of a man iuſt: And becauſe the declaration of a man to bee iuſt, is by workes, therefore is iudgement by workes. Againe, it is not ſayd, I will giue to you for your works, but *according to your workes*. If he had ſayd, I will giue to euery one of you for your workes, then it might haue ſeemed they had bin iuſtified by them: But here Chriſt doth only make works an outward ſigne, or rule, whereto hee will conforme and ſquare the laſt iudgement.

Secondly, whereas euery man muſt bee iudged, that is, ſaued or condemned according to his workes; hence wee may gather, that good workes are neceſſarie to ſaluation, yet not as cauſes thereof, either efficient, or helping any way, but onely as a way or meanes to come vnto ſaluation: For faith is neceſſarie, and good workes are the tokens and fruits of faith, and ſo are neceſſarie.

Thirdly, here we muſt bee admoniſhed to bee carefull to abound in good workes; not to win heauen by them, but to get aſſurance of ſaluation in our ſelues. And theſe good workes are the doing of the duties of pietie vnto God, and of charitie vnto our brethren, euen the duties of the Morall law; or more plainely, the doing of the generall duties of a Chriſtian, and the particular duties of a mans calling: for if theſe bee done in obedience to God and to his glory, proceeding from faith and loue vnto our brethren, though the calling bee neuer ſo baſe, they are good workes. And on the contrarie, this muſt admoniſh vs to make conſcience of euery euill way: for ſinnes be the markes of condemnation: and ſo many wicked workes as we commit, ſo many markes and brands doe wee ſet vpon our ſelues of our iuſt and deſerued condemnation, vnleſſe wee repent.

Laſtly, hence wee may gather, that there bee degrees of ioy in heauen, and of torments in hell. For iudgements and rewards goe according to mens workes: And therefore they that teſtifie their faith by great and many good workes, ſhall haue great reward: they that teſtifie their faith by leſſer and fewer workes, ſhall haue leſſer reward: and ſo for ſinnes, the more heynous they bee, the deeper condemnation they doe procure.

Verſ. 24. *And to you I ſay, the reſt of them of Thyatira, as many as haue not this learning, neither haue knowne the depenneſſe of Sathan (as they ſpeake) I will put vpon you none other burden.*

25. *But that which you haue already hold faſt till I come.*

Here Chriſt commeth to a ſecond part of his counſell, which concernes the Angell, and the better part of this Church of Thyatira: and firſt hee beginneth with the Preface of this counſell; wherein wee may obſerue two points: Firſt, who ſpeaketh: Secondly, to whom hee ſpeaketh. For the firſt, hee that ſpeaketh is Chriſt. *I ſay*, hereby Chriſt challengeth vnto himſelfe the abſolute and all ſufficient authoritie of the ſupreme Doctor of his Church, in that hee ſpeaketh in his owne name. Whereby hee putteth a plaine difference betweene himſelfe and all other his Miniſters, either Prophets, Apoſtles, or ordinarie teachers: for they muſt not propound any thing vnto Gods people in their owne names, but in the name of Chriſt. But Chriſt teacheth in his owne name, being the fountaine of all diuine knowledge and vnderſtanding, that is reuealed in the word of God. And thus Chriſt himſelfe ſpeaketh in his owne name, to ſtrike the hearts of the Angell of this Church and the better part thereof with reuerence, and to mooue them to receiue and obey the counſell following, conſidering it comes immediately from Chriſt, the Doctor of the Church.

II. point. The parties to whom he ſpeaketh, *To you*: that is, the Angell and the better part of this Church: for ſo Chriſt expounds it in the words following, though firſt hee ſay in generall *To you*: that is, *The reſt of them of Thyatira*.

When as Chriſt will behaue himſelfe as the doctor and chiefe Angell of this Church, note, that he maketh a diſtinction of the perſons in the Church, and alſo deuideth his counſell, giuing one doctrine and one iudgement to one part, and a diuers doctrine and iudgement to another.

The Vſe. This giueth vs good direction for ſundry actions: for ſome may aske, how muſt doctrine bee deliuered in a mixt congregation, where ſome are Papiſts, ſome Proteſtants, ſome are hardened, others deſpaire? *Anſw.* The perſons muſt bee diſtinguiſhed after the example of Chriſt, and ſutable doctrines deuided for them, that euery one may haue his due. Impenitent ſinners muſt be terrified, and threatenings deliuered againſt them, with exception of them that repent: Comforts muſt be propounded and applied to them that deſpaire, with reſtraint from all impenitent perſons that goe on in ſinne.

If any demaund more particularly, who theſe bee whom Chriſt calleth *The reſt of them of Thyatyra*, Chriſt anſweres directly (as the words import) *to as many as haue not this learning, neither haue knowne the deepeneſſe of Sathan.* Where Chriſt giueth two notes whereby to diſcerne who bee the reſt of them of Thyatira: The firſt is, the not receiuing or maintaining of the falſe doctrine of *Iezabell*, whereof entreatie hath beene formerly made: The ſecond note is, ignorance in the deepeneſſe of Sathan, *neither haue knowne the deepeneſſe of Sathan*: that is, neither haue acknowledged nor approoued the doctrine of *Iezabell*, which is the deepe and profound learning, as themſelues doe iudge.

In this obſerue a moſt wicked practiſe of *Iezabell* and her followers: they eſteemed highly of their owne opinions, calling them profound and deepe learning: but for the doctrine of the Prophets and Apoſtles in the Old and New Teſtaments, in it there was no ſuch matter. This in all ages hath beene the practiſe of wicked perſons, highly to eſteeme their owne conceits, and baſely to neglect the word of God. The teachers of the Iewes doe hold to this day, That the Lord gaue to *Moſes* a moſt plain and eaſie law which he deliuered to his people; but the moſt ſecret and profound doctrine was vnwritten, ſhewed to *Moſes* by reuelation, and by him deliuered to the Prieſts and Leuites, which they keepe ſtill in their Cabbala. And of the like iudgement touching Scripture are the Popiſh Churches: The Word written is but an inkie word, a dead letter, or a noſe of waxe: but the moſt perfect Scripture is vnwritten; which is, the conſent of faith and of doctrine in the hearts of all Catholickes. And by ſuch great tearmes the Anabaptiſts, Libertines, and Arrians, maintaine their doctrine, and abuſe Scripture, calling the written Word milke for euery nouice: but the conſent of heart among themſelues, with reuelations, that is, the ſtrong meates. Yea, this opinion hath crept in among vs in part: men thinke baſely of Scripture, and preferre other mens writings before it. For let a man preach plainely the bare word of God, and deliuer doctrines and exhortations out of the ſame, this is but plaine preaching: But let another come and vtter his mind partly in Latine, and partly in Greeke, and other languages, alleadging withall the teſtimonies of Fathers, Counſels, and other Writers; that is the learned preaching. And thus doe moſt men abaſe Scripture, and exalt the writings of men aboue it. But ſeeing this is the practiſe of *Iezabell* and wicked men, let vs on the contrary learne to reuerence the written word, and giue place thereto aboue all the teſtimonies and ſayings of men whatſoeuer.

The deepeneſſe of Sathan. As if he ſhould ſay: They count it deepe learning; but it is the learning of the deuill, wherein you may ſee his profound craft and pollicie. Where note, that when Chriſt will alleadge the ſpeech of *Iezabell* and her followers, hee doth it with diſgrace vnto them: for they counted their doctrine deepe learning; but Chriſt repeating their opinion, calleth it the *deepeneſſe of Sathan.*

Hence I gather, that Chriſtians cannot ſafely act and play the Comedies of heathen men: for they are full of many *The Vſe.*

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blaſphemous ſpeeches and oathes flat againſt the word of God: which they ought not to repeat, but with diſgrace vnto them. For Chriſts practiſe muſt bee a patterne for our imitation: hee would not repeat ſo much as one word of a wicked woman, without ſome note of diſgrace. If it bee ſayd, they repeat theſe ſpeeches with diſgrace and diſlike: I anſwere, it is not ſo: for if they did, that would take away the whole Comedie, being full of ſuch bad ſpeeches. And this I take to bee the equitie of Gods word, thus to reaſon from Chriſts example.

As they ſpeake. Theſe words Chriſt addeth: Firſt, to ſhew that the words going before were not his owne, but the words of *Iezabels* followers touching her doctrine. Secondly, to ſhew the proud and preſumptuous minds of heretickes, in maintaining their wicked opinions. Thus haue falſe teachers vpheld their errours *by proud and ſwelling words*, as *Iude* the 16. and 2. *Pet.* 2. 18. The pure word of God is not ſo maintained, but in the humilitie and lowlineſſe of ſpirit, and in the practiſe of pietie from an humble heart: for God teacheth the lowly his wayes, and giueth grace to the humble, *Pſal.* 25. 14. And therefore this is a note of falſe doctrin, by ſwelling words to maintaine the ſame.

Hitherto we haue ſpoken of the Preface before Chriſts counſell: now followeth the counſell it ſelfe in this ſentence: *Though I lay no other burden vpon you, yet I would haue you to hold faſt that which you haue alreadie, till I come.* This ſentence is a diſtinction, containing two parts: Firſt, in theſe words, *I will lay no other burden vpon you, than that which you haue alreadie*: that is, howſoeuer I threaten my iudgements vnto *Iezabell* and her followers, yet I will lay none other puniſhment vpon you but my reproofe onely, for ſuffering *Iezabell* among you with her falſe doctrine and followers.

This braunch of this diſtinction containeth a moſt comfortable inſtruction: namely, that all thoſe that giue themſelues to maintaine puritie of doctrine and ſynceritie of life, ſhall be ſafely preſerued in the time of common iudgements, vnder the bleſſed protection of God, ſo farre forth as is for Gods glorie and their good. And conſidering this mercie is offered to the godly, wee muſt hereby learne to become followers of this Church of Thyatira: that is, we muſt endeuour to maintaine the pure truth of Gods holy word, and withall haue care to ſhew foorth ſynceritie of manners, in making conſcience of euery ſinne, and endeuoring our ſelues to walke in all the wayes of Gods commaundements with cheerefulneſſe. Hereby we ſhall get protection from common iudgements, when they are layed vpon the wicked: but if wee partake with the wicked in their ſinnes, wee ſhall receiue part in their plagues.

The ſecond part of this diſtinction is in theſe words: *But that which you haue alreadie, hold faſt till I come*: that is, mine Apoſtles haue deliuered vnto you the pure and ſound doctrine of ſaluation; now I charge you that you hold that faſt, and maintaine it vntill I come to iudgement. Here is a plaine and moſt excellent commaundement, containing ſpeciall inſtruction meet for this Church of Thyatira, and all Churches. Before, our Sauiour Chriſt had commended this Church for not approouing the doctrine of *Iezabell* and her companie: but here hee giueth them another commaundement, To hold faſt the true doctrine of Chriſt, taught them by his Apoſtles. Wherby he would teach them, and in them all Churches, to content themſelues with the pure doctrin of the Apoſtles, and not to affect or approoue any other doctrine beſides whatſoeuer: According as *Paule* biddeth the Galatians (a) *though wee, or an Angell from heauen preach vnto you any other doctrine than that which we haue preached vnto you, let him be accurſed.* Verſ. 25. (a) Gal. 1. 8.

The Vſe. By the light of this commaundement wee are directed in ſundry duties. Firſt, not to regard vnwritten traditions, which the church of Rome doth ſo highly magnifie, for it cannot bee prooued, that the Apoſtles euer taught them.

Secondly, not to regard the doctrines of men, which ſome bring vnto vs vnder colour of Reuelation from God ſince the Apoſtles times.

Thirdly,

Thirdly, hereby wee learne what to thinke and iudge of the three great religions of the Turkes, the Iewes, and Papists at this day. The Turkish religion is not to bee regarded: for it had it beginning sixe hundred yeares after the Apostles time, with whose doctrine onely we must content our selues. Also the Iewish religion wee must not regard, for they reiect the doctrine of the Apostles. And the religion of the Papists we must renounce, because it is not of the Apostles teaching, but had it beginning by little and little long after their times. If this commaundement were safely kept, which is laid on this Church, men would not bee of so many religions: but all would bee of one religion, cleauing fast to the doctrine of the Apostles, and contenting themselues with it, which is the true rule for reformation of life, and the right way to attaine saluation.

Lastly, here is a rule and direction for those which will bee of no religion, because of the diuersitie of opinions touching the same. They must haue recourse to the doctrine of the Apostles, and content themselues therewith, nothing regarding new doctrines, bee they neuer so glorious.

Till I come. Here Christ sheweth how long the doctrine of the Apostles must bee held fast: namely, not for a short time, but till his second comming to iudgement. Whereby wee learne, that it is the dutie of Gods Church to preserue and maintaine the puritie of true religion vnto the end of the world. This is no small matter: but a most needfull dutie enioyned vnto vs by speciall commaundement, and withall a matter of great consequence: for the puritie of religion is the foundation and marke of the Church, and the right way to direct mens soules to eternall life. For this cause *Paule* chargeth *Timothie*,

(a) 2. Tim. 1. 13 & 3. 14. (a) *To keepe the true patterne of wholesome words, and to continue in the things which hee had learned*. And in regard of this du-

1. Tim. 3. 15. tie, the Church is called, *The pillar and ground of truth*. And Christ for this cause

Ephes. 4. 11. gaue to his Church both Pastors and Teachers: Pastors to instruct in righteousnesse, for the maintenance of puritie in manners: and Teachers, to maintaine the puritie of doctrine in soundnesse of iudgement. This therefore must admonish vs, that we haue care not onely to learne religion in our owne persons, but also to convey the same to ages following, that the puritie thereof may bee preserued to the comming of Christ. This dutie especially concernes the preachers of the Gospell, they should teach the truth, and confute errours, and beat downe false doctrines, which poyson the truth of God. If in the night season a man set vp a false light in the hauen, all the ships that are comming to land are in danger of shipwrack. So in Gods Church, if the bright light of pure religion bee not set vp and aduaunced, the soules of men are cast into the gulfe of hell. The want of care in performing this dutie, is the cause why God sends heresies and Apostacies into his Church. Thus came in the Apostacie of Antichrist, 2. *Thess.* 2. 10, 11, *Because men loued not the truth*. And so no doubt will the Lord deale with vs, if we haue not care to maintaine the puritie of Apostolicall doctrine.

Verse. 26. *For her that ouercommeth and keepeth my workes vnto the end, to him will I giue power ouer nations.*

27. *And he shall rule them with a rod of yron, and as the vessels of a potter shall they be broken.*

28. *Euen as I receiued of my father, so will I giue him the morning Starre.*

29. *Let him that hath an eare heare what the Spirit saith to the Churches.*

Here is the conclusion of this Epistle, which containeth two parts: First, a promise, *vers.* 26, 27, 28. Secondly, a commaundement, *vers.* 29. In the promise note two things: the parties to whom it is made, and the benefit promised. The parties to whom, *are euery one that ouercommeth*; whom Christ describeth by a propertie of syncere obedience, *To keepe his workes vnto the end*.

Here then we haue a description of true obedience. First, the forme thereof consisteth *in obseruing the workes of Christ*: which we must not vnderstand, of doing them

them according to the rigor of the law, but of a purpose and indeuour to keepe them. For this is a priuiledge belonging to all that are in Christ, that God accepteth their wils and indeuours of obedience, for perfect obedience it selfe. This we must know and hold for truth, for many haue but little knowledge, and thereupon are driuen to despaire: yet they must know for their comfort, that if they haue care to get more knowledge, and make conscience to obey that which they know, then they are keepers of the workes of Christ, and shall haue the reward promised.

Secondly, obedience is here described by the obiect or matter thereof, to wit, *the workes of Christ*: that is, all such workes as Christ hath ordained in his word, and those whereof he is the author by his spirit in his members.

The Vse. Hereby we learne: first, that he that will obey God in Christ Iesus, must not thinke his owne thoughts, speake his owne words, nor do his owne deeds; but he must thinke, speake, & do that which Christ would haue him: Secondly, that no worke is, or can bee acceptable to Christ, but that which is ordained by him. *Esay* (a) complaineth of them *that would teach the feare of God by mens commandements*: so that there is no true feare of God, but that which is taught by Gods commaundements: and the like may bee sayd of all other our obedience. This rule ouerthroweth all other religions besides the true religion, as of the Iewes, Turkes, and Papists: For almost all their workes are of mens inuenting, and were neuer ordained by Christ: such are most points in poperie, as saying of masse, going on pilgrimage, fastings, vowing, and praying to saints, &c.

(a) Isa.29.13

Thirdly, whereas he saith, *my workes*, meaning not one or two, but all his workes; we learne that true obedience consisteth in doing all the workes of Christ: For Christ and the diuel will neuer part stakes, God must either haue all our workes or none: And therefore *Dauid* saith, *I shall not be confounded, because* (b) *I haue respect vnto all thy commandements*. And good king *Iosias* is commended, *For that he turned to the Lord according to* (c) *all the law of Moses*. This point must be learned of al: For many thinke if they doe many good things with (d) *Herod*, all is well; and for this cause many a man abhors couetousnesse and pride, and yet is a contemner of the Gospell: But true obedience must bee in all things.

(b) Psal.119.6

(c) 2 Kin.23.25

(d) Mar.6.20

Vnto the end. Here is the fourth branch of true obedience, it is constant. That obedience which Christ will reward must not be for a day or a yeare: but from time to time through the whole course of our life to the end of our dayes. And thus wee must iudge of obedience, not by some particular actions, but by the whole tenour of a mans life. Put case a man hath made conscience of all his wayes, through the whole course of his life, and yet in sicknesse by reason of the extremitie thereof is distrasted, and raueth, blaspheming God, and so dieth; What must wee iudge of this man? Surely, we must not censure him by his behaviour in his sicknesse, but consider what hath beene the tenour of his life; if that haue beene vpright, then his obedience was good and shall bee rewarded.

II. Point. The benefits promised and they are two. The first is, power to rule, verse. 27. *And he shall rule them with a rod of iron: And as the vessels of a potter shall they bee broken: euen as I receiued of my father*. The second is the morning starre, verse. 28. where note by the way, that these words, *Euen as I haue receiued of my father*, are referred amisse in our English translation, to the giuing of the morning starre, when as they properly belong to the former words in this sence: As I haue receiued power ouer nation of my father, so will I giue to him that ouercommeth power to rule with the rod of Iron, &c. Now come to the benefits.

Verse 27.

First, here is promised by Christ, *A power to rule ouer nations*. Christs power as he is mediator is very great: and here it is set foorth by three arguments, borrowed from the second Psalme verse. 8. 9. First, by the largenesse of it, it reacheth not to one countrie alone, but to all countries, and to all men, in all nations. Secondly, by the Soueraigntie of it: Christs power is absolute in ruling and

ouer-

ouerruling. And this his Soueraigntie consisteth in two things: First, in making lawes vnto the consciences of men; so as if they be not kept, hee may iustly condemne them: and in ouerruling the wils of all men, conforming them to his wil, will they nill they: which is signified by this, *He shall rule rule them with a rod of iron.* Secondly, in that hee hath this absolute power in himselfe to saue and to destroy, and therefore is sayd to haue (a) *The keyes of heauen and hell.* Which is signified in the next words, *And as the vessell of a potter shall they be broken.* Thirdly, by the fountaine of it, Christ receiueth this power from his father. Indeed as Christ is God he is equall with his father, and hath this power of himselfe; But as he is mediator his power is giuen him of his father, *Mat.* 28.18.

(a) Reu.3.18.

For the better vnderstanding of this place, two questions must bee handled: First, how farre foorth doth Christ giue this his power vnto men? *Answ.* Christs Soueraigne and generall power ouer the whole world is not indeed giuen to any creature, nay it is incommunicable, and cannot bee conueyed from the person of Christ to the person of any creature man or Angell: this truth wee must hold of all Christs offices, they are onely in the person of Christ, and cannot passe from him to any other. II. *Quest.* How then doth Christ say truly, that hee will giue him that ouercommeth, power ouer nations. *Answ.* Not that his Soueraigne power is actually giuen to the creature; but because the creature being in Christ, hath the fruit & benefit of this power in his saluation. And this power is in them two wayes: First, hereby Christ makes all his seruants (being his mẽbers) partakers of his glorie in heauen, whereas the whole world besides is condemned in hell: and therefore we are sayd *to* (b) *be raised vp together, and made to sit together in the heauenly places in Christ Iesus.* And againe he saith, *The* (c) *saints shall iudge the world,* not in giuing sentence vpon them; but as witnesses and approuers of Christ his sentence: For the elect shall first receiue the sentence of absolution, and then beeing taken vp into the clouds shall sit with Christ, and there approue of the iust condemnation of all the wicked. Secondly, by this power he enableth those that bee his, in their owne person to ouercome all the enemies of their saluation. His meaning then is this, as if he had sayd, Howsoeuer my Soueraigne power ouer all creatures in my selfe, cannot bee deriued to any other; yet by vertue of this my power, I will exalt them that ouercome, to partake of my glorie: and will giue them power in themselues ouer their sinnes, ouer death, hell, the world, and all the enemies of their saluation.

(b) Eph.2.6.

(c) 1.Cor.6.2.

Here then behold vnto what exceeding dignitie euerie true seruant of God is aduanced, not in himself, but in Christ: He hath rule ouer nations, and victorie ouer all the enemies of his saluation, yea he is made partaker of Christs glory.

Hence we are taught to make conscience of euerie sinne whatsoeuer; for the priuiledge of euerie christian is to haue power to iudge the wicked world: Now as it is a shame for a iudge that sitteth and condemneth a murtherer or a theefe, to be a theefe, or a murtherer himselfe; so it is for any christian to liue in any one sin, seeing hee himselfe must condemne the world of those sinnes. Neither can we thinke that Christ will euer aduance him that liues in sinne, to condemne the same in others, vnlesse hee first reforme it in himselfe. *The Vse.*

Secondly, the consideration of this priuiledge of a christian, must bee hid in our minds against the time of aduersitie and affliction, and of the pangs of death. For hee that hath kept faith and good conscience all his life, is a prince in Iesus Christ, and shall rule ouer all his enemies. And therefore though now he bee afflicted and wronged by them, yet in Christ he is their iudge, and shall one day condemne them that do him wrong. And as for death, it is subdued in Christ, and shall bee no death vnto him. 1. *Corin.* 15. *vers.*54.

Againe, the words in the originall are thus, *He shall feede and rule the nations, as a shepheard ruleth and feedeth his lambes with his hooke.* The Papists vpon the words of Christ to *Peter*, Iohn. 21. 16, *Feed my sheepe*, that is, feede and rule my sheepe, would gather *Peters* supremacie ouer the church in Ποιμανεῖ.

in al the world. But their groſſe abuſe of that place will appeare, by comparing it with this promiſe of Chriſt, to euery one that ouercommeth: for if their collection be good, then hence will follow, that euery Chriſtian man ſhould haue the like ſupremacie, and be a Pope: which how abſurd it is, euery man may iudge. Therfore that place in *Ioh.* muſt not be vnderſtood of any ſupremacie: for there Chriſt teacheth *Peter* the faithfull diſcharge of his office and dutie. From this firſt gift of Chriſt the Papiſts gather two things. I. That the ſeuerall ſaints in heauen are patrons of countries & kingdomes, as Saint *George* for England, Saint *Denis* for Fraunce, Saint *Patricke* for Ireland, &c. Secondly, that wee may pray vnto Saints, for the Saints rule the nations, and therefore know all nations; and if they know them, then they muſt bee prayed vnto. But they ſwarue from the meaning of this text: for firſt, it is not ſayd, that the Saints ſhall haue power, one ouer one countrey and another ouer another; but euery Saint hath power ouer al nations: ſecondly, they haue power ouer all nations, not becauſe they rule them actually, but becauſe they haue the fruit and benefit of Chriſts power, whereby they are ruled. And for their ſecond collection: wee muſt by nations vnderſtand not all churches but vnbeleeuers, for the wicked are they that muſt be broken like potters veſſels. Now the faithfull haue not power ouer the churches but ouer infidels; & therfore both their collections are abſurd.

Verſe.28. *I will giue him the morning ſtarre.* Here is the ſecond benefit promiſed by Chriſt to him that ouercommeth. The morning ſtarre properly ſignifieth that bright ſtar which riſeth a little before the Sun, ſome time of the yeare, which the heathen call Venus. And hereby is ment Chriſt himſelfe, as Reu.22.16, *I am the bright morning ſtarre.* Chriſt is called a ſtar: Firſt, becauſe he illuminateth all men with the light of vnderſtanding, and his church with the knowledge of the will of his father, and that ſufficiently in all matters that concerne ſaluation. Secondly, to ſhewe that the propheſie vttered by *Balaam* touching Chriſt whom he calleth (a) *the ſtar of Iacob*, is now fulfilled, when as Chriſt by his Apoſtles hath plentifully reuealed himſelfe to all nations.

(a) Num.24. 17.

Further he is called a *morning* ſtarre: for that ſpecial reſemblance which is betweene him and it; for the morning ſtar riſeth not in the beginning or middle of the night, but in the end of the night towards the beginning of the day when the ſunne is about to riſe, and then it ſhineth brighter than all other ſtarres. Euen ſo Chriſt, he came not in the beginning or middle of the darke time vnder the law; but in the laſt age of the world, wherin after his incarnation he did ſhine moſt fully to all nations, ſo as there was no ſuch light of knowledge before his comming as hath bene ſince. This *Peter* verifieth when he ſaith, (b) *We haue a moſt ſure word of the Prophets, to which ye do well that ye take heed, as vnto a light that ſhineth in a darke place, vntill the day dawne, and the day ſtarre ariſe in your hearts.* Where the time of the law and prophets is called a time of darkneſſe: and their preaching then, as a candlelight: but the preaching of Chriſt vnder the Goſpell, is as the day ſtarre which ſhineth moſt brightly; he is not called the morning ſtar, becauſe hee ſhineth to al the world in al time as the morning ſtar doth, but becauſe he ſhineth vnto men in the laſt age of the world.

(b) Pet.1. 19.

It is further ſayd, *I will giue him it.* Where is promiſed fellowſhip and participation with Chriſt, as here is this day-ſtarre. And herein are two benefits comprized: Firſt, perfect illumination, whereby ignorance ſhall be wholly taken away after this life, when as men ſhall know God fully, ſo farre foorth as a creature can know the creator. Secondly, the light of perfect glory, for by fellowſhip with Chriſt wee ſhall bee made *to ſhine as the ſtarres*, as *Daniel* (c) ſpeaketh: yea, wee ſhall become (d) *Saints in light*, as the Apoſtle ſayth.

(c) Dan. 12.3.

(d) Col.1.12.

The Vſe. Whereas Chriſt compares himſelfe to the morning ſtarre: Firſt, wee ſee the groſſe errour of many among vs, who liue in blindneſſe of mind and ignorance, walking in their wicked luſts and pleaſures, without care of keeping faith or good conſcience, and yet perſuade themſelues that they haue part in Chriſt,

and

and shall bee partakers of his light and glorie. But they are deceiued: for all such as liue in blind ignorance, and in sinne, are meere darkenesse, and so can haue no fellowship with Christ, who is that bright morning starre: for what fellowship can bee betweene light and darkenesse? This bright morning starre serueth onely for them that receiue the light thereof, and walke by it: but those that walke in the darkenes of their sinnes haue no benefit by it.

Secondly, seeing Christ is this morning starre, wee must haue care to learne *Peters* instruction; namely, *Labour that this bright Starre may rise and shine in our hearts.* This wee shall feele, when we vse those meanes wherby the beames of this starre may shine vpon vs, not onely for the enlightening of our minds, but also for the heating and reuiuing of our frozen and dead hearts. For as the Sunne in the Spring time quickeneth by it warme beames some things that lye dead all Winter: so Christ Iesus this morning starre by the beames of his grace, doth enlighten our minds, and reuiue our dead and frozen hearts. And till such time as wee feele these things wrought in vs, we cannot say, that this *morning starre* is risen vnto vs, or hath shone into our hearts.

Thirdly, whereas Christ appeareth in the morning, when darkenesse is past, wee are hereby taught to lead our liues in godlinesse, righteousnesse, sobrietie, and in all manner of vpright and godly conuersation, *For the night is past, and the day is come*, wherein wee may see to walke vprightly, *And therefore wee must cast off the vnprofitable workes of darkenesse*, as the Apostle exhorteth vs, *Rom.* 13. 12. And know this, That those who in this light doe not walke accordingly, but delight in sinnes, the workes of darkenesse, shall one day haue their fill: Hee that loueth the darke, (*a*) *for the hiding of his talent*, must bee cast for his reward into *vtter darkenesse*. Mat.25.25.30

Let him that hath an eare to heare, heare what the Spirit sayth vnto the Churches. Here is Christs commaundement, the second part of this conclusion: But hereof we haue spoken before. Verse 29.

Motiues to proceed.

Prou.15.32. *He that refuseth instruction, despiseth his owne soule.*

Luk.9.62. *No man that putteth his hand to the plough, and looketh backe, is apt to the kingdome of God.*

Gal.6.9. *Let vs not be weary of well doing: for in due time wee shall reape, if wee faint not.*

1. Cor.12.31. *Desire you the best gifts, and I will shew you a more excellent way.*

THE THIRD CHAPTER.

Verſe.1. *And write vnto the Angel of the Church that is at Sardis, Theſe things ſaith hee that hath the ſeuen Spirites of God, and the ſeuen Starres, I know thy workes, for thou haſt a name that thou liueſt, but thou art dead.*

THeſe words containe the fifft particular Commandement of our Sauiour Chriſt vnto Iohn, wherein he is inioyned to write & ſend a ſpeciall Epiſtle to the Church of God in *Sardis*: of this commandement we haue ſpoken before. The Epiſtle it ſelf, is contained in the ſixe firſt Verſes, & it hath three parts. A Preface, the matter of the Epiſtle, & the Concluſiō. The Preface in theſe words, *Theſe things ſaith he which hath the ſeuen Spirits of God, and the ſeuen Starres.* In this Preface, firſt is ſet downe in whoſe name this Epiſtle is written, to procure authoritie vnto it: it is in Chriſts name, whoſe ſoueraignetie is deſcribed by two royalties: that is, by two prerogatiues or priuiledges belonging to him, as he is a ſoueraigne king of his Church: the firſt is, The *hauing of the ſeuen ſpirits of God.* The ſecond, his *hauing of the ſeuen Starres.* For the firſt royaltie: In the firſt Chap. verſ. 4. I ſhewed that *by ſeuen ſpirits*, were meant the *holy Ghoſt*; from whom proceed all the gifts and graces that any men enioy: and therefore whereas Chriſt is ſaid to haue the *ſeuen ſpirits of God*: the meaning is, that he hath the holy ghoſt. And this is a royaltie of Chriſt, as he is the King and head of his Church. If it be ſaid, that other ſeruants of God, as *Dauid*, *Peter*, and *Paul*, had the holy Ghoſt

Anſw. It is true: but not in the ſame manner with Chriſt, for he hath the holy Ghoſt two wayes: in regard of his diuine nature, & of his manhood: as Chriſt is God, hee is the beginning of the holy Ghoſt: for the holy Ghoſt is a perſon in the Trinitie, proceeding from the ſonne as well as from the Father; in regard of which proceeding, Chriſt is ſayd to *ſend the holy Ghoſt*, and to doe whatſoeuer hee doth by the holy Ghoſt: as to ouercome death by the eternall ſpirite, and to riſe from death to life.

Secondly, as Chriſt is man he hath the holy Ghoſt: becauſe, the holy Ghoſt powred into him the perfection of all graces and giftes whatſoeuer. And for this cauſe, he is ſaid to be (a) *anoynted with the oyle of gladneſſe aboue his fellowes*, and to be inriched with the perfection of all graces, and that two wayes: both for number and degrees. For number: with men, ſome haue ſome graces, and ſome men others; but Chriſt hee hath the graces of all men, and all Angels: nay moe graces in number then all men and all Angels haue. And as they are in number perfect, ſo they are perfect in degree: for in meaſure they exceed the graces of all creatures, men or Angels: and therefore the Father is ſaid, to haue *giuen the ſpirit vnto his ſon*, (b) *without meaſure*: & thus much is meant by this firſt royaltie of Chriſt. Now the end why Chriſt is ſaid to haue the holy Ghoſt is, to ſhewe that hee is a moſt liuely head of his Church, who is filled with plentie of all ſtore of graces, whereby he is able to inrich his Church, and to reuiue the members thereof who are dead in their ſinnes; and ſuch indeed was the ſpeciall ſtate of this Church.

(a) Pſal. 45.7.

(b) Iohn. 3. 34.

Firſt hence we learne, no man can haue true fellowſhip with the holy Ghoſt but by Chriſt: it is manifeſt, that none can haue fellowſhip with the Father but by Chriſt. And here the ſame is verified touching fellowſhip with the holy ghoſt, eſpecially for the obtaining of thoſe graces that concerne eternall life. This ſerueth for our ſpeciall inſtruction, for among the Papiſts there are many, that haue worthy and excellent gifts of God, as knowledge, memorie, &c. And yet in them be wanting the ſpecial giftes of the ſpirit, as faith which iuſtifieth, & regeneration: for touching aſſurance of theſe in themſelues, they profeſſe themſelues to be ignorant. And whence cōmeth this, but onely from their want of Chriſt: for the Chriſt of the Papiſts, as they teach him, is an idoll Chriſt and therefore wee are not to maruell though wee ſee the moſt learned among them to ſcoffe and *The vſe.*

mock at our doctrin of assurance of Faith & certainty of electiō. Secondly, we haue many among vs that will say, they looke to be saued by Christ, & to haue their sins pardoned by him, and yet you shall perceiue in them no grace of knowledge or conscience of true obedience. But these things cānot stand together, to wit, loosnes of life, and forgiuenes of sins: & therfore these men deceiue themselues, for if they had Christ, they should haue his spirit, and the graces thereof purging their hearts, for Christ and his spirit are neuer seuered: he that hath the spirit of Christ working in him faith & good conscience, hath an infallible token that Iesus Christ is his. This must admonish vs to labour for true vnion with Christ Iesus our head, to become flesh of his flesh, & bone of his bone: that in him we may haue fellowship with the father and with the holy Ghost, for till we be vnited vnto Christ we shall neuer haue the graces of saluation wrought effectually in our hearts.

The second royaltie of Christ is, that he *hath the seuen starres*: that is, the seuen Pastors of the seuen Churches of *Asia*, they are called *starres*, because in their ministerie they inlighten men in the way that leadeth vnto life. And Christ is said to *haue them*, because hee is a soueraigne Lord ouer them, & they bee his seruants. For he appointeth that person that shall be his minister among men, hee giueth him gifts meet for his calling, he prescribeth also vnto him his office and duties. But the Pastors of Churches (will some say) are made by the Church? *Answ.* The right of ordaining Pastors belongs to Christ, as his royaltie: the office of the Church is to testifie, ratifie, & according to the word of God to approoue of them whom Christ maketh and indueth with gifts: and for that cause is the Church said to call and ordaine Ministers.

The end why Christ is said to haue soueraigntie ouer the Ministers, is to strike the heart of the minister of this Church of *Sardis* with conscience of his former negligence, & to stir him vp to diligence and carefulnes in his place. And indeede, the consideration of Christs soueraigntie ouer them, is an excellent motiue to stir vp all Ministers to bee diligent in their place, and so likewise all Christians. For considering that they are Christs, and the gifts they haue come from him, this must moouе them to make conscience of all good duties, for being Christs they must giue themselues wholy to do the will of Christ, whose they are. If he would haue vs liue, we must be thankefull because he is Lord of life: if our death will glorifie him, we must be content, because wee are his. Thus much of the Preface.

The matter of this Epistle, containeth two parts. A reproofe of a vice, with the remedie thereof. Vers. 1. 2. 3. And a praise or commendation: vers. 4. The reproofe in these words, *I know thy works*, that is, *I know all thy workes: they are all manifest vnto me, and I mislike of them.* So must these wordes be vnderstood in this place, as may appeare by the reason of this reproofe in the wordes following, *Thou hast a name that thou liuest, but thou art dead.* Wherein is set downe the fault of this Church, namely, *Hypocrisie*: for that they pretended christian religion in outward profession, but yet wanted the life of christianitie, & the power of godlines: for the meaning of the reason is this: *Thou hast a name that thou liuest*: that is, Churches round about thee iudge and speak of thee, as of a church that is borne anew in Christ, and is guided by his spirit (for by *life* we must vnderstand *spirituall life* not corporall) but yet for all this *thou art dead*: that is, thou wantest true spirituall life by regeneration, and art indeed dead in thy sinnes: this is a great and a sharpe reproofe.

That which is here said of this Church of *Sardis*, may be truly verified of diuers churches in this age. As first, of the great church of Rome, who are guided by the Pope as by their head. That church hath a name to be aliue, & in their owne pretence it is the only true church of God in the world, but in truth and before God it is dead. Some say, it is as a body full of diseases, and whose throat is cut: but yet the heart panteth, & life remaineth therin. But we may say, it hath no manner of spirituall life, but lyeth starke dead as a carkasse in the graue. The reasons that some alledge for it, are of small moment: first, they say it hath the Sacramēt of baptisme, which is a note of a true Church: and therefore it hath some life? *Ans.* First, Baptisme is not alwayes a note of a true church: for circumcision, in whose stead

commeth

commeth baptiſme, was a ſacrament vſed
(a)Hoſe.1. 9. of the *Samaritans* when they were (a) no people of God, and ſo no church of God. Againe, Baptiſme without the true preaching of the Goſpel, is no infallible ſigne of a church: it is but a ſeale pulled from the writing, or ſet to a bare paper to no vſe: and further outward Baptiſme without inward Baptiſme, is no note of a church: but ſuch is baptiſme in the church of Rome; it hath not inward baptiſme ioyned vnto it, neither the true preaching of the word; for the doctrine which they teach, is a quite ouerturning of Chriſt and his Goſpel: and therefore outward baptiſme may bee where there is no church. Secondly, I anſwer, that baptiſme in the church of Rome, is a Sacrament not to their ſynagogue, but to the hiddē church of God among them. For God had his Church among them, euen in the midſt of Poperie. There were alwayes ſome among them that renounced their religion, whom God called home vnto himſelf by the meanes which were among them; as the vſe of this Sacrament, the Apoſtles Creed, and of other books of holy Scripture. For as God ſaid to *Eliah* in *Ahabs*
(b)1.Kin.19. 18. time, (b) *I haue reſerued ſeuen thouſand that neuer bowed the knee to Baal:* So may it bee ſayd of many among the Papiſts; God hath there his ſecret Church, who neuer yeelded to the Popes gouernment, and doctrine.

Second reaſon, Antichriſt (ſay they)
(c)2.Theſſ. 2.4. *ſitteth in the* (c) *Temple of God.* Now the Temple of God, is Gods Church; & therfore the church of Rome is Gods church? *Anſw.* He ſitteth there, not as a member thereof, but as an vſurper and deceiuer. For in the Church of Poperie is the hidden church of God: they are therein mingled as a little wheat with much chaffe, and as little gold with much droſſe. So that though the church of God be where Antichriſt ſitteth, yet the Church whereof hee is head, is no church of God: for whether we regard their doctrin, or worſhip of God, there is no meanes to beget or preſerue ſpirituall life in their Church. Further, this which Chriſt ſayth of *Sardis*, may be ſayd not onely of the Papiſts, but of the churches of the Proteſtants, as of this our Church of ENGLAND, & of the moſt congregations in the great townes thereof, though not for doctrine, yet in regard of meanes & conuerſation: for the body of our people ſeeme to be aliue by their outward profeſſion, but indeed they are dead in reſpect of the power of godlineſſe; for by occaſion of outward peace theſe ſins abound, fulnes of bread, pride both inward in heart, & outward in attyre, alſo cruelty, couetouſnes, & carnal ſecurity; like as it was in *Noahs* time. Now where theſe ſins raigne, there the power of godlines is wanting: men content theſelues with an outward profeſſion, but the ſpirituall life of grace is not to be ſeen. And yet this doth not preiudice the ſtate of our church, to nullifie it from being the church of God: for God hath his choſen among vs in all places, who liue indeed a ſpirituall life: though the body of our people be dead in ſin, & ſo will continue while peace abideth; the threatnings of the miniſters, will not awake mē out of the ſleepe of ſin; it muſt be the rod of correctiō that muſt put into them the power of religion. Men are like to little children, who beſides admonition, muſt feele the ſmart of the rod to bring them to their dutie.

Further, in this Church of *Sardis*, whom Chriſt calleth dead, though they had a name to liue. Note the ſtate of the Church of GOD, for this was a true Church of God, who among the reſt was waſhed in the blood of Chriſt. Chap.1.verſ.5. And yet Chriſt ſaith, *it is dead in ſinne:* that is, in part, not wholly. And therfore a Church that is in a very corrupt ſtate, both in regard of outward conuerſation, and of ſundry erronious opinions, may yet remaine the true Church of Chriſt, if ſo be they erre not in the foundation. Which ſerueth for anſwere to them, that thinke our Church to bee no Church, becauſe it maintaineth not that out-ward order which they thinke ſhould be in it. And therefore though wee muſt preferre Church before Church: yet we muſt not condemne a Church to bee no Church, for ſome corruptions that bee therein. A true body may haue ſome blemiſh, and a true Church ſome wants.

Againe, the Churches of God ſay, this is a Church: yet Chriſt ſaith, they are dead. How can theſe two ſtand? *Anſw.* The Churches about *Sardis* iudged this to be aliue, according to the rule of cha-

ritie; because of their outward profession of true Religion: for as Infants are not indeede all holy, as experience sheweth, yet till wee see the same made manifest, wee are in charitie to iudge them to bee holy that are borne of faithfull parents: euen so ought the Minister and euery one in GODS Church, to thinke the best of euery one in Gods Church, till God make manifest what hee is. *Paul* following this rule, calleth whole Churches elect.

But thou art dead. Here are two iudgements, one of neighbour Churches, the other of Christ, and Christs iudgement is preferred. Wee must therefore regard specially the iudgement of Christ, and labor to approue our selues & our conuersations vnto Christ, rather then to men: for let men say what they will of vs, it is Christ that must saue and condemne: this made (d) *Paul* to say, *I passe little to bee iudged of you, or of mans iudgement: why so? for hee that iudgeth mee, is the Lord.* (d) 1. Cor. 4. 3. 4.

And indeed, without Christs commendation, the iudgement of men is nothing: for Christ may condemne vs, when men thinke well and speake well of vs: and therefore hee saith, *Woe bee vnto you when all men speake well of you*, Luke 6. 26.

Verse 2. *Be watchfull, and strengthen the things that remaine, that are readie to die: for I haue not found thy works perfect before God.*

There be two degrees of hypocrisie: first, when men professe that which is not in their heart at all. The second, when men make profession of more then is in their heart. This second kind of hypocrisie oft befalleth the children of God; and it is that which Christ reproueth in this Church of *Sardis*, in the former vers. After which reproofe, here he propoundeth a remedie to their vice, and a reason to mooue them to vse the same. The remedie is in the beginning of the verse, where are two duties prescribed: *To bee watchfull*, and *to strengthen or confirme the decayed graces of God in them.* For the first, *Be watchfull:* to bee *watchfull* here, is a most worthy and excellent dutie, it is not bodily, but spirituall: and it is practised when any man hath a circumspect care and diligent heed in respect of the saluation of his soule. This dutie of watchfulnesse concerneth two things; sinne, and death. Watchfulnes against sinne stands in two duties; First, a man must daily and continually bethinke himselfe before hand of all sinnes and vices into which he may happily fall: & for the doing of this, he must consider in himselfe two things: his Nature and his Calling. Touching his Nature, he must consider, that in him remaines the seed and roote of all sin, and therefore that hee may fall into any sinne whatsoeuer. Againe, a man considering his nature, shall finde himselfe more inclined to some sinnes then to others: and those hee must especially marke and obserue. Secondly, for his Calling: a man must marke the sinnes thereof: for since the fall of man, euery calling hath his especiall sins, wherto men that walke therein are more incident. The Magistrate hath his sins, the Minister his: the Lawyer his, the Physition his, and the Trades-man his. And touching these, a man must consider vnto what vices and abuses men are most subiect, that walke in that calling wherein he liueth, and so shal he haue a foresight of the sinnes that he may fall into. Secondly, after this foresight of sin: he must watch his heart with all diligence, that though it bee tempted and assaulted, yet it bee not tainted with any one sin; as the wise man counselleth, (e) *Keepe thy heart with all diligence*, that so the fountaine of al thy actions may be kept holy and pure. The second part of this, watchfulnesse respecteth death, or the second comming of Christ. In this, two things must bee practised: first, a man must euery day bethinke him selfe of his ende, and of the comming of Christ, either in generall to all the world, or particularly vnto him by death: and in this consideration he must esteem and iudge of euery day, as of the day of his death, or the day of iudgement. Secondly, he must prepare himselfe against death, & against the day of iudgement, euery day, euē this present day, as though hee should now die, or meete Christ in iudgement; and the next day do the like, and so goe on continually to the day of his death. And for our furtherance in this Christian watch, we must be mindefull of temperance and sobrietie, that we keepe mediocritie in the vse of the creatures of God, and of the things of this life. (e) Pro. 4. 23.

For

For when men plunge themſelues, either in the cares of this world, or in earthly delights, they quite forget both ſinne and death, and the day of Iudgement; and thus wee ſee what Chriſt meaneth by watchfulneſſe.

The vſe. As Chriſt preſcribeth this dutie vnto this Church: ſo are we in the name of Chriſt to bee enioyned the ſame Chriſtian watchfulneſſe, both againſt ſinne and death, and the day of Iudgement. And to mooue vs hereto, conſider theſe reaſons. Firſt wee are watchfull for the preſeruation of the things of this life: as if a towne be in danger of ſacking or burning, there is watch and ward kept continually: and if a mans houſe bee in danger of robbing, hee will ſit vp night and day to ſaue his goods: yea euery man is verie painfull and watchfull to heape vp to himſelfe, the things of this world: Now, what a ſhame is it, that men ſhould bee watchfull for temporall things, and yet haue no care of their ſoule that muſt liue for euer? Againe, want of watchfulneſſe is the forerunner of death, and eternall deſtruction. I. Theſſ. 5. verſ. 3. *When men ſay peace and ſafetie, then ſhall come vpon them ſudden deſtruction.* When the rich man had enlarged his barnes vpon the encreaſe of his ſubſtance, he promiſed to himſelfe eaſe and ſecuritie: ſaying, [a] *Soule, ſoule, take thy reſt, &c.* but it was ſayd vnto him, *Oh foole, this night ſhal thy ſoule be taken from thee. And the* [b] *old world knew nothing, till the flood came and deſtroyed them all.* Now, if the want of watchfulneſſe bee the forerunner of deſtruction, how great a cauſe haue wee to watch?

a Luk. 12. 19, 20.

(b) Mat. 24. 39.

The ſecond dutie inioyned, is to confirme the graces of God decaied in them. *Strengthen the thinges which remaine, that are readie to die:* as if hee ſhould ſay, ſundry be the graces which I haue beſtowed on you: but many are loſt and gone: and thoſe which remain, are about to periſh, vnleſſe you confirme them; therefore ſee nowe that you ſtrengthen and repaire the ſame.

In this dutie, Chriſt teacheth this church and vs an excellent leſſon, that whoſoeuer hath receiued any gift of God, muſt haue care to preſerue it, and to make the ſame gift ſtrong in him by continuall increaſe. If a man haue receiued knowledge, faith, and repentance, or any other gift of grace, he muſt not ſuffer the ſame to lye dead in him, but ſtirre vp, increaſe, and confirme it dayly, that hee may bee a perfect man in Chriſt. For the gifts which men haue are not their owne, but Gods alſo, who looketh to receiue his owne with aduantage. And therefore men like good Stewards muſt ſo vſe the gifts receiued, that they may returne them to God with increaſe. Thus *Paul* perſwadeth *Timothy*, [c] *ſtirre vp the gift of God that is in thee:* for elſe the receiuer is an vnfaithfull ſeruant, and ſo ſhall be rewarded. And for the better performance of this dutie: we muſt often read the word of God, and meditate therein: we muſt heare it often preached; and with due reuerence and preparation receiue the ſacrament. And pray continually: ſtriuing earneſtly againſt the corruptions that bee in vs; and dayly ſtirring vp our heart to all good duties: Thus did *Dauid* checke the corruption and deadneſſe of his heart: [d] *Why art thou ſo caſt downe oh my ſoule?* and alſo ſtirre vp the ſame vnto all good duties, ſaying, *I haue applyed my heart to fulfill thy ſtatutes alway, euen to the end.* Pſ. 119. 112.

(c) 2 Tim. 1. 6.

(d) Pſ. 42. 11.

The vſe. Hereby are reproued, the common ſort of profeſſors & hearers of the word: who ſtand at a ſtay, and goe not forward in grace. This is a great fault, for as we haue receiued grace, ſo we ought to ſtirre vp the ſame, that we may confirme, and increaſe it dayly.

Further Chriſt addeth, *Which are about to die*, where he anſwereth to a queſtion, that is mooued by ſundry at this day, namely: whether graces that concerne ſaluation, may be vtterly loſt or not? Chriſt anſweareth by a diſtinction, that ſome graces that pertaine to ſaluation, may be loſt quite: and others may be decayed, ſo as they are about to die. For the graces of God that pertaine to ſaluation, be of two ſorts: ſome be abſolutely neceſſarie, ſo as without them a man of yeares cannot be ſaued: and ſuch are *faith and regeneration.* Others bee leſſe neceſſary, which ſometime goe with faith, but not alwaies; ſuch are, *A plentifull feeling of the fauour of God, ioy in the holy Ghoſt, and boldneſſe in prayer*; theſe may be loſt wholy for a time in the ſeruants of God. Yea, faith and regeneration themſelues, may

decay greeuouſly, and be readie to die, as this text ſaith. Secondly, conſider fayth and regeneration in themſelus, and they may be wholly loſt, for nothing in it ſelfe is vnchangeable, but God. The ſtate of the elect Angels by nature is changeable, for they ſtand by the power of God. Thirdly, theſe graces may periſh and decay finally, vnleſſe thy bee confirmed. *Queſtion.* Why then doe not the elect finally fall away after their calling? *Anſ.* Their ſtanding cometh not from the conſtancie of grace or faith, but from the promiſe of God made vnto them, & to their
a Mat. 16. 18 faith, ſo Chriſt ſaith to *Peter*, a *Thou art Peter, and vpon this rocke*, that is, vpon thy faith which thou haſt profeſſed, *will I build my temple, and the gates of hell ſhall not preuaile againſt it*: that is, though they may aſſault it, and greeuouſly weaken it, yet they ſhall neuer bee able finally to ouercome it.

The vſe. Seing ſundry graces of God may be loſt, and the moſt neceſſary graces greatly decay, yea of themſelues quite die: wee that haue receiued from God any grace, either of faith or repentance, are hereby taught not to bee preſumptuous, or ouer confident in our ſelus, but with feare and trembling worke out our ſaluation, Phillip. 2.13.

The reaſon to enforce the former remedie is this: *For I haue not found thy workes perfect before God*: and therefore watch, and confirme the decayed graces of God that be in thee. In this reaſon, Chriſt giueth thē & vs to vnderſtand, that he maketh a ſearch in his church of al the works that men doe in the ſame, that he may accordingly reward them; for not finding, doth preſuppoſe a ſearch. And ſo the ſcripture ſpeaketh of God vſually. Before the old world was deſtroyed, it is ſayd;
b Gen. 6. 5. *The* b *Lord ſaw that the wickednes of man was great vppon the earth*, as if he had looked from heauen vpon the earth, and beheld that it was corrupt, ſpeaking after the manner of men, to ſignifie that ſearch which he maketh into mens actions. And ſo he is ſayd to come down from heauen, at the building of Babell, Gen. 11. and before he deſtroyed Sodome and Gomor-
c Gen. 18. 21 rha, c *He came downe to ſee whether they had done according to that crie, which was come vp to him*: and ſo before the Lord puniſhed the wickednes of the Iſraelits, d *He made a ſearch into their waies*: and the ſecond Commaundement is this, *God will viſite the ſinnes of the father vpon the children*: that is, he will make a ſearch, whether the ſinnes of the fathers be among the children, and if they be, he will puniſh them. d Ierem. 2. 22

The vſe. Seing Chriſt makes this ſearch into all mens actions, we are taught in all things to haue care to conforme our ſelus to the will of Chriſt: and to ſet our ſelues to the doing of all good duties, according to his word: If we knew a Magiſtrate would come to make ſearch in our houſe, wee would bee ſure to ſet all thinges in order againſt he came: ſhall we be thus circumſpect to prepare for the comming of an earthly man? & ſhall we not much more prepare our ſelues againſt the ſearch of our Sauiour Chriſt the euerliuing God, from whom nothing can be hid?

I haue not found thy works perfect. Works are perfect two waies; by the law, or by the Goſpell. By the law, whē in our works wee doe all that the law requireth: and thus are no mans workes perfect in this life. By the Goſpel, our works are perfect when they proceed from a beleiuing hart, that hath a care to pleaſe God in all things: & theſe works are perfect not in thēſelus, but in the acceptation of Chriſt. Here by *perfect works* Chriſt meaneth not the perfection of the law, but of the Goſpell, as if he had ſayd, I haue ſearched into your waies; you doe many workes in ſhew, but they proceed not from ſincere faith, nor from a heart that hath care to pleaſe God in all his commandements, and a full purpoſe not to ſinne againſt him: you haue a ſhew of godlyneſſe, but you want the power thereof.

Here obſerue that Chriſt condemneth this church, not becauſe their works were not outwardlye conformable to the will of God; but becauſe they proceeded not from a beleeuing hart, that had a full purpoſe to forſake all ſinne, and to pleaſe God in all things.

The vſe. Wee therefore muſt take heede of all hypocriſie by the Example of this Church: and labour to bee of *Dauids* minde: and praye with him; e *That our harts may be vpright in the Statutes of the Lord*: that wee may ſay with Hezekias; f *Behold Lord how I haue walked before thee with an vpright minde*: for
e Pſa. 119. 80.
f Iſay. 38. 3.
this

this is a notable token of grace, and an infallible badge of him that is the child of God.

Before God. Some may ſay, Chriſt here diſtinguiſheth himſelfe from God, and therefore hee is not God. *Anſwere.* By (God) in this place we muſt vnderſtand not God ſimply, but God the father. For Chriſt here ſpeaketh of himſelfe, not as he is God, but as he is mediator God & man; in which reſpect, euen as he is now glorified, he is inferiour vnto his Father.

Where note that Chriſt being now glorified in heauen, carrieth himſelfe as mediator, whence we gather that we may lawfully, and without preſumption pray vnto Chriſt, without the meanes or interceſſion of Saints or Angels. The church of Rome denie this; and ſay, becauſe Chriſt is now in full glorie in heauen, therefore wee muſt vſe vnto him the mediation of Saints: but Chriſt being now in heauen, marks our workes in particular: and therefore we may without preſumption come vnto him by prayer.

Verſ. 3. *Remember therfore how thou haſt receiued and heard, and hold faſt, and repent: If therefore thou wilt not watch, I will come on thee as a thiefe, and thou ſhalt not know what houre I will come vpon thee.*

When Chriſt hath reproued them for their ſinne of hypocriſie, and preſcribed them a remedie with a reaſon thereof; he doth as a good Phiſitian & paſtor, ſhew them the way how they may practiſe that remedie. For they might ſay; we are commanded to watch, and to renew our decayed graces, but how ſhall we doe this? Chriſt anſwereth, by doing three things. I. by remebring that which thou haſt receiued by hearing. II. by holding faſt. III. by repenting of thy ſinnes.

For the firſt, *Remember therefore*, that is, call to mind the doctrine of ſaluation which thou haſt been taught by mine Apoſtles. This remembrance is a moſt excellent meuns to mooue a man to ſubiection to Gods will, to repent, and to practiſe all good graces. *When Dauid ſaw the proſperitie of the wicked, his feet had almoſt ſlipt*, but his remedie againſt that temptation was *his* [b] *going to Gods ſanctuarie, and there calling to mind the end of thoſe men.*

b Pſa.73.17.

Againe, [c] *I haue remembred thy name, oh Lord in the night, and haue kept thy law.* Peter denied his Maſter, when he forgot his words: but when hee was put in mind thereof by the looke of Chriſt, and the crowing of a Cocke, *he then repented, and wept bitterly*, Luk. 22. 61. 62. Sinnes committed by men of ignorance, are many and grieuous: and therfore all ſins are called *ignorances*: Heb. 9 7. but if men wold by faith keepe in mind the word of God, it would bee a notable meanes to keepe them from ſinning.

c Pſa.119.55

Here then we haue a ſoueraigne remedie againſt ſinne: namely, whereſoeuer we are, or whatſoeuer we doe, we muſt call to minde the word of God, and the promiſes of God: and thoſe will bee a lanterne vnto our ſteps, and a light vnto our paths. The Diuell laboureth aboue all things, to bring vs to forget the word, for then he knowes he can eaſily draw vs into any ſin. *Queſt.* How ſhall we keepe in minde the word and promiſes of God? *Anſw.* That is a grace of God, and for the attayning vnto it, we muſt firſt labour to haue our hearts affected with the loue of Gods word and promiſes: for a man can neuer keepe in mind that, whereof he hath no liking. Secondly, we muſt labour to belieue the word of God: For faith giues it rooting in our hearts, Coloſ. 2. 7. The cauſe why there is ſo little remembring of that which is taught is, for that it is not mixed with faith in thoſe that heare it. *The vſe.*

Againe, the thing to be remembred is, *How thou haſt receiued and heard*: that is, looke what Doctrine thou haſt receiued by hearing, and that remember. Where we ſee Chriſt ioineth *receiuing and hearing* together. Whence wee may gather, that teaching and receiuing of the word of God by hearing, is the preſcribed generall meanes, whereby God reuealeth his will, counſell, and purpoſe touching the ſaluation of mankind: neither is there any other meanes appointed hereunto in the word of God.

This ſheweth, that their opinion is falſe, who teach that God calleth all the world effectually vnto ſaluation, for how can they bee called, that neuer heard of the word of God? but all in all ages neuer heard of the word of God; Albeit ſince the comming of Chriſt, their ſound hath gone *The vſe.*

gone foorth into all nations. Secondly, this ſheweth the fondneſſe of their opinion, who defend the Doctrine of *vniuerſall grace:* that God ſhould giue grace pertaining to ſaluation, vnto euerie man in the world, ſo as he may be ſaued if he will: for the meanes to receiue grace, is the hearing of the word, which all men in all ages neuer had vouchſafed vnto them.

The ſecond dutie, preſcribed, is *the holding faſt of this doctrine.* To hold faſt here, ſignifieth two things; firſt, to maintaine the doctrine of the Goſpell receiued and taught by the Apoſtles. Secondly, to put the ſame in practiſe in a godly life: of theſe wee haue ſpoken before. cap. 2. 25.

The third dutie is *to repent:* where by repentance is not meant the beginning of repentance: but the *renewing and reſtoring of the ſame,* for their hardneſſe and deadneſſe of heart, whereby they did ſlackly and coldly practiſe the good duties which they did profeſſe.

The vſe. Hereby we are taught not to content our ſelues with the begining of repentance, but we muſt renue the ſame continually, & that not for groſſe ſins only, but euen for the wants that bee in vs, as for our dulneſſe and deadneſſe of heart, and for our hypocriſie, and decay in Gods graces.

And becauſe this Church was verie dead and dull of heart; therefore Chriſt addeth a reaſon to mooue them to the practiſe of this dutie: which is, a moſt terrible threatning, in theſe words: *If thou wilt not watch, I will come on thee as a theefe, and thou ſhalt not know what houre I will come vpon thee.*

Here marke Chriſts order and dealing: hauing preſcribed a remedie for their fault, hee giueth them a direction to practiſe the ſame; and after addeth a moſt terrible threatning to driue them therevnto; as if he ſhould ſay, if thou wilt no watch againſt ſinne, and againſt death, and for that end remember my word, hold faſt the ſame, and repent; then look as a theefe comes vpon a man on a ſuddaine, and ſpoyles his goods and cuts the throate of his children; ſo will I come on thee on a ſuddaine, and power vpon thee my wrath, whereby I will euen cut the throat of thy ſoule, and thou ſhalt haue no means to eſcape my puniſhment.

Here Chriſt threatneth ſuddaine and ſpeedie deſtruction, but yet with condition and limitation of repentance. Now, becauſe we be like this Church (as hath been ſhewed) by reaſon of the long peace which we inioy: we may alſo vſe the ſame reaſon and threatning at this day to ſtirre vp our dead harts. We muſt watch againſt all ſinne, and againſt death: and for this end muſt haue in memorie the word of God, and hold faſt the faith vnto the end, and repent continually of all wants: but if we doe not this, then are the vengeances and eternall puniſhments of God to be powred vpon vs without meaſure, and that ſodenly, when wee cannot preuent them. If a man haue but a ſparke of grace, the conſideration hereof will mooue him to repentance, and to watchfulnes; but if this will not awake a man out of his ſinnes, then nothing remaineth but a fearfull expectation of the wrath of God, which ſhall be vnauoidable, and endure for euer. Indeed if a man had ſome thouſand yeares allotted for the puniſhment of his ſins, there were ſome cauſe why hee might continue in them: but ſeeing this puniſhment is eternall, and when many thouſand yeares are expired, they are as farre from the end of their woe as euer they were; therefore it muſt ſtirre vp all dead and drowzie harts vnto repentance, and cauſe them to ſhake off ſecuritie, ignorance, and coldneſſe in Religion, and to breake off the courſe of euerie ſinne.

Verſ. 4. *Notwithſtanding thou haſt a few names yet in Sardie, which haue not defiled their garments, and they ſhall walke with mee in white; for they are worthy.*

Heere beginneth the ſecond part of the matter of this Epiſtle, namely *the praiſe and commendation* of ſome part of this Church. The words doe thus depend vppon thoſe which went before; wheras Chriſt had ſayd, that this Church was dead in ſinne, and had onely a name to liue; ſome man might aske, how it could bee a true Church. To this Chriſt anſwereth in the beginning of this verſe, that though the greateſt part in this Church were dead in their ſinnes, yet ſome few there were among them that were aliue in Chriſt, and did teſtifie the ſame

the ſame by true and ſincere obedience.

In this coherence we may obſerue two inſtructions. 1. that a particular congregation on earth is made a Church of God, and ſo called in regard of Gods elect therein, who doe truely beleeue. For the priuiledges of a Church belong vnto particular congregations, onely by reaſon of the faith of the elect among them. The Catholick church is the whole Company of the elect truly beleeuing in Chriſt, & particular congregations are members of it ſo farre forth as they doe truely beleeue; the reſt that doe not truely beleeue are not members of the Church before God, but only in the iudgement of men: like vnto ſuperfluous humors which are in the bodie, but no parts thereof. This confuteth the Doctrine of the Church of Rome, who teach that wicked men that are reiected in Gods decree, may yet bee true members of the Church of God.

Secondly, in this coherence Chriſt intimateth vnto vs a diſtinction betweene man and man in this Church, for all that were in this Church were men called, profeſſing Chriſt and his Goſpell: and yet of them, ſome were dead in their ſinnes, and others were aliue in Chriſt. Touching this diſtinction of men, wee muſt ſearch the cauſe thereof. It muſt not be aſcribed to any power or will in man but to the good pleaſure of God, as the ſcripture teacheth; for when the bodie of the Iſraelites had giuen themſelues to Idolatrie, there were *yet* a *ſeuen thouſand that neuer bowed the knee to Baall*: what was the cauſe why they did not liue like to the other Iſraelites? Surely nothing in the will of man, (though the Idolatrie of the other, was to bee aſcribed to themſelues) but the text is cleare, it was the good pleaſure of God, who had preſerued and kept them.

a Rom. 11. 4.

The vſe. By this wee ſee, how erronious and falſe the Diuinitie of ſome Proteſtants is, which aſcribe the cauſe of this diſtinction betweene man and man, to the libertie of mans will being renewed by grace: ſaying, That GOD giues to euerye man ſauing grace, by vertue whereof, hee maye repent and beleeue if hee will: but yet becauſe the will of man doth ſtill remaine ſinfull, hence it commeth, that hee hath libertie, to obey, or not to obey. And therefore the cauſe why ſome men lye dead in ſinne is, becauſe they ſet their will to refuſe the grace of GOD; and the cauſe why ſome men liue in Chriſt is, becauſe they incline their will to embrace the grace of GOD. But this Doctrine doth greatly diminiſh the grace of GOD, in that it maketh the acceptance thereof to lye and depend on the pleaſure and will of man: when as the power of almighty GOD ioyned with his will, is the true cauſe thereof, leauing ſome to themſelues who doe fall, and enabling others to ſtand by his grace.

Nowe followe the wordes of this commendation. *Notwithſtanding thou haſt a fewe names yet in Sardis*; that is, There bee yet in this Church a fewe perſons knowne to mee by their names (for by *Names*, wee muſt vnderſtand perſons named) *which haue not defiled their garments*. Heere (to omit many expoſitions) is an alluſion to the Ceremoniall law, wherein GOD ſet downe a diſtinction betweene thinges cleane and vncleane, not in themſelues, but by his appointment: and among the Iewes, if any man had but touched an vncleane thinge with his hand, or with his garment, thereby hee was defiled, and his garment defiled legally; and ſo he or his garment were reputed vncleane: wherevpon they had a ſpeciall care not to touch the thinges that were defiled, no not with their garments. Now this ſignified another thing vnto them: namely, That they ought to abſtaine, not onely from the outward ſinnes of the morall Lawe, but euen from all occaſions, intentions, ſhewes, and appearances of euill. And in this place, this is meant hereby: that ſome in this Church of Sardis, had ſo farre made conſcience of ſinne, that they would not meddle with the verie occaſions and appearances of euill.

Hereby wee ſee, that the ſeruants of GOD are but fewe in number: for the bodie of this people were dead in ſinne, and a fewe onely in this great place liued in Chriſt; ſo Chriſt ſayth to his Diſciples, *The flocke to whome the father* b *will giue the Kingdome of Heauen, is but a little flocke*. The Prophet

b Luk. 12. 32.

[a] Iſay. 6.9. *Iſay* is ſent, [a] *To harden the hearts of the bodie of the people for their iniquities*: and [b] *the tenth part onely muſt bee ſaued*: and in the Goſpell it is ſayd, *The way to hell is broad, and many there be that walke therein: but the waye to heauen is ſtraight, and fewe there bee that enter into it.*

[b] Verſ. 13.

[c] Mat. 7. 13. 14.

The vſe. Hereby then wee are taught not to follow the example of the multitude, but of the fewer and better ſort. It is a foule ſinne that keeps many from religion, and brings them to deſtruction, when they will liue after the manner of the world, and as their Forefathers haue done. This is a falſe rule, and a dangerous courſe.

Thou haſt a few names, That is, perſons whoſe names I know & haue recorded. They are called names, becauſe Chriſt obſerues and knowes them by their names. Where note, that thoſe that are the true ſeruants of God, are particularly knowne vnto Chriſt [f] *The haires of your head are numbred* (ſayth Chriſt to his Diſciples) much more were their names knowne. Againe, hee biddeth them *reioyce that their names* [g] *were written in heauen.* And Chriſt the good *Sheepheard knowes his ſheepe, and cals them by their names.* Ioh. 10. 3.

[f] Luk. 12. 7.

[g] Luk. 10. 2.

This is a matter of endleſſe comfort vnto the people of GOD: for what can cauſe a man more to reioyce, than to knowe that his name particularly is knowne to the King of Kings, and that accordingly he hath ſpeciall regard vnto him? when the Lord would comfort *Moſes*, and put courage into him in doing the duties of his calling; hee telleth him, *That hee was knowne vnto him by* [h] *name.* Yea, this is the foundation of mans ſaluation: [i] *The Lord knoweth who are his.*

[h] Exod. 33. 12, 13, 14, ad 17.

[i] 2. Tim. 2. 19

Which haue not defiled their garments: Heere they are commended for *vprightneſſe and ſincerities of life and conuerſation*, in that they kept themſelues from the verie ſhewes and appearance of euill; when as the reſt of this Church was dead in ſinne.

In their example Chriſt preſcribeth vnto vs a patterne of true pietie, howe wee ought to carry our ſelues in the Church of GOD on earth: wee muſt not content our ſelues with a bare profeſſion of Religion, and keepe our ſelues from groſſe ſinnes only, but abſtain from the verie ſhewes of euill. Yea more particularly, here are three things taught vs touching ſinne. Firſt, that wee ought to make conſcience of euerie ſinne in our owne perſon. Secondly, that wee ought to keepe our ſelues from the contagion of ſinne in others, either by giuing conſent vnto them, or furthering & allowing them any way therein. Thirdly, that wee ought to abſtaine from the verie occaſions, and ſhewes, and appearances of ſinnes, ſo *Paul* teacheth vs [k] *to abſtaine from all appearance of euill.* Epheſ. 5. 3, Hee will not haue ſundrie ſinnes, as fornication, vncleanneſſe, &c. ſo much as once named, thereby to giue the leaſt approbation vnto them. We muſt therefore looke on this example, lay it to our hearts, and conforme our liues vnto it: ſo ſhall wee bee good ſeruants of GOD, and haue the ſame commendation with theſe few: for true Religion ſtands not in knowledge, but in obedience, and this is true obedience to make conſcience of euerie ſinne in our owne perſons; to take heed of the infection of ſinne in others: and to abſtayne from the appearance of euill. A happie Church ſhould we haue, if theſe thinges were practiſed: but this is the ſhame and reproach of our profeſſion, that wee haue no care of true obedience in our ſelues and others, whereby we ſhould glorifie God, and grace our holy Religion.

[k] 1. Theſ. 5. 22.

The church of Rome hence gather, that a man after baptiſme, may liue without mortall ſinne. For theſe few perſons in this Church in their baptiſme, put on Chriſt, and after kept themſelues from all occaſions of ſinnes, ſo as they had not committed any mortall ſinne. But their collection is vnſound; for firſt, though they had to this time abſtained from all mortall ſinne, yet how can they prooue that they ſinned not afterward? Secondly, they are ſayd *not to haue defiled their garments*, not for that they had not committed any ſinne, but becauſe they endeauoured to keepe themſelues from the appearance of all ſinne: and ſo muſt the obedience which is aſcribed to Gods children in ſcripture be vnderſtood: namely, of their ſincere purpoſe and endeauor to obey, & ſo among

vs

vs, thoſe that haue a ſetled purpoſe & reſolution to make conſcience of euerie ſin, and in all things to doe the will of God, they are reputed for keepers of the law. For GOD in his children accepts the will for the deed. *And they ſhall walke with mee in white.* After the commendation of theſe fewe Chriſt addeth a promiſe, of liuing with him in glorie. For ſo white garments haue alwayes beene vſed to ſignifie *ioy, happineſſe, life and glorie.* Eccleſiaſt. 9. 8. *At all times let thy garments bee white*, that is, take the delight and pleaſure in vſing the creatures of God; So that heere theſe fewe haue a promiſe to bee freed from all want, and to liue with Chriſt in all glorie, ioy, and pleaſure.

This benefite, hath beene in effect further vrged in the former Chapter: heere onely I will note one Doctrine; namely, That they which liue in the world amonge the wicked, and doe not communicate with their ſinnes, ſhall not partake with them in their puniſhments; for the bodie of this Church muſt haue Chriſt to come amongeſt them as a Theefe, but the godly muſt walke with Chriſt in white, in glorie. [a] *Lot* was freed from the deſtruction of the Sodomites, becauſe hee partaked not with them in their ſinnes: and amonge the Iſraelites, [b] *Thoſe that mourned for the ſinnes of the people, are marked in the fore-head, that when Iudgements came vppon the wicked, they might bee ſhared.* This point muſt bee remembred, for by reaſon of longe peace and proſperitie among vs many ſinnes abound, as Ignorance, Atheiſme, contempt of Religion, and prophaning of the Lordes Sabbath, with innumerable ſinnes of the ſecond table. All which call for Iudgements from heauen, and no doubt they will bee puniſhed, partly in this life, and partly in the life to come, vnleſſe our people doe repent. Thoſe therefore that would not partake of the common Iudgements that are to come, muſt nowe beware that they communicate not with the common ſinnes that doe abounde, and ſee that they keepe faith and good conſcience, hauing their righteous and zealous hearts grieued, for the abhominations among which they liue.

a Gen. 19.

b Ezek. 9. 6.

After the promiſe, is adioyned the reaſon thereof, *For they are worthy.* Hence the Church of Roome doth conclude, That a man by his workes may merite heauen, becauſe they bee worthie of reward. A moſt blaſphemous concluſion, and a manifeſt abuſe of the word of GOD. Gods children indeede *are worthie life euerlaſting*; but not by the merite of their works: for then they ſhould bee done according to the rigour of the Lawe: but for the worthyneſſe of their perſon, when as they ſtand righteous before GOD in Chriſt; for when GOD will ſaue any man, he giues Chriſt vnto that man truely and really; ſo as hee may ſaye, Chriſt is mine. And with Chriſt GOD giues his ſpirite which worketh in his heart true ſauing fayth, whereby hee doth receiue Chriſt: and ſo Chriſt and his righteouſneſſe belonges vnto that man reallye, and by vertue thereof hee is worthie life euerlaſting; and this is the worthyneſſe which Chriſt meaneth in this place, and not any worthyneſſe of their workes: ſo that this doth helpe them nothing at all, and yet it is the moſt probable place of Scripture, to prooue and iuſtifie the Doctrine of mans merits.

Two kinds of worthyneſſe.

Verſ. 5. *Hee that ouercommeth ſhall be cloathed in white array, and I will not put out his name out of the Booke of life; but I will confeſſe his name before my Father, and before his Angels.*

Verſ. 6. *Let him that hath an eare, heare what the ſpirite ſayth vnto the Churches.*

Heere is the concluſion of this Epiſtle: and it containeth two partes: a promiſe, and a commaundement. The promiſe in the fift verſe, and the commaundement in the ſixt. In the promiſe note two thinges: firſt, the parties to whome it is made, *To him that ouercommeth*, whereof we haue ſpoken [c] before. Secondly, the things promiſed: to wit, glorie and eternall happineſſe, which is expreſſed three wayes. Firſt thus: *hee ſhall bee cloathed in white array*: that is, hee ſhall haue euerlaſting

c Chap. 2. 7.

life and happineſſe, ſo much is ſignified by white rayment as wee haue alreadie ſhewed.

The vſe. Hence the Church of Rome conclude, that a man may doe good workes reſpecting a reward. *Anſwere.* In ſome ſort it is true; for ſo it is recorded of *Moſes*, Hebr. 11. 26. *Hee had reſpect to the recompence of reward.* But yet the recompence of reward, muſt not bee the principall end of our good works: for cheefely wee muſt thereby intend to teſtifie our faith, and our obedience vnto God, and with that wee may haue reſpect to euerlaſting life.

The ſecond thing promiſed; *And I will not put out his name out of the booke of life.* For the vnderſtanding of this, two queſtions muſt bee ſcanned: Firſt what this booke of life is; Secondly, whether a man may bee blotted out of this Booke. For the firſt: this booke of life is nothing elſe, but Gods predeſtination or eternall decree of Election, whereby he hath choſen ſome men vnto ſaluation vpon his good pleaſure. And this is called *a Booke*, becauſe it is like vnto a Booke. For as the Generall in a Campe, hath the names of all his ſouldiours that fight vnder him, in a Booke; and as the Magiſtrate of a Towne hath the name of euerie free man and Deniſon inrowled: ſo GOD in the booke of his Election, hath the names of all that ſhalbe ſaued.

For the ſecond Queſtion. A man may bee written in the Booke of life two wayes: either truely before God, or in the iudgement of men onely. Thoſe whoſe names are truely before GOD written in this booke, cannot be blotted out; For Gods counſell touching the eternall ſtate of euerie man, is vnchangable. This the goulden Chayne of Gods decree, doth plainely ſhew: *For* a Rom 8.30. *whome hee hath predeſtinate, them he hath called; and whome hee called, them alſo hee iuſtified; and whome hee iuſtified, them hee alſo glorified.* Others there be that haue their names written in this Booke, only in the iudgement of men: and thus are all men written in the Booke of life, that profeſſe the Goſpell of Chriſt in his Church: for ſo charitie bindes vs to iudge of them: And theſe may haue their names blotted out. In this ſence doth the Scripture often ſpeake: as when the Prophet wiſheth, b *That God would blot his enemies out of* b Pſa. 69.28. *the Booke of life* (meaning *Iudas* principally) his meaning is, that it might bee made manifeſt, his name was neuer written therein. This then is the meaning of this promiſe: that they who doe auoid the occaſions of ſin, and haue care to keepe faith and good conſcience vnto the end, haue their names written in the booke of life, and they ſhall neuer bee blotted out.

Hence I gather two things. Firſt, that the number of the elect, in reſpect of God is certaine: for the names of thoſe which are to bee ſaued, bee as it were written in a booke, and being once written in, they remayne there for euer. Some doe teach, that all may bee ſaued, if they will: but this is a meere fancie of man: for what ſhould there need any booke of life, if that were ſo? Secondly, hence I gather, that this number can neither increaſe, nor be diminiſhed, let men doe what they can: *If they had been of vs they would haue continued with vs.* 1. Ioh. 2. 19. *All that thou haſt giuen me haue I kept, and none of them is loſt.* Ioh. 17. 12.

Whereas a man may bee written in *The vſe.* the booke of life, to wit, in the iudgement of men, and yet bee blotted out: hereby wee are to bee admoniſhed, to looke vnto our ſelues, and to make conſcience of euerie ſinne, and to auoide and ſhunne the verie occaſions thereof. For ſo long as wee profeſſe the Goſpell, and obey the ſame, our names bee in the booke of life: but when wee commit any ſinne, we doe as much as in vs lyeth make a penne, and reach it vp to heauen to blot our names out of that booke: and they, that keepe a courſe in ſinning, doe plainely ſhewe that they were neuer truely written therein.

Secondly, conſidering that the number of the elect is certaine, it muſt bee a motiue to cauſe vs to labour for ſome aſſurance of election, that wee maye truely ſay, wee haue our names written in Gods booke. But here ſome bad perſon will ſaye, ſeeing the number of the Elect is vnchangeable, I will liue as I liſt; for if my name bee in the

the booke of GOD, it ſhall neuer bee blotted out; and if it bee not in, it can neuer be added. *Anſ.* Theſe men deceiue their owne ſoules: for they that haue their names written in the booke of life, ſhall liue as theſe few did in this Church of *Sardis*, in true faith and holy obedience. For he that is ordained to glorification, is ordained to iuſtification and ſanctification: and it is impoſſible for him that ſhall be ſaued, to liue alway in ſin, and therefore theſe men muſt rather labour to repent and beleeue, and to get ſome ſignes of their Election, that they may know that their names are written in the booke of life.

The third benefite is this: *I will confeſſe his name before my Father, and before his Angels.* That is, in the day of iudgement I will acknowledge and profeſſe him to be mine: one of mine Elect, that keepeth faith and good conſcience vnto the end. I will take him from the companie of the wicked world, and ſet him on my right hand, and aduance him to glory, pronouncing vpon him the bleſſed voyce of abſolution: *Come, Thou bleſſed of my father.* Mat. 25.34. The end why this benefit is thus propounded, is to draw this church to profeſſe the name of Chriſt in this world: for if they would profeſſe Chriſt before men, hee will acknowledge them for his owne at the laſt day.

The vſe. This ſame reaſon here propounded, muſt induce vs to make a true confeſſion of Chriſt againſt the world, & all Chriſts enemies: which to doe is a very hard matter, and man of himſelf cannot ſtand out; but yet the conſideration of this, that Chriſt will confeſſe him at the laſt day, will be a notable motiue and means to inable him thereto. If an earthly Prince ſhould come to a man among a great company and call him by his name, ſpeaking kindly vnto him, hee would eſteeme it a great honour vnto him; and for that he would not ſticke to die in the Princes cauſe. Oh then, what honour is this, that Chriſt Ieſus will in the laſt day vouchſafe to all thoſe that in this life doe ſincerely confeſſe him, and ouercome! he will confeſſe them to bee his, and receiue them to his owne glorie. But on the contrary, thoſe that will not confeſſe him heere, but diſgrace him; either by falſe doctrine or profaneſſe of life, will Chriſt at the day of iudgement vtterly diſgrace, by denying them to be his, and there pronounce vpon them the fearefull ſentence of condemnation, *Goe ye curſed, &c.* Which if we would then eſcape, and alſo procure vnto vs the ioyfull voyce of abſolution: we muſt here labour to hold the truth of Chriſts doctrine, & alſo keep a good conſcience vnto the end. But if we only profeſſe him in iudgement, and not in the practiſe of a holy life, ſurely Chriſt will profeſſe that he knows vs not, and then giue vs our portion with the diuell and his angels.

The commandement followeth: verſ. 6. *Let him, &c:* of which wee haue ſpoken.

Verſe 7. *And vnto the Angell of the Church which is of Philadelphia, write: Theſe things ſaith he, which is holy and true; which hath the key of* Dauid, *which openeth and no man ſhutteth, and ſhutteth and no man openeth.*

Here beginneth the ſixt particular Epiſtle of our Sauiour Chriſt, from this verſe, to the 14. And before it (as to the reſt) is prefixed a ſpeciall Commandement vnto *Iohn*, whereby he is enioyned to write this Epiſtle vnto the Church of *Philadelphia*; the end of which commandement, is to warrant the calling of *Iohn* to write this Epiſtle: but of this we haue ſpoken before.

The Epiſtle it ſelfe containeth three parts: a Preface; the matter of the Epiſtle; and the Concluſion. The Preface, in this verſe: *Theſe things ſaith hee &c.* wherein is ſet downe, in whoſe name this Epiſtle is ſent; namely, *in Chriſts:* where (as in the former Epiſtles) he is excellently deſcribed, for the winning of more credite vnto this Epiſtle. And that, firſt, by his properties: *Holyneſſe and truth.* Secondly, by his kingly office, in the words following.

For his properties. Firſt, Chriſt is ſayd, *to be holy.* *Queſt.* How can Chriſt be ſaid to be holy as he is man, conſidering hee deſcended from *Adam*, who conueyed his ſinne and the guilt thereof, to all his poſteritie? The common anſwere is this; That indeed, Chriſt deſcended from *Adam*, as hee is man: but his ſubſtance was ſanctified by the holy Ghoſt in the

wombe of the Virgin, and thereby hee was freed from *Adams* sinne. This answere is true, but not sufficient: for men besides the corruption originall, take from *Adam* the guiltinesse of that sinne which *Adam* committed. Now sanctification taketh away the corruption of sin, but not the guilt thereof, therefore a more full answere is this: That all which come of *Adam* by naturall generation, doe receiue by that order which God set in nature at the creation, saying, *increase & multiply*, both the nature of *Adam* and the sin & guilt thereof. But God for the preuenting of this in the Incarnation of Christ, ordained that Christ should not come of *Adam* by naturall generation, but by a miraculous Conception of the holy Ghost: whereby hee tooke the nature of man with the infirmities thereof, without the sinne of mans nature, or the the guiltinesse thereof. And thus is Christ free from sinne as he is man.

Further, Christ is holy two wayes. In himselfe; and in regard of his Church. In himselfe, hee is holy sundry wayes: first, in regard of his Godhead, for his diuine nature is holinesse it selfe. Secondly, as hee is man; for his man-hood was not only freed from all manner of sinne, by reason of his miraculous conception, but it was also inriched and filled with holinesse, and that in greater measure than all men and Angels, for he receiued the gifts of the holy Ghost without measure. And againe, as he is man; Christ is holy in regard of his obedience and actions, for liuing on earth he did actually as our suertie fulfill the Law for vs. Secondly, Christ is holy in regard of his Church. First, because hee is the authour of that holynesse, which is in euery member of his Church. Yea, hee is holy in regard of men in a further respect; namely, as the roote of all mans holinesse, as he is Mediator. For looke as from *Adam* is actually conueyed originall sinne to euery one of his posteritie that commeth by naturall generation: so from Christ is righteousnesse and holinesse conueyed to all that beleeue in him: and for this cause hee is called (a) our righteousnesse and sanctification: and in this sence especially is Christ said to be holy in this place.

a 1. Cor. 1. 31

The vse. Whereas Christ is said to bee holy not only in himselfe but for vs: here we must marke what is the principall thing in Christian Religion; namely, to haue care to bee ingraffed into Christ, that from him wee may receiue grace to become new creatures: and feele in vs his power to kill our corruptions, and dayly to renew his owne Image in vs, in righteousnesse and true holinesse; and that as truely, as wee feele in vs *Adams* corruption. It is not sufficient for vs to plead, that Christ will bee our Sauiour, and will free vs from all sinnes: but wee must labour to haue Christ conuay holinesse into vs, and that as sensibly as wee see the roote conuay sappe into the branches: and this holinesse wee must make to appeare in our liues, as the branches by their fruit, and leaues doe shew they receiue sappe from the roote.

Secondly, here note, Christ propounds himselfe vnto vs and to all Churches, as a notable patterne to be followed; giuing vs to vnderstand, that all that beleeue in him and looke to be saued by him, must bee holy as hee is holy: making conscience of euery euill way, for Christ is holy to make vs holy. Let vs therefore behold Christ, and see wherein hee expresseth himselfe to be holy; and therein let vs follow him. So *Iohn* saith: *Hee that hath this hope, purifyeth himselfe as hee is holy*: that is, vseth all good meanes to conforme himselfe to Christs holinesse.

Thirdly, hereby wee learne, that the common title giuen to the Pope, whereby hee is called (Holinesse) is a blasphemous title: for to be holy, is here made a propertie of Christ. And yet more is giuen to the Pope, than to Christ in this place, for he is called Holinesse, which is a title of God alone.

The second propertie, whereby Christ is described, is *Truth*: Christ is sayd to bee *true*, in three regards: First, because hee is without all error or ignorance, knowing euery thing as it is. Truth is in Christ properly, and in the creatures onely by meanes of him. Secondly, because whatsoeuer hee willeth and decreeth, he doth it seriously, without fraude, deceit, change or contradiction, as the whole tenure of Scriptures doe shewe, wherein euery part is sutable and agreeable to another; because hee maketh good

good euery promiſe made in his word, for in him all the promiſes of God are *yea, and Amen.* 2.Cor.1,20.

Tous Whereas Chriſt is ſayd to bee *true*, yea, *Truth it ſelfe*: Firſt, Wee learne a full difference betweene him, and all falſe wicked ſpirites, for they are ſpirites of error and falſhood, for the diuell is the father of lyes, and the author thereof.

Againe, whereas Chriſt is *true in all his wayes*, we ought without all doubting to beleeue his word, and all the promiſes made therein, that concerne our ſaluation. If Chriſt could erre or lye, and men bee deceiued by him, then they might iuſtly doubt of the truth of his word: but ſeeing hee is true in all his promiſes, wee muſt beleeue in him: and in all our diſtreſſes either of bodie or mind, depend vpon him: for he hath made a promiſe to helpe, and he will neuer faile them that reſt on him.

Thirdly, in this Propertie, hee propounds himſelfe an example, to be followed of his Church and of vs, that as Chriſt is ſerious in his decrees, and conſtant in his promiſes; ſo muſt wee purpoſe euery good thing ſeriouſly, and alſo make good whatſoeuer good thing wee promiſe. For, *Lyers muſt bee deſtroyed.* Pſalm.5. Verſ.6. *They that loue, or make Lyes, muſt neuer come into Heauen but be ſhut out thence, and caſt into the burning Lake of fire and brimſtone.* Reuel. 22.15. But it is a note of a man, that is a good member of Gods Church in this world, and that ſhall bee inheritour of Chriſts Kingdome in Heauen, to *ſpeake the trueth from his heart.* Pſal. 15. Verſe 22. And Lying is a note of the childe of the diuell. *Ioh.*8.44.

Secondly, Chriſt is deſcribed, by his kingly office; *Which hath the key of* Dauid, *which openeth and no man ſhutteth, and ſhutteth and no man openeth.* Where firſt, let vs ſee the meaning of the words: For which purpoſe wee muſt haue recourſe to *Eſay.* 22. verſ. 22: whence theſe wordes are borrowed, being there ſayd of *Eliachim.* The circumſtances of that Text, will eaſily ſhew the meaning of the wordes in this place: *Shebna*, who had been an ancient Steward to many of the Kings of Iſrael, was Treaſurer alſo vnto King *Hezekias:* And becauſe hee was an hinderer of Reformation intended by *Hezekias*, the Lord threatned to caſt him out of his office: and further, the Lord ſignifieth that *Eliachim* ſhall come in his roome, and haue the ſame office; now to expreſſe this thing, the Lord ſayth: *The Key of the houſe of* Dauid *ſhall bee layd vpon his ſhoulders:* That is, *Eliachim* ſhall bee made a Steward of the houſe of *Dauid* euen of the Kingdome of *Dauid*, whereof *Hezekias* was Gouernour: (for ſo the Houſe of *Iuda*, and the Houſe of *Iſrael*, are often put for the whole Kingdome of *Iuda* and *Iſrael.*) And the giuing of a Key was an ancient token of placing and inueſting men in chiefe rule and authoritie; ſo that the meaning of this place, is this: that God hath giuen vnto Chriſt ſouereigne power, and authoritie of gouerning his Church. *Queſt.* But why is Chriſt ſayd to haue the Key of *Dauid*, for *Dauids* kingdom was a temporall kingdome, but Chriſts Kingdome is not of this world, *Iohn.* 18. 36. And yet it is ſaid, *The Lord God ſhall giue vnto him the Throne of his father Dauid: and hee ſhall raigne ouer the houſe of Iacob.* Luk. 1. 32. 33. *Anſw.* Chriſt may bee ſayd to haue the Keyes of *Dauid*, two wayes. Firſt, Properly; for when hee was borne of the bleſſed Virgin *Marie*, he was borne King of the *Iewes*, by right deſcent from his father *Dauid*, as his Genealogie plainely ſheweth, *Luk.*3. And alſo the queſtion of the wiſe men at *Ieruſalem*, ſaying: *Where is the king of the Iewes that is borne?* *Mat.* 2.2. And therefore when the Publicans asked tribute of him, he pleaded the priuiledge of a Kings ſonne: albeit, to auoyd offence, he was content to yeeld of his right, & to pay tribute; Thereby ſhewing, that he had right to the Kingdome of *Iſrael*, though he would not take it vpon him & therefore came in ſuch a time when the Kingdome was taken of the Romane Emperour. Secondly, he may bee ſayd to haue the key of *Dauids* kingdome, Tipically; for *Dauids* kingdome, was a figure of Chriſts kingdome; and *Dauid* himſelfe a type of Chriſt: as it is moſt excellently dyſciphered in the Prophets: *Ier.*23.5.6. & *Hoſea.*3.5. where Chriſt is plainly called *Dauid*, by the name of him that was his type, ſigne, & figure. *Queſt.* Why were not as well the Kingdomes of

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Nebuchadnezzar and *Pharaoh*, types of Christs kingdome, as *Dauids*? *Answ.* Because *Dauids* kingdome, was a kingdom of light and pietie; but theirs were kingdomes of sinne and iniquitie. And he is said, to haue the key of *Dauids* kingdom, because his kingdome and the righteousnesse thereof, was figured by the pietie in *Dauids* kingdome. And this kinde of speaking is iustifiable by Gods word. So Mat. 2. 23. Christ is called a *Nazarite*: which place hath relation to that which is said properly of *Sāpson* (c) who was a most excellent figure of Christ, and did most notably represent him in his death, wherein hee killed more than in his life. Now Christ is called an *Nazarite*, not because he obserued their rites, and orders, for that he did not: he dranke wine, so did not the *Nazarites*: but because he was the truth, and substance of that order; for in him was fully accomplished that holinesse, which was figured by that order; for he was perfectly seuered from all sinne and pollution. And so here, he is said to haue the key of *Dauid*, because hee had the soueraignetie which was figured by *Dauids* Kingdome.

c Iudg. 13.

Which shutteth and no man openeth, and openeth and no man shutteth. Here Christs kingdome is compared to a house, which can bee opened and shut, by none but Christ; whereby is signified, that none hath power aboue Christ in his Kingdome, and that his power therein, is soueraigne and absolute. So that hereby is meant, that Christ Iesus sitting in heauen, hath soueraigne power and authoritie ouer the whole Church of God, to gouerne the same. That we may the better vnderstand this soueraigne power of Christ, we must know, it hath three parts. I. To prescribe. II. To iudge. III. To saue; or destroy. In Prescribing, Christ hath absolute power, and that in sundry things: as first, in prescribing doctrines of Faith, and Religion vnto his Church, to bee beleeued and obeyed, and that on paine of damnation. This power he puts in execution, when in the bookes of the old and new Testament, hee prescribeth the doctrine of the Law & the Gospel, to be obeyed and beleeued. And none but he can make an Article of Faith, or a law to binde the conscience: and therefore *Paul* saith, *Whosoeuer shal teach any other Doctrine, then that which ye haue receiued of vs, let him be accursed* Gal. 1. 8. Secondly, for regiment; he hath absolute power to prescribe how he will haue his Church gouerned, and by whom: and therefore *Moses*, when he was to make the Tabernacle, (d) *did all things according to the patterne that the Lord gaue vnto him.* So *Dauid gaue to Salomon patternes of all things that were in him, by the spirit touching the building of the house of God*, 1. Chron. 28. 12. Thirdly, hee hath absolute power to appoint the time of keeping his Sabbath: for as the ordaining of a Sabbath belongs to Christ, so doeth the changing thereof; hee that prescribeth worship must prescribe the ordinary set time thereunto, which is to continue to the end. And therfore it is but an opinion of men, to hold that the church may make two, or moe Sabbath dayes in a week, if they will. Fourthly, *In prescribing the Sacramēts*; and therefore (e) *Paul* saith, *What I haue receiued of the Lord, that deliuer I vnto you*; speaking of the Lords Supper. For hee that giues grace, must also appoint the signes and seales of grace.

d Exod. 32. 42. 43. Heb. 8. 5.

e 1. Cor. 11. 23.

The second part of Christs soueraigne power, is *power of Iudgement*: which is a soueraigne power to determine on his owne wil, without the consent of others, or submission to men or Angels. And in determining, Christ hath two priuiledges. First, to expound scripture; the absolute power of expounding the Law, belongeth to the Law-giuer; and his exposition is Authenticall. Secondly, to determine of all Questions, and Controuersies in Scripture. And therefore it is a wicked opinion of the church of Rome which hold, that the principall Iudge of interpreting Scripture, and decyding controuersies, is the Church.

The third part of Christs soueraigne power, is *to saue, and destroy*. This is expressed in these words: *Hee openeth and no man shutteth, and shutteth and no man openeth*: and for this cause he is sayd (f) *to haue the keyes of hell and of death*. Whereby is signified; first, that hee hath power to forgiue sins: for that hee procureth at his Fathers hands. Secondly, that hee hath power to condemne: for when men beleeue not his word, hee hath power to

f Reuel. 1. 18

hold

hold them in their ſins, for which he can caſt them into hell. The ground of this three-fold power of Chriſt is this, becauſe hee is ſouereigne Lorde ouer his Church, and the members thereof.

The Church of Rome ſaith, that this key of *Dauid*, hath more in it then ſouereignetie ouer his church: to wit, a power to make and depoſe Kings that bee in his Church. This they teach, that they might proue the Pope to haue right in ordayning and depoſing of kings, by vertue of the keyes. But they erre groſly; for though Chriſt as he is Mediatour, bee aboue all kings, yet in that regard hee neither maketh nor depoſeth any kings: and
g Ioh.18.36. therefore he ſaith plainly, (g) *My kingdō is not of this world.* This cauſed him to refuſe to take vpon him the office of an
h Luk.12.14. earthly Iudge or prince, to (h) *deuide an inheritance betweene two brethren.* Hence
i Ioh.8.11. it was, *that he* (i) *refuſed to giue ſentence of the adulterous woman.* And yet as Chriſt is God, hee maketh or depoſeth earthly kings: for the wiſe man ſpeaketh of him in
k Pro.8.15. the perſon of wiſdōe (k) *by me kings raign.*

For the further cleering of this, we muſt handle another point, which is deriued hence; concerning *the power of the keyes*: which is a power whereby the power of the keyes of *Dauid* is put in execution. This *power of the Keyes* is mentioned, Mat.16.19, when Chriſt ſaith vnto *Peter*; *I will giue vnto thee the keyes of the kingdome of heauen, and whatſoeuer thou ſhalt binde vpon earth ſhall be bound in heauen; and whatſoeuer thou ſhalt looſe on earth, ſhall be looſed in heauen.* This *power of the keyes, is a miniſtery granted to Godschurch, to open and ſhut the kingdome of heauen.* First, I call it *a Miniſterie*: that is, a ſeruice; becauſe whatſoeuer the church doth in Chriſts name, is nothing but the duetie of ſeruantes vnto their Lord: from whence it is, that the moſt worthy members and officers that euer were in the Church, as the Prophets and Apoſtles, were but the Miniſters of Chriſt. That this is a ſeruice, I ſhew more plainely thus; When *Adam* fell, in his ſinne all mankinde fell with him, and thereby were all barred from the kingdome of heauen. Now ſince that fall, Chriſt became man, and in his manhood ſatisfied the iuſtice of God for mans ſinnes. And this ſatisfaction of Chriſt, is properly that key whereby heauen is opened, being oppoſite to mans ſinne whereby it was ſhut. And Gods Church and Miniſters cannot properly open Heauen by any power they haue, but onely reueale vnto men what Chriſt hath done for them; and withall apply vnto them, the doctrine of Chriſts ſatisfaction which is reuealed. And in this regard they are ſaid, to open and ſhut the kingdom of heauen; not as Lords, but as miniſters & ſeruants.

Next I adde, that this power *is giuen to the Church*; that is, to the companie of of true Beleeuers called to ſaluation by Chriſt, and to none other: and therefore it is ſayd of them; (l) *Whatſoeuer you bind* l Mat.18.18. *on earth ſhall be bound in heauen, &c.*

Thirdly, I adde the end of this power of the keyes: *To open and to ſhut heauen.* How the Church doth this, Chriſt that gaue this power knoweth beſt, and hee hath ſet it downe, *Iohn.20.23, Whoſoeuers ſinnes ye remit, they are remitted: and whoſoeuers ſinnes ye retayne, they are retayned.* The Church therefore opens heauen, when it pardons mens ſinnes: and it ſhuts the ſame, when it lawfully retaines their ſinnes, and holdeth them vnpardoned: beſides this, there is no opening and ſhutting of heauen committed to the Church. *Queſt.* Can the Church pardon ſinne, or retaine the ſame? *Anſw.* Yes, for theſe are the wordes of Chriſt: but let vs ſee how. It is one thing to giue ſentence of the pardon of ſinne, and another to pronounce the ſame ſentence giuen. To giue the ſentence of the pardon of ſinne, is onely proper to Chriſt, the head of the Church; no Saint, nor Angell hath that priuiledge: but yet the Church pronounceth the ſentence of pardon giuen by Chriſt. If wee ſhould ſay, the the Church ſhould pardon ſin; we ſhould rob Chriſt of his honour, for that is a priuiledge of his Godhead. Thus wee ſee what the power of the keyes is.

The power of the keyes.

The right vſe of this power, is when the Church doth vſe the ſame for the opening and ſhutting of heauen: Firſt, in the name of Chriſt alone, as a ſeruant; Secondly, according to the rule of Gods word, not after mens affections or inuentions; Thirdly for this end, to bring ſinners to repentance, & to continue them therin that they may be ſaued: and to the Church thus vſing this power, Chriſt

hath promised: that *whatsoeuer they binde in earth, shall be bound in heauen; and whatsoeuer they loose in earth, shall bee loosed in heauen.* Mat. 18. 18.

Further, this power of the keyes, hath two parts: the ministerie of the word; and spirituall iurisdiction. The key of the Ministerie of the word, is set downe & established by Christ. Mat. 16. 19, *I will giue vnto thee the keyes of the kingdome of heauen &c.* This ministery of the word is a key, because it opens & shuts heauen; this it doth two wayes. First, by teaching and explayning the substance of religion, the doctrine of saluation, whereby men must come to heauen; & in that regard, is called *the key of knowledge*; *Lu.* 11. 52. Secondly: by applying the promises of the Gospel, and the threatning of the Lawe: For when in the ministerie of the word, the promises of remission of sins & life euerlasting, are applyed to beleeuers that repent, then the kingdom of heauen is opened; & when as in the same ministerie of the word, the curses of the law are denoūced against impenitent sinners, then is the kingdom of heauē shut. Yet touching the ministerie of the word, this distinction must be remembred; that otherwhiles the church is certen of the faith & repentance of some men, or some congregation; and then they may pronounce remission of sins absolutely. But otherwhiles they are vncerten of their faith and repentance, or of their impenitencie; & then they must accordingly remit or retaine mens sins, that is, conditionally; pronouncing the remission of sins to all that repent: & denouncing damnation to all that repent not. And thus is the word to be publikely handled in Gods church at this day, because our congregations are mixt companies, consisting of some that repent & beleeue, and of others that doe not truely repent nor beleeue.

The second part of this power of the keyes, is *spiritual iurisdiction*: I call it *spirituall*, to distinguish it from that outward iurisdiction whereby the commonwealth is gouerned. That this spiritual iurisdiction is *a key*, may appeare, Mat. 18. 16. 17. 18, *If thy brother offend thee* (saith Christ) *admonish him priuately: if hee heare thee not, yet take with thee two or three: if he heare not them, tell it to the Church, & if he refuse to heare the Church, let him bee vnto thee as an heathen man, and as a publican.* Then followeth the promise; *Verely, I say vnto you, whatsoeuer ye bind on earth shalbe bound in heauen; and whatsoeuer ye loose, shal be loosed in heauen.*

This spirituall iurisdiction, is a power whereby the Church pronounceth sentence vpon obstinate offenders in the Church, and puts the same in execution. And it hath two parts: Excommunication; and absolution. Excommunication is an action *of the Church in Christs name, excluding an obstinate offender that is a professor of the Gospel, from all the priuiledges of the Church, and from the kingdom of heauen.* So *Paul* (a) commandeth the incestious man *to be committed to Sathan*: that is, not onely put out of the kingdome of Christ, but also after a sort made subiect vnto Sathan, to bee outwardly afflicted by him. And therefore Christ saith: *If* (b) *he heare not the Church, let him be vnto thee as an heathen man*: that is, as one that hath no title to the kingdome of heauen. Heere may some say; Can the Church thrust any man out of the kingdome of heauen? *Answ.* It is Christ only that receiueth men in thither, and it is he alone that must thrust them out: the Church doth not properly either receiue men in, or put them out; but onely pronounce and declare what Christ doth in this behalfe. As if a man that liues in the church bee a common drunkard; the Church finding in Gods word, that (c) *no drunkard can inherite the kingdome of heauen*, which is the sentence of Christ, may pronounce the same against him, and so exclude him from the kingdome of heauen. *Obiect.* The true child of God may be excommunicated, but he can neuer be excluded from the kingdome of heauen. *Ans.* The true childe of God may for a time, and in part be excluded the kingdome of heauen. In part; as a man that hath freedome in an incorporation, may lie in prison for some trespasses, and so want the vse of his freedome, though he be a freeman: so the child of God, for committing sinne, may want the vse of his libertie and freedome which he hath in Gods kingdome; and for a time, while hee liueth in sinne without repentance, yet wholly and for euer hee cannot: but so soone as hee repents, hee shall bee receiued certainely againe: for no man is

a 1. Cor. 5. 5.

b Mat. 18. 18.

c 1. Co. 6. 10

to

to bee barred either from heauen or the Church, any longer then hee remaineth impenitent.

The vſe. Whereas this cenſure is ſuch, as doth exclude a man both from the kingdom of heauen and the liberties of the Church till he repent; we may here ſee, that this cenſure ought to bee vſed with great reuerence, feare and conſideration: euen ſuch or greater, as wee would vſe in the cutting of a member from the bodie. The abuſing therfore of this ſentence in ſmall matters, cannot but be a grieuous ſin, and a breach of the third Commandement, wherein one of Gods moſt weightie ordinances is taken in vaine.

Further, one ſpeciall degree of Excommunication is *Anathema*: which is, when one is pronounced to bee condemned, whereof *Paul* ſpeaketh, 1. *Cor.* 16. 22. But this is not pronounced vpon any, but on thoſe that ſin againſt the holy Ghoſt, and therfore it is ſeldom vſed becauſe that ſin is hardly diſcerned: cõſiſting not ſo much in the ſpeech, as in the malice of the heart againſt Chriſt.

The ſecond part of this ſpirituall iuriſdiction is abſolution: which is, when a malefactor vpon his ſufficiẽt repentance, is approued to be a mẽber of the Church; and is admitted to the kingdome of heauen. And yet here the Church receiues him not into the kingdome of Chriſt, but only declareth vpon his repentance what Chriſt doth: and thus we ſee wherin Eccleſiaſticall iuriſdictiõ conſiſteth: & what be the parts of the power of the keyes.

For the better diſcerning of this power of the keyes, wee muſt remember foure ſpecial abuſes hereof that haue takẽ place in Gods Church for many hundred yeares. The firſt is this: that in former Ages the church hath giuen this power of the keies to *Peter* alone, debarring the ſame from all other, euen from the reſt of the Apoſtles: as though they had only the vſe, not the right of this power. But the caſe is plaine, this power belongs to euery true miniſter of the Goſpel, though they be not Apoſtles, as well as it did to *Peter*; for in the promulgation of this power, *Mat.* 16. 19, though Chriſt direct his ſpeech to *Peter*, yet he ſpeaketh vnto all, as the circumſtances of the place doe plainly ſhew; for Chriſts queſtion (*Whom ſay ye that I am*) was made to all; now becauſe it would haue beene great diſorder in that holy company, for all of them to haue ſpoken; therefore *Peter* being both ancient and bould of ſpeech ſpeaketh for all, and the reſt anſwered in his perſon: and ſo accordingly Chriſt ſpeaking to *Peter*, doth make a grant of this power vnto all his diſciples in his perſon And therefore *Ioh.* 20. 23: He giues this power to all; ſaying plainly: *Whoſoeuers ſins ye retaine, they are retained, &c.* So that the word of God is plaine in this point, to ſatisfie the conſcience of any that is not wilfully addicted to the Popiſh religion. *Queſt.* Whence haue the Miniſters of the Goſpell this power? *Anſw.* By ſucceſſion from the Apoſtles; for Chriſt ſaith, *Mat.* 28. 19. 20, *Goe and preach, I will be with you to the end of the world.* Where he cannot meane the Apoſtles only; but with thẽ all Miniſters that did preach and baptiſe after them, making this promiſe to the Apoſtles; not as they were Apoſtles, but as they were Miniſters and preachers of his Goſpel.

The ſecond abuſe is, that the Church of Rome, hath turned the power of the keies into a ſupremacie ouer the church: making it to bee a ſoueraigne authoritie; whereby *Peter*, and his ſucceſſors the Popes, haue libertie to make Lawes, Canõs, & conſtitutions which bind the conſcience; as alſo to make kings and to depoſe the ſame. A moſt notorious abuſe of this power, which is no ſuperioritie but a miniſterie: the chiefe power whereof, conſiſteth in the diſpenſation of the word, & wil of Chriſt. For Chriſt ſaid not to *Peter*, I will giue thee the keyes of the kingdoms of mẽ, but *of the kingdom of heauen.* The third abuſe hereof is, that the church of Rome, hath thereby for a 1000. yeeres almoſt, barred Kings, Queenes, and Emperors from being Gouernors ouer the Churches of God: an error flat againſt Scripture; for when as good King *Ioſias* intended the reformation of religion, and the abandoning of Idolatrie, he made a couenant with the Lord for the accompliſhment of the ſame: & is ſaid (a) *to haue cauſed all that were found in Ieruſalem, and Beniamin to ſtand to the couenant which he made.* Now ſhall we ſay *Ioſias* did euill in cauſing thẽ ſo to doe? God forbid: It is recorded of him by the holy Ghoſt for his cõmendation. *Obiect.* But Gods paſtors & teachers haue the power of the keyes, and

(a) 2. Chro. 34. 32.

princes haue not? *Anſ.* True; but yet they haue a ciuil power wherby they rule ouer Gods Church: for there is a ciuil power, & a ſpirituall power. Princes rule not by any ſpirituall power, but ciuilly: & therby they haue power to compell all their ſubiects to the outward means of Gods worſhip, & to forſake Idolatrie, and may alſo puniſh thoſe that obey them not. *Obiect.* By this power of the keyes, Kings and Queenes are brought vnder Paſtors? *Anſw.* In Paſtors and Miniſters we muſt conſider their perſons and goods, & their office and word which they bring: Princes are ouer their perſons and goods, and yet may be vnder their word & Miniſterie: becauſe therein they ſtand in Chriſts ſtead. Yet al this ſheweth nothing why Princes in Gods Church ſhould be ſo robbed of their right, as the Church of Rome doth.

The fourth abuſe is, that the Church of Rome for ſome 800. yeeres, hath turned the power of the Keyes vnto the Prieſts in their Sacrament of Penance: for wheras by Gods word, the Miniſters power is onely to pronounce the abſolution of Chriſt, with them euery Prieſt ſits as a Iudge, and all the people come vnto him as to a Iudge, making knowen vnto him all their thoughts, words, and deeds, (as neere as they can) wherein they haue broken any Commandement: which done, the Prieſt enioynes him to bewaile his ſinnes, and after contrition, doth properly giue ſentence of pardon, euen as Chriſt himſelfe doth: and then after appoints him workes of ſatisfaction, to be done for the temporall puniſhment of his ſinnes: which done, his ſins are pardoned in heauen. Where behold a moſt deuilliſh practiſe, as may appeare by the manifold errors contained therein. As firſt, the confeſſion of all a mans ſinnes; which hath no warrant in Gods word.

Secondly, that the Prieſt ſhould giue ſentence of pardon, is a moſt notorious practiſe, whereby Chriſt is robbed of his honour: for the Phariſes could ſay, *None can forgiue ſins but God*: that is properly, *Mark.* 2. 7; Which Chriſt approueth, and it is muſt true; for he that can forgiue ſins properly, muſt make ſatisfaction for ſins. Thirdly, they abſolue from the fault, but they will not forgiue the puniſhment; and thereby they robbe others to inrich themſelues. Fourthly, they enioyne ſatisfaction to God by men for their ſinnes: whereby they doe nothing els but ouerturn the al-ſufficient ſatisfactiō of Chriſt, and enioine that to man which is impoſſible. Al theſe are moſt horrible abuſes of this power, which ought to bee knowen and conſidered, being a ſufficient warrant vnto vs, that the Church of Rome is no true church of God: for though the Pope cary in his armes *the keys*, yet they are not *the keyes of heauen, but of hell.* For he hath made moe places of reſt and woe, than euer God did: as *Limbus patrū*, and *Purgatorie*, & therefore muſt needs make moe doores thither, and ſo moe locks & keies.

By this doctrine, touching the *keyes of Dauid* giuen to Chriſt, and the power of the keyes in the church deriued thence, we may learne ſundry things. Firſt, that Chriſt, who hath the keyes of *Dauid* to open and ſhut, doth not open to all, but to ſome onely. The reaſon hereof is this: *Adam* beeing created in integritie, was in the fauour of God: but by his ſinne he loſt the fauour of God, & ſo barred himſelfe both out of the earthly and heauenly paradiſe: and all his poſteritie by the ſame ſin, and by their owne actuall ſins are likewiſe debarred: for (b) *ſinne is a partition wall betweene vs and God: and a* (c) *clond betweene our praiers and God himſelfe*; as *Ieremie* ſpeaketh: ſo that ſinne is the cauſe of this excluſion: and ſo many ſins as a man committeth, ſo many bolts and barres hee maketh to exclude himſelfe from the kingdome of heauen. The conſideration whereof, ſhould moue euery one to take a narrow view of his miſerable ſtate in himſelf, through *Adā*: for by originall ſin wherin we were born and by our actual tranſgreſſions wherin, we liue, we barre our ſelfe from the kingdome of heauen. It is lamentable to ſee how the whole world lyeth in ſinne, and how the deuill bewitcheth men to conceale or diminiſh their ſins; making great ſins ſmall, and little ſinnes none at all: when as the leaſt ſinne which they commit, (without repentance) is ſufficient to barre them for euer out of the kingdome of Heauen. Againe, ſeeing euery ſinne doth barre vs out of Heauen, this muſt be a motiue, to induce euery one of vs, to repent of all our ſinnes, to bewayle the ſame, & to pray earneſtly for the pardon of

The vſe.

b Iſa. 59. 2.

c Lam. 3. 44.

of them in the death of Chriſt: and continually to labor to turne vnto God from all ſinne, becauſe if wee liue but in one ſinne, it will bee a mightie barre ſufficient to exclude vs the Kingdome of heauen eternally. Thirdly, ſeeing Chriſt keeps the keyes of heauen; heereby wee are taught to come vnto Chriſt, & to ſeek by him to enter into the kingdom of heauē. For Chriſt by his death hath opened heauen: as hee ſayd vnto *Nathaniell* and *Philip*, [a] *Verily, verily; I ſay vnto you, hereafter ſhall yee ſee heauen open:* meaning by the miniſtrie of the Goſpell: and ſeeing it is open, we muſt ſtriue to enter into it, as the men in *Iohn Baptiſts* time did, Mat. 11.12. This we do by endeuoring to become good members of Gods church on earth: for that is the dore and ſuburbs of the Kingdome of heauen, which euerie one muſt enter into, that would come to heauen it ſelfe; euen as a man that would goe into a houſe, muſt needs come to the dore. Now in the Church there is the true dore which is Chriſt himſelfe: and the key thereof which is his word, and the miniſterie of the word, which doth locke and vnlocke the ſame. *Queſt.* What ſhall we doe to become true members of the Church? *Anſ.* We muſt doe two things: Firſt, humble our ſelues for all our ſinnes, praying vnto GOD for the pardon of them, and beleeuing the ſame through Chriſt. Secondly, endeauor and purpoſe by Gods grace euerie day to leaue the ſame ſinnes. This doing, wee are at the dore of heauen, and if wee would haue our ſoules enter into heauen when wee die, this wee muſt doe while we liue. But if we enter not into the dore of grace, by the key of knowledge in the miniſterie of the word while we liue, wee ſhall neuer come to the gate of glorie after death.

a Ioh.1.51.

Verſ. 8. *I know thy workes: behold, I haue ſet before thee an open dore, and no man can ſhut it, for thou haſt a little ſtrength, and haſt kept my word, and haſt not denyed my name.*

In this verſe, and ſo forward to the twelft, is contayned the matter of this Epiſtle, which may bee reduced to three heads: a Praiſe; a Promiſe; and a Commaundement. The Praiſe in this eight verſe. The Promiſe in the 9. and 10. The Commaundement in the 11. For the firſt, the Praiſe of this Church is firſt ſummarily propounded: *I know thy works*: which hath beene expounded, and the end thereof, with the vſes in the former Epiſtles. Then hee addeth the reaſon of his cōmendation, wherin are two things to bee obſerued. I. the ſigne of Chriſts approbation, in theſe words: *I haue ſet before thee an open dore.* II. their conuerſation, or the workes which Chriſt approoued: In the words following, *Thou haſt a litle ſtrēgth, and haſt kept my word, & haſt not denied my name.* Both theſe may be vndetſtood, either of the Angell and Miniſter of this Church: or of the whole Church alſo. I take it to bee meant of both. Being ſpoken of the Miniſter of this Church, the words beare this ſence: *Behold I haue ſet before thee an open dore, &c.* That is, behold and conſider, I haue vouchſafed vnto thee oportunitie and libertie to preach the Goſpell, and thereby to conuert men vnto me. So much S. *Paul* meaneth by the *dore of vtterance*, 1. Cor. 16.9. *For thou haſt a little ſtrength, and haſt kept my word, and haſt not denyed my name*, That is, though thou be indued but with a ſmall meaſure of gifts pertaining to thy calling, yet thou haſt maintayned my Goſpell, and haſt not denyed my name.

These words being thus expounded, doe affoord vs theſe inſtructions. Firſt, from the ſigne of his approbation wee learne: that it is a great priuiledge for any Miniſter to haue libertie to preach the Goſpell, and thereby to conuert men vnto Chriſt: ſo much the word of attention *behold* importeth, which may alſo further appeare by this, that the moſt famous and worthy Prophets of God, were not alwayes vouchſafed this fauour, as *Iſay* and *Ezekiell*: who were ſent ſometime to *harden* [b] *the people*. And Chriſt himſelfe complaineth of the want of this priuiledg, ſaying, [c] *I haue ſpent my ſtrēgth in vaine*: and in regard of this priuiledge, the Miniſters of the Goſpell are called [d] *Sauiors*. And by reaſon of this libertie, they haue title to the promiſe *of ſhining as ſtarres in glorie*, Dan. 12.3. This therefore is an vnſpeakable mercie, and ſo ought to bee eſteemed: and all Miniſters that haue the ſame vouchſafed vnto them ought highly to magnifie the name of

b Iſay.6.9.
c Iſay. 49.4.
d Obad. 21. 1. Tim.4.16.

God for it, and to value it more worth, than all earthly bleſſings whatſoeuer.

Secondly, from the workes which Chriſt approoued in the Angell of this Church, we may obſerue, that Miniſters indued with ſmall meaſure of gifts, may bee able to doe great ſeruice vnto God in his Church. This thing is plaine in the Miniſter of this Church: and might alſo bee ſhewed by manifold examples of ſuch men in all ages: but to come to our times. In the dayes of Queene *Marie*, when Religion was in baniſhing, this our famous Schoole of the Prophets, had many learned men in it: yet not one of them ſtood out for the defence of the Goſpell: when as a poore ſecular Prieſt not three miles off, who was far behind them in gifts of learning and knowledg, yet hauing the truth reuealed vnto him, did ſtand out for the maintenance of the ſame, euen to the ſealing of it with his blood. And at this day many men of ſmaller gifts in the miniſtrie, doe more further the Goſpell, by the encreaſe of the knowledge of Chriſt crucified and true obedience, than thoſe that are inriched with far greater gifts of knowledge both in tongues and arts: ſo as though they be many hundred degrees ſhort in regard of ſchoole-learning, yet they go as farre before them in benefiting Gods Church.

Cambridge.

If this be ſo (will ſome ſay) then it is needleſſe for men to bee brought vp ſo much in the ſchooles of learning? *Anſ.* Not ſo, for as much as may be, Gods Miniſters ought to haue knowledge of Schoole-learning, both in Artes and tongues. And yet for all this, it oft commeth to paſſe by Gods prouidence, that the greateſt Clerks for learning, are leſſe profitable to the church, thā men of ſmaller gifts. This God doth to humble the learned, that they be not proud in themſelues: And to magnifie the worke of his ſpirite in the weaker inſtruments.

Further, theſe words muſt alſo be vnderſtood of the whole Church. And then they beare this ſence. *I haue ſet before thee an open dore:* That is, I haue vouchſafed vnto thee a ſpeciall priuiledge, euen libertie to enter into the kingdome of heauen. From whence we obſerue: *That libertie to life euerlaſting, is a ſpeciall priuiledge belonging not to all men, but onely to the Church of God, and the true members of Chriſt.*

This point hath ſundrie vſes. I. to confute this erronious opinion: That Chriſt did effectually redeeme all and euerie man. Which is flat againſt Gods word, and this text: for thoſe that are effectually redeemed, haue libertie to enter into the kingdome of heauen: but all men haue not that libertie; for then it were no priuiledge of Gods Church alone, to haue heauen opened vnto them.

II. Seeing this is a priuiledge which God vouchſafeth vnto his church, to haue heauen gate opened vnto them. Hereby we are taught to take the benefite of this libertie while the dore is open: and in time to ſtriue to enter therein. For as Chriſt telleth *Nathaniell*, the church of the new Teſtament, *ſhall by faith ſee heauen open.* We muſt not therefore neglect this oportunitie. But it is our common ſhame, that wee be ſlacke in ſeeking the kingdome of God, and the righteouſnes thereof, ſuffering our ſelues ſo to bee clogged with heapes of ſins, and worldly luſts, that we can neither walke in that ſtraight way, nor enter into that dore that leadeth vnto life; for ſinne is an heauie burden, like a great packe that will not ſuffer a man to enter into ſo ſtrait a dore. We muſt therefore caſt off all ſinne, that hee may ſo enter in, and walke in the way of life. a Ioh. 1. 51.

And no man can ſhut it. Here is the continuance of the former benefite, againſt all aduerſarie power whatſoeuer. And this againe confuteth another opinion of the ſame kinde with the former: to wit, That Chriſt dyed for euerie man, but yet ſome are not ſaued, becauſe they will not: they ſhut heauen dore againſt themſelus. But this opinion cannot ſtand: *for none can ſhut heauen* dore againſt them, to whome Chriſt hath ſet it open effectually: neither ſinne, Satan, nor the world, no not man himſelfe, nor all their power together. For herein is the will of man ruled by the will of God: and looke whome God will haue to enter into heauen, them doth hee encline to will their owne ſaluation; and alſo make vnwilling euer to ſhut this dore againſt themſelus. *For thou haſt a little ſtrength, and haſt kept my word, &c.* That is, Thou art indued with ſome meaſure of grace, as of faith, hope,

hope, and righteouſneſſe: and according to that meaſure thou haſt maintained my word, and not denyed my name.

Hence we learn, that a man indued with a ſmall meaſure of Gods grace, may doe workes pleaſing vnto God, & by the ſame grace come to life euerlaſting. Chriſt ſaith to his Diſciples; a *If your faith were as much as a grain of muſtard ſeed, by it ſhould you bee able to remoouе mountaines.* Now that which is here ſayd of the faith of miracles, may in like ſort be ſaid of all faith, and ſo of iuſtifying faith; if a man haue neuer ſo ſmall a meaſure therof, yet thereby hee ſhall doe workes acceptable to God: for as *Paul* teacheth, *Gods children receiue*, not the tenths, *but* b *the firſt fruits of the ſpirit*; that is, a ſmall meaſure of grace in this life, which is, onely a pledge of that which they ſhall fully receiue in the world to come; for this cauſe is *Rahab* commended for her faith, c although it was but ſmall and weake, as wee ſhall ſee if wee read the whole Hiſtorie, *Ioſhua.* 2: For God accepteth of man, according to that hee hath receiued. It is not ſo much the meaſure of grace that ſaueth a man, as the truth of grace before God.

a Mat. 17.20

b Rom. 8. 23.

c Heb. 11. 31

The vſe. This ſerueth notably for the comfort of thoſe that haue care to keepe faith and good conſcience. Such are moſt diſmaied by reaſon of their wants & corruptions: but they muſt know that God approoueth of their grace, though it bee but ſmall, if ſo be they haue care to increaſe in grace, and doe ſtriue to pleaſe God in all things, according to the meaſure of grace receiued. II. Hereby euerie one muſt be encoraged to embrace and obey true Religion. Many bee diſmayed herein, by reaſon of the great meaſure of obedience, which they thinke God requireth; and therefore they leaue of all obedience. But this ought not to bee ſo: for God approoueth of a man in Chriſt, according to that grace which hee hath, be it more or leſſe; and not according to that which by the law he ought to haue. And yet none of all this muſt make vs ſlacke and negligent in vſing thoſe means which God hath vouchſafed vnto vs for the increaſe of grace, that ſo wee may alſo increaſe in true obedience.

And haſt kept my word, and haſt not denyed my name. Here hee ſetteth downe two workes, for the which he commendeth this church. Firſt, their faithfull keeping of the word of Chriſt. Secondly, the profeſſion of his name in the time of perſecutiõ. This behauior of this church, muſt be a paterne and a looking glaſſe for vs to ſquare our conuerſation by. For theſe works; *Thou haſt kept my word, and haſt not denyed my name*, though the words be few, yet they continue much in them: ſignifying, that this Church had ſpeciall care of keeping Gods word in euerie Commaundement, both legall, and euangelicall. Happie were our Church if the ſame might truely be ſaid of vs, that we had care of obedience vnto God, and of the true profeſſion of his name. But generally we faile in practiſe, though in outward profeſſion we make ſome ſhew thereof. Thus much of the praiſe of this Church.

Verſ. 9. *Behold, I will make them of the Synagog of Satan, which call themſelues Iewes, and are not, but doe lye; behold, I will make them, that they ſhall come and worſhip before thy feete, and ſhall know that I haue loued thee.*

Heere followes the ſecond part of this Epiſtle; namely, the Promiſes of Chriſt, which are two. Firſt, concerning the conuerſion of certaine Iewes, verſ. 9. Secondly, concerning the deliuerance of theſe *Philadelphians* in the time of temptation. verſ. 10. For the firſt of theſe promiſes: In all likelyhood, there was in this Citie of Philadelphia, a Synagog of the Iewes which bare an outward ſhewe, that they were the true worſhippers of God; albeit they denyed the name of Chriſt, and perſecuted his Church. Yet Chriſt here promiſeth, that he will conuert them, and make them members of his Church, and cauſe them to worſhip him in the congregation before this Church of Philadelphia.

In this promiſe, note three points touching the conuerſion of theſe Iewes. The Author thereof: The parties conuerted: and the fruit of their conuerſion. For the firſt; *I* (ſaith Chriſt) *behold, I will make them.* The wordes are verie ſignificant, being doubled: and they make Chriſt the whole and ſole author of their conuerſion.

Hence we learne, that in the conuerſi-

ſion of a ſinner, God hath the whole and ſole worke: true it is, that a man willeth his conuerſion in the act thereof, but yet it is God that worketh that will in him, it is not of himſelfe. This confuteth the erronious Doctrine of free-will in the Church of Rome, whereby they teach, that a man can diſpoſe himſelfe to worke out his ſaluation, being onely helped by Gods grace. Like vnto a ſicke man, who though he bee weake, yet being holden vp by another, can goe of himſelfe. *Anſ.* But Saint *Paul* teacheth vs, That a man by nature is not ſick, or weak with ſinne, but ſtarke [a] *dead in ſinne*: and can no more mooue himſelfe in the worke of his conuerſion, than a dead man in the graue, in the worke of his reſurrection. But they ſay, by this wee make a man like vnto a blocke. *Anſw.* Not ſo, for though hee cannot turne himſelfe vnto God, yet hee hath his will and vnderſtanding free to vſe in ciuile and outward actions: and beſides there is a poſſibilitie in his nature to bee conuerted by grace, which is not in a blocke.

a Epheſ. 2.1.

Again, wheras Chriſt ſayth, *I will make them come, and they ſhall come.* Heere is plainly confuted the Doctrine and opinion of ſome, which hold, That a man being effectually called, may come vnto Chriſt, or not come at his pleaſure; when God hath giuen grace, man may receiue it, or refuſe it, if hee will. This is flat againſt this text, for *God will make them come*, and mans will muſt bee plyable to Gods will in this matter.

But they alleage, Mat. 23. 37. *Oh Ieruſalem, Ieruſalem, how oft would I haue gathered thee, as a hen, &c. but thou woldeſt not. Anſw.* Chriſt there ſpeaketh not of the wil of his good pleaſure, for that cannot be reſiſted; But of his ſignified will in the miniſterie of his Prophets, and by himſelfe as hee was a Prophet, and the Miniſter of circumciſion vnto the Iewes: for ſo he might will their conuerſion, and yet they will it not. Obiect. 2. Act. 7. 51. *Ye ſtiffe-necked Iewes, ye haue alwayes reſiſted the holy Ghoſt. Anſw.* That muſt be vnderſtood of the miniſterie of the Prophets and Apoſtles, who ſpake by the ſpirit of God: and not of the ſpirit himſelfe.

II. point. The parties conuerted, namely, *Them of the Synagog of Satan; Such as called themſelues the onely true worſhippers of God, and yet indeed and in truth, were no better than the ſlaues of Satan.*

This is to be obſerued: for hereby we may ſee, that not onely ſinners which commit ſmall ſinnes, are conuerted vnto God; but euen grieuous and ancient ſinners: ſuch as haue long continued the ſlaues of Satan. Chriſt died not for painted ſinners, but for grieuous ſinners: and therefore *Paul* chargeth *Timothy* and the Miniſters with him, [b] *To waite for the conuerſion, and repentance of them that were taken in the ſnare of the Diuell, and that according to the Diuels owne will.* Rom. 1. 28, *Paul* ſpeaketh of ſome Gentils that were *giuen vp to a reprobate ſenſe*: which was a fearefull caſe, and yet no doubt, many of them were after turned to beleeue the Goſpell; for ſuch are they, that are taken in the ſnare of the Diuell, and yet there is repentance to be wayted for of them.

b 2. Tim. 2. 26.

The vſe. This Doctrine muſt not bee abuſed to libertie in ſinning; for that is the right way to caſt our ſoules into the pit of deſtruction. But yet ſeeing Chriſt will bring home into his kingdome moſt grieuous ſinners, we muſt hereby take occaſion not to be diſcouraged, either by the greatneſſe or multitude of our ſins from coming vnto Chriſt. For marke, Chriſt only rayſed three that were dead to life: *Iayrus* daughter that was newe dead: the widowes Sonne that lay on the herſe: and *Lazarus* that lay ſtinking in the graue. This is a notable figure of the conuerſion of ſinners: hee will not onely call to repentance ſmall and young ſinners, but euen great and old ſinners that lye rotting and ſtinking in the graue of ſinne, as *Lazarus* did in the graue of death. Hee came to call ſinners to repentance, and to ſaue the loſt ſheepe, which are readie to bee deuoured by Woolues and wilde beaſts. Wee muſt all bleſſe the name of Chriſt for this his large mercie, and in time lay hold vpon it, and repent.

III. point. The fruite of their conuerſion, in theſe wordes: *They ſhall come and worſhippe before thy feete, and ſhall knowe that I haue loued thee.* Theſe wordes may bee fitly expounded by another place of ſcripture, 1. *Corinth.* 14. 24. 25. *If all propheſie, and there come in one that beleeueth not, or one vnlearned,*

learned, he is rebuked of all men, and iudged of all, ſo as the ſecrets of his heart are diſcloſed, and he will fall downe on his face, and worſhip God, and ſay plainly God is in you indeed: ſo that the meaning of theſe words is this. I will cauſe thē to come to the cōgregation of Gods people, & at their feet to fall downe and worſhip the true God.

Heere are ſet downe twoo notable fruits of the conuerſion of a ſinner. Firſt, concerning God: The ſecond, concerning the Church. The fruit of conuerſion that reſpecteth God is, *The true worſhip of God:* noted in theſe words, *I will make them come and worſhip*; that is, *In ſpirite and truth with bodie and ſoule, to adore the true God.* This fruite no man can bring forth till hee bee conuerted: *For* [a] *the wicked and naturall man cals not vpon God*; True it is, they will acknowledge there is a God, and that the ſame God is to bee worſhipped, and therefore they will come outwardly, and heare the word, and receiue the elements of the ſacraments; but the true worſhip of God, is in ſpirite and truth from the heart, which a naturall man cannot perfourme vnto God. This is the fruit of true cōuerſion, which when a man receiueth, hee doth heare the word of God with reuerence, tremble at Gods iudgements, and mingle the Doctrine of the Goſpell with faith in his heart; and in calling vpon God hee feeles his ſinnes, and therefore by prayer doth earneſtly deſire the ſupply of grace, and the remiſſion of his ſins, hauing his hart alſo beleeuing that he ſhall receiue mercie: And in thankeſgiuing his heart is filled with ioy, and the grace of thankefulneſſe, ſo as being conuerted, all his worſhip vnto God is in ſpirit and truth.

a Pſa. 14.4.

In the worſhip of theſe Iewes, are noted three properties required in Gods ſeruice. Firſt, it muſt bee willing and chereſull: ſo did theſe Iewes worſhippe GOD; For they are ſayd, not onely *to worſhip GOD*, but *to come and worſhip GOD*: and thus doe all Gods children worſhip him. *Iſay. 56.7*, Thoſe whom God bringeth to his mountaine, hee maketh *ioyfull* in his houſe of prayer. *Pſal. 110.3*, *They ſhal come willingly in the day of aſſemblies*. By this propertie, wee may ſee a great number at this daye euerie where come farre ſhort in the true worſhip of GOD: for moſt men neuer regard the preaching of the word, but content themſelues with morning and euening prayer: which they frequent to auoide the penaltie of the lawes of the Magiſtrate, and the ſhame of the world. But theſe are miſerable worſhippers of God, his worſhip ought to bee free and willing.

The ſecond propertie: The worſhip of God, muſt bee expreſſed with ſeemely, meet, and conuenient geſture. The word tranſlated *Worſhip*, ſignifieth *doing of reuerence with bowing of the body and knee*: and therfore it is not an indifferent thing, but neceſſarie, to vſe conuenient geſture in Gods worſhip, that thereby the grace and humilitie of the heart may bee expreſſed. The [b] *Angels that ſtand before the throne of God, haue two winges to couer their feete, and two to couer their faces:* therby teſtifying their reuerence to Gods Maieſtie; In this point alſo many come ſhort: for as the common complaint is, the maner of many is to lie ſnorting and ſleeping vnder mens elbows at ſermons, and in the time of prayer to ſit vnreuerently with their heads couered. Theſe things ought not to be: for God is Lord of body and ſoule, and ought to be worſhipped with both.

b Iſay. 6.2.

The third propertie. All that will truly worſhip GOD, muſt firſt bee humbled for their ſinnes, and haue the pride of their hearts brought downe, and bee ſtroken with a feare of GODS glorious Maieſtie. So theſe Iewes *did proſtrate their bodies at the feete of the congregation, when they came to worſhip GOD.* The [b] Iaylor that impriſoned *Paul* and *Silas* ouer-night, and put their feete in the ſtockes, would then haue verie little regarded *Paules* Doctrine, beeing ſo cruell and rigorous to their perſons: Yet when he was about to haue killed himſelfe with his ſword, (ſuppoſing the priſoners had beene gone, becauſe hee ſawe the dores open) hee was glad and ioyfull to heare the voice of *Paul*, who called vnto him, that hee ſhould doe himſelfe no harme, for they were all there: then being humbled by that ſtrange and woonderfull worke of GOD, he comes in vnto them, humbles himſelfe, and fals

b Act. 16.29.

downe before them, craning them to tell him what hee muſt doe to bee ſaued. In like manner, ſo long as men haue not their proud hearts beaten downe, they will neuer worſhip God in ſpirit and truth. Would wee therefore know why the moſt part worſhippe God formally? Surely it is becauſe they haue not beene humbled with a feare of Gods maieſtie, and a terrour of hell. Neither can it bee hoped, that we ſhall euer worſhip God ſincerely, till our hearts bee thus broken within vs, and we touched with the feare of Gods iudgements. The want hereof is the cauſe, why men and women content themſelues with a bare mumbling ouer of the words of *the Lords prayer*, the *Creede*, and *ten Commaundements*, neuer ſeeking in the ſinceritie of their heart, cheerefully, and willingly, both with ſoule and bodie, to doe worſhip vnto God.

The ſecond fruite of true conuerſion concerneth man, and that is, *A reuerence of the true worſhippers of God*, noted in theſe words, *Before thy feete*. Theſe Iewes when they were conuerted, did not think themſelues worthy to bee members of this congregation, but ſubmitted themſelues to be foot-ſtooles vnto them. This reuerence ſhewes it ſelfe in this one thing which is the ground thereof; namely, a baſe opinion which euery true conuerted perſon hath of himſelfe, by reaſon of his owne vnworthineſſe. This was in *Paul*, cauſing him to call himſelfe *the* [a] *cheefe of all ſinners*. And the ſame ought to be in euerie one of vs; for this is true grace, and a note of true repentance, when a man or woman can truely abaſe themſelues beneath all Gods people; ſo as if the queſtion were, who is the vileſt perſon in the Church? the conſcience of euerie man ſhould anſwete: *I my ſelfe*. The proude and phareſaicall heart, is farre from true conuerſion; but the humble hart is pleaſing to God.

[a] 1. Tim. 1. 15.

And ſhall know that I haue loued thee: Theſe words contain a reaſon of the former ſubmiſſe behauiour of theſe Iewes; for it might bee asked, why ſhall theſe Iewes come to ioyne themſelues with Gods people, and bee content to make themſelues foote-ſtooles vnto them? The anſwere is, becauſe *Chriſt will make them know, that hee hath loued his Church.*

Here marke and ſee the ground of all true reuerence, *Gods loue and fauour*. Sundrie perſons, both in Church and Common wealth, haue reuerence due vnto them, as Maiſters from their ſeruants; parents from their Children; and all ſuperiours from their inferiours. Now, if theſe men would attaine to true reuerence indeede, firſt they muſt ſeeke to be in the loue and fauour of God, and of his children; and ſo ſhall they procure vnto themſelues true reuerence: for when men ſet their hearts to feare God, then will God turne the harts of men to reuerence them. This ought to be thought vpon of thoſe that be great in birth and wealth; They muſt not ſtand on theſe things, but look to the foundation of true reuerence; namely, the fauour of God, which they muſt ſeek for, and getting that, God will get them reuerence, euen of wicked men. The cauſe why many in high place, as Magiſtrate, Maiſters, &c. want due reuerence is, for that they care not for the fauour of God, the ground thereof.

Verſ. 10. *Becauſe thou haſt kept the word of my patience, therefore will I deliuer thee from the houre of temptation, which will come vpon all the world, to trie them that dwell vpon the earth.*

Theſe words containe the ſecond promiſe of Chriſt vnto this Church, concerning their preſeruation in time of moſt bloodie perſecution, for this Epiſtle vnto this Church, as alſo this Booke was written by *Iohn*, after the Aſcention of Chriſt in the daies of *Domitian* the Emperour of Rome, after whome ſucceeded *Traianus*, who when hee was ſeated in his Empire, rayſed vp greeuous perſecution againſt GODS Church in all places of his Dominion, wherein he put to death innumerable thouſandes of Chriſtians for the ſpace of foureteene yeares. Of this perſecution our Sauiour Chriſt fore-tels this Church, calling it; *The houre of temptation*, and withall he promiſeth to preſerue this Church in the time of this bloodie perſecution: adding

ding a reaſon thereof, *Becauſe they had conſtantly and ſyncerely profeſſed his Goſpell.*

In this promiſe of preſeruation, note ſundry points; I. the occaſion thereof, *The keeping of the word of his patience.* II. The thing promiſed, *deliuerance vnder Traianus.* III. A prediction of this perſecution, *That it ſhall come vpon the world, for this end,* to trie them.

I. point, *The word of Chriſts patience* ſome expound to be, Chriſts commandement of patience: but that expoſition is too ſtrait; here it ſignifieth the whole Doctrine of ſaluation by Chriſt; which is called the word of patience: firſt, becauſe it teacheth patience: Secondly, becauſe it is the inſtrument of patience; for when a man knowes ſaluation by Chriſt, and alſo beleeues the ſame to belong to him, that will make him patient in all the miſeries of this life. Thirdly, becauſe it cannot bee profeſſed and holden vnto death without patience, but as it is ſayd of the good ground, *It bringeth forth fruit with patience:* ſo muſt euerie one doe that profeſſeth this Goſpell.

In this occaſion of Gods promiſe obſerue; that Gods grace well vſed, is rewarded with increaſe. Thoſe which haue receiued but ſmall meaſure of grace at the firſt, by becomming faithfull therein, haue receiued increaſe, which ſerues to mooue vs to bee faithfull in the vſe of thoſe tallents, which wee haue receiued. For heereby wee ſhall receiue increaſe, when as thoſe which hauing receiued good gifts from God, as knowledge, and ſuch like, becauſe they haue not beene faithfull in the vſe thereof, haue beene depriued of the ſame. Wherefore whoſoeuer hath begun to know the will of God, to beleeue, and to repent; let the ſame parties proceed to vſe thoſe giftes ſtill to Gods glorie, and the good of his Church and people, among whom they liue; and they ſhall ſee the Lord will double and treble, and greatly increaſe the ſame vnto them.

Againe, note the doctrine of the Goſpell is a *Doctrine of patience.* This ſheweth how good and meete it is for euerie one to learne the Goſpell in the dayes of peace: for euerie one in times of tryall, would wiſh for ſtrength and patience: and wee know not how long theſe dayes of peace will laſt. Againe, each man in his calling, is ſubiect to many croſſes and miſeries: for *in the ſweat of our face muſt wee eat our bread.* And who is free from paines and diſeaſes, yea who can ſcape death it ſelfe? Now in all theſe, and in all other troubles, wee haue neede of patience. And therefore in the time of health and eaſe, let vs hide in our hearts the ſeedes of this grace, to wit, the Doctrine of the Goſpell: and then in due time, wee ſhall reape the fruit of patience, which will make vs contented in all diſtreſſes both of life and death. And if wee would know why moſt men are ſo impatient in afflictions; it is becauſe they haue ſo little knowledge and faith in the Goſpell of his grace.

Secondly, ſeeing the Goſpell is the word of patience; heereby all perſons that looke to bee ſaued by the Goſpell, muſt learne to put on patience, keeping a moderation in all their thoughts, wils, and affections; for when wee be impatient any way, wee are not ſutable to the Doctrine of our ſaluation.

Thirdly, this word of patience is called Chriſts (*The word of my patience,*) becauſe Chriſt is the author of it. This is added to beat downe the pride of this Church; for when God doth praiſe them for their obedience, their hearts might haue beene puffed vp with pride. But to preuent this euill in this Church, whom he now praiſed, hee calleth it *his patience*, that they might not thinke this good thing was of themſelues. And the ſame conſideration muſt checke the proude thoughts that riſe in our hearts; namely, to remember that no good thing wee haue is our owne, but Chriſts. What haſt thou which thou haſt not receiued? Why then ſhouldeſt thou boaſt? 1. *Corinth.* 4. 7.

II. point. The thing promiſed, is *preſeruation and deliuerance in the bloodie perſecution vnder Traianus*; in which for the ſpace of fourteene yeares innumerable Chriſtians were put to death. *I will deliuer thee from the houre of temptation.*

Here firſt obſerue, that God hath appointed certaine ſet houres and times for the triall of his Church, as well for the gifts of his grace, as of their wickednesſe and hypocriſie. Thus he led the Iſraelites [b] *fortie yeares in the wilderneſſe to*

[b] Deut. 8. 2.

ſee whether they would obey him, and hee
a Deut. 13. 3. *ſent* a *falſe Prophets amonge them, to*
trie whether they would turne from the true
God or no. And as God thus dealeth with his Church; ſo hee hath appointed particular times and houres, wherein hee
b Gen. 22. 2. will trie particular perſons b *God bid Abraham kill his Sonne, and that was his tryall.* And
c 2. Chro. 32. 31. c *Hezekias* was left vnto himſelfe: *That the Lord might ſee all that was in his heart.* And ſo for euerie Chriſtian, God hath a ſet time of triall, wherin he will either make manifeſt his grace: or diſcloſe their hypocriſie.

The vſe. This point ought to bee well weighed: for herein the Lord dealeth like the worthie founders of great Schooles: who haue appointed certaine ſet times of poſing, for the tryall of their Schollers, to ſee what euerie ones proceeding is, that they may be accordingly rewarded. And as it is a ſhame for one to haue been long in a good Schoole, and to haue made no proceedings in learning: ſo it is for any one, that hath liued long in the Schoole of Chriſt, and hath not profited in grace. This therefore muſt teach vs theſe duties: Firſt, to try our ſelus, and that ſtaightly concerning our progreſſe in knowledge, faith, repentance, and obedience; for God himſelfe will trie vs whoſe eyes wee can neuer blinde, though wee may deceiue men: He will lay open our hearts, and make knowne what is in vs, whether it bee true grace, or falſe hypocriſie. Let vs not couer our ſelues with figge leaues, for God will ſtrip vs naked; but rather let vs ſearch our ſelus, touching our ſins and Gods graces: and neuer reſt contented, till wee haue found in our ſoules the good gifts of grace, which will abide his tryall.

Secondly, hereby we are admoniſhed, as neere as we can to conforme our harts and liues, vnto the word and wil of God; for he will trie vs: woonderfull it is to ſee how common the reproch of preſizeneſſe is, and if it were not well knowne that the world is full of Athieſts, that might diſcourage many a Chriſtian. But the remembrance of this triall, wherein hypocriſie will vaniſh as the ſtubble before the fire, muſt mooue vs to labour for ſinceritie. When we haue done our beſt, wee ſhall bee farre ſhort of that wee ought to bee. And therefore through the reproach of the world, let vs hold on our good endeauour, and labour to haue the maine graces of true faith, and a good conſcience, with a reſolute purpoſe not to ſinne: that ſo we may ſtand in the day of tryall. But if wee want theſe, and liue looſely, wee ſhall be fouud like the fooliſh Virgins, that haue onely the blaſing lampes of an outward Profeſſion, and want the ſauing oyle of grace, which may make vs acceptable vnto God at his appearing. Wee haue beene trayned vp in the Schoole of Chriſt; what a ſhame will it be, if when Chriſt comes to prooue vs, we be then found barren and voide of ſound grace? *Dauid* bethinking himſelf of this trial of the Lord, doth conforme himſelfe vnto the will of God: and therefore offereth himſelfe vnto his tryall, ſaying, d *Lord prooue mee:* d Pſa. 26. 2.
meaning in regard of the truth and ſyncerities of a good conſcience, not of the perfectneſſe of his owne wayes. And hereunto muſt wee endeauour, not ſuffering any ſinne to raigne in vs.

Qu. But how was this promiſe verified touching their deliuerance from perſecution, ſeeing no Church was free from it? For euen the Churches of Aſia, whereof this in Philadelphia was a principall one, were perſecuted by *Traianus*. *Anſw.* This and ſuch like promiſes of deliuerance to Gods children from tryals and afflictions, muſt bee vnderſtood not ſimply; but with condition: to wit, ſo farre foorth as they may bee hurtfull vnto them, and in the leaſt meaſure hinder their ſaluation; and indeed they are promiſes of deliuerance from the euill of temptation and perſecution; not from perſecution and temptation it ſelfe. *Pſal.* 91. 10. The Lord promiſeth to him that truſteth in God, *The plague ſhall not come neere his dwelling:* and yet by experience wee know that Gods children in generall plagues, are taken away as well as others; and therefore that promiſe muſt bee vnderſtood of deliueranee, not from the plague it ſelfe, but from the hurt therof; ſo as it ſhall not hinder the good or ſaluation of any in the godly mans houſe. We pray *Lead vs not into temptation*; which wee muſt not vnderſtand of freedome from all temptation; for it is the will of God we ſhould be tryed: but therein wee are

taught

taught to pray, that God would not forſake vs in our temptations, or giue vs vp wholly to the power of the deuill; but that it may tend to our profit, and not to our hurt, as well in reſpect of grace, as of ſaluation. And ſo farre foorth was this promiſe accompliſhed to this Church.

The vſe. The due conſideration whereof, is moſt comfortable to Gods church and people; teaching thē not to feare the croſſe in any temptation. God will haue his church tryed, but the faithfull therein need not to be diſmayed: for God by his promiſe hath taken away the euill and poyſon of all tryals and temptations, to them that haue care to keepe faith and a good conſcience, though they ſuffer a thouſand croſſes in this world neuer ſo long; yea, though they die vnder the croſſe: which may put comfort into the heart of any diſtreſſed ſoule whatſoeuer, & reuiue thoſe that are oppreſſed with temptations.

Againe, in that this promiſe is not made ſimply and abſolutely, but with reſtraint; hereby we are taught, that the petitions of thoſe perſons which pray ſimply and abſolutely to be freed from all temptations and aduerſities, are not according to Gods will and word: For euery petition muſt depend vpon ſome promiſe of God; but wee haue no abſolute promiſe of freedome from all tryals and temptations; but onely ſo farre foorth as they be euill. And therefore in praying againſt temptations, we muſt qualifie our petitions for temporall deliuerance, according to the tenour of the promiſes of Chriſt: that is, ſo farre forth as may moſt aduance Gods glorie, and beſt further our ſaluation.

Queſt. How can this great perſecution bee called but *an houre of temptation*, ſeeing it laſted 14. yeeres? *Anſw.* In diuers reſpects it may bee ſo called: Firſt, in
2 Pet. 3. 8. regard of God (g) *with whom a thouſand yeeres are but as one day*: and therefore 14. yeers with God are but as one houre. Secondly, in regard of that puniſhment which euery man by his ſinnes deſerueth in hell eternally. Thirdly, in the affection of Gods people which were tryed: When *Iacob* ſerued *Laban* ſeuen yeeres for *Rahell*, his affection made him thinke
h Gen. 29. 20 (h) *it was but a ſhort time*: So when Gods children ſuffer for the name and Goſpel of Chriſt, the conſideration thereof will make them thinke long afflictions to bee but ſhort. This affection cauſed *Paul* to wiſh to himſelfe eternall perdition for the glory of God, in the ſaluation of the Iewes. Rom. 9. 3.

The end of this phraſe touching the ſhortneſſe of time, was to comfort this and all other Churches in the time of this grieuous perſecution: for the conſideration of the ſhortneſſe of the time, is a meanes to eaſe any affliction; and to arme an impatient man with ſome meaſure of contentation.

III. point. The prophecie, or prediction of this affliction; is in theſe wordes: *Which will come on all the world, to try them that dwell vpon the earth.* Heere Chriſt foretelleth a thing which was to come, ſimply by himſelfe, and from himſelfe; not by the helpe of any cauſe, or any man or angell. And hereby hee prooues himſelfe to be true God; for it is a propertie and priuiledge of the true God, of himſelfe and by himſelfe, to foretell a thing to come, before it can bee ſeene either in it ſelfe, or in the cauſes thereof: no man, nor angell can ſo abſolutely foretell that which is to come; but in their predictions they firſt ſee the things preſent in their cauſes, vnleſſe they bee reuealed vnto them from God. But ſome may here demand, whether Chriſts foreknowledge and prediction, were the cauſe of this grieuous perſecution. *Anſw.* Not ſo, for things come not to paſſe becauſe of Gods foreknowledge thereof; but becauſe they would come to paſſe, therefore God foreſeeth, & foretelleth them: there is a higher cauſe of all things, then preſcience and prediction; to wit, the good will and pleaſure, and decree of God. So
Chriſt is ſaid (i) *to be deliuered to bee cru-* Act. 2. 23.
cified, by the determinate will and counſell of God: and from the ſame eternall counſell did this perſecution vnder *Traian* originally proceed: for the firſt cauſe of the euent of euery thing is Gods decree, either ordaying, or diſpoſing the ſame. It will be ſayd, if this be ſo, then is God the author of ſinne. *Anſw.* God forbid: For the maner of Gods will and decree is diuers; ſome things hee decreeth to cauſe and effect of himſelfe, and by himſelfe, as all good things: ſome other things God decreeth to be effected by others, as ſinne. And ſo euill things though they bee not

according to his reuealed will, yet they come in ſome ſort from his wil & decree: for if he ſimply nilled the, they could neuer be. Beſide, in Gods decree are ſet down, not only the things to be done, but alſo the means and circumſtances therof; as we may ſee in this perſecutiõ, the place and end are plainly noted. This we muſt remember, & on the contrary take heed of the opiniõ of ſome Proteſtants, which hold and teach that ſundry things come to paſſe, God onely foreſeeing them, and no way decreeing or willing them: as namely ſinne. But to giue vnto God a bare fore-knowledge without a decree, is to put vppon him an idle prouidence, which the nature of God will not admit.

The end why Chriſt alleadgeth this Prophecie, is to expound his former ſaying: For it might bee asked, why doth Chriſt call this perſecution, *the houre of temptation?* Chriſt anſwereth, becauſe it wil certainly come, to try them that dwel on earth. Where we may note, what is the propertie of afflictions and perſecutions, be they publike or priuate; Namely, they ſerue to diſcouer the ſtate of mens hearts; either by making manifeſt their faith, repentance, and feare of God: or by detecting their impacience & hypocriſie.

Verſe. 11. *Behold, I come ſhortly: hold that which thou haſt, that no man take thy crowne.*

Here is Chriſts commandement to this Church, wherein conſider firſt what hee inioyneth them: then the reaſon therof. The thing he enioyneth is this; *Hold faſt that which thou haſt*; that is, hold as it were with both hands, that little meaſure of faith and grace which thou haſt receiued from me, and in no wiſe part with the ſame. This Commandement hath beene before expounded, *Chap.* 2. *verſ.* 25.

The reaſons to enforce this Commandement are two. One going before it, in theſe wordes; *I come ſhortly*: That is, either in the generall iudgement, or by death vnto thee particularly. Before this reaſon is put a note of attention, *Behold*; to giue vs to vnderſtand, that the ſpeedy comming of Chriſt vnto vs, either by death in particular, or in iudgement generall, is a matter of great moment neuer to be forgotten, but laid vp & treaſured euen in the bottome of our hearts. Herein we muſt not flatter our ſelues, and ſay with the bad ſeruant; Mat. 24. 48, *My maſter doth foreſlowe his comming*: for that is the cauſe of ſo much wickednesſe and impenitencie as is in the world. But rather with an ancient (a) Father, thinke we euer heare the ſound of his trumpet. a Ierome.

This dayly perſwaſion of the ſpeedy comming of Chriſt, is of notable vſe. For firſt, it will daunt the moſt deſperate wretch that is, and make him to tremble in himſelfe, and reſtraine him from many ſinnes. And if a man belong to God, and be yet a looſe liuer, this perſwaſion will rowze him out of his ſins, and make him turne vnto God, by vſing the meanes of repentance: for who would not ſeeke to ſaue his ſoule, if he were perſwaded that Chriſt were now comming to giue him his finall reward? Secondly if a man haue grace and haue repented, and do beleeue; this perſwaſiõ is a notable means to make him conſtant in euery good dutie, both of pietie to God, and of charitie towards his brethren. Thirdly, this ſerueth to comfort any perſon that is in affliction: for when hee ſhall beleeue this which Chriſt hath ſaid, *I come ſhortly*: he cannot but thinke but his deliuerance is at hand; for at his comming, hee bringeth perfect redemption to all his Elect.

The ſecond reaſon is ſet after the commandement; *that no man take thy crowne*: that is, *the crowne of thy glory, euen euerlaſting life.* This muſt not be reſtrayned to the miniſter of this Church, taking it only for the crowne of his miniſtery, though it bee alſo vnderſtood of him; but the ſame muſt bee referred to the whole Church: as if our Sauiour Chriſt ſhould ſay; If thou holde not faſt thy faith and other graces, thou wilt looſe the crowne of glorie that is ordayned for thee.

Hence ſome gather, that a man ordained to life may finally periſh, becauſe another may haue that crowne which was ordained for him. But this is a flat abuſe of this, and ſuch like Texts of ſcripture: for the words are not *abſolute*, that a man may looſe his crowne; but *conditionall*: *Hold faſt, or elſe thou ſhalt periſh, and looſe eternall life, though it bee ordained for thee.* Now the vſe of ſuch ſpeeches, is not to ſignifie falling from grace, but to ſhew vnto vs our owne weaknes in our ſelues;

that

that we might acknowledge, that if wee were left of God wholly to our ſelues, we could not but periſh. Therefore they ſerue to ſtir vp the child of God to humble himſelfe in the acknowledgement of his owne weakeneſſe, vnto a carefull vſing of the meanes to come to ſaluation. Like as a father that takes his childe and ſets him on a horſe, guiding the horſe with one hand, and holding him with the other; and then ſaith vnto the child, *take heed leaſt thou fall*: Not meaning thereby that the childe ſhall fall, but intending to make him ſit faſter; & to let him know that if he ſhould leaue him, he would fal.

Secondly, Chriſt vſeth ſuch ſpeeches, that thereby hee may make his Church perſeuer in grace vnto the end: for all exhortations and threatnings in Gods word, are inſtruments of perſeuerance in grace vnto Gods children: becauſe as God hath appointed who ſhall bee ſaued certainly, ſo hee hath ordayned certaine meanes to bring the ſame to paſſe: part whereof are exhortations & threatnings, which doe not import any finall relapſe, but ſerue as meanes & cauſes of perſeuerance: and for this end, doth Chriſt here bid this Church, *hold faſt, leſt another take her crowne.*

In this threatning wee may note, that when God withdrawes his grace from one man, or his bleſſings from any one people for the abuſe thereof, hee hath others ready to beſtow the ſame vpō, who will vſe the ſame well: when *Iudas* was cut off from the Apoſtleſhip, *Matthias* was choſen in his roome: and when the *Iewes* by infidelitie fell away from God, he had the *Gentiles* in ſtore to ingraffe in their ſtead; for the the arme of God is not ſhortned. When any one people ſhall abuſe his Goſpel, he can giue it to another that will bring foorth the fruit thereof, Mat. 21.43.

The vſe. This muſt bee thought vpon, for by Gods mercy wee are now Gods people, and doe inioy his Goſpell; but wee muſt not flatter our ſelues herewith, for if wee abuſe the ſame, wee muſt know that hee hath another Nation in ſtore, whom wee now contemne, whither hee can ſend his Goſpel, and cauſe them to bring forth the plentifull fruits thereof. Wee therefore muſt imbrace and hold faſt this bleſſing of God which now wee inioy, and ſhew foorth the power of obedience, or elſe God will take it from vs. And we know not how neere this iudgement is, ſeeing other particular iudgements haue not brought vs to repent. And what elſe meane the rumors of warres? are they not Gods warnings, bidding vs holde faſt his Goſpel, or elſe it will bee taken from vs? Although therefore wee looſe all other things; as honour, riches, lands, or life it ſelfe; yet let vs holde faſt our crowne: When the Arke of God is gone, no glorie is left, 1. Sam. 4.21.

Verſ. 12. *Him that ouercommeth, will I make a pillar in the Temple of my God; & he ſhall goe no more out: and I will write vpon him the Name of my God, and the Name of the Citie of my God,* which is *the new Ieruſalem, which commeth downe out of heauen from my God, and* I will write vpon him *my new Name.*

Verſ. 13. *Let him that hath an eare, heare what the Spirit ſaith vnto the Churches.*

Theſe wordes are the concluſion of this Epiſtle, which containeth two parts. Firſt, a promiſe, in the twelfth verſ. Secondly, a commandement in the 13. for the promiſe: In it wee are to obſerue two points; The partie to whom it is made; and the thing promiſed. The partie is, *he that ouercommeth*, of whom we haue ſpoken before: for this promiſe hath beene propounded ſixe times, for ſubſtance the ſame, though in other tearmes. Yet here the very word *Ouercommeth* doth giue vs to vnderſtand, that he that would haue his ſeruice pleaſing to God, muſt diſpoſe himſelfe to a battell or combate, (for ouercomming preſuppoſeth a fight.) The enemies which he is to fight againſt are ſpirituall: to wit, his owne corrupt nature, the wicked world, and the deuill: and in this ſpirituall combate a man muſt be a good ſouldier, before hee can bee a good Chriſtian: for all theſe enemies will ſeeke to draw him backe and hinder him, ſo ſoone as he ſhall any way endeuour to pleaſe God. Indeed, God could haue freed his ſeruants from all temptations, but hee will not; it is Gods pleaſure by temptations to haue his ſeruants tryed. Whereby it is manifeſt that they are deceiued, that imagine the ſtate of a Chriſtian to be a freedome from all miſeries and

temptations, or a ſtate of eaſe wherein is no ſtriſe or trouble to diſquiet the mind; nay, it is a ſouldiers condition in which he that would ouercome, muſt wage a perpetuall battell againſt all his enemies; both within him and without him, and that vnto death.

The thing promiſed: *will I make a pillar in the houſe of my God, and hee ſhall goe no more out.* Heere Chriſt doth moſt notably expreſſe the ſtate and condition of eternall life; In the deſcription whereof he doth allude to the cuſtome & practiſe of men, who minding to perſerue the memorie of their names after their death, vſed to erect durable Pillars of wood or ſtone, in ſome towne, valley, or mountain; with their name engrauen or written thereon. This practiſe is common in humane hyſtories: and [a] *Abſolon* wanting iſſue, *ſet vp a Pillar with his owne name vpon it, in the Kings dale, thereby to continue his remembrance with poſteritie.* The meaning then is: as if Chriſt had ſaid. Others for the continuing of their memorie after their death, doe in ſome ſpeciall place erect ſome durable pillar of wood or ſtone, with their owne names written or engrauen thereon; But to him that *ouercommeth*, I will not ſet vp ſuch a pillar, but euen make him a pillar durable and euerlaſting, whoſe memorie ſhall alwayes continue.

[a] 2. Sam. 18. 18.

He addeth further, he ſhall bee a pillar *in the Temple of my God*: as if hee ſhould ſay; others ſet vp their pillars in valleyes and mountaines, or ſuch places where ſome notable exployt hath bin wrought; but the place which I will chooſe (ſaith Chriſt) is the temple of my God: that is, the Church tryumphant: which was figured by the Temple in Ieruſalem, and by the Taberuacle; as we may ſee, *Heb.* 9.9, and *Reuel.* 21.3, for thoſe were two places where Gods people worſhipped him: & where God teſtified his preſence in a ſpeciall manner vnto his people. And ſo in the true Temple, the kingdome of heauen, Gods ſaints and angels doe worſhip him immediately; where God is preſent with them in moſt glorious & comfortable maner. This then is Chriſts meaning: he ſhall not onely be a part of that Temple, but an excellent part, euen a pillar in the triumphant Church in heauen. And to ſhew what is meant by this temple, Chriſt calleth it *the temple of his God*; therby noting the higheſt heauen. Where obſerue, that God is called Chriſtes God; which argueth inferiorite; and therefore it muſt be vnderſtood of Chriſt, as hee is man, and as he is mediator: in which reſpect he receiueth from his Father all his offices, and power to execute the ſame. But as Chriſt is God, he is equall with his Father, and receiueth nothing from him.

And to inſtruct is yet further heerein, (Chriſt ſaith) *Hee ſhall goe no more out.* When men erected pillars for their memoriall, in proceſſe of time they would weare away; and therefore they cauſed them to be renewed, or els their remembrance thereby would not continue: but he that is once made a meber of the tryumphant Church, ſhall there remaine for euer and euer: and no time ſhall euer come, wherein he ſhall ceaſe to bee a pillar in the ſame.

Further, in the pillars erected by men, their names were written or engrauen: And to this practiſe Chriſt alludeth, ſaying; that hee that is made a pillar in the triumphant Church, ſhall haue names written on him; theſe names are three. I. *The Name of my God*: that is, I will make it manifeſt, that this man is indeed the ſonne of God, and that God is all in all vnto him. The ſecond Name is; *The Name of the Cittie of my God*: By Cittie, he meaneth not the tryumphant Church, but the place where the tryumphant Church ſhall be; to wit, the higheſt heauen: as it is taken, *Reuel.* 21.10. So that hereby Chriſt would teach vs thus much; that hee which ouercommeth, ſhall bee knowne to be a Cittizen of heauen, and that the priuiledges of that kingdom belong vnto him.

And leſt any ſhould doubt, what is meant by the Cittie of God, Chriſt here deſcribed it: firſt, by the reſemblance thereof, calling it *Ieruſalem*: becauſe that Cittie, in regard of the Temple eſpecially, was a figure of the kingdome of heauen. Secondly, he calleth it, *the new Ieruſalem*: that is, the place of the tryumphant Church, euen the higheſt heauen: Which is not called new in reſpect of being, for it was from the beginning; but in reſpect of the manner of reuealing and manifeſting it. for in the old Teſtament, the New Ieruſalem was reuealed to the

Iewes

Iewes onely, and that obſcurely: but vnder the kingdome of Chriſt, it is more fully reuealed not only to the Iewes, but to all the world. Thirdly, he addeth that it doth now deſcend out of heauen from his God. Therein anſwering to an obiection; for it might bee ſaid, this temple of God in heauen is ſo farre off, that wee cannot aſcend or attaine vnto it, how then ſhall we come thither? Chriſt anſwereth, that this new Ieruſalem commeth downe from God out of heauen. *Queſt.* How (will ſome ſay) can heauen come out of heauen? *Anſw.* As *Paul* ſaith of Chriſt, that hee was crucified among the *Galatians* before their eyes, becauſe his crucifying was ſo liuely repreſented vnto them in the Miniſterie of the Goſpel. So here, heauen may be ſaid to come downe from God out of heauen, in regard of the preaching of the Goſpel, which doth moſt viſibly repreſent and ſet open heauen vnto vs, that Gods people may enter therein: by the faithfull embracing whereof, we become citizens with the Saints, and of the houſehold of God, *Ephe.* 2.19.

The third name which ſhall bee written on him, is *Chriſts new name*: whereby is not meant any title of Chriſt, as *Ieſus, Mediatour, &c*; but the dignitie, power, and glorie of Chriſt. *Queſt.* How can that bee called new, ſeeing hee had power and glorie from all Eternitie? *Anſw.* It is called newe, becauſe it is receiued of Chriſt, as hee is Mediator, God incarnate, beeing that which was giuen to him after his death and paſſion: ſtanding in his *riſing againe; in his aſcenſion and ſitting at the right hand of his Father.* Hereof *Paul* ſaith, *Phil.* 2.9. *God gaue him a Name aboue euery name*; that is dignitie, power, and glorie: as it is expounded, *Heb.* 2.7. And this glorie, power and dignitie, will Chriſt giue to them that ouercome. And thus we haue eternall life ſet out vnto vs by the authour of life himſelfe. The ſumme whereof is this: That hee which ouercommeth ſhall bee made a true member of the tryumphant Church, and there continue for euer: and ſhall haue three Names written on him: *The Name of God*, hauing this made euident, that hee is the childe of God: *The Name of Gods Citie*: being made partaker of the priuiledges of Gods kingdome of heauen. *The newe Name of Chriſt*, communicating with Chriſt in his glorie and maieſtie.

And Chriſt doth thus deſcribe life eternall vnto vs for ſpeciall cauſes; which may bee theſe. I. To comfort them which haue care to keepe faith and a good conſcience; and to encourage them againſt all hindrances and miſeries of this life; for what can more harten a man in good duties, than to ſet before him his recompence and reward? Wherby we learne that in all miſeries and troubles that may befall vs for the maintenance of true religion and good conſcience; we muſt comfort our ſelues and not faint. And to encourage vs herein, wee are carefully to propound and ſet before vs, the due conſideration of life eternal; for this it was that cauſed (a) *Moſes to deſpiſe worldly honour, and to chooſe affliction with the people of God.* Wee muſt alſo looke vnto Chriſt, (b) *who for the ioy that was ſet before him, endured the croſſe, and deſpiſed ſhame.* Souldiers that are vncerten of any reward, are yet content vnder their Generall to aduenture their liues at his command: how much more then ought Chriſtian ſouldiers to fight manfully, and ſtand faſt in all troubles for Chriſts ſake, who hath ſet before them ſuch a great reward?

a Heb.11.24. 25.26.

b Heb.12.2.

Secondly, it is thus deſcribed, to bring Gods people to a view and taſte of life eternall, that thereby they may the more affect it. Many caſt off all care of Religion and good conſcience, for the preſent delights of earthly things: they can ſee no goodneſſe nor pleaſure in ſpirituall things: The ſweetneſſe of earthly pleaſures puts mens mouthes out of taſte, in regard of any reliſh of life eternall: but this muſt not be ſo with vs; wee muſt bee of *Moſes* minde, who deſired to ſee the Land of Canaan when he was not permitted to enter into it; and therevpon God tooke him vp into Mount *Nebo*, and ſhewed it vnto him: So, conſidering Chriſt hath thus largely deſcribed this kingdome vnto vs, wee muſt labour to comprehend in our vnderſtandings, and in our hearts to poſſeſſe by faith, ſomething of life eternall, though we cannot as yet fully inherite the ioyes and pleaſures thereof.

Thirdly, it is thus deſcribed, to teach vs to practiſe *Pauls* rule. 1. *Tim.*6. 12. Namely, *to paſſe through all the miſeries and troubles of this world, and to take holde of eternall life.* This is a moſt neceſſarie dutie, but yet little practiſed: men with both hands lay hold vpon the things of this world, vpon riches and pleaſures; but who conſidereth what is prepared by Chriſt in heauen for them that ouercome? and who laboureth to lay holde thereof, and to keepe that ſure, though he looſe all things elſe?

Laſtly, this deſcription of eternall life, here ſerueth to make the people of God to feare no death, thogh it were moſt cruell and terrible; for death is but a ſtraite doore, whereby the childe of God muſt paſſe to all glorie and happineſſe, when he ſhal be made a pillar in Gods temple. Thus much generally of the thing promiſed: Nowe followe in particular the parts thereof.

Firſt, whereas Chriſt promiſeth to make them that ouercomme, pillars and chiefe members in the Church tryumphant; Hereby we are taught to labour to become true members of Gods Church in this life. For life eternall muſt begin here, and they that would be pillars in his Church tryumphant, muſt now become members of his Church militant: for not onely Miniſters & teachers are pillars in Gods Church, though they be chiefe pillars therein; but euery one yong and old, man and woman that is a true beleeuer. And thus ſhalt thou become a pillar in Gods Church on earth, by maintaining & vpholding the Goſpel of Chriſt; which thou muſt doe, partly by teaching it to thoſe, whom thou art bound to teach within the compaſſe of they calling: and partly by good example of life and conuerſation; and chiefly by a true and bold profeſſion thereof, not onely in time of peace, but euen in the greateſt tryals and afflictions.

Secondly hee addeth; Hee will make him a pillar *in the Temple of God*; that is, in the church tryumphant; for in the new Teſtament wee haue no other Temples, but Gods Church tryumphant and militant. Hereby then we muſt learne to renounce that ignorant opinion of the world, who iudge euery materiall church to be the temple of God, and as holy as the Church in *Ieruſalem* was. But the diſtinction of place and place in regard of holineſſe which was vnder the Law, is taken away by Chriſt. The houſe is now as holy as the Church; Churches indeed muſt be regarded and maintained, not for holineſſe, but for order ſake: now men may euery where offer the calues of their lips, and lift vp pure hands from a pure heart vnto God.

Thirdly, *I will writ vpon him the name of my God*: that is, whereas God the Father is my God firſt, I will alſo communicate vnto him the ſame name of God; and he ſhall haue God euen my God, to be his God alſo. By this it is plaine, that no man can haue fellowſhip with God but by Chriſt: wee muſt not looke to haue immediate fellowſhip with God of our ſelues, or by any other, but by Chriſt: God heares not, God helpes not, God ſaues not, but by Chriſt; nay, God is no God vnto vs, out of Chriſt. For firſt, he is a God vnto Chriſt, and then in him and by him vnto vs. Therefore if wee would call vpon God, wee muſt call on him through Chriſt; if wee would giue him thankes, it muſt bee in and by Chriſt; for in him onely are wee heard. If we would know God, it muſt bee by Chriſt, for hee is the very engrauen Image of his Father, in whom is manifeſted the wiſedome, iuſtice, and mercie of God, in him dwelleth the fulneſſe of the God-head: and to conceiue of God out of Chriſt, is to make God an idoll in the braine. Laſtly, if we would receiue any temporall bleſſing from God, it muſt bee in and by Chriſt; as meate, drinke and clothing. For if wee receiue them from God out of Chriſt, wee are but vſurpers of them, and the vſe thereof ſhall turne to our further condemnation.

Fourthly, he ſaith: *I will write on him the name of the citie of my God*: that is, he ſhal haue the priuiledges of the kingdom of heauen. We do all deſire, and looke for the inheritance of Gods kingdome after this life: therefore heere wee muſt liue as citizens of Gods kingdome; conforming our ſelues to Gods commandements, abandoning all ſin, and ſo liuing in faith and a good conſcience vnto the end, that after this life we may aſſuredly perſwade our ſelues, we ſhall be made partakers of the priuiledges of this kingdo.

Fiftly,

Fiftly it is ſaid: this Citie of God, is the *new Ieruſalem, which commeth downe out of heauen from God*; that is, by the preaching of the Goſpel. Hereby we are taught more carefully to ſeeke to attaine to the kingdome of God, for behold Gods endleſſe mercie herein: our ſinnes ſhut heauen gates againſt vs, but by the blood of Chriſt he hath opened them; and by the Miniſtery of the Goſpell, hee makes heauen come downe vnto men: God therefore would not ſee vs damned; hee hath made open away, euen a new and liuing way whereby wee may come to heauen and eſcape hell. God hath brought downe heauen among men, wee muſt therfore with the people in *Iohn Baptiſts* time, *violently enter into this kingdom, and ſtriue to take it by force*. Matt. 11.12,

Laſtly hee ſaith; *I will write my new name on him*: that is, I wil make him partaker of that glorie and digni ie wherewith I my ſelfe am glorified ſince my death and reſurrection. Marke this: all that after this life muſt haue Chriſts new name, muſt in this life become new creatures; So *Paul* ſaith; (d) *If any man bee in Chriſt, he is a new creature*. And againe, (e) *Neither circumciſion nor vncircumciſion auayleth any thing, but a new creation*. Would we then partake with Chriſt in his glorie? we muſt heere bee partaker of his grace: herein ſtandeth true Religion to become new creatures; and not in bare knowledge and profeſſion. *We muſt therefore put of* (f) *the old man which is corrupt with ſinne, and be renued in the ſpirit of our minds, putting on the new man, which after God is created in righteouſneſſe and true holineſſe*. But if we content our ſelues with the Image of the olde man wherein wee were borne, wee ſhall neuer partake of Chriſts glorie; for this new name muſt be giuen to the new creature, the old man and it cannot agree together.

d 2.Cor.5.17

e Gal.6.15.

f Ephe.4.23. 24.

Verſ. 13. *Let him that hath an eare heare what the ſpirite ſayth vnto the Churches.*

This concluſion hath been handled in in the former Epiſtles.

Verſ. 14. *And vnto the Angell of the Church of the Laodiceans write: Theſe things ſaith Amen, that faithfull and true witneſſe, that beginning of the creatures of God.*

Heere followeth the ſeuenth and laſt Epiſtle, to the Church of the Laodiceans: whereto is prefixed a commaundement vnto *Iohn*, whereby hee is authoriſed to pen the ſame, in theſe words: *And vnto the Angell of the Church of the Laodiceans write*, which hath beene handled before.

The Epiſtle it ſelfe hath three parts, A Preface: the ſubſtance or matter of the Epiſtle, and the concluſion. The Preface is this 14. verſe, wherein is ſet downe, in whoſe name this Epiſtle is written; to wit, Chriſts: who is heere deſcribed by two arguments: I. hee is called *Amen, which is that faithfull and true witneſſe*. II. *He is the beginning of the creatures of God*.

For the firſt (*Amen,*) is an Hebrew Aduerbe of aſſeueration, ſignifying as much as *verily, truely, or certainely*. This title is giuen to Chriſt, & the reaſon thereof is expreſſed in the wordes following, which are a full expoſition of the ſame. *Amen, is that faithfull and true witneſſe*: So that Chriſt is called *Amen*, to teſtifie that hee is *a witneſſe, a faithfull witneſſe, and a true witneſſe*; which title was giuen to Chriſt in the 5. verſe of the firſt Chapter: where it was expounded, and reaſons rendred why hee is ſo called. Vnto which title is heere added, that hee is *a true witneſſe*; becauſe hee ſpeakes the truth, according as euerie thing is in it ſelfe, without errour, deceit, or falſhood, for that which hee receiueth from his Father, is the will of his Father, which is the Rule of all truth.

That we may come to the right vſe of this Argument; we muſt firſt ſearch out the ends, for which Chriſt is here called *Amen*, that a faithfull and true witneſſe, which by the contents of the Epiſtle, we may eaſily geſſe to be theſe. Firſt, to ſet forth himſelfe vnto the Angell of this Church, an example, and patern of fidelitie in his Miniſtrie: in the duties wherof, hee had been ſlacke and negligent: Chriſt therefore by his owne example, would teach him without reſpect of perſons, to inſtruct the Church of God truely, and faithfully. How this dutie is to bee performed, hath beene ſhewed before, Chap. 1.5, And not onely to the Angell of this Church of Laodicea, but alſo to all the Church, and to all them

that professe themselues to be his members, doth Christ propound himselfe an example of two most worthy vertues: Faith and Truth. For the first: *Faith* is a vertue, whereby a man makes good all his lawful words, promises, oths, leagues, compacts, and bargaines whatsoeuer, so as his word is as sure as an obligation, as we vse to speake. *Truth* is another vertue, whereby a man without fraude, lye, or deceit, speaketh the truth from his heart, that is necessarie to be knowne for his owne good, the glorie of God, and the good of others.

Wee therefore must set before our eyes this president of our Sauiour Christ: As he is *a witnesse*, yea *a faithfull and true witnesse*, without any faining or falshood, so let vs labour to shew our selues faithfull in all lawfull promises: and true in all our speeches, that so by these verues, we may be knowne to be like vnto Christ, through our whole liues and conuersations. Secondly, Christ is here called *Amen*, to induce this Church of Laodicia, to apply effectually vnto her selfe the word of God, whether threatnings or promises; This Church had beene negligent in the duties of Religion, which came for want of applying Gods word vnto the selues. The right maner of applying Gods word is this: In Gods word we are to consider the lawe, and the Gospell. In the lawe, there are Commaundements and threatnings: now a man must apply to his owne person and life Gods Commaundements particularly; that thereby he may come to know his particular sinnes: then hee must also apply the threatnings of God vnto himselfe, that thereby hee may bee humbled through the sight of his misery, and so made fit & capable of Gods grace. Thus the prodigall sonne applyed the law vnto himselfe, when he sayd, [a] *I haue sinned against heauen and against thee, and am no more worthy to bee called thy Sonne.* So did [b] *Daniell*, and [c] *Ezrah*, by applying the law vnto themselues, humble themselues, and their people: for this is the way to humble any man, & to make him fit to receue grace: *for the law is our schoolmaster to bring vs to Christ. Gal.*3.24, and the want of this speciall application of the law, was a cause of the dulnesse of the Laodicians, and is also of our slackenesse in Religion at this day.

a Luke 15.21.

b Dan.9.
c Ezra.9.

Secondly, the Gospel also must bee applyed: not onely by beleeuing it to bee true, as the Papists teach: but also by applying vnto our selues particularly the promises of righteousnesse and life euerlasting by Christ. According as *Paul* saith, [d] *I desire to win Christ, & to be found in him, not hauing mine owne righteousnesse which is of the law, but that which is through the faith of Christ.* Vers.15, *Let vs* (saith he) *as many as be perfect bee thus minded*, teaching euery one this speciall duie of particular application. For as saint *Iohn* saith, *he that by faith* doth not apply the promises of the Gospell particularly to himselfe ([e]) *makes God a lyer.* And the want of this application is the cause of negligence in Religion, and of so many luke-warme Gospellers as be at this day. For it is not sufficient to know the Gospel to be true, or to bee able to teach it vnto others, vnlesse we can thus apply it to our selues. This then serues to proue that iustifying faith must not onely be a bare assent to the truth of the Gospel, but a speciall faith which doth apply particularly vnto a man, those promises which are propounded concerning righteousnes, and life euerlasting by Christ.

d Philip.3.8. 9 10.

e 1.Ioh.5.10

The second argument and title wherby Christ is described is this; *that hee is the beginning of the creatures of God.* The meaning whereof is, that Christ is he that is the Creator of all Gods creatures that were created: so it is sayd ([f]) *By him all things were created in heauen and in earth:* and though this be true, yet I doubt not but that Christ is here called *the beginning of the creatures of God*, for a further respect; namely, because he is the beginning of the new creature in regeneration: so it is sayd, ([g]) *Wee are the workemanship of God, created in Christ vnto good workes.* So that euery regenerate person is a new creature; to which purpose it is said of Christ: ([h]) *When he shall giue his soule an offering for sin, he shall see his seed, &c.* Because Christ is the roote and seed of all that are borne againe. How is Christ (will some say) the beginning of a new creature? *Answ.* Two wayes: I. As he is the author of regeneration; for hee is the cause whereby a man is regenerate, in which respect he is called *the father of eternitie.* Esay.9.6. And againe he saith: *Behold,* ([i]) *I and the children whom thou hast*

f Col.1.16.

g Ephe.2.10

h Esai.53.10.

i Esai.8.18.

beſt giuen mee. Secondly, becauſe hee is the matter and roote, out of which a new creature doth ſpring: and ſo the Church is called (k) *bone of his bone, and fleſh of his fleſh*: alluding vnto *Adam* and *Eue*, who were a type of Chriſt & his church. For as *Eue* was taken out of *Adams* ſide, ſo the Church and euery member thereof, ſprang of the blood that iſſued out of Chriſts ſide, which was of infinite merit, being the blood of him that was God.

k Ephe. 5. 30

The end why Chriſt in this Epiſtle is called the beginning of Gods creatures (as we ſee by the contents thereof) is to meete with this common vice of this church; that they had more care to ſeeme to bee religious, then to bee religious indeed: now Chriſt would by this his title giue them to vnderſtand, that their chiefeſt care muſt bee, to become new creatures indeed. And no doubt this is the fault of our dayes; our care is leſſe for the power of godlineſſe, then for the name thereof; wee more reſpect ſhew than ſubſtance, and ſhadow than truth it ſelfe. Which ought not to bee, for if wee would bee in Chriſt, we muſt become new creatures: to exerciſe our ſelues in the word and Sacraments, and Prayers are good in their kind; but without this new creation, they are not ſufficient to ſaluation.

Secondly, hereby he would meet with this ſpeciall pride of theirs, whereby they did boaſt themſelues, *to bee rich and to want nothing.* But Chriſt tels them, that there was no dignitie in any thing out of this, whereby in Chriſt they are made newe creatures. We therefore muſt learne by them, not to bee puffed vp with outward priuiledges of nobilitie, wealth, ſtrength, or ſuch like, as many doe: but hee that would reioyce muſt reioyce in this, that hee is a new creature in Chriſt Ieſus.

Further, by calling himſelfe, *the beginning of the creatures of* GOD, Chriſt would teach them and vs, that hee doth loue his Church, and preſerue the ſame. *Eue* was created by the hand of God, not a part from *Adam*, but of his ribbe; for this end, that he might loue and protect her, & that ſhe might reuerence and ſerue him: Euen ſo euery new creature ſpringeth out of Chriſts heart blood, which God hath ſo wrought, that wee might know how Chriſt hath loued vs, and that wee ought to magnifie and honour him: *Adam* was not the author, but the matter onely, whereof *Eue* was made: but Chriſt is both the author, and the matter of our regeneration: wherin appereth his exceeding loue vnto vs. And looke as the roote ſpends it ſelfe for the preſeruation of the braunches: ſo did Ghriſt ſpend his owne blood for the ſaluation of his Church.

Fourthly, whereas hee is called, *The beginning of his Regeneration*; hence wee may gather, that the Doctrine of the Church of Rome is erronious, which teach, that a man in his firſt conuerſion, hath vſe of his naturall free-will, and can diſpoſe himſelfe in the act of his Regeneratiō. But the creature of God cannot diſpoſe himſelfe in his creation; now euerie man that is regenerate, is the *new creature of God*; and therefore hath no power to diſpoſe himſelfe in his new creation.

Verſ. 15. *I know thy workes: thou art neither cold nor hot: I would thou wereſt cold or hot.*

Verſ. 16. *Therefore becauſe thou art luke-warme, and neither cold nor hot; it will come to paſſe, that I ſhall ſpew thee out of my mouth.*

In theſe words, and ſo forward to the 21. verſ. is contayned the ſubſtance, or matter of this Epiſtle: and it hath two parts: A diſpraiſe, verſ. 15. 16 17. And Counſell. verſ. 18. 19. 20. They are diſpraiſed for two vices: firſt, luke-warmeneſſe, verſ. 15. 16. Secondly, for their pride. verſ. 17.

I know thy workes. This is a generall reproofe, ſignifying thus much: *All thy workes are knowne vnto mee, and I vtterly diſlike them.* Then followeth the reaſon of this diſlike, *Thou art neither cold nor hot*: which is a compariſon borrowed from waters, wherof there be three ſorts: hot, cold, and luke-warme. Now hot and cold waters doe not ſo much annoy the ſtomacke, as luke-warme water doth: they are ſometimes comfortable to the ſtomacke, but luke-warme water doth diſquiet it, till it bee caſt vp, and to theſe three kindes of waters, hee compareth

three ſorts of men. By *cold water*, he vnderſtanding ſuch as are enemies to Religion: as at this day are the Iewes and Turkes, and other barbarous people. By *hot water*, he vnderſtandeth men that are earneſt and zealous of the truth. So that when hee ſayth of this Church, *Thou art neither cold nor hot*, his meaning is; thou art neither an open enemie, nor truely zealous of my Goſpell,

I would thou wereſt cold or hot: Chriſt wiſheth not ſimply, that they were enemies vnto him; but onely in reſpect of that eſtate of *luke-warmnes*, in which they were; as if hee ſhould ſay: I had leuer thou wereſt either cold or hot, than thus luke-warme as thou art. For if we ſhould vnderſtand it ſimply, wee ſhould make Chriſt to deſire that men ſhould bee his enemies. By *luke-warme men*, he vnderſtandeth a people, who are in ſhew Gods Church, but in truth wante the power of godlyneſſe, and the zeale of the ſpirit. *Becauſe thou art ſuch* (ſaith Chriſt to this Church) *therefore I will ſpew thee out of my mouth*: that is, looke as hee that hath drunke luke-warme water, cannot abide it on his ſtomacke, but muſt needs ſpew it vp againe; ſo am I wearie of this thy ſecurite, I cannot abide it, and therefore will I caſt thee off from all fellowſhip with mee, and make of thee which art a Church in ſhew, to be no Church.

Thus we ſee their fault, namely, luke-warmeneſſe; the greatneſſe whereof, hee aggrauates; firſt by comparing it with the extreames, cold and hot, both which he preferreth before it, as may appeare by his wiſh and deſire: And ſecondly, by the puniſhment thereof; namely vtter reiection.

The vſe. Hereby wee muſt examine our ſelues, whither this fault may not iuſtly be charged vpon vs: after due triall, it will appeare, that wee are guiltie of this ſinne. The which that it may the better appear, I will note the ſeuerall kindes of luke-warme Chriſtians.

The firſt luke-warme Profeſſor, is the Papiſt; as the tenour of his Religion, and the manner of his worſhip of God, doth plainely ſhewe, for hee doth part ſtakes with Chriſt in the matter of ſaluation, affirming that he receiueth frō Chriſt to work out his owne ſaluation, and ſo aſſumeth part of Chriſts glorie to himſelfe.

Secondly, all *time-ſeruers* are luke-warme Goſpellers: that is, all ſuch as alter their Religion with time and ſtate. and of this ſort are the bodie of our people, who profeſſe themſelues to be of the ſame Religion the Prince is of: which ſheweth euidently, what they will doe in time to come, namely, turne with the time, as their Forefathers haue done:

The Third ſort, are the *followers of Nicodemus*, who came to Chriſt by night onely: that is, ſuch as ſay and thinke that they may goe to maſſe with their bodies, if they keep their hearts vnto God, theſe halt betweene two opinions, and neither ſerue God nor *Baell*.

Fourthly, all *Mediators*: ſuch as will make pacification between the Religion of the Proteſtant and the Papiſts; ſo holding our Religion, as not caring ro embrace theirs alſo, becauſe they think they differ not in ſubſtance, but in circumſtances onely. Let theſe pretend what they will, they are in heart Laoditians.

Fiftly, all *Worldlings*: which as Chriſt ſayth, *Luk.16.13. Serue God and Mammon*, God and the world by ſetting their heart vpon riches. Theſe men abound euerie where, for though they heare God in the miniſtrie of his word, and as it were touch him in the Sacrament, yet their hearts are farre from him, running after their couetouſneſſe, *Ezech.33.31*, and who are ſuch, their conſciences will witneſſe: yea their behauiour proclaimes it to the world; for though they wil heare the word, yet their wit and ſtrength is ſpent vpon the world, and the thinges thereof.

Sixtly, thoſe that profeſſe Chriſts Religion in outward actions of his worſhip, but yet in their liues, giue themſelues to the common ſinnes of the time, ſome to drunkenneſſe, to fornication, to couetouſneſſe or crueltie: ſome to this ſinne, and ſome to that. To this ſort, we muſt referre thoſe, that in word approoue Religion, and yet their hearts delight is, in garniſhing themſelues with the monſtrous, brutiſh, and irreligious formes of ſtrange and forraine attire; Theſe ſpend their time and wit in the decking of their bodies, and ſo ſuffer their ſoules to goe to wracke; when as apparell ſhould bee an occaſion to put vs in minde of a ſhame through ſinne: and by modeſt attire, we

ſhould

ſhould expreſſe the vertues of the heart, but theſe hereby profeſſe the vanitie of their minde.

Now, though we be not intangled with theſe groſſe ſinnes, yet we cannot excuſe our ſelues from this ſinne of luke-warmeneſſe. For the want of zeale of Gods glorie, of loue to his truth, of care to obey his commaundements, and to keepe good conſcience, the want of hatred of ſinne, what argue all theſe but luke-warmenes? Herein wee muſt lay our hand vpon our mouth with *Iob*; for wee cannot plead with God, no not for this common ſinne. But that we may be out of all doubt that this ſinne of luke-warmeneſſe, hath infected our congregations, as it did this Church of Laodicea: I will make it plaine by the ſignes thereof, which are common amonge vs, that ſo wee may the better know our fearefull eſtate.

The firſt ſigne is, *Negligence in the duties of that true Religion which we profeſſe*: this appeareth ſundrie waies; for firſt, howſoeuer wee come to the aſſemblies where the word is preached, yet fewe doe profite there, by increaſe in the knowledge of that Religion which is taught, and in the amendment of life. This may any man ſee to be true, that hath halfe an eye to looke into the ſtate of our aſſemblies, and mens owne conſciences will beerein witneſſe againſt them. Againe, where Gods word is ordinarily heard, there are verie fewe that ſpend any time in ſearching out, and trying whether the thinges bee ſo or not which are taught them. Nay, men wil not be at coſt to buy a Bible: and if they haue one, yet they will not take paines to reade the ſame, at leaſt in ſuch a conſtant courſe as they ought to doe. Thirdly the *L*ords Sabbath is broken, for though moſt men at ſet times will come into the congregation; yet there is not that priuate ſanctifying of the Sabbath after the congregations are diſſolued, which Gods word requireth; but men betake themſelues to their own affaires, and to outward delights; to omit thoſe that haue no care at all of ſanctifying the Sabbath in any ſort. Now theſe perſons muſt needs want both knowledge, obedience, and all ſound grace that will not ſet apart ſome time, wherein they ſhould employ themſelues in Gods word: and by theſe ſignes it is euident, that there is a greeuous diſeaſe of negligence in the duties of Religion, that infects our congregations. Now where this negligence is, though coldneſſe be not, there cannot be zeale, and ſo luke-warmneſſe muſt needs abound.

II. *Signe of luke-warmeneſſe.* The Religion of moſt men is this; In the generall calling of a Chriſtian they ſhew Religion, but in the affaires of their particular callings, where is religion? In the Church they are good Chriſtians, but in practiſe of the duties of their particular callings, who ſheweth his religion? for when as men ſhould practiſe their callings according to Gods word and true godlyneſſe, they follow the deſires of their owne hearts. *L*ittle conſcience is made of lying and oppreſſion; that loue and plaine dealing, which ought to be between man and man is wanting; which prooueth them plainely to bee luke-warme Goſpellers.

III. *Signe.* There bee many that profeſſe themſelues to bee luke-warme, neither hot nor cold. For though all generally come to the hearing of the word, and the receiuing of the ſacraments, yet many when they ſee ſome make conſcience to become anſwerable in ſome meaſure to the word which they heare, and the Sacraments which they receiue, doe take vp in their mouthes this ſlaunder of precizeneſſe againſt them: mocking them for doing that which in the word & ſacraments thẽſelus profes ſhuld be don. Theſe men will not be enemies to the Religion of Chriſt; and they profeſſe themſelues not to bee zealous, by reproaching zeale in others: Therefore they doe more than theſe *L*aodiceans did, euen profeſſe themſelues to bee luke-warme. For hee that reproacheth another for zeale in Religion, brandeth himſelfe with this ſinne of *L*uke-warmeneſſe. And who knowes not how many of this ſort are euerie where? I dare with good conſcience ſay, our congregations generally conſiſt of ſuch. Now marke what followeth hereupon.

Firſt, that our common profeſſors of religion are in worſer caſe than heathen men, Iewes, and Turkes that knowe not Chriſt. This Chriſt teacheth in preferring cold perſons before the luke-warm; as if hee ſhould ſay; I had rather thou wereſt a Pagan, than a Profeſſor without

k 2.Pet.2.21 zeale. And k Saint *Peter* to this purpoſe ſpeaking of ſuch faith; *It had beene better they had neuer knowne the way of truth, than after they haue known it, not to obey the commaundements of God.* So that vnleſſe there be further matter in vs than knowledge and bare profeſſion, our caſe is worſe than the caſe of Iewes and Turkes. Religion knowne, will not make thee better than them, but it is zeale and obedience that muſt preferre thee before them.

Secondly, from the conſideration of our eſtate, I gather that wee are in danger to be ſpewed out of the mouth of Chriſt, as luke-warme water out of the ſtomacke. This is the puniſhment heere threatned, which was written for our inſtruction, that we might know where luke-warmeneſſe takes place, there this puniſhment will follow. Wee may flatter our ſelues as the men in the old world did, & thinke all is well, neuer regarding till the iudgement come: but the truth is, that in regard of this ſinne, we are in danger to bee cut off from the Church, and from true ſocietie with Chriſt; God can doe this ſundrie wayes, either by bereauing vs of his Goſpell, and making vs as the heathen; or by ſending the enemie among vs, to deſtroy and root vs out of this land; and euen in our neighbor-countreys, and townes, hee ſets ſpectacles before vs, that by them wee may ſee how hee can ſpew vs out, & cut vs off from being a people. And thus much of the firſt fault, namely, luke-warmeneſſe.

Verſ. 17. *For thou ſayſt, I am rich, and made rich, and haue need of nothing, and knoweſt not how thou art wretched and miſerable, and poore, & blinde, and naked.*

Here is the ſecond ſin of this Church, namely, ſpirituall pride. The wordes depend vpon the former, as a reaſon thereof; before he charged thē with deadnes in religion, and here he painteth out the cauſe thereof; namely, ſpirituall pride of hart. As if hee ſhould ſay: thou thinkeſt thus within thy ſelfe, *I am rich*, for it is the manner of the ſcripture to expreſſe the thoughts of men by their ſpeeches; becauſe the thoughts of men, are as euident to Chriſt, as any mans ſpeeches can bee to another.

The vſe.

In that Chriſt doth expreſſe mens ſecret thoughts and propound the ſame in this Booke; wee may hence gather, that it is a part of Canonicall ſcripture, for it is a priuiledge of the ſcriptures to ſet down the thoughts of Countreys, of Churches, & of particular men, euen as they cōceiue them. This can no man doe in any booke of his owne deuiſing. And hence wee may gather an argumēt againſt Athieſts; That ſcriptures are the word of God, becauſe they reueale mens ſecret thoughts.

Now followeth the thought it ſelfe of the Angell and people of this Church, *I am rich*, that is, I haue many excellent gifts and graces of Gods ſpirite: by this effect he expreſſeth their ſpirituall pride; in ouerweening their eſtate before God. This is a common ſinne in the world, and euer hath been. Chriſt ſayd, a *He came not to call the righteous, but ſinners to repentance*; by righteous, meaning ſuch as think themſelues righteous. And the b proud Phariſie in his prayer, which hee conceiued in his heart, thought himſelfe *farre better, than the poore Publican, or other men.* And *Paul* c bringeth in the Corinthians, thinking proudly of themſelues, ſaying; *We are full and made rich, &c.* This ſinne takes place in the Papiſts at this day; who perſwade themſelus, that they can ſatisfie Gods iuſtice by temporall works, and fulfill the law of God, and merite for themſelues, and for others.

a Luk. 5. 32.

b Luk. 18. 9, 10.

c 1.Cor.4.8.

To come to our ſelues, this ſame proud thought hath place among vs. Firſt, wee think we are rich, in regard of knowledg: both yong and old ſcorne to be catechized, becauſe they would not ſeeme to be ignorant; ſome ſticke not to profeſſe this pride by bragging thus, that they know as much for ſubſtance, as any man can teach them: when as indeed they know nothing but that wich nature wil teach a man. Secondly, men plead that they haue a moſt firme faith, ſo as they neuer doubted of Gods mercie: which is nothing but the preſumption of a proude heart, for true faith is troubled with doubting. Thirdly, men will profeſſe, that they are rich in loue, both towards God, and their neighbours, when as they loue the world, and the pleaſures thereof, more than Chriſt; and ſo haue no true loue of God in their harts. Fourthly, (to make more plain, that this ſpirituall pride raignes in mens harts) mark this: let any bodily calamity be made knowne to a man that is newly befallen him,

him, oh how is hee preſently perplexed! but let Gods Miniſter out of his word, make knowne vnto him his inward fearfull eſtate: that by reaſon of ſinne, hee is in danger of Gods iudgements, and a firebrand of Hell, hee is not affraide: Worldly newes doth affright men much, when as the threatnings of the word moue them nothing. What argueth this, but that their hearts are fore-ſtalled with this falſe conceit, *I am rich*? The drunkard in his drunkenneſſe, the filthie perſon in his vncleanneſſe, and euerie man in his ſinne ſootheth himſelfe with this, *God is mercifull, I am rich, and in his fauour, hee will not condemne me*. Well, it being thus manifeſt that ſpirituall pride is our common ſin; We muſt labour to ſee it in our ſelues, and vſe all good means that it may be remooued. The means follow afterwards.

And increaſed with goods: or, am made rich: ſo the words are: theſe words are added onely for amplification to ſhew, that this church had not any ſmal portion, but an exceeding meaſure of ſpirituall pride; The doubling of the words, ſheweth the ſtrength of this conceit. Whats the cauſe that this Church was growne to ſuch an height of pride? *Anſw.* It may be it was knowledge, wherewith no doubt the Angell of this Church, and many therin did abound: now the holy Ghoſt ſaith, [a] *That knowledge puffeth vp*. This is true in all places: great knowledg, (without ſpeciall grace) great pride. This is the ſinne of the Schooles of learning; Where knowledge abounds, there pride of heart abounds, and men are puffed vp according to the meaſure of their gifts, vnleſſe by his grace and the ſight of their ſins, God doe humble them.

a 1. Cor. 8. 1.

And haue need of nothing: This is a further ſigne of their great pride, that they thought they needed not the helpe of any thinge, or any perſon beſide themſelues: And all ſuch as thinke they haue no need of the blood of Chriſt for the waſhing away of their ſinnes, doe ſurfet and abound with this ſpirituall pride of heart. This ſerues further to conuince our congregations of this damnable ſpirituall pride. If any one be ſicke in bodie, hee ſtreight ſendeth to the Phiſitian: but not one of a thouſand ſeeketh to the Miniſter till the pange of death draw neere. The ſoules diſeaſe by ſin is not felt; there is no complaint for want of the blood of Chriſt. But if wee would be emptied of this pride, wee muſt labour to ſee that wee ſtand in neede of Chriſt, and euerie droppe of his blood; till ſuch time as wee feele that in vs, there is no goodneſſe in our hearts; VVee are but the proude Laodiceans, and our caſe is wretched and damnable.

And knoweſt not how thou art wretched, and miſerable, and poore, and blinde, and naked. Chriſt intending to ſtrike this ſin of pride to the verie heart, doth here ſet downe the true cauſe thereof; to wit, *Ignorance*, as if hee ſhould ſay, Thou knoweſt not thine owne naturall eſtate, as thou art borne of *Adam* out of Chriſt, and therefore thou art proude, and thy pride maketh thee luke-warme. Then he ſheweth whereof they were ignorant, namely of their naturall eſtate.

For the firſt; Chriſt making Ignorance the cauſe of their Pride, teacheth vs that Pride is not the firſt ſin, that euer was in the world, as many both Papiſts and others haue thought. True it is, Pride is a great and mother ſinne, and the cauſe of many fowle iniquities: but yet Ignorance is a mother ſin, wherof Pride ſpringeth. The cauſe why any perſon ſwelles with pride in himſelfe, is Ignorance of his owne naturall eſtate. By this then wee are taught to learne to knowe our owne eſtate, what wee are by nature in our ſelues without Chriſt, for that is the way to pull downe our hearts. For this cauſe the Prophets of God, vſed to call men, *To a ſearching of themſelues*, Zeph. 2. 1, when they would bring the people to humilitie and grace, that men ſeeing their eſtate, by reaſon of their ſinnes to bee damnable, might bee humbled and cauſed to forſake themſelues, and come vnto Chriſt. And ſurely till ſuch time as men bee humbled for their ſinnes, they will neuer get ſound grace, but be as the proud Phariſie, hypocrits and diſſemblers though they haue much knowledg. But when a man hath ſearched his narurall eſtate, then beſides knowledg of himſelfe come other moſt excellent graces, as humilitie, the feare of God, and true obedience with good conſcience, And therefore firſt of all, let vs labour ro be acquainted with our own eſtate in our ſelues & with our perſonall ſins, & with Gods iudgmẽts

due vnto vs for them. For this is the ground of true grace. The ſpots and blemiſhes of our bodies, we can ſoone eſpy, and wipe away: and why ſhould wee bee leſſe carefull of our ſoules, which be farre better?

That Chriſt might fully make knowne vnto them their ignorance of thēſelues, it pleaſeth him to deſcribe to thē their naturall eſtate, & ſo proportionally the naturall condition of all Churches, & of all people: which is the ſtate of mans miſerie. This he propoundeth two waies: firſt generally in theſe wordes, *and knoweſt not how thou art wretched and miſerable:* then by the parts thereof, which be three, *Pouertie, Blindneſſe, and Nakedneſſe.*

For the firſt. The word tranſlated *Wretched*, ſignifieth one ſubiect to calamities, griefes, and in a word, to all miſeries. And that we may know who is thus wretched, I will enter into a deſcription of mans miſerie; whereof that we may conceiue aright, two things are to bee conſidered: Firſt the roote and fountaine thereof; for therein wee ſhall beſt ſee what miſerie meaneth. This root is *originall ſinne*, and it hath two braunches: Firſt, that particular tranſgreſſion whereby *Adam* ſinned, which was not only the ſinne of his perſon, but alſo of the whole nature of man, ſpreading it ſelf to all his poſterity, Chriſt excepted. Secondly, the defacing of Gods Image, and the corrupting of mans heart, which by reaſon of the fall of our firſt parents hath in it a proneſſe vnto all ſin both in will, affection, and in all the faculties of the ſoule. In theſe two ſtands originall ſin, and in them, and with them muſt wee conceiue of mans miſery, as in the root thereof. Secondly, we muſt conceiue of mans miſery vnder the forme of puniſhmēt, hauing relation to the firſt ſin of *Adam*, & to the corruption of ech mans nature therby receiued. The puniſhent of ſin, muſt be conſidered ſundry waies, according to the diuers kind of mans being: either in this world, or after. For it is either in this life; or at the end of this life; or after this life. And ſo accordingly is miſery to be conſidered.

Now of the puniſhments in this life, ſome concerne the whole man, ſome the parts of man; ſome his eſtate. Puniſhmēts concerning the whole man, bee of two ſorts: The firſt is ſubiection to the wrath of GOD, whereby a man ſince *Adams* fall is made the child of wrath: a miſery of all miſeries: & yet the more greeuous becauſe without ſome grace, a man cannot diſcern & ſee the ſame. The ſecond, is *a Bondage vnder the Diuell*; wherby a man in his mind, will, & affections, is ſubiect euery way to the will of the Diuell, which though we cannot deſcribe, yet wee may thus conceiue of it. The regenerate man ſaith: *I ſin, but I would not ſin.* The naturall man ſaith: *I ſin, and I will ſin:* It is my nature to ſin, and my delight; and this was the ſtate of this Church.

Puniſhments concerning the parts of man, bee either miſeries of his ſoule, or of his body: the miſeries of his ſoule be theſe. Firſt, in the vnderſtanding, Ignorance of Gods will. And in ſundry, madneſſe, and fooliſhneſſe; and in all men pain and difficulty, both to learn & remember whatſoeuer is good, which was not in man by creation. In the conſcience alſo, be accuſations, ſecret feares, and terrours. In the will is, rebellion to Gods will: In all affections, peruerſneſſe. All which are miſeries of the ſoule.

The body alſo hath theſe miſeries. Firſt, it is ſubiect to all infirmities, ſickneſſes, diſeaſes, and aches: which are ſo many, as all the bookes of Phiſitians neither doe nor can record the ſame. Secondly, mans body is mortal, & ſubiect to tēporal deth; which no man can poſſibly auoid or preuent by all the art and skill in the world.

Puniſhments of mans eſtate, concerne either his goods, or calling. In goods there bee theſe miſeries; want of things neceſſary; for by reaſon of ſin it is a puniſhment, & in it owne nature a curſe: and all the hurts that come by the creatures: for their enmity towards man, & towards one another; as alſo their ſubiection to vanitie; all theſe be miſeries, and the puniſhments of mans ſinne. In mans calling there is miſerie: for therein man is ſubiect to trouble, to loſſes, and ſorow; which come as a puniſhment of mans firſt ſinne. And all theſe be the miſeries of man in this life.

At the end of this life, comes *bodily death*, the ſeparation of ſoule and bodie aſunder; which in it ſelfe is a moſt fearfull curſe, for ſo, it is the verie gate of Hell.

But after this life, is the accompliſhmēt of all miſeries, & that is *eternal deſtruction and*

and condemnation in hell fire, which to be the end of all miſery, appeares by this; becauſe it is a ſeparation of mans perſon from the ſocietie & preſence of God: and an enduring of Gods wrath in the whole perſon euen in the place of the Diuell and damned ſoules, & that not for a time, but for euer and euer eternally. And thus we ſee what puniſhment is, and anſwerably what miſery is, wherby we may ſee what it is to be *wretched*: namely in a word *to be ſubiect to al miſeries; whether we conſider thē in the root thereof, originall ſin; or vnder the forme of puniſhment; in this life, in the whole perſon, and in ſoule & body ſeuerally: in goods and calling: at the end of this life, and in the world to come.*

The proper end that moues Chriſt to ſay to this Church, *She knew not that ſhee was wretched*, is this: to teach this Church and in them vs, and all Churches, to learne to knowe their owne miſeries, to feele the ſame, and to be touched in conſcience for them. We therfore muſt learne not to flatter our ſelus with hope of our good ſtate: but labor to ſee our miſerie both in ſin, & the puniſhment thereof. And ſeeing it, ſtriue to be touched with it, that we may cry with the Iewes, [a] *What ſhal we do to be ſaued?* for till ſuch time as this in ſome meaſure be wrought in vs, we ſhal be but luke-warme profeſſors, hauing a ſhew of godlines, but wanting the power thereof: The true ſight of our miſerie is the gift and grace of God, but yet we muſt vſe all good meanes, that we may come to ſee the ſame, & to be touched with it, that ſo we may haue hearts hereby fit to receiue the Goſpell, which containes the remedie of this our miſerie.

[a] Act.2.37.

And *miſerable*, that is, *worthy to be pitied*: this is added, not to ſet downe another thing; but to expres the greatnes of their miſery; as if he ſhould ſay, Thy miſery is not ſmall, but ſo great and ſo greeuous, as indeed thou art in that regard to be pitied of all men.

The vſe. Hence we learne, that we muſt not deſpiſe parties miſerable by reaſon of their ſins, or ſcorne and contemne them. But contrariwiſe lament & pity them. When *Dauid* ſaw men ſin, and ſo pull heapes of miſeries vpon them, [b] *he ſhed riuers of teares.* The *Lord* makes it a good mans property [c] *to mourne for the abhominations of the people.* *Ieremie* [d] for the ſins of the people *wiſhed his head were full of water.* And iuſt *Lot* [e] greeued *his righteous hart for the abhominations of Sodome.* It was the fault of the Corinthians which *Paul* reproueth, that when the inceſtuous man had ſinned that greeuous ſinne, [f] *They were not humbled, but puffed with contempt againſt the partie.* And it is a fault in ſundry men at this daye, that they are not humbled in themſelues when they ſee other men ſin. We muſt not do ſo, but ſhew the grace we haue aboue others, in being greeued for the miſeries, which men without grace by their ſins pull dayly vpon them. Thus much of their miſerie in generall.

[b] Pſa. 119. 136.
[c] Ezek.9.4.
[d] Ier.9.1.
[e] 2.Pe.2.7.8
[f] 1.Cor.5.

The partes of their miſerie are three, which Chriſt noteth particularly, that if it were poſſible, he might cauſe this church to lay aſide this damnable pride; for theſe in all men are maine miſeries. The Firſt is pouertie. *And poore*: that is properly one that hath not a rag to his back, nor bread to his mouth, vnleſſe hee begge the ſame of others. But here it is taken for one that is ſpiritually poore: which pouerty wee ſhall better conceiue, if we do vnderſtand what be true ſpirituall riches. True riches be Gods grace and fauor in Chriſt; as the pardon of ſinne, and life euerlaſting. The poore man therefore is hee, that wanteth Gods fauour for the remiſſion of his ſins, and the gift of eternall life: & hath in him no good thing that is acceptable to God; but in regard of his ſoule, is as ſilly and poore, as any beggar in regard of his bodie.

The end why Chriſt calleth this church poore, is to beat downe the proud conceit of her owne good eſtate, and to cauſe her to feele her ſpirituall pouertie, and ſo become poore in ſpirit. And we in them are likewiſe taught to labour *to feele our owne pouertie*, how by nature there is no goodneſſe in vs; but wee are vtterly deſtitute of the grace and fauor of God, that ſo we may goe out of our ſelues, and in regard of our ſelues euen deſpaire of our ſaluation: for till this pouertie of ſpirit be wrought in vs, wee may make a ſhew in profeſſion, heare the word and receiue the Sacraments, but we ſhall neuer haue found grace. And bleſſed were our eſtate, if wee could lay aſide that diueliſh pride, which puffeth vp our hearts, and become poore in ſpirite; then were wee in the right way to receiue the Goſpell, and the

graces thereof: but till we be beggars in our ſelues, wee neuer begin to be rich in Chriſt.

Howe can Chriſt truely charge this Church with pouertie; for the Laodiceans were a rich people, and had great ſtore of wealth? *Anſw.* True it is, they were rich in wealth as hiſtories ſhew, and yet poore to God. For all honour and wealth in the world, is nothing without the grace and
a Col. 2. 10. fauor of God in Chriſt. *Paul* ſaith, [a] *Wee are compleat in Chriſt:* forth of him therefore we haue nothing. To the Corinthians
b 1. Cor. 3. 22. 23. hee ſaith, [b] *All thinges are yours, and you Chriſts, and Chriſt is Gods.* But nothing is ours till we haue Chriſt, and Chriſt vs.

The vſe. As it was with this Church, ſo it is with all other. Euerie perſon and all people are but poore, and beggarly, if they want Chriſt: and therefore if God haue giuen any man riches and wealth, hee muſt lay this good foundation; vſe them as helps to further his ſaluation: For by them hee may attaine to the meanes of ſaluation, and alſo ſhew forth the fruits of faith. But they that haue wealth and vſe it otherwiſe ſhall finde it turne to their deeper condemnation.

The ſecond part of their miſery is *blindneſſe. Queſt.* How can they be ſayd to be blinde; for they had a learned teacher no doubt, that both was able, and did teach the will of God; and the people likewiſe knew the points of Religion, and beleeued the Goſpell? *Anſw.* They had knowledge indeed, but yet they were blinde: firſt, becauſe they knew not their owne eſtate. If a man had all skill in all Arts and ſciences, & great knowledge in the word: yet if he know not himſelfe in ſome meaſure, he is but a blinde man. Secondly, becauſe they did not knowe God in Chriſt: They knewe no doubt, that there was a God, and that Chriſt was a Sauiour, but they could not apply it to themſelues, to be able to ſay, God is my God, Chriſt my Redeemer, and the holy Ghoſt my Sanctifier. Thirdly, becauſe they could not diſcerne of things that did differ; as between good and euill, between euill and euill, and between temporall things, and eternall bleſſings: This ſpirituall diſcerning, is a gift of Gods grace.

The vſe. In that Chriſt ſaith, *They were blinde*, though they had knowledge; wee may learne, that al knowledge is but meere ignorãce before God, to thoſe perſons that know not themſelus, and God to be their God in Chriſt. For want hereof Chriſt calleth the angell of this church *blind*, thogh otherwiſe hee were a verie learned man. Which muſt teach vs, not to reſt content with any humane learning, no not with the literall knowledge of the Goſpel, but we muſt labor further to know our ſelues, and to know God in Chriſt, & Chriſt our redeemer: and be able in ſome good ſort to diſcern between things that differ. *Dauid* a moſt worthy Prophet intituleth the 32. Pſalme, *his Learning*. What learning ſheweth he there? *Anſw.* Surely nothing but the knowledge of the pardon of his ſins. And indeede that is it, which ſeaſoneth all our learning: and therfore aboue all things we muſt labour for it.

The third part of their miſery, is *Nakednes*. Nakednes is two-fold; To the eie of man, & to God. Nakednes to the eie of man is bodily, & that is alſo two-fold: either that which was before the fall in the bodies of our firſt parents, whereby their bodies being vncouered, appeared very glorious without ſhame: or that which is after the fall; wherby the bodie being naked & bare appears full of ſhame, which is ſo exceſſiue, by reaſon of mans ſin, that if neceſſity would permit, the whole body both face & hands ſhould all be couered. Nakednes before God, is when any man lies before God, a deformed ſinner. In this caſe *Moſes* ſawe the Iſraelites [a] *when they had made a golden Calfe*; For thereby they depriued themſelues of Gods Image, and were guilty of that moſt greeuous ſin of Idolatry. This is a miſery of all miſeries; & the greateſt nakednes that can be: And this is the nakednes of this Church in this place. *Qu.* Why doth Chriſt call them naked? *Anſ.* To moue them, and in their perſons all profeſſors to haue care not to flye from God, [b] *and to hide their ſins with Adam*, but to bring themſelues into his preſence, and there lay open their ſinnes, that they may obtain a couering for them by Chriſt. It is the practiſe of the world, to hide their ſins frõ men, but neuer to care how bare & naked they be in the ſight of God, who yet ſeeth them all as plainly as we ſee the ſores of any poore lazer that ſhews the ſame to moue our pity towards him: which if we could ſee, we ſhuld be aſhamed not to ſeeke to couer our ſins before

a Exod. 32. 25.

b Iob. 31. 33.

fore God. We muſt therfore labor in our owne conſciences to ſee the nakednesſe of our ſoules before God; and ſeeke to be touched and humbled for the ſame, that ſo we may earneſtly intreate for the righteouſneſſe of Chriſt, to be a couering to cloath our ſoules. This was *Dauids* practiſe, for when hee ſaith: *Bleſſed are they whoſe ſinnes are couered*, Pſal.32.1; he would giue vs to vnderſtand, that hee vſed to vncouer his ſinnes, and lay them open before God; that at his handes in Chriſt, he might get a couer for them.

Theſe are the particular partes of a mans miſerie, which euery man muſt labour to feele in himſelfe, if he would bee partaker of the righteouſneſſe of Chriſt: for thus hath Chriſt both in generall and in particular, ſet downe the miſerie of this Church; that he might prepare them to receiue the bleſſed comfort which followeth in the next Verſe.

Verſ. 18. *I counſell thee to buy of me gold tryed by the fire, that thou mayeſt bee made rich: and white rayment that thou mayſt be clothed, and that thy filthy nakednesſe doe not appeare: and annoint thy eye with eye-ſalue that thou mayeſt ſee.*

Heere beginneth the counſell of Chriſt vnto this Church. Wherein, firſt he propoundeth a notable remedie for her miſerie before noted. In this remedie, wee are to conſider three things: the manner of preſcribing it; the remedie it ſelfe; and the meanes whereby it is obtained.

For the firſt, this remedie is propounded; not in any ſharpe commandement, but by a milde and gentle aduiſe, *I counſell thee*. And herein Chriſt doth take to himſelfe the office of the Counſeller of his Church. For as God hath his Church and people, ſo he hath his counſellers, by whom in mercie hee hath reuealed his counſell vnto his Church. The principale counſeller is Chriſt; ſo he ſaith in the perſon of Wiſedom, *Pro.*8.14, *Counſell is mine.* And *Iſay* ſaith; *To vs a Childe is* Iſay 9.6. *borne, and he ſhall call his name, wonderfull, COVNSELLER, the mightie God, the euerlaſting Father, the Prince of peace*: yea, he is both King & Counſeller to his Church. This office Chriſt challengeth to himſelfe, for theſe cauſes: firſt, becauſe he aduiſeth his Church, touching the way whereby they muſt eſcape euerlaſting death, and come to eternall life. Secondly, becauſe he teacheth them how they may practiſe euery buſines, ſo as it may pleaſe God. Thirdly, becauſe hee teacheth them, how they may in grieuous dangers and diſtreſſes, find a good iſſue, or elſe bee able with patience to beare them. Theſe things he worketh dayly in his Church, not by extraordinary means, but ordinarily by his word and ſpirit; and therefore may iuſtly challenge this honour to bee called *the Counſeller of his Church.*

From this office of Chriſt, wee learne two things. Firſt, to doe all the honour and reuerence we can vnto his Maieſtie; for he is our profeſſed Counſeller, who imployes himſelfe for the good of his Church. Counſellers of the *State* and of the *Law*, are highly honoured and reſpected of all ſorts, euen for their counſell in worldly matters, though often it fayle: how much more ought wee to honour Chriſt our heauenly Counſeller, whoſe counſell leadeth vnto glorie, and is ſtable and ſure for euer? Looke how much his counſell excelleth theirs, ſo much ought he to be honoured aboue them all. Secondly, in all diſtreſſes and grieuous temptations, and dangers either of ſoule or body, wee muſt take counſell and aduiſe from Chriſt Ieſus: for to this end doth hee reueale himſelfe to bee a counſeller, that men in diſtreſſe comming to him, by his aduiſe might bee comforted and eaſed. When *Moab*, *Ammon*, and *Mount Seir* banded themſelues againſt *Iuda*, the people were in great diſtreſſe and danger; but marke what good king *Iehoſophat* did, he betooke himſelfe to the Lord his counſeller; ſaying, *Lord we know not what to doe, but our eyes are towards thee*, 2.*Chron.*20.12; that is, direct thou vs in this danger, for of our ſelues we know not how to eſcape. This practiſe ought to bee followed of all men, eſpecially in time of any danger; ſuch as theſe dayes are by reaſon of ſinne. The counſell of Wizards, Sorcerers, and Aſtrologians, ought not to bee ſought after; but by prayer wee ought to humble our ſelues, and call only and continually on this our onely true counſeller. *Vſe.*

II. Point. The remedie it ſelfe: which hath relation to the former Verſe, for

there hee ſet downe the Miſerie of this Church, in three parts: which were all great Miſeries. And heere hee ſo propoundeth his remedie, that it is anſwerable to their Miſerie in the ſeuerall parts thereof. For firſt, heere is *gold* to make them *rich*, anſwerable to their pouertie; Secondly, *raiment* to hide their *nakednesse*; Thirdly, *eyntment* to take away their *blindnesse*.

For the firſt; by *gold*, according to the Analogie of the Scripture, we are to vnderſtand the *graces of Gods ſpirit*: as *true faith*, *repentance*, the *feare of God*, *loue of God*, and the *true loue of man*: 1.Pet.1.7, *Faith is compared to gold in the tryall thereof*: and ſo may all other gifts of the ſpirit be hereby vnderſtood. Secondly, by *gold*, wee are to vnderſtand *Chriſts merits*; yea, *Chriſt himſelfe*, as the fountaine of all grace.

This *gold* is further ſaid, to *be tryed by the fire*: that is, moſt pure and precious *gold* purged from all droſſe, as fine as can be made by the art of man. This is added to expreſſe the propertie of Gods graces and gifts; namely, that they are more precious vnto God then *gold*; Yea, *than gold tryed by the fire*: as *Peter* ſaith.

The vſe. By this euery perſon is taught, how to beautifie themſelues both in ſoule & body: It is the common blind opinion of the world, that forraigne attyre and rich Iewels do adorne the body; and indeede in ſome caſes the body may bee adorned with pearles and Iewels: but the right way to adorne any perſon indeed is, to furniſh the ſoule with theſe graces of the ſpirit, which vnto God be more precious than fine gold. Our bodyes and ſoules ought to be the dwelling places of the *Holy Ghoſt*; & therefore we muſt adorne them, and make them fit for ſo worthy a Gueſt: which muſt be done, by the good graces of the ſpirit, and not by ſtrange and forraigne attyre, which no good man could euer abide.

Secondly, theſe graces haue a further effect than to beautifie; and that is, to *make rich*. Heere then ſee the common folly, yea the ſpirituall madneſſe of men in the world; who ſpend all their time, wit and ſtrength, to furniſh their houſes with treaſure, & to enrich their bodies; and in the meane time leaue their ſoules vngarniſhed. What a madneſſe is this, that men ſhould neglect the true riches, and follow after that which is nothing els, but counterfeit copper? Seeing therefore Gods graces bee the true treaſure which fadeth not, let vs ſeeke after them, as Wiſedome counſelleth: *Pro.8.10,11, receiue mine inſtruction, and not ſiluer: and knowledge rather than fine gold: For wiſedome is better then precious ſtones.* The ſecond part of this remedie is, *a white garment*: that is, *Chriſt himſelfe, and his righteouſneſſe imputed.* So *Paul* ſaith, (a) *All that are baptized into Chriſt haue put on Chriſt*; There Chriſt is made a garment, whom euery one that beleeueth in him doth put on. Againe, the fruites of the ſpirit are a garment; & therefore we are commanded *to* (b) *put on tender mercie, kindneſſe, humbleneſſe of minde, meekeneſſe, and long ſuffering.* Further, Chriſt ſheweth the end of this garment; namely, to *couer the nakednesse of our ſoules: leſt the filthyneſſe thereof, which we by our ſins haue brought vpon vs, doe appeare.* The third part of this remedie, is *anoynting with eye-ſalue*; where, by *eye-ſalue*, wee muſt vnderſtand *the ſpirit of Illumination and knowledge wrought in the mind by the Holy Ghoſt, whereby men know themſelues and their eſtate*: for as eye-ſalue ſharpens the eyes and cleeres the ſight, where it was by ſome occaſion dimned: ſo doth Chriſt by the illumination of the ſpirit, make a man know God in Chriſt, and to diſcerne betweene good and euill, and betweene things temporall, and bleſſings eternall.

a Gal.3.27.

b Colloſſ.3.12.

Thus wee haue the meaning of the words: whereby wee may ſee, that by all theſe three, wee can vnderſtand nothing elſe but Chriſt himſelfe, and his merits. Now one and the ſame thing in Chriſt, is ſignified by diuers tearmes: to ſhew that there is in Chriſt the fulneſſe of all grace, and plentifull redemption; yea, ſtore of ſupplyes for all our wants. The *Laodiceans* were poore, but Chriſt was their riches; they were naked, Chriſt was their garment; and laſtly, they were blinde, but Chriſt was their eye-ſalue. So that what wants ſoeuer be in vs, there is ſtore of ſupply thereof in Chriſt. This muſt the more diligently be marked, becauſe the Papiſts make Chriſt but halfe a Sauiour, in putting our merits vnto his: and ſo diſgrace him in his glorious worke, wherein he is a moſt abſolute Sauiour,

and

and Redeemer.

III. point. The means whereby theſe worthy gifts of God may bee gotten, is by buying and bargaining: ſo Chriſt ſaith: *I counſell thee to buy of me.* Where he alludeth to the outward ſtate of this Citie; for it was rich, and alſo giuen to much trafficke as Hyſtories record: and therefore hee ſpeakes to them in their owne kinde; as if he ſhould ſay, you are a people exerciſed in much traffick, and delighted with nothing more than buying and ſelling: well, I haue wares that will ſerue your turne; as *gold, garments*, and *oyle*, therefore come *and buy of mee.* Theſe wordes muſt not bee vnderſtood properly, for ſo wee can buy nothing of Chriſt; becauſe there is nothing that is good in any, but it proceedeth from the free gift of God in Chriſt. This is onely ſpoken by way of reſemblance to buying and ſelling; which ſtands in theſe points, which are the principall things in bargaining. Firſt, a man ſees his want, and deſires to haue it ſupplyed; and therfore goes to the place where ſuch things are to be ſold. Secondly, he ſeeth the thing and he liketh it. Thirdly, he prizeth and valueth it. Fourthly, he maketh exchange for it, by money or money worth. Fiftly, if it be a great ſumme, he giueth earneſt. So in the getting of Chriſt, there is a kind of reſemblance to all theſe. Firſt, a man muſt feele himſelfe, to ſtand in need of Chriſt and his merits; becauſe men ſee want of bread, meat and drinke in their houſes, therefore doe they goe to buy the ſame. Now looke how ſencibly any man feeles theſe worldly wants; ſo euidently ſhould we feele our want of Chriſt, and his merits. For this is the firſt beginning that cauſeth vs to ſeeke to receiue Chriſt Ieſus. Secõdly feeling our wãts, we ſhold hunger & long after Chriſt, that we might bee made partakers of him & the vertue of his merits: as a man that is to buy a thing doth take a liking thereof, which doth ſtir vp a deſire in him to buy; ſo muſt we labour to haue liking of Chriſt, which wil mooue vs to ſeeke vnto him. Iſay. 55. 1. *Hoe, all they that thirſt, come and buy*: ſo that none make this bargaine, but he that thirſteth. Thirdly we muſt prize and value Chriſt aboue all things in this world, euen at ſo high a rate that we account al things in regard of him *to bee but loſt; yea, euen droſſe & dunge*: [c] as *Paul* did. Fourthly we muſt make exchange. How? we can giue Chriſt nothing but his owne? *Anſw.* Properly there is no exchange, and therefore he ſaith: Iſay. 55. 1. *Hoe, come and buy without money, for nothing. Simon Magus*, is heauily checked and accurſed, for offring to buy the gifts of the holy ghoſt, Acts 8. 20. And yet there is an exchange to be made, *We muſt giue him our ſins, and receiue his righteouſneſſe*; & therefore he is ſaid, 2. *Cor.* 5. 21. *To be made ſin for vs, that wee ſhoulabe made the righteouſnes of God in him.* See a moſt bleſſed exchange; for our ſinne and ſhame, we receiue his bleſſed grace and righteouſnes. *Queſt.* How is this exchange made? *Anſw.* In the practiſe of faith and repentance; for when we humble our ſelues and confeſſe our ſinnes, praying earneſtly for remiſſion, and beleeue our reconciliation by Chriſt, then is hee our righteouſneſſe. Laſtly, though we can giue nothing vnto Chriſt, yet hee giueth vnto vs an earneſt in this bargaine: to wit, ſome portion of Gods (a) ſpirit, and ſome ſmall meaſure of his graces; as grace to bewayle our ſinnes, to humble our ſelues, and to pray for the pardon of them, with purpoſe not to ſinne againe, theſe be the earneſts of this bargaine: And thus is heauen bought and ſold between Chriſt and vs; the receiuing of his true ſauing graces be they neuer ſo ſmall: euen as a penie is a ſufficient earneſt for a bargaine of a hundred pound.

c Phil. 3. 8.

a Ephe. 1. 13. 2. Cor. 1. 22.

The vſe.

Here we ſee we are commanded to buy Chriſt, and to make a bargaine with him, whereby we may haue right to him and his merits. But how goes the caſe with the world? ſurely many come where this bargaine is offered, but few there be that buy. Wee are like to Paſſengers on the ſea, who ſee many goodly buildings, ſumptuous Cities, & fruitfull Ilands, but they make no purchaſe of them; they only prayſe them, as they behold them, and ſo paſſe by: ſo wee come and heare the doctrine of Chriſt and his merits, and approoue of the ſame: but where is the partie that maketh this bargaine? Come to particular points, and it will appeare that few bargaine for Chriſt. For who feeles his own miſerie as he ought? Who perceiues himſelfe to ſtand in ſuch neede of Chriſt as he doth? worldly wants wee

feele

feele and are affected with them, but in regard of ſpirituall wants, we are ſenceleſſe; and yet til we truely feele our miſerie, we neuer come to make this bargaine with Chriſt. Againe, come to our deſire & hungring after Chriſt; In bodily thirſt and hunger, wee can ſay; *I hunger, or I thirſt:* but who can ſay, I hunger & thirſt after Chriſt and his righteouſneſſe? Alas, our hearts are full, we feele no want: nay they are dead, we feare none euill; and as for our valuing and eſteeming of Chriſt, we are plaine *Gaderens* and *Eſawes*, wee preferre the world and the baſeſt things therein before Chriſt. And for the exchange; we are loth to part with our ſins, & to put on Chriſts righteouſnes. Which plainly ſhewes wee make no exchange, and though we bee willing to lay heapes of ſins on Chriſt, yet who takes Chriſtes righteouſneſſe and declares the ſame by the fruites thereof. And laſtly, for the earneſt of the ſpirit, though ſome there be that haue receiued it, yet the body of our people as their conſciences can tell them, haue not receiued it: for they want knowledge, faith, and other graces.

By all theſe, it is more than manifeſt, that this bargaine is not made: And yet true it is, that for worldly & baſe barganes he muſt riſe early that will goe beyond them. But what a ſhame is this, that we ſhould be ſo expert in vile earthly things, and haue no regard of this excellent and heauēly bargaine? Wherfore ſeing Chriſt calleth vs hereunto, let vs make this one bargaine with him, and that preſently; which wee ſhall teſtifie by doing the fiue former duties; let vs neuer bee at reſt, till we may ſay each one for himſelfe, I haue bargained with Chriſt, and receiued his earneſt. Yea, our care ſhould be that this bargaine be made not with vs alone, but with our children. Many are forward to bring vp their childrē in good trades, wherein they may buy and ſell for their liuing, wherein they doe well; but withall, they ought to be as carefull to teach them to make this bargaine with Chriſt, and then they doe farre better. For this is the cheapeſt and the chiefeſt marchandize that euer was ſett to ſale, which we may buy without monie; and yet it will make vs rich for euer. Many labour in tafficke and take great paines, and yet often looſe thereby: but make this bargaine once, and then thou ſhalt neuer looſe it, nor any thing thereby; but continue for euer rich in God.

Verſe. 19. *As many as I loue, I rebuke and chaſten: be zealous therefore, and amend.*

Becauſe our Sauiour Chriſt had ſo ſharply rebuked this Church, they might thereby take occaſion to diſtruſt, and deſpaire of his fauour and mercie: heere therefore it pleaſeth him, to take away all occaſion of doubting, after this ſort. *If I vſe to rebuke & chaſten all thoſe whom I loue, then you are not to deſpaire of my mercie, by reaſon of my ſharpe reproofe, whereby I haue threatned to ſpew you out of my mouth, for your ſinne of luke-warmneſſe. But thus I vſe to deale, with all thoſe whom I loue; and therefore in this regard you need not to doubt of my loue and fauour.*

The meaning. *As many as I loue,* Chriſt loues the creatures two wayes: as hee is *Creator*, and as he is *Redeemer*. As he is the *Creator*, hee loueth all his creatures, with a common & generall loue, whether they be liuing or dead; reaſonable or vnreaſonable. As he is *Redeemer*, he loues his creatures with a ſpeciall and a peculiar loue; which is not common to all, but proper to that part of man-kinde, which is choſen to ſaluation before the world was. And of this peculiar loue hee ſpeaketh here. *I rebuke*, The word in the originall which is tranſlated, *Rebuke*, is more ſignificant than can fitly bee expreſſed in any one Engliſh worde; thus much is meant thereby, as if Chriſt had ſaid; Firſt, *I will conuince them of their ſins, and after reproone, admoniſh, and check them for the ſame. And chaſten:* This muſt bee vnderſtood of a kinde of correction, which a father vſeth on his child, called *nurturing:* which is correction to breake the childe of his fault and bad manners, and to teach him his dutie. This then is the meaning: All thoſe whom I beare ſpeciall fauour vnto, doe I conuince of their particular faults, and then checke and reproone them and nurture them, as a father doth his Child: to make them leaue their particular vices, and to walke in obediēce. And to aſſure vs that this is the true meaning, read Pro. 3. 12, whence Ἐλέγχω.

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the words are taken; & Heb. 12. 5, where they are more fully explained.

Heere then Chriſt ſets downe his ordinary dealing with them, whom he taketh and chooſeth to bee his diſciples and members; namely, hee conuinceth them of their faults: he reproueth and chaſteneth them for this very end, to breake them of their ſins, and to bring them to reformation. And this dealing of Chriſt, belongeth to euery ſeruant and member of Chriſt without exception: yea, Chriſt layeth rebukes and chaſtiſments on all his children, & that in diuers meaſure, according to the nature of their ſinnes, and the diſpoſition of the parties. Such as are hardly broken of their ſins, hee layeth on them more heauie iudgementes and chaſtiſments, that they may bee brought to deeper humiliation, and ſo to true repentance. And therefore euery one that would bee a Diſciple and member of Chriſt, muſt looke to goe vnder his correction and his ſharpe and ſeuere rebuke; according as they are inwardly diſpoſed vnto ſinnes either more or leſſe; *Hee muſt paſſe vnder the rodde, that would come into the bond of the Couenant.* Ezech. 20. 37.

The vſe of this doctrine is two-fold, ſet downe *Prou.* 3. 12. The firſt thus, *My Sonne deſpiſe not the correction of the Lord, for the Lord correcteth whom hee loueth; his chaſtyſements are tokens of his loue.* That is, whenſoeuer the Lord either in the miniſterie of his word reproueth thy ſins, or by any affliction chaſteneth thee, deſpiſe it not, neither ſet light by it; but make good vſe thereof vnto thine owne ſoule. The ſecond vſe is; *Faint not when thou art corrected:* that is, let not the greatneſſe of it daunt thee, but arme thy ſelfe with patience, becauſe he vſeth to correct all thoſe whom hee loueth, making his chaſtiſments tokens of his loue.

Secondly, Chriſt heere ſetteth before all gouernours, an example to followe, eſpecially to fathers and maſters: his example is this; *On euery child that hee loueth, hee layeth corrections, for this end to breake them of their ſinnes:* So anſwerably, Gouernours muſt ſhew tokens of loue towards thoſe that are vnder them, by due reproofe and correction; that ſo they may be broken of their miſdemeanor, and brought vnto obedience to God. It were to bee wiſhed, that both Parents and Maſters would followe Chriſt in this example, and ſo ſeeke the reformation of thoſe that are vnder them; but more lamentable is the caſe Parents and Maſters doe thinke it ſufficient for them, if they prouide for their children and ſeruantes food, and raymont, and neceſſaries for the bodie; and ſo altogether neglect the good of their ſoules, which is the cauſe of many ſinnes, and ſo of many iudgements; both which ought to moouе them to put in practiſe this dutie.

Thirdly, the very order of Chriſts words, doth miniſter vnto vs a neceſſary inſtruction, touching his manner of correcting his ſeruants. For firſt, hee propounds a direct end of all his corrections vpon them; to wit, their nurturing and reformation; then, that hee may attaine thereto, hee proceedeth thus: Firſt, hee doth conuince their conſcience of their ſinnes; then by reproofes he rebukes and checks them, and laſtly correcteth them, by laying chaſtiſments on them. A moſt excellent and bleſſed order, in vſing correction for the good of the partie chaſtiſed, which ought to bee followed of all Gouernours, parents and maſters eſpecially. Firſt they muſt propound a good end of their correction, euen the amendement and ſaluation of the partie: and that they may then proceed aright, they muſt firſt conuince their conſcience of the fault; then reproouе, checke, and admoniſh them: and if that take not place, they muſt proceed vnto meete and conuenient bodily correction: all which muſt bee done not for reuenge, but to bring the to amendement, and to make them obedient to the will of God. Whereby wee ſee how farre many Parents and Gouernours ouer-ſhoote themſelues; when as they make their corrections matters of reuenge and choller, wherein they ſeldome intend the reformation of the offender; which is a fault flat againſt the word of God; and therefore to be conſidered of euery good chriſtian.

Be zealous therefore and repent. In the former Verſe hee propounded a remedie againſt their *Spirituall pride.* In theſe

wordes hee doth directly propound a remedie againſt their *Luke-warmneſſe*. But firſt obſerue the coherence of theſe words with the former. Chriſt hath ſaid; *Whom I loue I rebuke and correct, according as their faults is*: therefore ſayth hee to this Church; *becauſe I haue rebuked and corrected thee by ſeuere threatnings, for thy Luke-warmneſſe, therefore now become zealous and amend.*

Here ſee the proper end of all reproſes and corrections: namely, the reformation and amendement of mens faults & miſdemeanors whatſoeuer, that ſo they may bee more carefull of their wayes, and more zealous in good duties then euer they were. Whenſoeuer therefore wee are reprooued by the word of God; or when the Lord ſhall viſite vs in body, minde, or goods by any kind of croſſe, wee muſt remember to take occaſion thereby to repent and amend, knowing that by all theſe as by ſo many Sermons, the Lorde calles vs to amendement.

Nowe come to the remedie of their *Luke-warmneſſe*; *Be zealous*. That wee may vnderſtand this Commandement, we are to handle ſome points touching *Zeale*. Firſt, what is *zeale*? *Zeale* is a burning affection in regard of Chriſtian Religion, and the true worſhip of God. This *Zeale* is compounded of two affections; of loue, and anger or indignation; ſo that in this Commandement are two duties enioyned vnto this Church. Firſt, that they ſhould loue Chriſt, and his Religion aboue all things. Secondly, that they ſhould be greiued eſpecially for this, that Chriſt was diſhonoured, his worſhip prophaned, and his doctrine not embraced; but inſteed thereof falſe worſhip, and falſe doctrine entertayned; when both theſe concurre, then *zeale* is in the heart. A moſt notable Example hereof wee haue in Chriſt: *Pſalm.* 69 9, where the Prophet *Dauid* in his perſon ſaith, *The zeale of Gods houſe had eaten him vp*. Whereby thus much is ſignified; that the heat of his loue for the maintaining of his Fathers glorie, had euen conſumed him; and that his indignation was ſo great, becauſe his Fathers Name was diſhonoured, and his worſhip prophaned; that it did euen eate him vp. This wee ſhall ſee to bee true in Chriſt, if wee read the Hyſtorie of his life, *Iohn* 2.17. Yea, hee profeſſeth of himſelfe, *that it was meate and drinke vnto him to doe his Fathers will*, Ioh. 4.34. That thing he preferred before his owne life or ſafetie: nay, for the accompliſhment thereof, hee was content to ſuffer the pangs of hell. The like *zeale* was in *Elias*, when all Iſrael was fallen to Idolatrie; *his heart was zealous for the Lord of Hoſts*. 1 King. 19.14.

II. point; The kinds of *zeale*. *Zeale* is either good or bad: In good zeale are theſe things required. 1. True faith, as the roote thereof; 1 *Tim.* 1. *verſ.* 5. *The end of the commandement is loue out of a pure heart, and of a good conſcience, and of faith vnfained*. Now, one part of *zeale* is loue; and therefore as loue proceedes from true faith, ſo muſt true zeale: and that which is not grounded on faith, is rather raſhneſſe and fierceneſſe of nature, than *true zeale*. II. Repentance; 2 *Cor.* 7. 11, There are ſeuen fruites of repentance recyted, whereof *zeale* is one, that is *good zeale*: Euen a burning loue of true Religion, and a godly indignation when falſe religion is embraced. There may bee *zeale* in a man that hath no repentance; as was in *Iehu*, 2. *King.* 10. 16. *Come with mee*, (ſayth hee) *and ſee the zeale that I haue for the Lord*. Yet he wanted repentance, for Verſ. 29. 31, It is ſaid, *Iehu regarded not to walke in the Law of the Lord God of Iſrael with all his heart: for hee departed not from the ſinnes of Ieroboam, which made Iſrael to ſinne*: and therefore he had not in him the *true zeale* that is heere commanded. III. *Zeale* muſt come from *knowledge*: for without *knowledge* it is but raſhneſſe and bold-hardineſſe, ſuch as the Iewes had, *Rom.* 10. 2. *whoſe Zeale was without knowledge*. And ſuch as *Paul* had before his conuerſion, *Phil.* 3. *verſ.* 6. *In Zeale hee perſecuted Gods Church*: *Knowledge* therefore in Gods word, muſt bee the guide and conductor of our *zeale*.

III. point; The fruites of zeale muſt be conſidered for the better diſcerning of true zeale. Firſt, true zeale conſtraineth a man in euery thing to ſeeke to pleaſe God: (4) *Whether we be out of our wits*, 2 Cor. 5. 13, 14.

wits, we are it vnto God: or whether we bee in our right mind, we are it vnto you. For the loue of Chriſt conſtrayneth vs. So whereſoeuer this true zeale is in any meaſure, it offereth violence to the heart; ſo as a man cannot but endeuour to doe his dutie, for the loue he beareth vnto Chriſt. *Elihu* ſayd; *The grace of God was in his heart as new wine in a veſſell, which muſt needs vent out*, Iob.32.18.19. Secondly, true zeale makes a man indeuour to ſerue and pleaſe God with all his heart, power, and ſtrength. So good king *Ioſiah*, hearing the words of the Law read, hee turned not ſlackely or negligently, 2.kings.23. 25. *but* (e) *with all his heart, and all his ſoule, and with all his might, according to all the Law of Moſes: ſo as like him was no King before, neither after him aroſe there any like him.* Pſal.51, *Dauid* humbling himſelfe for his ſinnes, prayes for the pardon of them with ſuch maruellous zeale, as no tongue can vtter: *deſiring God to remember him according to the multitude of his mercies*: often repeating the ſame thing in diuers tearmes, that in ſome ſort hee might expreſſe the earneſt deſire of his heart: And in giuing God thankes for his benefits, he putteth all the ſtrength of his heart thereto, crying out; *My ſoule prayſe thou the Lord, and all that is within mee.* Pſa.103.1. And thus we ſee what a thing it is to be zealous; whence true zeale ariſeth, and what it worketh in mans heart.

The vſe. Seeing wee (as hath beene ſhewed) are tainted with this ſinne of *Lukewarmneſſe*, and *coldneſſe in religion*; let vs here learne how to redreſſe this vice. Wee muſt become *zealous*, hauing in our heart a feruent loue of true religion, and a vehement indignation when the ſame is diſgraced, and falſe worſhip takes place. Let Religion therefore take place in our hearts; and let vs bee feruent and ſhew that ſame in our liues by zealous obedience. Away with all ſlackneſſe and lukewarmneſſe; it were better to bee Iewes and Turkes, and to hold no Religion, then to be luke-warme in the true profeſſion. And thus much for zeale.

The ſecond patt of this remedie is; to *Repent, or amend.* This they are alſo enioyned, becauſe zeale without repentãce, is nothing but raſhnes. *Iehues* zeale was no true zeale, becauſe hee wanted repentance, euen then when hee was zealous. But wherefore was this Church inioyned to repent? Namely, for *Lukewarmnes*; not for that ſhe had committed any horrible ſinne, but becauſe ſhe was ſlacke in good duties.

Here then we haue a good Leſſon for the ignorant ſort, that challenge Gods mercie vnto themſelues, becauſe they are no notorious malefactors; as murtherers, & adulterers, they hate no man, but do good vnto all: but heere they are taught to reforme this their blindneſſe and ignorance; For repentance muſt be for want of good duties, yea for ſlackneſſe therein: therefore let no man ſooth himſelfe in his ignorance, with a falſe perſwaſion that all is wel if he liue not in groſſe ſinnes. This is the enchantment of the deuill, whereby he rocks many aſleepe in their ſinnes, till hee carry their ſoules to hell: A good meaning will not ſerue the turne; God requires true zeale in well-doing.

Verſ. 20. *Behold, I ſtand at the doore and knocke. If any man heare my voyce, and open the doore, I will come in vnto him, and will ſuppe with him, and hee with me.*

Heere Chriſt, to keepe his Church from deſpaire, miniſters vnto them the ſignes and tokens of his loue and fauour: and before the ſame ſets downe this note of attention, *Behold*, hereby intending to make them more attentiuely to marke the tokens of his loue, that plainly ſeeing the ſame, they might not doubt thereof.

Heereby in generall wee are taught; that if wee would arme our ſelues againſt deſperation and diſtruſt in any diſtreſſe, wee muſt both often and ſeriouſly conſider and marke the tokens of Gods loue vnto vs, and that will fortifie our faith: Read Pſal. 23, In euery Verſe ſaue the laſt, hee ſets downe tokens of Gods loue and fauour towards him; and then in the laſt concludeth thus; *Without doubt, kindeſſe & mercie ſhall follow mee all the dayes of my life, and I ſhall remaine a long ſeaſon in the houſe of the Lord.* Our hearts are naturally fil-

led with doubting, which will bewray it ſelfe in any diſtreſſe. But to preuent and cut off all hurt that may come therby, let vs marke the good dealing of our God towards vs; and obſerue the tokens of his loue and mercie in his ordinarie prouidence: and theſe will notably ſtrengthen vs againſt diſtruſt. And ſurely no perſon is ſo full of deſpaire, but if hee could looke backe into the mercies of God, from the beginning of his dayes, and lay them to his heart, they would miniſter comfort vnto him in regard of his loue and fauour at that inſtant.

More particularly, Chriſt miniſtring comfort vnto this Church, doth expreſſe his meaning by a borrowed ſpeach, comparing euery man vnto an houſe; his heart vnto a doore, whereby entrance is made, and himſelfe vnto a gueſt or ſtranger deſiring to come and enter in, not ſo much to find courteſie, as to ſhew fauour and kindneſſe.

In the words of this verſe, there bee two ſignes of his loue ſet downe. Firſt, a hearty deſire of their conuerſion, which hee earneſtly ſeeketh: Secondly, a promiſe of mutuall fellowſhip after their conuerſion. The firſt, in theſe wordes; *Behold, I ſtand at the doore and knock:* In this deſire, Chriſt expreſſeth two things; Firſt, that this Church (if wee regard the greateſt part thereof) had no true fellowſhip with Chriſt, nor Chriſt with them; for hee ſtands at the doore of their hearts, which were cloſed vp againſt him. This may ſeeme ſtrange, but the caſe is euident: for though they had in them many good things; as knowledge of Gods will, and did profeſſe the Goſpel, and were partakers of the ſignes and ſeales of the Couenant of grace; yet they were tainted with this notorious ſinne of *Luke-warmneſſe*, which cloſed vp the doore of their heart againſt Chriſt and barred him out.

Here then we are carefully to obſerue, that a man may haue in him many good things; and yet by liuing in one ſin, we be quite cut off from all true fellowſhip with Chriſt. *Iudas* had many excellent gifts: he forſooke all and folowed Chriſt, he preached the Goſpel, and adminiſtred the Sacraments; and yet by couetouſnes the doore of his heart was quite barred againſt Chriſt. *So Herode* reuerenced *Iohn*, and heard him gladly, and did many things at his inſtruction; Mark. 6.20. yet by the ſinne of Inceſt, his heart was ſo cloſed, that he had no fellowſhip with Chriſt. And ſo it is with vs; It is good that wee know the will of God and approue the ſame, and profeſſe the Goſpel, and alſo receiue the Seales of the Couenant: But yet for all theſe, our caſe may be ſuch, as wee ſhall haue no true fellowſhippe with Chriſt. For if wee nouriſh, though but one ſinne, and liue therein; that will make a ſeparation betweene Chriſt and vs, bee the ſinne what it will; as couetouſneſſe, adulterie, prophaneneſſe, or ſuch like. Heereby then, all that deſire to haue true fellowſhippe with Chriſt, are to be warned to purge their liues from all ſinne, ſo as their hearts bee not taynted with nouriſhing any one ſinne: for euen one ſinne whatſoeuer it bee, is a ſtrong barre that will keepe Chriſt from comming into vs.

Secondly, whereas hee ſaith: *I haue ſtood at the doore*: (for ſo the wordes are) Heere hee ſpeaketh to this Church, as hee vſed to ſpeake by his old Prophets. As by *Ieremie*, (a) *I haue ſent vnto you all my Prophets, ryſing early euery day and ſending them.* And by *Eſay*; (b) *I haue ſpread out my handes all the day vnto a rebellious people, which walked in a way that was not good; euen, after their owne imaginations.* So heere, *I haue ſtood at the doore*; That is, long, euen till night; as the word *ſupping* importeth. a Ier.7.25. & 13. b Iſay.65.2.

Hereby Chriſt would ſignifie his great pacience, in waiting for the conuerſion of this people of *Laodicea*. In iuſtice hee might long agone haue caſt them to the pit of deſtruction for their ſinnes, and yet in mercie he waiteth for their conuerſion; and complaines that he hath waited long. Here then we haue iuſt occaſion to take a view of Gods patience in wayting for the conuerſion of a ſinner. And that which hee ſaith to this Church; hee may as iuſtly ſay vnto vs, for hee hath ſtood very long at our doores, euen 36. yeares and vpward, and yet ſtill continueth knocking, ſo as he may iuſtly complaine of his long waiting. Let vs then here learne to know the day of our viſitation, which is then to any people when Chriſt ſtands at their doores and knocks:

knockes; and vnto vs this day is preſent: Wee haue the miniſterie of the Goſpell; and therefore we muſt be perſwaded, that this is the time of our viſitation, and hereupon learne the dutie which Chriſt teacheth the Iewes: namely, *Acknowledg the day of our viſitation*; which if we doe not, wee muſt looke for like vengeance which fell vpon the Iewes, becauſe they regarded not when God ſent his owne Sonne from his boſome to knocke at the dore of their hearts.

And knocke. Heere is a further ſignification of his deſire of their conuerſion. Wherein we may behold his great & vnſpeakable mercie towards this Church, and in them towards all other his Children. This Church had bard out Chriſt by their ſinnes: and yet he purſues them, he *knockes*; hee vſeth meanes to enter for their good; and vouchſafes them mercy, euen then when they refuſe it. Thus when *Adam* had ſinned and fled, and hid himſelfe, did the Lord ſeek him in the garden, & make with him the couenant of grace. And therefore it is truely ſayd in [a] *Iſay, The Lord is found of them that neuer ſought him.* Luk. 15. 4. 5, *Chriſt feeketh the loſt ſheepe that was gone aſtray.* All which ſhew and ſet out vnto vs the vnſpeakable greatneſſe of Gods mercie in Chriſt vnto miſerable man, who then ſhewes mercie vnto him when he neuer ſeeketh it. This his mercie is verified in all Churches, and vnto vs; VVhich muſt be an occaſion to enlarge and ſtirre vp our hearts to bleſſe the name of Chriſt for this vnſpeakable mercie, in vouchſafing vs fauor, when we neuer ſought it, but refuſed it.

a Iſay. 65. 1.

Queſt. How doth Chriſt knocke?

Anſw. The words going before, whereto theſe haue reference, giue light vnto this Queſtion. Before Chriſt had threatned this Church, euen *to ſpew her out of his mouth for her luke-warmeneſſe*; and after hee counſels her *to buy of him gold, and other remedies.* Now, vpon this greeuous threatnings, the Church might deſpaire of his mercie: But Chriſt to comfort her, tels her here, that theſe reproofes and rebukes, were but knockings at the dores of their hearts to make them open: For then Chriſt knocketh at the hearts of any people, when he vouchſafed them means to ſee their ſinnes, and threatens them for the ſame; and withall giues them counwherby they may eſcape the fearefull puniſhments thereby deſerued.

Here then note the ſtate of any people that haue the miniſtrie of the Goſpell vouchſafed vnto them; they haue Chriſt among them, ſtanding at the dore of their harts, and knocking to come in, by exhortations, admonitions, threatnings, and by promiſes, which is a great and endleſſe mercie.

The vſe. Firſt, ſeeing wee haue Chriſt knocking at our dores, there ought not to bee in vs ſuch dulneſſe and deadneſſe of heart in hearing him knocke. If a man of any account come and knocke at the dore of our houſe; oh what a ſtirre will we make to let him in quickely! VVhat a ſhame then is it, that we ſhould be dead-harted, when Chriſt Ieſus the King of Heauen knockes at the dore of our hearts? Secondly, this muſt admoniſh vs with all ſpeed to turne vnto God by true repentance, for wee knowe not how long hee will continue knocking; and if wee doe not heare and turne before he withdraw himſelfe from vs, wee periſh eternally; For if we refuſe when he knocketh at the dore of our harts, he will refuſe when we knocke at the dore of his mercie. *Prou.* 1. 25. 26. *Mat.* 25. 11. 12.

Note further; this knocking is not ordinarie, but it is ioyned with crying, For he ſaith, *If he heare my voice*; ſo that hee both knocks & cries. It is then the knocking of one that would enter; we therfore ought anſwerably, with ſerious regard to receiue the threatnings of the law and the promiſes of grace, and ſo bee as earneſt in receiuing and embracing him, as hee is in knocking to come into vs.

The ſecond token of Chriſts loue, is a gracious promiſe of fellowſhip with them; in theſe words: *If any man heare my voice, and open the dore, I will come in vnto him, and will ſuppe with him, and hee with mee.* Theſe wordes haue beene much abuſed: and therefore I will ſtand to ſet downe the true vſe and meaning of the ſame. Marke, the forme of ſpeech is ſuch, as giues vnto a mans will & ſoule an action in his conuerſion, whereby hee comes to Chriſt and receiues Chriſt.

This may ſeeme ſtrange, but it is for iuſt cauſe vſed by the holy Ghoſt; for in the conuerſion of a ſinner, there be three workers; the holy Ghoſt; the word, and

mans will. The holy Ghoſt is the principall Agent inlightning the minde with true knowledge, ſoftning the heart, and changing the will from euill to good. The worde is the inſtrument of the holy Ghoſt; for now he worketh not by reuelation or ſpeciall inſtinct; but ordinarily in and by the word, when a man is reading, hearing or meditating, either publickely or priuately: for the word preached is *the power of God to mans ſalvation from faith to faith*. Thirdly, mans will, though by nature it be euill and dead vnto grace, yet being renewed by the holy Ghoſt, in the firſt act of conuerſion moueth and ſtriueth to bee turned; It is not like a peece of waxe onely paſſiue, which without any action receiueth impreſſion: But as fire, ſo ſoone as it fire doth borne; and ſo ſoone as it burneth it is fire: ſo the will though by nature it mooue not yet being renewed by grace it mooueth, and ſo ſome as it mooueth, it is renewed. And hereupon it is, that the holy Ghoſt aſcribeth action vnto a ſinner that is to bee conuerted: which argueth not, that by themſelues men can haue a will to bee conuerted, but that being renewed, they may will their conuerſion. And for this cauſe is the Goſpell preached in theſe tearmes, *Repent and beleeue*: not to ſhew that man by nature can repent or beleue; but that God in mans conuerſion, doth giue him grace to will and deſire the ſame.

Hence then it followes, thar this text hath been diuers waies abuſed: Firſt, by the Papiſts, who hence would gather *Free will of conuerſion in a ſinner by nature*. True it is, a man hath free will in his conuerſion; yet not by nature, but by grace; neither can any more be gathered hence, for here it is onely ſaid, *If any man heare and open when I knocke*. Nay, hence wee may rather gather, that a man by nature cannot heare, nor open, becauſe the counſell is giuen to ſuch as are poore, and blinde, and naked by nature.

Secondly, they alſo abuſe this text, that hereby would prooue *a flexible free will by grace* to be in man: which is this. Sundry men thinke, that after the fall of *Adam*, all being wrapt vp in ſinne, God gaue a generall grace, whereby any man might will, and receiue that which is good: and this grace, though it diſpoſe the will in ſome part to that which is good, yet it takes not the corruption away, but that remaines ſtill; whereupon if hee will, he may receiue Chriſt by that general grace, or if hee will not, hee may refuſe Chriſt by his naturall corruption which yet remaineth in him. It is ſaide, this may bee gathered from this text: But the truth is, here is no foundation for *flexible free-will*: all that can here be gathered is, that man hath free-will in his conuerſion, yet not by a generall, but by Gods ſpeciall grace. Nay, Chriſts miniſtry ſerues for this end, that thoſe which before could not turne of themſelues, might by grace be conuerted. This flexible grace is againſt Gods word: Chriſt ſayth; [a] *Euery one that hath heard, and hath learned of the Father commeth vnto me*; He ſaith not, may come if hee will, but peremptorily *commeth*: For mans will cannot diſpoſe and ouer-rule the worke of God; but the worke of God ouer-rules the will of man: though man be vnwilling, yet when God calleth effectually hee cannot but come; For the creature cannot reiect or reſiſt the will and calling of his creator. [a] Ioh.6.45.

If any man open vnto mie, I will come, &c. The proper intent of Chriſt in this conditional promiſe, is to prouoke them that be dull and heauy, to liſten diligently to Chriſt words, and to receiue the doctrine of ſaluation from him gladly.

In the example of this Church we are taught our dutie. Seeing Chriſt in the miniſtrie of his word knockes, both by threatnings, by promiſes, and good counſell: therefore we muſt all of vs liſten vnto the words of Chriſt, & open the dores of our hearts and receiue him into the ſame. But alas the practiſe of the world is far otherwiſe: men are churliſh Nabals vnto Chriſt, who though he come friendly, yet they repell him; making no account of ſuch againſt. Nay, we are Bethlemites, which haue no roome for Chriſt in the Innes of our harts, if Chriſt will needs lodge with vs, hee muſt lye among the beaſts in the filthy ſtable; Nay, many ſend him out of their gates with the Iews, and crucifie him with their ſinnes. But let vs abandon this greeuous ſinne, for it is the right way to plunge our ſoules into the pit of deſtruction.

Queſt. How muſt a man open his hart to receiue Chriſt? *Anſw.* By doing two things.

things. Firſt, hee muſt labour to ſee his owne vileneſſe; that hee is vnworthy to receiue ſo bleſſed a Gueſt, then hee muſt humble himſelfe, and acknowledge this his vnworthineſſe. Euen as the ruler did when he ſayd vnto Chriſt; *Lord, I am not worthy that thou ſhouldeſt come vnder my roofe*, Mat. 8.8. This humiliation is the beginning of grace. This done, hee muſt by true faith lay hold on Chriſt; that is, beleeue that Chriſts death and paſſion is for the pardon of his ſinnes, and for the ſaluation of his ſoule: For as Chriſt dwels in mens hearts by faith, ſo by faith he muſt be receiued into their harts. Here ſome will ſay, if this be to receiue Chriſt, then all is well. But take heede thou deceiue not thy ſelfe with a vaine imagination of thine owne braine in ſtead of faith. Looke therefore that thy faith be true & liuing: If it be true faith, it will work by loue, euen a true loue of Chriſt and his members, which will appeare by keeping his Commaundements. Ioh. 14.23.

I will come in vnto him, and ſuppe with him, and he with me. Here is the thing promiſed; to wit, mutuall communion and fellowſhip with Chriſt. This is the principall token of Chriſts loue, being indeed the verie ground of all true happineſſe, ioy, and comfort: and therefore it is added to mooue them to *open* vnto Chriſt. This ſocietie, is here propounded in two parts. Firſt, the ſinner being conuerted, makes a feaſt vnto Chriſt; *I will come in vnto him, and ſuppe with him.* Secondly Chriſt makes a feaſt vnto him; *And hee ſhall ſup with me.* And in theſe two conſiſts the ſum of *Salomons* ſong of ſongs; where Chriſt entertaineth the Church, and the Church againe feaſts Chriſt.

For the firſt; ſome may aske, how can a poore ſinner make a feaſt for Chriſt? *Anſw. Cantic.* 4.16. The Church or euerie Chriſtians ſoule, calleth Chriſt vnto a feaſt *in his Garden to eate his pleaſant thinges.* This Feaſt conſiſteth of theſe things. Firſt, of the fruits of true repentance. Pſal.51.17, *A broken and contrite heart*, is a daintie diſh *acceptable vnto God.* Secondly, of an hart beleeuing the word and promiſes to God; for without faith it is impoſſible to pleaſe God, Heb.11.6. Thirdly, the penitent ſinner muſt [a] *giue vp himſelfe in ſoule and bodie, a holy and acceptable ſacrifice vnto God*, by ſeruing God faithfully, not only in the duties of piety, but alſo in the faithfull perfourmance of the duties of his particular calling: theſe be the delightfull diſhes wherwith Chriſt is fed.

[a] Rom.12.1.

The ſecond feaſt is made by Chriſt, *and hee ſhall ſup with me.* Chriſt comes not to bee entertained onely, but to entertaine; And the feaſt which he makes is his own bodie and blood: [b] *For his fleſh is meat in deede, and his blood is drinke indeede.* The veſſels whereon theſe meates are caried, are the *Word* and *Sacraments*. And all that bee his welcome gueſts, are true penitent ſinners, which haue hungring and thirſting hearts after his bodie and blood, *Luk.*1.53. And from this feaſt ariſe theſe bleſſings: [c] *Righteouſneſſe, peace of conſcience, and ioy in the holy Ghoſt.*

[b] Ioh. 6.55.

[c] Rom.14.17

The vſe. Seeing this fellowſhip with Chriſt is here promiſed to *thoſe that open & receiue him into their hearts:* Firſt, hereby we are taught to renounce all earthly and carnall pleaſures; and not to addict our ſelues to drinking and quaffing or ſumptuous fare; for heere is a better feaſt ſette before vs, whereupon we muſt ſet our hearts, turning our eyes from all worldly pleaſures. We know by experience how friends entertaine each other; but wee muſt labor to know how to entertaine Chriſt, and to feaſt him with his owne graces, that hee may ſuppe with vs, and we with him; and ſo haue true fellowſhip with him.

Againe, by this we may ſee a notable abuſe of many that come to the *Lordes* table: for heere wee ſee is required an interchange of feaſting, betweene *Chriſt* and a *Chriſtian*: but many there bee that will come to the *Lords* table, and feaſt with Chriſt, that will neuer feaſt Chriſt againe: And yet we ought to be as carefull to feaſt him, as to feaſt with him. It is a ſhame to ſuppe often with Chriſt, and yet like vngrateful Nabals, neuer to haue one good diſh of grace, and holy obedience to ſet before him, wherewith indeede we ſhould feaſt him dayly. Others will ſeem to giue him good entertainment, for that day whereon they feaſt with Chriſt; but ſoone after they giue him gall to eate, and vineger to drinke, by their dayly ſinnes.

Verſ. 21. *To him that ouer commeth will I make to ſit with me in my throne, euen as I*

ouer-

ouercame, and ſit with my father in his throne.

Verſ.22. *Let him that hath an eare, heare what the ſpirit ſayth vnto the Churches.*

Here is the concluſion of this Epiſtle, and it hath two parts. A Promiſe, *verſ.* 21, and a Commaundement, *verſ.* 22. In the Promiſe, note two things. Firſt, to whome it is made, *To him that ouercometh.* Hereof we haue ſpoken. Secondly the thing promiſed; that is, fellowſhip with Chriſt in glorie: *I will make to ſit &c.* whereby is not meant equalitie of glorie and honor; for that is not poſſible for any creature to receiue. But a participation onely of ſome part of his glorie: ſo much as ſhall ſuffice for his perfect happineſſe. And becauſe it might bee thought no great matter; therefore it is illuſtrated by a compariſon, *as I ouercame, and ſit with my father in his throne.* As if hee ſhould ſay; I will aduance them, that ouercome their ſpirituall enemies, into the participation of my glorie, euen as my Father (when I had ouercome) aduanced me into the fellowſhip of his glorie. Now Chriſt as hee is Mediator, is inferiour to his father, and in that regard is not aduanced to equall glorie with his Father, though he ſit with him: So the members of Chriſt, being inferiour vnto him, may ſitte with him in his throne, though their glorie be vnequall. Theſe things for ſubſtance haue beene handled. Chap.2.verſ. 26.28.

The ſecond part of this concluſion, *Let him that hath an eare, heare &c.* hath alſo been handled before.

The fruit of the righteous, is as a tree of life:
And he that winneth ſoules, is wiſe. Prou.11.30.

FINIS.

5 DE 60

The Errata.

GOod Reader, if thy Booke be faultie in theſe places, correct them after this direction; where the firſt number notes the page. The ſecond, the Colume. The third, the Line. Pag.1.col.1, lin.7. Read, this time. p.6. c.2.l.16. Fift argument. Ibid. l.47. no doubt. pa.17. c.2.l.51, no naturall man. p.19. c.1.l.12. Heb.3.5.6. pag.30. c.2.l 49. The bread to be really Chriſts bodie. p.45. c.1.l.24. they miſpend. p.46. c.1.l.22. read, this verſe, the eleuenth, and p.49. c.2.l.15. read, of the word. p.52. c.1.l.1, ſet in the margent, verſ.13. Ibid.c.2. marg.Mat.3. Dan.7.9. p.54. c.1. l.49. read, Dan.7. p.61. c.1.l.29, read, world is full. p.62. c.1.l.34. read, of death. p.65. c.1.l.31, created life is. p.71. c.2.l.21, The Epiſtle. p.72. c.1.l.13. repetition. c.2.l.16. approbation. p.75. c.2.l.53. 2.Ioh.10. p.84. c.2.l.8. 13.28. ſauing faith. p.113. c.1.l.2, blot out *with wicked and vngodly men.* p.114. c.1.l.24, their conſtancie. p.118. c.2. marg. Mark. 13.32. p.119. c.1.l.27. read, out of darkneſſe can bring light. p.122. c.2.l.1. Thirdly, their. p.176. c.2.l.6. feele in vs, and l.15. and that as. l.21. propounds. p.199. c.2.l.21. our regeneration. p.215. c.1.l.56. counſell.

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A GODLIE AND LEARNED EXPOSITION VPON THE WHOLE EPISTLE OF IVDE, CONTAINING THREESCORE AND SIXE SERMONS:

PREACHED IN CAMBRIDGE BY THAT REVEREND AND FAITHFVLL MAN OF GOD, Master WILLIAM PERKINS,

AND NOW, AT THE REQVEST OF HIS EXECVTORS, published by THOMAS TAYLOR, Preacher of Gods Word.

WHERVNTO IS PREFIXED A LARGE ANALYSIS, CONTAINING the ſumme and order of the whole booke, according to the *Authors owne method.*

TO WHICH ARE FVRTHER ADDED FOVRE BRIEFE TABLES, to direct the Reader in the finding, of either;

1. *Common places of Religion.*
2. *More generall doctrines.*
3. *Queſtions determined.*
4. *Places of Scripture, either expounded, or cleered from corruption.*

REVEL. 3. 11.

Behold, I come ſhortly: hold that which thou haſt, that no man take away thy crowne.

LONDON,
Printed by FELIX KYNGSTON for THOMAS MAN, dwelling in Pater noſter row, at the ſigne of the Talbot. 1606.

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Originall.

BRITISH MUSEUM

AT CAMBRIDGE,
Printed by Iohn Legate, Printer to the Vniuersitie.
1606.

TO THE RIGHT HONORABLE WILLIAM LORD RVSSEL, BARON OF THORNEHAVGH:

Grace and all good blessings from God our Father, and our Lord Iesus Christ.

RIght Honorable, as it cannot be but true, which Truth it selfe hath vttered: [a] *Him that honoureth me, I will honour*; no more can it be but sure payment which such a creditor hath vndertaken, and not by any suretie, but by himselfe to be performed. Bootlesly had the world been betrusted with such a charge; which by suffering some to walke through dishonour, and by powring out contempt vpon others, vnwittingly suiteth the condition of the seruants to the case of the Sonne, who said: [b] *I honour the Father, but ye dishonour me.* Well then is it with vs, that he whose bare word is aboue all bonds, hath said, *I will honour*: not those who by treading downe his honour, honour themselues, neither whom men honour, nor who honour men; but those who *honour him*: by [c] *loving* him as a *Father*, and *fearing* him as a *Lord*. Not that any man can inlarge his honor; the [d] infinit perfection whereof is in it selfe vncapable of any accession: nor that any can of himselfe expresse this honour; seeing himselfe [e] *worketh both such willes and deeds also, of his owne good pleasure*: neither that if any could, hee might merit the returne of honour; for *all that* [f] *were but his dutie*: nor that if any could and would, hee should thereby profit God, to whom [g] *mans goodnes is not extended*: nor lastly, if any could, and would not, God should thereby be disprofited; for [h] *if one be wicked he hurteth not him*: but because the Lord, who delighteth to be the portion of *Iacob*, is pleased to accept the broken and homely seruice of his children, as an high *honour* done vnto himselfe; and themselues as *honorers* of him, and such as he (by crowning his owne worke in them) cannot but *honour*.

But [i] *what shall be done to the man whom this King will honour?* Ans. If [k] *Baltazer* King of Babel were to promise his highest honours: if [l] *Haman* were to aduise *Ahashuerosh* King of 127. Prouinces, in the bestowing of what honours himselfe could wish or hope: if [m] *Pharaoh* should call againe his Nobles to consultation, how to enlarge *Iosephs* aduancements: no more could be either promised, expected or performed, than that such a one should be arraied with royall attyre, as cloath of purple, and fine linnen; with a golden chaine about his necke, the Kings Ring on his hand, his princely Diadem set vpon his head, and withall by proclamation published the third man or Viceroy in the kingdom. Which

[a] 1. Sam. 2. 30.
[b] Ioh. 8. 49.
[c] Mal. 1. 6.
[d] Iob. 11. 7.
[e] Philip. 2. 13.
[f] Luk. 17. 10
[g] Psal. 16. 2
[h] Iob. 35. 6. 7.
[i] Ester 6. 6.
[k] Dan. 5. 7.
[l] Ester 6. 8.
[m] Gen. 41. 43.

indeed were ſingular aduancements: but yet the higheſt of theſe farre inferiour to the leaſt and loweſt honour, which this King of Kings vouchſafeth to beſtow. For euen thoſe Kings whileſt they inriched and inueſted others with ſuch royalties as belonged to a kinde of externall happines, themſelues were exceeding poore and deſtitute of the things truly good; the which (being of an higher ſtraine, & of nature internall and eternall) are incomparably, and only the beſt bleſſings. In a word then, *thus ſhall it be done*, yea [a] *this honour haue all his Saints*: that being borne of God, their deſcent is from the King of glorie, al of them Kings ſonnes, all brothers to Chriſt, the firſt borne among many brethren: all younger brothers indeed, but (which is admirable) all [o] Princes apparant, and that to the ſame incorruptible crowne of glorie. Tell me now: was it not almoſt the higheſt ſtaire of earthly honour to which *Moſes* was mounted, when he was called the ſonne of *Pharaohs* daughter? and yet iuſtly [p] *refuſed* he, nay deſpiſed that title, that he might be called but the *ſeruant of God*. But [q] *behold what loue the Father beareth vs, that we ſhould be called* (not ſeruants any more, but friends, Ioh. 15. 15. nay more) *the ſonnes of God*. Was it ſuch an aduancement that *Dauid* ſhould become the ſonne of *Saul*, a wicked King of Iſrael? and [r] *can it ſeeme a ſmall thing to become* the ſonnes of the holy one the God of Iſrael? Is it to be reputed a great grace to be nobly deſcended from great men, and backed with the alliance of the mightie? who then can deeme it other, than the top and tower of trueſt Nobilitie, to be (as the beleeuer) ſo neerely allied vnto Chriſt, who ſprouted out of the moſt honourable ſtock that euer the great field of the earth bare vpon it? vnto which their deſcent, if you adde their whole ſutable eſtate, they will appeare ſo abſolutely glorious, as it ſeemeth no further honour here below can befall them. Whoſe [s] garments are the white and vnſtained robes of Chriſts innocencie and righteouſnes; their chaine is the golden chaine of their ſaluation, the linkes whereof are deſcribed *Rom.* 8. 14. their [t] Ring or ſignet is the ſpirit of God, pledging and ſealing vp in their hearts the aſſurance of their ſaluation: their Iewels and [u] ornaments are the graces of that ſpirit, as *Humility, Knowledge, Faith, Loue, Hope*, &c. their diet more choiſe than that Manna, which was but a ſhadow of *this* [x] *bread which commeth downe from heauen*: their miniſters are all the creatures; their attendants are the Angels, not onely going before them and at their heeles, but as a guard [y] *pitching themſelues round about them*; their Diadem is that [z] *crowne of righteouſnes, which the righteous Iudge ſhall giue to all them that loue his bleſſed appearing*. This is ſuch honour as darkneth all the honour of the world, as the bright ſhining of the Sunne obſcureth the light of the leſſer ſtarres: this cauſeth the heart that hath it to contemne the contempt of the world, and quiet it ſelf in the holding hereof, as in a choiſe inheritance and a pretious purchaſe.

[a] *Pſal.* 149. 9.
[o] *Reu.* 5. 10.
[p] *Hebr.* 11. 24.
[q] 1. *Ioh.* 3. 1.
[r] 2. *Sam.* 18. 18.
[s] *Rom.* 13. 14
[t] *Rom.* 8. 16.
[u] *Ezech.* 16. 11.
[x] *Ioh.* 6. 50.
[y] *Pſal.* 34. 7.
[z] 2. *Tim.* 4. 8.

Now (my Lord) by all that hath been premiſed, you may behold what *goodly grounds* your Lordſhips lines are fallen into: whom the Lord hath not onely thus inwardly honoured by putting his feare in your heart, (whereof I might truly relate more than either your Lordſhip would be willing to reade; or my ſelfe (hating euen the ſuſpition of the baſe ſinne of inſinuation) am heartned to write) but alſo in your whole outward eſtate: a great honour is it to be the ſonne of ſo noble

and

and worthie an Earle, as was your father of famous and perpetuall memorie: but that the ſame loue of religion, zeale to the truth, practiſe of pietie, wiſe care of your Countrie, noble and valiant reſolution, bountifull hoſpitalitie and liberalitie ſhould bee ſo eminent, and that the beſt part of his better part and vertues ſhould ſo ſeate themſelues in your perſon; this is it which maketh your Lordſhip honourable, not in him ſo much, as in your ſelfe; neither in your ſelfe alone, but (as [a] *Samuel* was) *in the hearts of all the people*. Theſe (my Lord) eſpecially of the former kind, are qualities well beſeeming [b] *Nebuchadnezzars* Nobles. For who are ſo fitted to ſtand before earthly Kings, as they who are often in the preſence of the great King, to whom all Kings are to be countable? or who are ſo worthie to ſtand in the preſence of our earthly Gods, as thoſe whom the God of heauen hath vouchſafed to ſet in his ſight, and gratious acceptance? Whereunto when I haue added how God hath honoured your Lordſhip to bee the husband of a vertuous and religious Ladie, the father of an hopefull heire, the brother of three ſo worthie and religious Counteſſes (two of whom of late haue receiued the end of their faith, euen their glorie with God) the poſſeſſor of a goodly reuenew: I may well ſay, [c] *not many* thus *noble*. Now becauſe *to whom much is giuen, much is of them required*, and where the Lord ſoweth liberally, there he expecteth a plentifull crop: let your Lordſhip be pleaſed to giue me leaue by *writing to ſtirre vp and warne your pure minde*, by calling to your remembrance that dutie, which you religiouſly receiued from my mouth (and that not ſeldome) thoſe diuers yeeres I employed my paines and poore talents in your Honours houſe, namely, that as either you tender the continuance of the honour, which the Lord hath alreadie powred vpon you; or expect any acceſſe thereunto, ſo you faithfully proceed in the waies wherein honour may redound to the higheſt: perſiſting to honour him with your [d] *heart*; by *giuing it* vnto him: with your *life*; by [e] *adorning the doctrine* of God: with your *countenance*; by [f] incouraging the practiſes of pietie: with your [g] *riches* and *encreaſe*; by relieuing the poore members of Chriſt: ſeeing that in all theſe your large receits God hath made your Lordſhip his Steward, and requireth your faithfulnes. Theſe be the paths beaten by the feete of the faithfull, wherein they are well experienced of the Lords faithfulnes. In theſe ſtandeth the whole dutie of a man: vpon performance whereof, and no other condition, the Sonne of God himſelfe made challenge of the glorie of his Father: [h] *I haue glorified thee on earth, and now glorifie me with thy ſelfe*.

[a] 1. Sam. 9. 6

[b] Dan. 1. 17.

[c] 1. Cor. 1. 26.

[d] Prou. 23. 26.

[e] Tit. 2. 10.

[f] Pſal. 101. 6

[g] Prou. 3. 9.

[h] Ioh. 17. 3.

Among other furtherances of your Honour hereunto, may your Lordſhip be pleaſed to receiue this booke, and giue it the reading; after what time I hope you will not denie it your protection, in regard of it ſelfe: although neither your Honours affection to the Author himſelfe whileſt he liued; neither his loue towards your Honours houſe made knowne to the world, in the dedication of ſundrie of his workes vnto the ſame; neither yet my owne dutie (which in many regards as your Lordſhip may iuſtly challenge, ſo my ſelfe am ſtraightly bound alwaies to tender) could ſuffer me elſewhere to ſeeke the ſhelter of this orphane Commentarie. My heartie deſire of the Lord is, that as he hath directed it vnto your Lordſhip, ſo he would alſo direct your Lordſhip by

it; and make it as fruitfull vnto your Lordſhip, as it is in it ſelfe, in leading you into all the waies of Gods honour; that as his faithfulnes hath honoured you, ſo your faithfull heart may out of ſetled reſolution ſay in it ſelfe: *Him that hath thus honoured me, I will ſtill honour:* and ſo he who is firſt and laſt in mercies; *who* [i] *giueth to his grace and glorie,* ſhall (after your Lordſhip haue many good daies through his grace been found faithfull before him and your Soueraigne) decke your ſoule with perfect righteouſnes as a Robe, clothe your bodie with immortalitie, crowne your head with glorie, and (in a word) ſhall be all in all vnto you and all his, who beyond all times be bleſſed for euer, *Amen.*

[i] Pſal. 84. 11.

Your Honours to command,

THO. TAYLOR.

5 DE 60

TO THE CHRISTIAN READER, MVCH PEACE AND PROSPERITIE, FROM THE Author thereof, euen the Prince of peace the Lord Ieſus Chriſt. *Amen.*

Since it pleaſed the God of light by chaſing away the black miſts of popiſh darkenes to reſtore the cleare and ſunne-ſhine light of his glorious Goſpell vnto theſe parts of Europe, he hath neuer bene wanting in raiſing vp moſt faithfull and furniſhed inſtruments, who as golden trumpets haue ſounded out, and like golden candleſticks haue held forth before his people that great light, euen the word of truth which we preach; wherewith they haue bene mighty through God both by voice and pen, by word and writing; not only to diſcouer and detect that Antichriſt, but to ouerthrow and caſt downe his ſtrongeſt holds: yea and haue by the power of the ſame ſpirit in their mouths, which out of Chriſts owne mouth ſhall moſt powerfully vtterly aboliſh that man of ſinne at the brightnes of his appearing, giuen the beaſt already his deadly wound: yea and by the light haue driuen away that former Egyptiacall darkenes and blinde barbariſme wherein men ſate, and could not for many daies, yea hundred of yeares before ſtirre out of the place wherein the corruption of their nature had ſet them. Witnes this truth with me can thoſe incomparable lights of Germany (*that I may begin where the Lord began*) Luther, Melanchthon, Bucer, Oecolampadius, *&c.* France *iuſtly glorieth of her three Worthies,* Caluine, Beza, Marlorate: *and of her three Nobles,* Sadeel, Morney, *and* Iunius. *How happie hath Heluetia bene in her fruitfull gardens, whence ſo many ſweete flowers, ſuch as* Bullinger, Lauater, Zuinglius, *and others not a few haue ſprowted? Yea Italy her ſelfe whoſe ſoyle is a ſtepmother indeed to ſuch plants, hath yet bene ſo farre manured by the hand of the good husbandman, that euen from thence two faire branches, neither of them inferior to the former,* Martyr, *and* Zanchius *haue ſprung vp, that as out of the mouth of two witneſſes from among themſelues, their ſentence might be ſealed againſt them. But among the nations glorious art thou* Great Brittayne *in this thy greatnes, which as thou haſt ſtripped all theſe thy neighbour nations in other externall beauties: ſo no whit art thou inferior to them in this honor; yea herein is thy trueſt triumph ouer them, that as peace and truth haue kiſſed each other within thy walls, and as the ſcepter of the Prince of peace hath bene almoſt full fifty yeares vpheld by the ſcepters of peaceable Princes: ſo thy Seas and Seminaries haue not bene deſtitute of their* Iewel, Whittakers, Fulke, Reynolds, Rolock, Sutliffe, Willet, *and their late* Perkins, *whome alone I make mention of, not becauſe either they are alone, or alone worthy; but partly that I may be moderate and not (as I might)*

infinite

infinite in recitall: and partly for that these haue most valiantly like Dauids *worthies broken thorough these Philistims forces, and brought vnto vs in despight of them the pure water of the well of life; among whom this our Author last named was not the least, nor of so small note through the Christian world, that I can thinke by my penne to adde any moment vnto his: whose writings so sauory and so innocent haue sufficiently proclaimed his profound knowledge in all learning, his prudent zeale, his mature iudgement, with an admirable dexteritie and facilitie, yea I may say felicitie, (for herein hee raigned, that I may vse the phrase of the reuerend Deane of his Maiesties Chappel, properly applied vnto him at his funerals, which with singular approbation he performed) in the direct resoluing the obscurest doubts of Diuinitie, and the acute loosing and dissoluing the hardest knots of Papists, so briefly and yet so perspicuously, as that his most polemicall writings, being first by himself in our vulgar tongue published, could scarce meete euen amongst our common people, with such an vncapeable reader (if any whit catechised) into whom they might not conuey some competent conceit and vnderstanding of the deepest and darkest differences betweene the Papists, those patrons and defenders of darknes, and our selues. But besides these, such a* tongue of the learned had the Lord God giuen *him, that he knew to minister, and* Isa. 50. 4. *ministred according to knowledge* a word in due time to him that was weary: *the which most weighty duty of the Ministery was so familiar vnto him, that he made it his holidayes exercise (as his recreation) to resolue* cases of conscience. *In his ordinary Ministry how powerfull was he? Which of his hearers cannot confesse that* he spake as one hauing authority? *Adde now vnto these his labours, an holy and harmelesse life: for why should I disioyne them, seeing they were so happily combined in him? betweene which two (both of them conspiring to the glory of God, and his cause) was such a sweete harmonie and concent, that in reading his writings any man might see the manner of his life, and in seeing his life, he might also therein reade his writings: for his life spake what his pen writ, and his person was the president of his written precepts. But when these vnwearied labours had quickly worne out such a candle, who so freely spent himselfe to giue others light; such a life was not shut vp, but by a proportionall, euen a religious and christian death: of the which when God made (with some others) my selfe a beholder, I could not but conceiue him a* messenger one of a thousand, *singled out by God to giue directions to others, both* how to liue, and that well, *as also in* the right manner of dying well, *who himselfe was so trained to a blessed death by a holy life, whereby he became both in life and death a most happie and blessed man, for whose written precepts concerning both, the whole Church is bound to blesse God with vs: but especially we his ordinarie hearers in* Cambridge, *who besides were also the beholders of both, cannot be but so much the more strengthned and confirmed (our owne heedlesse ingratitude not resisting or withstanding vs) by how much the eye is quicker then the eare, and the sight a more certaine sense then can be the hearing. But we will leaue him with God, and omit those worthie works which himselfe whilest he liued (according as the relaxation both from the weekely labours of his calling, and the dayly weakenes of his body would permit) did publish, not only for the watering of this famous Seminary where he liued, but euen out of his abundance and full buckets, to the refreshing of all the heritage of God, and come to our owne purpose. It is not now to be wished; but bewailed rather, that all his works were not finished by himselfe before his owne course, seeing the orphane writings of the learned published by others are commonly lesse polished: for sometimes the Authors mind is not taken, and sometimes his matter is mistaken, otherwhiles his forme is inuerted,*

Reformed Catholike.

and

and not seldome either his owne elegances and proprieties which are like goads are neglected, or something besides his owne is iniuriously inserted: but yet the Lord hauing loosed him from his labours, the christian care of his executors commendeth it selfe to the Church herein, that before it should be depriued of any part of his paines so profitably employed, desirous they are to communicate them, if not altogether in such exact manner as they would, yet as perfectly as they can, contented rather to hazzard the due regard of the author himselfe, by committing vnto his schollers hands the publishing of his labours, then that the Church should want them by their holding and hiding them with themselues. As for my selfe, my wish was to haue bene spared in these paines, both because of my owne weekely imployments, and that in this place wherein the busines might haue bene committed to diuers others farre better furnished with gifts, and fitted with oportunitie then my selfe: but especially seeing how safe and wise a thing it is to sit silent where a man need not speake, and that in these dayes wherein euery mans oare is in euery mans boate, and most men are become left-handed in receiuing things which are reached vnto them with the right; too like the 700. left-handed Beniamites, whose sole commendation seemeth to stand in this, that they can throw stones and darts against others at a haire-breadth and not faile: yet notwithstanding considering my calling hereunto, as also being after a sort reared vp by the Poets rule, not doubting but that the matter following is farre better then silence, I was contented at the instant intreatie of the Authors executors to vndertake the publishing of this Epistle, which himselfe had in his hart (if God had giuen him longer time) to haue with his owne hand set and sent out in it owne natiue beauty and perfection: wherein what my paines haue bene, they only know who haue fathered other mens posthumous writings. I haue not troden in their steps who make the grounds of the authors serue their owne discourses (for so should I haue made this exposition conteining in it the summe of 66. Sermons, exceed the measure euen of a tedious Commentary) but in the Authors owne, who was wont to transcribe out of the notes of some of his hearers, the heads, and marrow of things more largely in publike deliuered, explaining the points which were more obscure, and with a second hand polishing and perfecting things so explained. Yea herein imitating not onely the Author of the Commentarie, but euen of the text and Epistle, the Apostle Iude himselfe: who perceiuing the men of his daies quickly waxing wearie of hearing or reading Sermons or Epistles, if extended to any length or prolixitie, condiscended so farre to their infirmitie as to contract, and abridge much matter into a very short and summarie Epistle. Vpon the same consideration also haue I studied breuitie, so farre as in such multiplicitie of matter I might auoide obscuritie: hauing herein employed my best paines, that it might appeare that though I may haue failed in other complements, yet so farre as my endeuour could erect me, not in faithfulnes to the Author either of the text or Commentarie. The fitnes and seasonablenes of this exposition may seeme to pleade for the more gracious acceptance of it: which being breathed out by the Apostolicall spirit against the heretikes, and heresies which were to infect, and infest the last ages of the world, may by Gods blessing in the due reading hereof, strengthen the people of God in the land, in the discerning and resisting both the wicked seducers themselues daily sent in amongst vs: those Popish instruments (I meane) who (like so many diuels compassing the earth) are so diligent to compasse sea and land to make carnall Protestants Popish Proselytes, and so seuen-fold more the children of the diuell than they were before; as also their diabolicall doctrines which euery where it meeteth withall. Let them

Iudg. 20. 16

ἐλθὼν πρὸς ἐσθλοὺς ἐσθλὸς ἐκ πονηρῶν πονηρός. Euripid.

out

Out of Belsacius a runnagate Frier.

out of their malice (as that foule mouthed Franciscane Feuardentius, *who hath not throughout his booke passed many lines without some agregious lie or other) applie the scope of the Epistle to blacke the doctrines and lives of those most excellent instruments of God their reuerencers of true religion,* Luther, Caluin, Beza, *&c. yet as a mill stone rolled vp a mountaine, or as a ball tossed against a brasen wall, so returneth and recoyleth it vpon themselues, as this graue Diuine hath through this Exposition in particular diuinely prooued. Reade it (Christian Reader) with diligence, faithfully consider and remember what thou readest, and the Lord giue thee vnderstanding in all things, and build thee vp further vpon thy most holie faith. From my house in*

Cambridge, *May* 24.
Anno 1606.

Thine in the Lord
Iesus,

Tho. Taylor.

5 DE 60

A breefe view of the whole Epistle, drawne according to the Authors owne method.

The Epistle containeth three parts:

1. Salutation, wherein are considered the
   - Person saluting, described by his
     - Name: *Jude.*
     - Office: *a seruant of Iesus Christ.*
     - Alliance: *brother of Iames.*
   - Persons saluted, members of the militant Church, *which are*
     - *Called,*
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   - Forme of salutation, vz. a prayer for
     - Blessings,
       - *Mercie,*
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       - *Loue.*
     - Increase of blessings: *be multiplied.*

2. Exhortation, wherein are considered the
   - Motiues exciting the Apostle, vz.
     1. His
        - Loue. *Beloued.*
        - Readie minde: *Gaue diligence,* enlarged by three arguments.
          1. *All diligence.*
          2. *To write vnto you* (when he could not speake.)
          3. Of most waightie matters: *Of the common saluation.*
     2. The present necessitie: *It was needfull for me.*
   - Matter.
     - Propounded, vz. to *maintaine the faith:* wherein are considered the
       1. Parties
          - Maintaining: Saints.
          - Oppugning: Seducers.
       2. Meanes of maintenance, vz. By *fight:* the
          1. Kinde: Spirituall.
          2. Weapons.
             1. Doctrine.
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       1. The state of the Church in his time pestered with enemies, described by their
          1. Hypocrisie: *Crept in.*
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          5. Liues: *and denie God the only Lord, and our Lord Iesus Christ.*
       2. A prolepsis answered in a perfect forme of syllogisme, consisting of a
          1. Proposition, vz. Whosoeuer taketh libertie to sin shall be *destroyed:* proued by example of
             - Men. Here consider the
               - Persons *destroyed: the people,* vz. Israelites.
               - Time: *after he* (God) *had deliuered them out of Egypt.*
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             - Angels, here consider the
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                  1. Author set downe
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                  3. Measure of their fall: A totall defection.
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                  1. Custodie: *Reserued in chaines vnder darknes.*
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               1. Names: *Sodome and Gomorrha, and the cities about them.*
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                  - Vse, *set forth for example.*
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          2. Assumption, vz. But *these* seducers take libertie to sin: prooued by enumeration of their sinnes in their
             1. Kinds.
                1. Ground or fountaine
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                2. Vncleannes: *They defile the flesh.*
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                   1. Proued from their
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                10. Vnconstancie: *Carried about with euery winde,* as light clowds.
                11. Barrennes in themselues, illustrated by a comparison, and described by foure degrees of naughtines, vz.
                    1. *Corrupt trees,* that is, without good fruite,
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                    3. Hopelesse of fruite: *twice dead,* that is, certainly.
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                12. Impatience: *raging waues of the Sea, foaming out their owne shame.*
                13. Vnstablenes in doctrine: *wandring starres.*
                14. *Murmuring.*
                15. *Complaining,* which proceedes from
                    - Discontentment with their outward present estate.
                    - The frowardnes of their owne disposition.
                16. *Walking after their owne lusts.*
                17. Proud *boasting.*
                18. *Admiration of mens persons.*

Propounded vers. 13. *For whom is reserued black darknes.*

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                     3. They *speake euill of a thing they know not.*
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               Propounded vers. 13. *For whom is reserued black darknes.*
     3. Confirmed by
        - A prolepsis answered in a perfect forme of syllogisme, consisting of a
          1. The state of the Church in his time pestered with enemies, described by their
             1. Hypocrisie: *Crept in.*
             2. State before God: *Ordained of old to this condemnation.*
             3. Religion: *Vngodly men they are.*
             4. Doctrine: *which turne the grace of our God into wantonnes.*
             5. Liues: *and denie God the only Lord, and our Lord Iesus Christ.*
          2. Assumption, *vz.* But *these* seducers take libertie to sin: prooued by enumeration of their sinnes in their
             1. Ground or fountaine
                - *Dreamers.*
             2. Kinde.
                1. Vncleannes: *They defile the flesh.*
                2. Contempt of Magistracie.
                   1. Prooued from their
                      - Affection or iudgement: *They despise gouernment.*
                      - Speech or practise: *speake euill of them that are in authoritie.*
                   2. Amplified three waies.
                      1. They *blaspheme glories* and dignities
                         1. Persons *contending*
                            1. *Michael the Archangel.*
                            2. *Satan.*
                         2. Cause: *about the bodie of Moses.*
                         3. Speech of Michael: *The Lord rebuke thee.*
                      2. By comparison from the greater, thus: Michael *durst not raile:* enlarged by the
                      3. They *speake euill of a thing they know not.*
                3. Intemperance in it, the
                   - Cause: *naturall knowledge.*
                   - Worke: *corrupt themselues as beasts without reason.*
                4. Crueltie against Gods people, comparatiuely called *Cains way.*
                5. Couetousnes by similitude from *Balaam* with the
                   - Measure: they are powred out, or *cast away.*
                   - Ground: Hope of reward, or *wages.*
                6. Ambicious *gainsaying* of the truth, illustrated by
                   - Comparison: with that *of Core.*
                   - The end of that: *Perished* in it as he did.
                7. Riotousnes; prooued by example and instance from Loue-feasts, in which
                   1. Sin: *Fed themselues* with neglect of the
                      - Poore.
                      - Minister
                   2. Ground of it: *without feare,* vz. of God.
                   3. Fruit of it: makes them *spots in their feasts of charitie.*
                8. Vnprofitablenes in their places: *Clouds without water.*
                9. Vnconstancie: *Carried about with euery winde,* as light clouds.
                10. Barrennes in themselues, illustrated by a comparison, and described by foure degrees of naughtines, *vz.*
                    1. *Corrupt trees,* that is, without good fruite,
                    2. Altogether fruitlesse, that is, *without* any *fruite.*
                    3. Hopelesse of fruite: *twice dead,* that is, certainly.
                    4. Hopelesse of life it selfe: *Plucked vp by the rootes.*
                11. Impatience: *raging waues of the Sea, foaming out their owne shame.*
                12. Vnstablenes in doctrine: *wandring starres.*
                13. *Murmuring.*
                14. *Complaining,* which proceedes from
                    - Discontentment with their outward present estate.
                    - The frowardnes of their owne disposition.
                15. *Walking after their owne lusts.*
                16. Proud *boasting.*
                17. *Admiration of mens persons.*

                    Propounded vers. 13. *For whom is reserued black darknes.*
          3. Men. Here consider the
             - Persons *destroyed: the people,* vz. Israelites.
             - Time: *after he* (God) *had deliuered them out of Egypt.*
             - Cause: *which beleeued not.*
          4. Angels, here consider the
             1. Persons sinning: *the Angels.*
             2. Sin it selfe, and in it the
                1. Author set downe
                   - Negatiuely: not God.
                   - Affirmatiuely: but themselues, *the*
                2. Parts
                   - Negatiue: *which kept not their first estate.*
                   - Affirmatiue: *but left their owne habitation.*
                3. Measure of their fall: A totall defection.
             3. Punishment in two degrees.
                1. Custodie: *Reserued in chaines vnder darknes.*
                2. Full punishment; *vnto the iudgement of the great day.*
          5. Cities with their
             1. Names: *Sodome and Gomorrha, and the cities about them.*
             2. Sins
                1. According to
                   - Nature
                     1. *Committed fornication.*
                     2. *Followed strange flesh.*
                2. Against
             3. Punishment: wherin
                - Vse, *set foorth for example.*
                - Matter, *suffered vengeance of eternall fire.*
   - Forme, wherein are considered the
     1. Similitude, *vz.* of *Dreamers,* which
        1. Defile the flesh.
        2. Despise gouernment.
        3. Speake euill of them that are in authoritie.
     2. Application, *vz.* of the similitude to the *seducers,* which
        1. Defile the flesh.
        2. Despise gouernment.
        3. Speake euill of them that are in authoritie.
     3. Confirmation, *vz.* of the application, by the testimonie of
        1. Enoch, who
           1. Prophesied of them.
           2. Described them by their
              1. Comming: *The Lord commeth.*
              2. Company: *With his holy Angels.*
              3. Iudgement: *To execute iudgement vpon all.*
              4. Conuincing of them for
                 1. Vngodlines.
                 2. Hard speeches.
        2. Michael, who
           1. Durst not raile.
           2. Left the iudgement to God.
     4. Amplification, by the testimonie of
        1. Cain, who
           1. Murthered his brother.
           2. Was a reprobate.
        2. Balaam, who
           1. Was couetous.
           2. Was a reprobate.
        3. Core, who
           1. Gainsaid Moses.
           2. Was a reprobate.
     5. Illustration, by a comparison of them with
        1. Clouds without water.
        2. Trees without fruite.
        3. Waues of the sea.
        4. Starres.
   - Exhortation, wherein are considered the
     1. Persons exhorted: *Beloued.*
     2. Exhortation, *vz.* to
        1. Remember the words of the Apostles.
        2. Build themselues vp in their holy faith.
        3. Pray in the holy Ghost.
        4. Keepe themselues in the loue of God.
        5. Looke for the mercie of our Lord Iesus Christ.
        6. Conuince some.
        7. Saue some.
        8. Haue mercie on some.
        9. Hate the garment spotted with the flesh.
     3. Motiues, *vz.*
        1. Their calling: *Ye are called.*
        2. Their sanctification: *Sanctified of God the Father.*
        3. Their preseruation: *Preserued in Iesus Christ.*
        4. Their mercie: *Mercie vnto you.*
        5. Their peace: *Peace.*
        6. Their loue: *Loue be multiplied.*
   - Confirmation, wherein are considered the
     1. Author, *vz.* God, who
        1. Is able to keepe them from falling.
        2. Is able to present them faultlesse before the presence of his glorie.
        3. Is able to present them with ioy.
        4. Is able to present them before the only wise God our Saviour.
        5. Is able to present them with glorie.
        6. Is able to present them with maiestie.
        7. Is able to present them with dominion.
        8. Is able to present them with power.
        9. Is able to present them before all ages.
        10. Is able to present them now.
        11. Is able to present them for euermore.
     2. Matter, *vz.* Iesus Christ, who
        1. Is able to keepe them from falling.
        2. Is able to present them faultlesse before the presence of his glorie.
        3. Is able to present them with ioy.
        4. Is able to present them before the only wise God our Saviour.
        5. Is able to present them with glorie.
        6. Is able to present them with maiestie.
        7. Is able to present them with dominion.
        8. Is able to present them with power.
        9. Is able to present them before all ages.
        10. Is able to present them now.
        11. Is able to present them for euermore.
     3. Forme, *vz.* Amen.

The Epistle containeth three parts:

- Matter.
  - Confirmed by
    - 1. Proposition, vz. Whosoeuer taketh libertie to sin shall be *destroyed*: proued by example of
      - Angels, here consider the
        - 1. Persons sinning: *the Angels.*
        - 2. Sin it selfe, and in it the
          - 1. Author set downe { Negatiuely: not God. / Affirmatiuely: but themselues, they left
          - 2. Parts { Negatiue: *which kept not their first estate.* / Affirmatiue: *but left their owne habitation.*
          - 3. Measure of their fall: A totall defection.
        - 3. Punishment in two degrees. { 1. Custodie: *Reserued in chaines vnder darknes.* / 2. Full punishment: *vnto the iudgement of the great day.*
      - Cities with their
        - 1. Names: *Sodome and Gomorrha, and the cities about them.*
        - 2. Sins { 1. According to { Nature { { 1. *Committed fornication.* / 2. *Followed strange flesh.* } } } / 2. Against }
        - 3. Punishment: wherin { Vse, *set fourth for example.* / Matter, *suffered vengeance of eternall fire.* }
      - 2. Assumption, vz. But *these* seducers take libertie to sin: proued by enumeration of their sinnes in their
        - 1. Ground or fountaine { *Dreamers.* }
        - 2. Kinds.
          - 1. Vncleannes: *They defile the flesh.*
          - 2. Contempt of Magistracie.
            - 1. Proued from their { Affection or iudgement: *They despise gouernment.* / Speech or practise: *speake euill of them that are in authoritie.* }
            - 2. Amplified three waies.
              - 1. They *blaspheme glories* and dignities
                - 1. Persons *contending* { 1. *Michael the Archa* / 2. *Satan.* }
                - 2. Cause: *about the bodie of Moses.*
                - 3. Speech of Michael: *The Lord rebuke thee.*
              - 2. By comparison from the greater, thus: Michael *durst not raile*: enlarged by the
              - 3. They *speake euill of a thing they know not.*
          - 3. Intemperance in it, the { Cause: *naturall knowledge.* / Worke: *corrupt themselues as beasts without reason.* }
          - 4. Crueltie against Gods people, comparatiuely called *Cains way.*
          - 5. Couetousnes by similitude from *Balaam* with the { Measure: they are powred out, or *cast away.* / Ground: Hope of reward, or *wages.* }
          - 6. Ambicious *gainsaying* of the truth, illustrated by { Comparison: with that *of Core.* / The end of that: *Perished* in it as he did. }
          - 7. Riotousnes; prooued by example and instance from Loue-feasts, in which
            - 1. Sin: *Fed themselues* with neglect of the { Poore. / Ministerie. }
            - 2. Ground of it: *without feare*, vz. of God.
            - 3. Fruit of it: makes them *spots in their feasts of charitie.*
          - 8. Vnprofitablenes in their places: *Clowds without water.*
          - 9. Vnconstancie: *Carried about with euery winde*, as light clowds.
          - 10. Barrennes in themselues, illustrated by a comparison, and described by foure degrees of naughtines, vz.
            - 1. *Corrupt trees*, that is, without good fruite,
            - 2. Altogether fruitlesse, that is, *without* any *fruite.*
            - 3. Hopelesse of fruite: *twice dead*, that is, certainly.
            - 4. Hopelesse of life it selfe: *Plucked vp by the rootes.*
          - 11. Impatience: *raging waues of the Sea, foaming out their owne shame.*
          - 12. Vnstablenes in doctrine: *wandring starres.*
          - 13. *Murmuring.*
          - 14. *Complaining*, which proceedes from { Discontentment with their outward present estate. / The frowardnes of their owne disposition. }
          - 15. *Walking after their owne lusts.*
          - 16. Proud *boasting.*
          - 17. *Admiration of mens persons.*
          - 18. Couetousnes: *for aduantage.*
      - 3. Conclusion, inserted in verses 13. 14. 15. vz. Therefore these seducers shall be destroyed. This conclusion is
        - Propounded vers. 13. *For whom is reserued black darknes.*
        - Confirmed vers. 14. 15. and that by an ancient testimonie, in it consider the
          - 1. Author. *Enoch* { not the fourth, but the *seuenth* { *from Adam* { *Cains* sonne. / of *Seth.* } } }
          - 2. Preface. He *prophecied of such, saying.*
          - 3. The testimonie it self, wherein
            - 1. *The Lords comming to iudgement.*
            - 2. His iudgement being come, which is { Generall, to *iudge all* / Speciall { Persons all / Manner, *re* / conuince. } }
            - 3. Cause of this iudgmẽt 2. fold. { Deedes described by { Qualitie: *wic* / Manner of *do* / *vngodlily.* } / Words set out by 2. properties. { *Cruell.* / Vttred *a* / *him.* i. G } }
    - 2. A prolepsis answered in a perfect forme of syllogisme, consisting of a
      - 3. An Apostolical testimonie that such there should be, in it.
        - 1. A preface: *But ye beloued remember*, &c. vers. 17.
        - 2. The testimonie it selfe, and in it are two things.
          - 1. The time when these wicked men shall abound: *in the last times.*
          - 2. What manner of persons they shall be, described by two properties.
            - 1. *Mockers.*
            - 2. *Fleshly, walking after their owne lusts.*
        - 3. The application of it to these persons, who are indeed
          - 1. Mockers, common to *makers of Sects.*
          - 2. *Fleshly, hauing not the spirit.*
      - 4. A direction in some meanes tending to this maintenance of faith in 5. rules cõcerning
        - 1. Faith, on which as vpon a foundation they must build *vp themselues*, inforced by { A motiue: *most holy faith.* / The meanes: *praying in the Holy Ghost.* }
        - 2. *Loue of God*, in which they must *keepe themselues.*
        - 3. Hope: *looking for the mercie of God*, &c. and in it three things, the
          - 1. Person on whom the Saints must waite by hope, vz. *our Lord Iesus Chr*
          - 2. Thing for which they must waite, vz. Gods mercie in Christ.
          - 3. End of their hope: *Eternall life.*
        - 4. Christian meeknes in recouering weake offenders, in which consider the
          - 1. Way to begin this recouerie: *in putting difference.*
          - 2. Manner of performance: *Haue compassion of some.*
        - 5. Christian seueritie in gaining of obstinate sinners: in it the
          - 1. Rule it selfe: *Others saue with feare.*
          - 2. Manner of it: *Pulling them out of the fire.*
          - 3. Caueat for better obseruation of it: *and hate euen the garment which is spotted by the flesh.*
- 3. Epilogue or conclusion, consisting on a praising of God: wherein three things.
  - 1. Person praised: Christ Iesus.
  - 2. Inducements moouing to praise him, drawne from
    - 1. His power.
      - Propounded here: *To him which is able*, &c.
      - Amplified by foure effects.
        - 1. *Keeping* the Saints *that they fall not.*
        - 2. *Presenting* them *faultlesse*, that is, iustifying them.
        - 3. Presenting them in the iudgement day *before the presence of his glorie.*
        - 4. Possessing them *with ioy* euerlasting.
    - 2. His wisedome: *To God only wise.*
    - 3. The work of our redẽption: *our Sauiour.*
  - 3. Forme of praise, wherein foure things.
    - 1. What things are ascribed to God, vz *Glorie, maiestie, dominion, power.*
    - 2. That these belong to Christ *only.*
    - 3. The circumstance of time, *now and for euer.*
    - 4. The affection of the heart euer needfull in the worship of God: in the word, *Amen.*

A GODLIE AND LEARNED EXPOSITION VPON THE EPISTLE OF IVDE, EXPLAINED IN PVBLIKE LECTVRES BY that reuerend man of God, M. WILLIAM PERKINS, *and now published for the vse of the Church of God.*

Vers.1. *Iude (or Iudas) a seruant of Iesus Christ, and brother of Iames, to them which are called and sanctified of God the father, and reserued to Iesus Christ.*

THe generall ayme and scope of this Epistle, is partly to declare the dutie of all Christians, and partly to set out the corruptions of those, and these dayes and times; in both which euery one may receiue edification, who are desirous either to follow the former, or auoid the latter. In which generall consideration, we are to note three things concerning this Epistle, before we come to shew the parts of it in particular.

First the *Authoritie*, Secondly the *Superscription*, Thirdly the *Argument* or substance of it.

First concerning the Authoritie, two questions are to be answered.

The first question, whether this Epistle be canonicall scripture.

And secondly, how we may know the certeinty of it.

Concerning the former: Luther and others, who acknowledge it to be a profitable writing, denie it to be Canonicall scripture, and alleage foure reasons.

Obiect.1. First they say, *Iude* calleth himselfe a seruant of Iesus Christ, and not an Apostle, but all the new Testament was penned or approued by some Apostle.

Answere. This hindreth not but that he was one of the Apostles, who also called themselues seruãts of Iesus Christ, as *Paul* Rom. 1.1. and *Peter*, 2. Pet. 1.1. Secondly, by this reason the Epistles to the *Philip.* and *Philemon*, as also of *Iames*, *Iohn* &c. might be reiected.

Thirdly he calleth himselfe as much as an Apostle.

Obiect.2. *Iude* writeth of such things as the Apostles themselues had formerly foretolde, vers.17. Therefore hee was no Apostle.

Answere. *Iude* liued after the Apostles *Paul* and *Peter*, who with *Iohn* were the last of the Apostles, and liuing after their decease (who were the principal) might very wel put them in minde of those things they had foretolde.

Obiect.3. In the ninth verse, hee bringeth in a profane Author, concerning the strife and disputation betweene *Michael the Archangell, and the diuell, about Moses body*, which cannot be found in Canonical scripture; as also of *Enoch the seauenth from Adam*, out of profane writers.

Answere. By this reason, neither should the Epistle of *Titus* bee Scripture, seeing *Paul* makes mention of the profane Poet *Epimenides*, Titus 1.12. nor the epistle to the Corinthes, where is brought in the speech of *Menander*, 1. Cor. 15. 33. nor the Actes of the Apostles: where *Aratus* the Poet is cited. Actes 17.21.

Obiect.4. This Epistle is taken out of Saint *Peter* from whom this Author hath borrowed both the matter and manner. Therfore this *Iude* was no Apostle, but some scholler of theirs.

Answere. If this were sufficient to proue this Epistle not authenticall, then the whole bookes of *Samuel*, the Kinges, and Chronicles should be cast out of the Canon by the same reason: which take the matter from Ciuill Chronicles: Now if it be lawfull to take matter out of Ciuill Chronicles, why may not one Scripture be taken out of another? wee must therefore (notwithstanding

withſtanding theſe weake allegations) eſteeme this Epiſtle to bee the Canonicall Scripture, and the eternall word of God, as our Church, and the Church in all ages hath receiued it. And now in the ſecond place ſee how wee may Queſt. 2. come to be reſolued that it is ſo to be allowed: which wee may in this reſemblance. An Indenture betweene man and man is knowne to bee ſufficient two waies. Firſt by the matter and contentes therin, which plainly ſhewes an acte paſſed, and done: ſecondly, by adding and annexing thereunto certaine outward ſignes and teſtimonies, as the handes and ſeales of the parties, the handes and names of the witneſſes corroborating and ſtrengthening the ſame: the firſt is good in it ſelfe (though not ſo confirmed to the parties) without the ſecond: but the ſecond is nothing without the firſt: but if both theſe ſhall concurre and bee ſpecified in the Indenture, then it is abſolutely authenticall, both in it ſelfe, and vnto the parties. If this be applied to the ſcripture, it ſhall be apparant to bee no leſſe ratified then ſuch an Indenture. For firſt conſider but the *Contentes* and matter it ſelfe of it, it will ſpeake the certeinty and truth of it: read ouer the Epiſtle, you ſhall finde the whole matter agreed vpon by the Prophets and Apoſtles: and for the *teſtimonie*, the Catholike and common conſent of the Church, or greateſt part ſince the Apoſtles dayes, hath ſet to her hand and ſeale that it is the truth of God, no leſſe aſſured then other bookes of the Canon: which aſſent of the church, though it cannot make vs, yet may moue vs accordinglie to entertayne it. Beſides, if we conſider the *endes*, as alſo the *effects* of this ſcripture (which are the ſame with any part of the Canonicall) wee cannot but confeſſe that it is the holy and ſacred truth of God, all of it conſpiring with all the other to the aduancing of Gods glorie, and furthering of mans ſaluation. So much of the authoritie of this Epiſtle.

The ſecond point is the *Superſcription*, which is in theſe words: *The Catholique Epiſtle of Iude*. This title ſeemes to bee prefixed rather by ſome Scribe afterwards, then by *Iude* himſelfe: firſt becauſe this title (*Catholique*) was not heard of in the Church whileſt the Apoſtles liued; ſo as it is not ſo ancient as the Epiſtle.

Secondly the title ſeemes to bee vnfit for this and other Epiſtles intitled after the ſame manner, and may be well forborne; as the Epiſtles of *Peter* are called Canonicall, which are no more Canonicall then others.

Thirdly, moſt of the Poſt-ſcripts are vncerteine, if not falſe: as of that after the ſecond Epiſtle to *Timothie*: in which *Timothie* is called an *elect Biſhop of Epheſus*, and yet commaunded to doe the worke of an Euangeliſt, 2. Timoth. 4. 5. which cannot ſtand together, to be the Biſhop of one place, and alſo vniuerſally to preach vnto the whole world following the Apoſtles, as the Euangeliſtes duty was: and ſo of others. This title then was not added by the Apoſtle, but by ſome Scribe that copied out the Epiſtle: it is not therefore holy Scripture as the Epiſtle is.

The third point concerning the Epiſtle in generall, is the *argument*: which doth exhort all Chriſtians to conſtancie and perſeuerance in their profeſſion of the Goſpell. Secondly, to beware and take heede of falſe teachers, and deceiuers which craftely creepe in amongſt them: And thirdly theſe deceiuers are liuely ſet out in their colours; and with them their deſtruction.

Now concerning the Epiſtle it ſelfe, and the ſpeciall partes of it.

Of it there be three partes: firſt a *Salutation* in the 1. and 2. verſes: Secondlie an *Exhortation*, from the 3. verſe, to the end of the 23. Thirdly, a *Concluſion*, from that to the end of the Chapter. In the Salutation conſider three thinges.

Firſt the perſon that wrote this Epiſtle: *Iude*.

Secondly, the perſons to whom hee wrote: *to thoſe which were called, ſanctified of God the father, and reſerued to Ieſus Chriſt*.

Thirdly the Prayer, ordinarie in Apoſtolicall ſalutations: *mercie vnto you, &c.*

Concerning the firſt, namely the writer of this Epiſtle, obſerue three thinges, firſt his name, *Iude*, ſecondly his office, a ſeruant of Ieſus Chriſt. Thirdly his Allyance, and brother-hood, being of the kindred of Chriſt himſelfe.

Firſt of his name, *Iude* or *Iudas*, which 1.
was the name of two of the Diſciples of Chriſt: the firſt was *Iudas* the ſonne of *Alpheus*, the brother of *Iames*, and ſo neare allyed vnto Chriſt; who was the writer of this Epiſtle. The other was *Iudas Iſcariot*, or *Iudas* the traytor the ſonne of

of *Simon* who could not write this Epiſtle becauſe he died before Chriſt.

In this name conſider two thinges. Firſt the occaſion of it, and ſecondly the varietie of his name. The occaſion of this name is ſet downe with the reaſon of it in the 29. of Gen. 35. When *Leah* had borne three ſonnes vnto *Iacob*, ſhee conceiued againe and bare a fourth ſonne, ſaying, *Now I will praiſe the Lord*, therefore ſhee called his name *Iudah*, which ſignifieth praiſe or confeſſion: ſo no doubt did *Alpheus* the father of this *Iude* at his birth giue him ſuch a name as might moue not only himſelfe but his child after him to thankfulnes and confeſſion of Gods goodnes. So ought euery father in impoſing his childrens names with *Alpheus*, and euery mother with *Leah* make ſuch choice of names as themſelues and their children may bee put in minde, yea, and ſtirred vp to good duties, euen ſo often as they ſhal heare or remember their own names. The ſecond point in this name is the variety of the names of *Iude*, hee was called *Thaddeus*, Mark. 3. 18: and *Lebbeus*, Matth. 10. 3: all which ſignifie the ſame thin, gand all put in minde of the ſame dutie. Here two Queſtions may bee asked. Firſt why was he called by ſo many names? Some thinke he had all theſe names giuen him by the people and multitude, as ſignifying all one thing: others (which is more probable) that hee was thus called by the Apoſtles themſelues rather then by his owne name, that the horrible fact of *Iudas* in betraying his Maiſter ſhould bee vtterly with his name forgotten.

Queſt. 1. Anſwer.

A ſecond queſtion is, whether may a man change his name, or no?

Queſt. 2.

If the change thereof be no preiuidce to any man; much leſſe hurtefull to the Church or common-welth, nor offendeth the faithfull, but wholy tendeth to the glory of God, and good of men, it may be altred and changed: As *Saul* a great perſecutor, being called to be a publiſher and Patron of the Goſpell, changed his name into *Paul*: as alſo *Salomon* was at the firſt called by his Mother *Iedidiah*: *Peter*, at firſt called *Simon Bariones*, Chriſt afterwards gaue him a new name, and he accepted it. Yet hence the too common practiſe of the world cannot bee warranted, who for fraud and deceite doe alter their names: which when it is not intended may warrantably bee done: as in time of perſecution in the raigne of King *Edward* the 6. *Bucer* changed his name, and both called himſelfe, and ſuffered others to call him *Aretius Felinus*: ſo did diuerſe other worthie men in thoſe dayes ſeeking no other then the glory of God, and good of the Church in their owne ſaftie: and that the Papiſts not knowing their names might reade their writinges without preiudice.

Anſwere.

Beza writ two Homlies concerning the ſacrament vnder the title of *Nathaniel Neſekins*: and Caluins Inſtitutions printed vnder the name of *Alcuinus* the Maſter of *Charles* the Great, *Anno* 1534. II.

The ſecond thing in the perſon writing, is his office: being called [*a ſeruant of Ieſus Chriſt*] which is not ſo generallie to be vnderſtood as ment of euery profeſſor of Chriſt and beleeuer, who is a ſeruant of the Lord Ieſus: but of a ſpeciall ſeruice, namely of Apoſtleſhip, to which he was deputed.

Wherein conſider two thinges. Firſt, that he was called to bee an Apoſtle and ſeruant of Chriſt to plant the Church of the Gentiles: Secondly, that he did faithfully execute his function, and performed his ſeruice.

Firſt he pleades his calling; for two cauſes: firſt in regard of others, and ſecondly in reſpect of himſelfe. Firſt that his doctrine might with more attention, and reuerence be receiued of others, ſeeing he run not vnſent but was called, and that to an Apoſtleſhip; and therefore he ſpake not of himſelfe, but whollie and immediately directed by God.

Secondly for the confirming and comforting of himſelfe, that the Lord who had called him would ſtand by him, both in protecting his perſon, and proſpering his worke in his hand.

Vſe. Seeing the Apoſtle *Iude* before he writeth laieth down his calling; ſo ought all Miniſters to make their calling the foundation of all their proceedings, containing themſelues within the compaſſe thereof, euen as they are to teach the ſame dutie vnto all ſortes of men, that they tempt not the Lord, by paſſing the bonds and limites of their calling.

Secondly, in that *Iude*, though he was of the ſame Tribe, yea of neare allyance vnto Chriſt, yet hee paſſeth by all theſe reſpectes which hee might haue ſtood vpon, and contenteth himſelfe with the title of a [*ſeruant of Chriſt:*] We learne to make more account, and eſteeme it a greater priuiledge to be a ſeruant of Ieſus Chriſt, than to bee of the kindred of Kinges, and allyed to the greateſt Monarchs of the world: Chriſt himſelfe

selfe shewes vs what kindred should take vp our chiefe delight, when hee turned himselfe from his Mother, and Brethren, and beholding his hearers said, those were his mother, sisters and brethren that heare the word of God, and keepe it: this alliance in the faith was neerer and dearer vnto him then that in the flesh. If then thou standest vpon thy preferment, striue to be the seruant of Christ, which is more honorable then to be the sonne of a King, to be a follower of Chist, is more then to goe before the Rulers of the earth. But if thou aske how shall I come to this preferment? Himselfe answereth thee, thou must giue vp thy selfe to heare his word and doe it, that is, learne to know, and obey his will, this is the maine dutie of a seruant, endeuour to please the Lord in keeping faith and good conscience thou art in the way of preferment, and art admitted a seruant of Christ.

Thirdly: If wee bee admitted the seruantes and followers of Christ, wee must serue no other Maister, but keepe our selues from being intangled either with the offences, or affairs of the world, as to be vassals thereto: no man can serue two, much lesse more Maisters of such contrarie commaundes. Let none pretend to bee the seruant of Christ, who by louing pleasure more thē God, or seeking earth more then heauen, disgrace such a profession.

III. The third thing in the person writing, is the allyance [*Brother of Iames*] of which name there were two, first, *Iames* the son of *Zebedeus*, whose death is mentioned in the 12. of the Actes by *Herod*: the second was the son of *Alpheus*, here mentioned:

First, that he might distinguish himselfe from the other *Iudas* the traytour. Secondly, that he might winne further credit and attention to his doctrine, seeing hee was no vnknowne person, but one that came of the worthiest stock that was vpon the face of the earth; and for this cause hee mentioneth his brother *Iames*, who was better knowne, as being the President of the Councell at Ierusalem and a choise pillar of the Church in his time, Act. 15.13: not to credit himselfe, but this Scripture (which otherwise is in it selfe sufficiently powerful) by the mention of him.

Now followes the second thing in the Salutation: that is, the person to whom *Iude* wrote, in these words [*vnto those who are called, and sanctified by God the father, and preserued by Iesus Christ*] it is, the militant Catholique Church, which is liuelie described to be the number of beleeuers dispersed thorough the face of the whole world; who are effectually called, and sanctified and preserued vnto life euerlasting: Out of which description note:

The Scriptures written properly for the Church, that it might be gathered and strengthened thereby.

First, who and what they bee that are members of this Church: namely no wicked or profane persons, but onely the elect, such as are chosen vnto life euerlasting, who after receiue their calling vnto holines, and therein are assuredly preserued vnto life; which priuiledges no wicked person, no vnrepentant sinner can be partaker of, but onely the Church of the *first borne*, as in Heb. the 12; whose names are written in the booke of life, and who receiue daily spirituall increase: for howsoeuer in the Catholike Church there be two sorts of men professing religion: the one, of them that do vnfainedly beleeue, and are sanctified; the other, of them who make a shew of faith, but indeede beleeue not, but remaine in their sinnes: of the former doth the Catholike Church consist, and not of the latter, who are no members set into the head of this body, though they may seeme so to bee.

Secondly, this confuteth the Romish Church, who teach and hold that a reprobate may be a member of this Church.

Thirdly, that none can bee the head of this Church and Catholique congregation but onely Christ, for he only knoweth them, who and where they be thorough the face of the whole earth: not the Pope or any other creature hath any headship ouer this companie who are giuen and properly appertaine vnto the Sonne of God.

Fourthly, that this Catholique Church is inuisible and cannot by the eie of flesh be discerned; for what eye (except of faith) can see or discerne the depth of Gods election or whom he hath effectually called? yea and who can infalliblie determine of the things that are within a man? and therefore this is a matter of faith, not of sense, an Article of our beleefe, not the obiect of our sight, seeing faith is an *euidence of thinges not seene*: which againe ouerthroweth that Romish doctrine, which teacheth that the Catholike Church is visible and apparent vpon earth, and so destroy that Article of our faith.

Fiftly,

Fiftly, that this Catholike Church being preſerued by God the Father to life euerlaſting, cannot vtterly periſh and bee diſſolued: all other congregations and particular Churches being mixed, and the greateſt part not predeſtinate may faile, yet this cannot be ouercome, Rom. 11.7. this *election of God ſhall obtaine, though the reſt be hardened.* The gates of hell ſhall not preuaile againſt the faith of the Church, becauſe faithfull and true is hee that hath ſpoken, and who will preſerue in this Church a ſucceſſion of wholſome and ſound doctrine, and heauen and earth ſhall be ſooner diſſolued, than on iote of the ſame ſhall faile and periſh.

Obiect. But though that faile not, the Church may fall from that, and ſo faile.

Anſwere. That particular Churches, and of them the moſt famous, haue been ruined, yea and fallen away, and ſo may doe, is euident by the Churches of Epheſus, Corinth, Galatia, &c. and no maruell, ſeeing theſe conſiſted euer of mixed perſons, but the Catholique Church conſiſting onelie of a number elected and called, though it alſo (not being as yet without wrinkle) may erre and faile in ſome ſmaller points: yet being preſerued by God to life, cannot poſſibly faile in the maine and foundation.

This doctrine affordeth ſtrong conſolation to the elect of God, both in regard of their frequent falles and infirmities, whereby they might feare to caſt themſelues quite out of fauor; as alſo in regard of the manifold aſſaultes, and bickerings, which in the world they doe and ſhall endure, whereby they might ſeeme to the outward veiw to periſh: yet the truth is, neither of both need ſo diſmay them, but that their faith and hope may ſtill bee reuiued and ſtrengthened, ſeeing they are preſerued to ſaluation.

Sixtly, here are better notes of a true Church then the Papiſtes Antiquity, Succeſſion, Multitude, &c. which can bee no notes. Frſt for Antiquitie: in the beginning was a true Church, but no Antiquitie. Secondly, ſucceſſion failes: for what men ſoeuer are called and ſanctified, are the Church: Thirdly, multitude no note: for if there be a calling and ſanctification of men, there is a Church, be there many or few: But the true notes are the meanes of calling to the faith by the doctrine of the Prophets and Apoſtles, and obedience thereunto, proceeding forward in ſanctification, euen vntill death; without which notes none can truly ſay they are of the Catholique Church: By which we may know the Church of England to be the true viſible Church of God, called and ſanctified in the truth, Ioh. 8.31.

The church not tied to perſons or places, but to Chriſts voice.

Now to proceede, wee are in the next place to intreate of the order which God obſerueth in bringing men by degrees to life euerlaſting: And firſt of the calling mentioned; which is a worke of God, who of his meere fauour and grace calleth vile and miſerable men out of the world, and inuiteth them to life euerlaſting: to vnderſtand which we muſt know that the calling of God is two fold. The firſt is *generall*, when God calles a whole Nation, kingdome, and countrie, that is, when hee offers them ſaluation in the meanes; as when hee ſends his word amongſt them, affordes them the Sacraments to ſeale the Couenant, giues leaue to approch him in prayer, and all this in the Miniſtrie of man, that man might call man: yea when hee vouchſafeth priuate meanes farre inferior to the former, yet often ſerving for a generall calling, as is the reading of the Scriptures, yea of mens writings, and ſome time reports, as in *Rahabs* example, and the woman of Samaria; by theſe meanes the Lord generally calleth men, offering, but often not giuing grace offered, in great iudgement turning away from a froward people.

Obiect. If God offer, but giue not grace, it is a deluding of men:

Anſwere. No, for firſt a man was once able to receiue it: ſecondly, hereby hee maketh them without excuſe whom he will deſtroy: thirdly, hereby he keepes the wicked in outward order.

Vſe: Conſidering to be called of God is the firſt ſtep to life euerlaſting, and we in this Church of England are thus called, it remaines that euery man ſhould anſwere this calling.

Queſtion. How ſhall this be done?

Anſwere. Frame thy heart to anſwere God, as *Dauid* did when God bad him ſeeke his face: *Thy face O Lord will I ſeeke*: ſee alſo Marke 9. 23. 24. of the father of the poſſeſſed child, and Pſal. 40. 6. 7. whē *Dauids* eare was pearced, hee anſwered: *Lord I come*: this ought to be the Anſwer of our hartes to the Lords voice ſounding in the Miniſtry.

The ſecond calling is more *ſpeciall*, when grace is not only offered, but giuen

alſo by God, thorough the effectuall working of his ſpirit in our hearts: which is the beginning of grace in vs, hee himſelfe laying the firſt foundation of it: by giuing power to receiue the word, to mingle it with faith, and bring forth the fruites of new obedience; for the better conceiuing of the nature of it conſider ſixe pointes.

Firſt the *ground* and foundation of it, namely Gods eternall free election of vs vnto life euerlaſting, as 2.Tim.1.9. when I ſay *free*, I exclude not only whatſoeuer man can imagine within himſelfe as vaine in procuring ſuch good vnto himſelfe, as not of works, ſaith *Paul*, leaſt any ſhould boaſt; but alſo placing the ground of all our good out of our ſelues in the counſell of God, which the Apoſtle calles *his good purpoſe*, Rom.8.28: yea to ſhew the freenes of this grace, it is thence denominated and called the *election of grace*.

Secondly the *meanes* of this calling, which in the Lords hands are diuers; whereof ſome prepare to calling, otherſome are inſtruments of it: as firſt the reading of the Scriptures, ſeruing to begett a generall hiſtoricall faith. Secondly, afflictions in bodie, goods, name, friends or otherwiſe tending to humble a man and prepare his heart as ſoft ground. Thirdly, the denouncing of Gods iudgements, and threats of the law which ſends to hell, but giues no grace: theſe are generall preparatiues: others are inſtruments to effect inward calling, as the preaching of the glad tidings of the Goſpell, which is the moſt principall and effectuall meanes of this ſpeciall and effectuall vocation: and to this *Paul* aſcribes it, as 2.Theſſ.2.14. whereunto he called you *by our Goſpell*: that this is true, conſider a two fold worke of this Miniſterie, when it is powerfully applied to the hearts of men. Firſt it openeth the very heart of a man, and laies him out to the beholding of himſelfe, ſhewing him that by his deteſtable ſins he hath made himſelfe more vgly in Gods eyes than any Toade can be in mans: whereby he is prepared not to lie aſleep in this eſtate, but vnto the ſecond worke, which is to apprehend and applie the blood and merits of Chriſt (exhibited in the Goſpell) for the waſhing and bathing of his ſinfull ſoule, that ſo he may be ſaued from wrath.

Thirdly, the *perſons* that are called: thoſe are mentioned, Rom.30. namely thoſe whom hee *had before predeſtinate*, thoſe he called: which ſeemes to be expounded in Acts 13.48. *So many as were ordained to life euerlaſting beleeued*, that is, were called vnto the faith: all therefore are not called.

It pleaſeth ſome to teach another doctrine, namely that God for his part calls all men effectually, and giues them a power to beleeue if they will; but the difference, ſay they, is in the will of man; to prooue which they bring this compariſon: The Sunne ſhines on waxe and clay equally, the waxe is ſoftned, but the clay is hardened. But this is not true out of the Scriptures: for it is *not giuen to all* to vnderſtand the myſteries of the kingdome, Matth.13.11. theſe things *are hid* from moſt of the wiſe of the world, and reueiled vnto babes, Matth.11.25. Knowledge is giuen to ſome, not to others, and conſequently faith: for they which haue not knowne cannot beleeue.

Fourthly, the *time* of this calling. The particular time of any mans calling is not reueiled, but laid vp in the ſecret counſell of God, in whoſe hands times and ſeaſons are: yet the extent of the time is large enough though ſtinted, euen the time of this life, ſome at the *ſixt houre*, ſome at the *ninth*, and others at the *eleuenth*, &c. but not after, becauſe that then all means of calling men ceaſe. Now becauſe men know not the date of their daies, it behoues them out of hand to ſtriue to enter, not to deferre from day to day, alleaging that ſome are called at the twelfth houre, but accept of ỹ Lords call while it is yet the acceptable time. If the Lord now ſay, Seeke my face, let thy heart anſwere as an eccho which takes the word out of the mouth, *thy face O Lord I will ſeeke*, Pſalm.27.8. ſuch a pleaſant harmonie God is delighted with. If he ſay (as the Prophet ſpeaketh) *Behold now my people*, they are preſently readie to anſwere: *Behold now our God*; and the rather becauſe the Lord will be free, and not ſtinted by thee, that either he ſhould call thee in thy crooked yeeres, or not at all: he will not be preſcribed vnto extraordinarily to call thee at the twelfth houre, as he did the theefe on the croſſe, when thou howleſt vpon the bed of thy ſorrow, and gaſpeſt vpon thy death-bed. Therefore *while it is called to day* let vs

heare

heare the voyce, and harden our hearts no more.

Fiftly, wherein doth this effectuall calling ſtand?

Anſw. Both in the outward and inward calling, becauſe the former is often in the meanes giuen to Nations, people, men, at leaſt to make them without all excuſe: but the ſecond being ſecret and inward, whereby the Lord makes a mans heart inwardly anſwere the outward calling, poſſeſſeth him with a willing mind ſtedfaſtly to beleeue in the Lord Ieſus, and with an endeuour to pleaſe the Lord in all things: thus is the heart pearced, Pſal. 40. 6. the heart of ſtone changed into an hart of fleſh, that is, made tractable and pliable, Ezech. 11. 19. and an heart which is a ſacrifice accepted of God; ſuch an hart was *Lydias*, Act. 16. 15. when God had opened it, it was heedfull and attentiue to the words of *Paul*: this hart can reliſh the ſweete promiſes of the Goſpell, and no other.

Vocantur Electi vel foris, per predicationem externam: vel intus efficaci operatione ſpiritus.

Sixtly, the excellencie of this calling: which wee ſhall perceiue by theſe conſiderations. Firſt, in that it is a great work, as was the creation of man at the firſt, Rom. 4. 18: ſo the Apoſtle maketh it, 2. Cor. 4. 6. he that at the beginning called light out of darknes, the ſame hath ſhined in our hearts, &c. that as God cals the firſt time and dead creatures come foorth to life: ſo with no leſſe powerfull voyce the Lord cals the ſecond time the heart of man dead in ſinne, and it is quickened with the life of God.

Secondly, this effectuall calling goes beyond the worke of our creation: for here a man is taken out of the firſt *Adam*, and ſet into the ſecond, and at the ſame inſtant power is giuen to beleeue, being in time both together, though in order faith is firſt, and then ingrafting, wherein is not onely a bare priuation as in the creation when God called *things that were not*, as though they were: but here is a plaine reſiſtance and rebellion, God calling not onely things that are not, but things that would not and refuſe to be. Thus to raiſe a man out of the blood of Chriſt, is more than to raiſe *Eue* out of *Adams* ſide; to raiſe a dead ſoule from the death of ſinne farre more glorious and powerfull, than to raiſe a dead bodie from bodily death; to raiſe a man to ſupernaturall life, farre greater than to a naturall onely.

Thirdly, this calling ratifies all our couenants with God. Men in their Baptiſme enter couenant with God, but often ſtart from it, and will not ſtand to it, ſo as the couenant is onely made: but when as a man is effectually called, the couenant is not onely made but truly accompliſhed, and that on mans part.

Vſe. Seeing we are called of God himſelfe in the miniſterie of the word, (for *Paul* calles it, Phil. 3. 14. an high calling) we muſt labour to ioyne the inward calling with it which is higher than that, by hauing firſt a griefe becauſe we cannot beleeue: ſecondly, a readie mind: thirdly, an endeuour to beleeue: fourthly, a ſorrow becauſe we beleeue no more, and faile ſo much in the ſeruice of God; which if we want we muſt labour for the; and if wee haue them, be thankfull vnto God for them.

2. Vſe. Learne the dutie laid downe by the Apoſtle, Epheſ. 4. 1. that we ſhould walke worthie of our calling. To doe which, firſt we muſt looke that we frame our liues holily, being *holy in our whole converſation, as he that hath called vs is holie*. Secondly, there muſt be the ſame end of our liues which is of Gods calling, that is, to bring vs to heauen. The end of our being in the world is to be called out of the world, and (as *Abraham*) to obey God, as looking for a citie in heauen not made with hands.

Sanctification followeth effectuall calling.

Now we proceede to the ſecond ſtep of life eternall, which is *ſanctification*: this name is taken from the Latins, and by it is vnderſtood Regeneration, renouation, new creation, and to be ſanctified is to be made holie and be borne anew. That wee the better know this grace conſider ſundrie points.

Firſt, *what ſanctification is*: It is an inward change of a man iuſtified, whereby the image of God is reſtored in him. For the opening of which deſcription marke that firſt I call it *a change of a man*, to put a difference betweene it and ciuill conuerſation, which is a gift of God likewiſe as this is, but farre different from it; becauſe this onely reſtraineth the corruption of the heart, whereas ſanctification reneweth the heart: and thus the gifts of God are of two ſorts: firſt, reſtraining, which doe keepe in the wickednes of the heart, ſuch as are all ciuill vertues. Secondly, renuing or altering the minde, which not only repreſſeth but aboliſheth

corruption; of this kinde is ſanctification.

Secondly, I call it an *inward change*, namely in the minde, will, affections, as working vpon the inward corruptions and luſts of the heart: to diſtinguiſh it from outward ſanctification which a wicked man may haue, whereby he reformeth his outward man and cariage by the miniſterie of the word, ſuch are they whom the Apoſtle ſpeakes of, Heb.10.27. which *tread vnder their feete the blood of Chriſt, whereby they were ſanctified*, namely externally: this is of another kinde working the inward change of the heart.

Thirdly, I adde *of a man iuſtified*: for two cauſes: firſt, to ſhew that iuſtification and ſanctification are two diuers gifts of God, and their difference may appeare in three things: firſt, in that iuſtification is out of a man; ſanctification is within him. Secondly, iuſtification abſolues a ſinner, and makes him ſtand righteous at the barre of Gods iudgement; ſanctification cannot doe this. Thirdly, iuſtification brings peace of conſcience; ſo doth not ſanctification, but followeth that peace.

Thus the Apoſtle hath them diſtinct, 1.Cor.6.11. Ye are *waſhed*, ye are *iuſtified* and *ſanctified*: as alſo 1.Cor.1.30. Chriſt is made to vs *righteouſnes* and *ſanctification*. Secondly, becauſe iuſtification goes with ſanctification, though iuſtification be before in nature, yet they are wrought at the ſame time. For when God accepts a mans perſon, then is hee made iuſt, who is alſo ſanctified. Fourthly, I ſay *the image of God is hereby reſtored*, the which that we may know wherein it conſiſteth, conſider the three-folde eſtate of man; the firſt of innocencie, the ſecond after the fall, and the third vnder Chriſt. Firſt, in innocencie man had three things: firſt, ſubſtance of bodie & ſoule: ſecondly, the faculties of ſoule, as reaſon and vnderſtanding: thirdly, the image of God ſtanding in the conformitie of the whole man, to the will of God. Secondly, in the ſtate after the fall man hath two of theſe: firſt, ſubſtance of bodie and ſoule: ſecondly, faculties as before. But the third is wanting, ſtanding in righteouſneſſe and holineſſe, and in ſtead of it is found in euery man original ſinne, which diſtempereth and diſordereth the whole man, his minde, will and affections, and carrieth him againſt the will of God. In the third condition vnder Chriſt wee haue three things: firſt, ſubſtance of bodie and ſoule: ſecondly, faculties of the reaſonable ſoule: thirdly, a new created holines and righteouſneſſe, before loſt, but now reſtored by grace aboue nature; and this is a renewed conformitie to the will of God, and the image of God againe reſtored.

Where note that ſanctification is ſuch a gift of God, as changeth the man, not the ſubſtance of the bodie, or the faculties of the ſoule, but the corruption, diſorder and ſinfulnes of man; it rectifieth, but aboliſheth not affections: if a man be of ſad diſpoſition, it neither increaſeth nor taketh away, but moderates his ſorrow, and keepes it in order: ſo if a man bee of a merrie diſpoſition, it depriues him not of his mirth, but corrects it, that it exceede not: ſo in Choler and other complexions. Then thoſe that feare to labour in their ſanctification, becauſe then they muſt be ſolitarie, ſad, and cannot be merrie, and thoſe that thus obiect againſt thoſe who endeuour ouer their owne reformation, may ſee themſelues deceiued, ſeeing it onely tempereth the affections to ſuch moderation as becommeth holines.

Religion rectifieth affections, but aboliſheth them not.

The ſecond point is: *Whence haue we our ſanctification?* whether from our parents, or from what originall? Queſtion.

No, it cannot flow from the parents, no although they be holy; *Iob.1.13. the new birth is not of blood, nor the will of fleſh, nor of man: for parents muſt bee conſidered two waies: firſt, as they are men, children of *Adam*. Thus they bring their children, and conuey no more to their children than *Adam* did, which is nature, together with the corruption of it. Anſwere. *Who can bring a cleane thing out of filthines? there is not one.

Holy parents haue no ſinne, for it is mortified in them, therefore they cannot deriue it to their children? Obiect.

Notwithſtanding their ſanctification they conuey the nature and ſinne of *Adam*: which comes thus to paſſe. God in the beginning gaue this law, that whatſoeuer *Adam* receiued, he ſhould receiue it for himſelfe and his poſteritie; and whatſoeuer he loſt, he ſhould loſe from himſelfe and all his poſteritie: by vertue of which law parents ſanctified bring foorth children vnſanctified, which may appeare by this cõpariſon. Take wheate, make it as cleane as you can, ſow it, and Anſwere.

it

it will come vp not as it was ſowen, but in ſtalke blade and eare, and it brings vp as much chaffe as euer it did, though none were ſowen with it; what is the reaſon hereof but onely the order ſet in nature by God at the firſt? So parents, let them be neuer ſo holie, by vertue of the former lawe bring foorth vnholie children.

Secondly, parents muſt be conſidered as holy men, ſonnes of the ſecond *Adam* by a ſecond birth: and thus they produce not their children, nor deriue their holines into them, although their holineſſe may be a meanes to bring them within the Couenant.

Whence note that ỹ ſoule of the child is not deriued fr̃o the ſoule of the father, as the body is frõ his body, for then ſhuld they haue the ſame properties with the ſoule of the parents: ſo euery regenerate man ſhould deriue a regenerate ſoule vnto the infant, which is falſe not onely in many examples, but in that originall ſinne infecteth euery infants ſoule, aſwell of the beleeuing as vnbeleeuing parent.

Queſtion. But if ſanctification be not from the parent, whence is it?

Anſwere. From Chriſt, who is *made of God vnto vs ſanctification*, 1.Cor.1.30. 1.Coloſſ.22. In him are *hid all the treaſures* of it, of whoſe fulnes we receiue grace for grace, 1.Ioh.16. wherein two further points are to be knowne: firſt, what thing in Chriſt is the roote of our ſanctification: namely Chriſt his holines as he is man, euen as *Adams* vnrighteouſnes is the roote of our corruption.

Secondly, that ſeeing he is the root of our ſanctification, it is neceſſarie there be a coniunction and vnion betweene him and vs, before we can partake of his holines, and it is the bond of faith which knits vs as members vnto him the head: in which regard the Apoſtle ſaith, he is made of God our ſanctification, 1.Cor.1.30. that is, the roote and author of it.

A third point is, the *meaſure of our ſanctification*, which is but in part giuen vs in this life, the moſt regenerate man being partly fleſh and partly ſpirit, appearing in this compariſon: Take a veſſell full of water, let a portion be taken out and an equall portion of hot water put in, it becomes luke-warme all of it, partly hote and partly cold: euen ſo euery man is a veſſell of water filled with corruption to the brim, if a part of his corruption be taken away, and a proportionall part of holines put in ſtead of it, the whole man becomes partly holy, partly vnholy: of which wee haue an example in *Moſes*, Num.20.8.9. who in ſmiting the rock ſo as the water guſhed out, bewrayed the mixture of faith with vnbeleefe in the ſame action; he takes the ſtaffe, therein he obeyed God; but he ſtrikes the Rocke twice, being commanded only to ſpeake to it, and therein he diſobeyed, for which the Lord was angrie.

A fourth point is, touching *the parts of ſanctification*, which may be diuided two waies: firſt it is diuided into mortification and viuification.

The firſt diuiſion of ſanctification. Mortification is a part of ſanctification, whereby the power, tyrannie and ſtrength of originall ſinne is weakned, and alſo by little and little aboliſhed, which be cõſidered to be not in one part onely, but throughout; ſo as when one part of originall ſinne decaieth, ſo doth alſo the reſt, the ground of which is the vertue and efficacie of Chriſts death: which if any aske what it is, and what power it can haue ſince it is ended: I anſwere, it is that power of his Godhead whereby on the croſſe hee ſuſtained his Manhood, and ſo made his death a ſatiſfaction to the iuſtice of God for mans ſinne.

Queſtion. It will be further asked, how come we to be partakers of this vertue of Chriſts death, and to feele the power of it in our hearts?

Anſwere. So ſoone as any man by faith begins to be vnited vnto Chriſt, his death is applied vnto him, ſo that by meanes of our coniunction with Chriſt, we as truly partake of that power of his, as he himſelfe was on the croſſe ſuſtained by it: then he feeles ſin wounded in him and dying dailie, to which hee cannot liue as before.

The ſecond part of ſanctification, is viuification, or quickning, and it is when Chriſt dwels and raignes in our hearts by his ſpirit; ſo as we can ſay, we henceforth liue not, but Chriſt in vs: the foundation of which is the vertue of Chriſts reſurtection: which is nothing elſe but the power of his Godhead raiſing his Manhood, and freeing him from the puniſhment and tyrannie of our ſinnes: this power is conueied from him vnto all his members, who being myſtically conioyned

ned with him, are thereby raiſed from the graue of their ſinnes.

The ſecond diuiſion. The ſecond diuiſion is taken from the faculties of man: which are ſeauen in number: 1. The Minde: 2. Memorie: 3. Conſcience: 4. Will: 5. Affections: 6. Appetite: 7. The life it ſelfe. In all which this grace of God muſt appeare.

Minde. 1 The *Minde* is that part of man which frameth the reaſon: this *Paul* calleth Epheſ.4.5. the ſpirit of our minde, which muſt be renewed; the ſanctification of which is called, Reu.3. the eye ſalue; it is a grace cleering the darke minde and dimme vnderſtanding: containing in it theſe three things. Firſt, ſauing knowledge, 1.Cor.2.12. whereby we *know the things giuen vs of God.* Some will ſay, what be they? Anſ. This knowledge may be referred to two heads. The firſt is the knowledge of God. The ſecond is the knowledge of our ſelues. The former of theſe hath two branches: firſt, that knowledge of the true God, which is *life euerlaſting*, Ioh.17.3. Secondly, to know the mercie of God in Chriſt to my ſelfe in particular, Epheſ.3.18. This is to know the *height, length, and depth of the loue of God* to me in ſpecial; as that God the Father is my father; God the Sonne my Sauiour; God the holy Ghoſt my Sanctifier: this is the ſauing knogledge of God.

The ſecond head of this ſauing knowledge is to know a mans ſelfe, when hee ſees the ſecret corruptions of his heart againſt the firſt and ſecond Table, to ſee and to feele this is a worke of grace, and an argument of an heauenlie light enlightening the ſoule.

The ſecond thing in the ſanctification of the minde is (after the knowledge of theſe) to approoue the things of God: that is, to minde and meditate on things ſpirituall, Rom.8.5. to *ſauour the things of the ſpirit*, namely things pertaining to the kingdome of God. Contrarie to the practiſe of them whoſe glory is their ſhame, yea whoſe end is damnation, Phil.3.19. *who minde earthly things.*

The third thing is a ſetled purpoſe in the minde, not to offend God in any thing, but to endeuour the doing of his will, and the pleaſing of him in al things: this is called the turning of the mind, and is the ſubſtance of true repentance.

Memorie. 2 The *Memorie:* the ſanctification of it, is an aptnes by grace to keepe good things, ſpecially the doctrine of ſaluation, by which *Dauid* was preſerued from ſinning, Pſal.119.11: and *Mary pondred* things concerning Chriſt, and *laid them vp in her heart*, Luk.2.15.

Conſcience. 3 The ſanctification of the *Conſcience* is an aptnes to teſtifie alwaies truly that a mans ſinnes are pardoned, and that hee preſerueth in his heart a care to pleaſe God, 2.Cor.1.12. This teſtimonie was *Pauls* reioycing: and *Hezekias* comfort on his death-bed was the teſtimonie of his conſcience of his vpright walking before God: yea this conſcience is apt alſo to checke and curb vs when wee encline to euill: ſo *Dauid* ſaith, Pſal.16. his *reines* did correct him *in the night ſeaſon:* and to ſtirre vs vp to good, as the voyce behind vs ſaying; *Here is the way, walke in it*, Eſay 30.21.

Will. 4 The *Will* is ſanctified when God giues grace truly to will good; as to beleeue, feare, obey God; when a man can ſay, that though he finde not to performe that which is good, yet to *will good is preſent with him*, Rom.7.18. This is much accepted of God: for where the minde and other faculties faile in their dutie, then comes this will and ſupplies their want; which being willing to doe much more then it can, the Lord of his mercie accepts it for the deede it ſelfe.

Affections. 5 For the *Affections*, ſome of them concerne God, ſome our Neighbour, and ſome our ſelues. Sanctified affections concerning God are firſt feare of God, when a man ſtands in awe of Gods preſence, and in regard of his Commandements. Secondly, a contentment and quietnes of minde in all conditions of life, when a man at all times can ſubmit his will vnto the will of God, Iob 1. The Lord hath giuen and taken away, bleſſed be his name: and *Dauid*, Pſal.39.2. *I held my tongue and ſaid nothing, becauſe thou Lord didſt it.* Thirdly, loue to God in Chriſt, and to Chriſt in man, 2.Cor.5.14. Rom.9.3. Fourthly, an high eſtimation of Chriſt and his blood aboue all things in the world: Philip.3.8. *I count all things dung for Chriſt.*

Secondly, the affections towards our Neighbour is to loue him, becauſe hee is Gods childe in my iudgement, 1.Epiſt. Ioh.3.14. and in Chriſt my brother.

Thirdly, concerning our ſelues, to haue a baſe eſtimation of our ſelues in regard of our knowne ſinnes and corruptions:

Paul

Paul cried out that he was *the head of all sinners*: so the prodigall sonne; *I am not worthie to call thee father*: *Dauid*, Haue mercie on me according to the *multitude of thy mercie*.

Appetite. 6 The sanctification of *Appetite* stands in the holie ordering of our desires in meate, drinke, apparell, riches, &c. and in the practise of three maine vertues: first, Sobrietie: secondly, Chastitie: thirdly, Contentation: by which the appetite must be gouerned.

Life. 7 Sanctification of *life* stands principally in three things: first, in an endeuour to doe the will of God, that herein wee may testifie our thankfulnes. Secondly, in testifying our loue to God in man. Thirdly, in deniall of our selues: which is, first, when wee hold God to be wiser than we are, that so wee should be both directed and disposed of by him. Secondly, when wee account him more carefull for vs, than we our selues can be, and so rest well satisfied with what condition of life so euer he sets vs in. Thus are we to practise this grace through our whole conuersation: for wee may not measure it, nor iudge of it by one action good or bad; but looke to the whole course of life, if that be good, the heart is sanctified.

V. The fifth point is, how sanctification is here ascribed to God the Father, seeing all outward workes are common to the whole Trinitie. Ans. Sanctification is attributed and that truly to all the three persons, who haue all stroke in the worke of it, but diuersly. The Sonne sanctifieth by meriting sanctification; the holy Spirit sanctifieth by working it, and by creating the new heart; the Father sanctifieth, by sending his sonne to merit, and giuing his spirit to work it. And here the worke is thus ascribed vnto him, as being the ground and first author of it.

Vse. Labour for the speciall grace of God. The meanes wee are to vse is laid down in Rom. 6.1. to the 14. verse, namely, to beleeue that we were crucified with Christ, buried with him, yea and rose againe with him; because he was vpon the crosse, in the graue, as also in rising from thence in our stead and roome, sustaining our persons vpon him: this is the foundation of our holinesse. Some will aske how this can be a ground of our holines? I make it plaine in this comparison: As a Traitour arraigned, and hanged according to law, is then freed from his fact, the iudge ceaseth to punish him, and he ceaseth to be a Traitour, committeth no more misdemeanour: so the sinner being arraigned at the barre of Gods iustice, and attainted of high treason, is according to Gods law condemned and executed in Christs condemnation and execution, is now as a dead man vnto sinne, and cannot thencefoorth liue thereunto any more.

Now followes the third degree of life eternal, in these words [*and reserued to Iesus Christ*.] The meaning of which words is plaine in the 1. Epist. of *Peter*, the 1.5: where he saith, that the elect are *kept by the power of God vnto saluation*: in the adding of which words to the former, wee are taught that with the gifts of true faith, calling and sanctification, is ioyned vnseparably the grace of perseuerance vnto the end: of which truth we will consider foure maine grounds. 4. Grounds to proue the perseuerance of the elect.

The first ground is, the *election* of God: that is, his decree wherby he setteth some apart to life. This decree is as vnchangeable as God himselfe is; and as election is vnchangeable, so is the fruite of it in vs, in respect of the ground: and hence followeth it that faith and sanctification are vnchangeable, Rom. 8.3: the predestinate are glorified, Matth. 24.24. the exception sheweth it impossible the elect should be deceiued.

The second ground is the *promise* of God in the Euangelicall couenant, which is largely propounded in Ierem. 32.40. where is promise made of two things: first, the Lord promiseth that *he will not turne from them to doe them good*, which is a promise of eternall mercie, shewing the pardon of sinne, being once giuen, is giuen for euer. Secondly, that *he will put his feare into their hearts*, there is promised continuance of faith and sanctification, for they shall *not depart from it*.

The third ground, is the *office of Christ*: in it consider first his Priesthood, secondly his kingly office. First, he was a Priest, partly to offer sacrifice, partly to make intercession for euery beleeuer: so hee did for *Peter*, Luk. 22.32. that *his faith might not faile*, and not onely for him, but as appeares in that worthy prayer recommended in Ioh. 17. for all the Disciples, and not for them onely, but for *all beleeuers* through their word. The same request is in that Chapter repeated thrice. Secondly

ly for his kingdome; as he is the head of his Church, his office is 1. to keepe all that are giuen him vnto life, Ioh. 10. 28. *I giue vnto them life: and none can plucke them out of my hands.* 2. To giue ſpirituall life to his members, Rom. 6. 8. 9. If Chriſt the head died *but once*, and liueth for euer, then all his members die but once to ſin, and after alwaies liue to righteouſnes: for this life admits of no corruption neither in nor out of temptation.

The fourth ground is the *qualitie of grace*, as of faith, ſanctification, &c. whoſe nature is to endure to life euerlaſting: for he that once beleeues, remaines euer a beleeuer, 1. Ioh. 3. 9. *He that is borne of God ſinneth not, becauſe the ſeede remaineth in him.* Now if that remaine whereby he is borne of God, himſelfe muſt alſo ſtill remaine borne of God: vpon which foure grounds we may perſwade our ſelues of the gift of perſeuerance.

Obiect. It is alleaged, nothing is vnchangeable but God, and therefore grace is changeable.

Anſwere. Euery gift is changeable in it ſelfe, ſo man in himſelfe conſidered may fall away: but God hath promiſed a ſecond grace confirming the firſt, by vertue whereof a man cannot fall away.

Obiect. It will be further ſaid, that the child of God when he falleth into a grieuous ſin, (as *Dauid* did) is guiltie of death, and therfore is not iuſtified, and conſequently falleth away.

Anſwere. When *Dauid* fell hee was guiltie of death but onely in regard of that ſinne into which he was now fallen, all his former ſinnes being pardoned: yea that ſin alſo was pardoned (though not actually to him before his repentance) yet in Gods counſell; ſo as that ſinne being on Gods part pardoned, he remaines ſtill in the fauour of God.

Obiect. But in time of perſecution many fall away.

Anſwere. If any fall quite away they neuer had true faith: which ſtands in three things: 1. Knowledge: 2. Aſſent: 3. Apprehenſion of Chriſt. The two former they might haue, but the third was wanting vnto them. Againe, thoſe that fall off in perſecution, if they haue true faith they fall not wholy, becauſe the ſeed of God remaines in them; nor finally, becauſe in time they ſhall returne vnto the Lord againe.

Obiect. But this doctrine leades men to ſecuritie.

Anſwere. No, it leades a man from ſecuritie vnto a new life and watchfulnes: ſeeing grace is added vnto grace to keepe vs in the ſtate of grace.

Vſe. Firſt, in ỹ the gift of perſeuerance is ioyned with true faith; I gather that the doctrine of the Papiſts is not of God but a doctrine of diuels, which teacheth that he which is choſen of God, who hath true faith and is iuſtified, may in regard of his preſent right fall away: for how can that be if hee that be choſen be called, ſanctified, and preſerued vnto life?

Secondly, it is falſe that a man trulie iuſtified may loſe his grace, ſeeing with iuſtification is ioyned preſeruation: neither that which teacheth, that a true beleeuer may fall wholy, though not finally, is true.

Thirdly, thoſe alſo are deceiued who thinke that mans ſaluation is pinned vpon his owne ſleeue, and hangeth vpon his owne will; for God would haue all ſaued, Chriſt died for all, the holy Ghoſt giues grace to all: why then are ſome ſaued, ſome not? It is (ſay they) from their owne wil, grace in ſome preuailes againſt fleſh, and they are ſaued; but fleſh againſt grace in the other, who therfore are damned: but this ſcripture ſhewes that to be but a deuice of man, ſeeing whoſoeuer are once elected are called, ſanctified and preſerued to life; and what malice is able to reſiſt this will of God?

2. Vſe. Note here the vnſpeakeable goodnes of God in the worke of Regeneration; in that he not only giues a new life, but preſerues it in vs. *Adam* once had this life of grace betruſted vnto him and had it in keeping, but he quickly loſt it from himſelfe and his poſteritie. Now God hath reſtored this life againe to beleeuers; but that they might be ſure of it he will now keepe it for them himſelfe.

And reſerued vnto Chriſt] that is, to be preſented and ſet before Chriſt, and that partly in the day of death, partly in the day of iudgement holie and without blame, Epheſ. 5. 27. Whence note: firſt, beleeuers need not feare the day of death or iudgement; nay rather they may reioice in it, as the day of their redemption, yea and of triumph. What an honor was it for *Pharaohs* daughter to be preſented to *Salomon*, and *Heſter* to become the ſpouſe of *Ahaſuerus*? much more glorie is it for the faithfull thus to ſtand before Chriſt at that day.

Secondly,

Secondly, wee must all our life long prepare and fit our selues to be presented as pure spouses to our Bridegrome: both these duties are laid downe Reuel. 19.7. *Be glad and reioyce, for the marriage of the Lambe is come, and his wife hath made her selfe readie.* This preparation stands in two things: first, we must betroth our soules to Christ; this is done when God giues Christ, and we receiue him by faith, cleaue vnto him alone, depend on him as the spouse vpon whom her soule loueth. Secondly, wee must beautifie our soules hauing giuen them to Christ: this is done when the holie Ghost sanctifieth the same, and we daily labour in the renewing of our owne hearts.

Thirdly, we must hence be stirred vp to prayer for this gift of preseruation to life euerlasting, & reseruation to Christ, hungring for grace after grace, to bee strengthened in temptation, especially in this last and declining age, wherein the Gospell takes little place in our hearts.

Vers. 2. *Mercie vnto you, and peace, and loue be multiplied.*] In these words is laid downe the third point in the salutation; namely, the *prayer* vsually obserued in Apostolical salutations. In which first he prayeth for three things; *mercie, peace, and loue.* Secondly, that these may be *multiplied*; that is, continued and increased in and vpon them. First, of the multiplying of mercie: The mercie of God towards the creature is taken in Scripture two waies; generally, and specially: Gods general mercie is that, wherby he is inclined to helpe the creature in miserie, Luk. 6.36. Gods speciall mercie (called *riches of mercie, whereby he will haue mercie on whom he will*, Rom. 9 15.) is that, by which is granted pardon of sinne, and acceptance in Christ to life euerlasting: and for this hee prayeth in this place. Now because this *speciall mercie* cannot be multiplied in it selfe, being infinite in God, as himselfe is infinite, therefore by *mercie* wee must vnderstand the fruites and effects thereof. And for our better instruction herein, three things are to be considered.

Gods mercie in christ is set in the first place, to to bee sought for

First, that *mercie* is asked in the *first place*, before *peace* and *loue*: teaching vs, that the mercie of God in Christ is to be sought for aboue al things in the world. Psal. 4.6. *Many say, who will shew vs any good? but Lord lift thou vp the light of thy countenance vpon vs.* Psal. 119.77. *Let thy tender mercie come vpon me, that I may liue.* This is the foundation of all blessing. aboue all things in the world.

Secondly, note the *persons* for whom he thus prayeth. *To you*]: that is, as in the first verse, to those who were *called, sanctified*, and *reserued to Christ*; not for vnbeleeuers, vnrepentant, and Apostatates: whence we learne, first, that a man iustified, sanctified, and made heire of life, cannot merit any thing at Gods hands: for merit and mercy cannot stand together, & he that still stands in need of mercie can neuer merit; which doctrine must be maintained against the Romane Church, which teacheth, *that a man may put his trust in the merit of his workes, so he doe it soberly.* Secondly, that men effectually called and sanctified, because they still stand in neede of mercie, must be in their owne eyes still vile and miserable. *Abraham* being to speak to God, tearmes himselfe *dust and ashes. Iacob* acknowledged that he was *lesse than the least mercie. Iob* cries out that he was *vile*, and *abhorres himselfe.* After these examples we must euer keep our hearts as emptie vessels, readie to receiue more mercie.

Thirdly, note the *measure of mercie* asked; he praies for continuance and increase of mercie to those who had alreadie the riches of mercie. Whence we learne, first, that all the good we haue, or can doe, is of meere mercie; not onely for the beginning and continuance, but also for the increase thereof: as grace is no grace vnlesse it be euery way grace; so also of mercie. Which takes away all conceit of merit, seeing mercie filleth vp all the roome, and leaues no place for merit. Secondly, that the Apostle here also cõfirmeth the former grounds of our perseuerance: for by this prayer, grace is to be added to the former graces, yea multiplied: so the Lord dealeth, not giuing ouer when he hath giuen one grace: for first, he giues his seruant *power to beleeue*: secondly, he giues an *execution* of this power. Neither there giues ouer, but by a third grace giues continuance of that power: yea and addes a fourth, which is an execution of that continuance. Thus he deales with all true beleeuers, not onely in respect of faith, but of obedience also:

Phil.2.13. *God worketh both the will and the deed.* Philip.1.6. *He that hath begun this good worke in you, will performe it vntill the day of Christ.* So as this may well be called a *multiplication of grace*, seeing euery beleeuer hath one grace more than *Adam* had; he had power to obey; so the renewed haue. Secondly, he had the act of obedience; so they also haue. Thirdly, hee had power to perseuere; which they likewise haue: but hee had not the act of perseuerance; which they hauing, therein farre excell him.

The second thing desired in the prayer is *peace*; namely the peace of God, whereof he is the author; and it is *the vnitie and concord of man with God, and with the creatures.* Touching this peace, note three things; the foundation of it, which is Christ the second *Adam*; euen as the first *Adam* was the author of discord and emnitie, Ephes.2.14. Secondly, the manifestation of it; this peace is offered in the preaching of the Gospel, which therefore is called the *glad tidings of peace*, Rom.10.15. and the Ministers of it, the *Embassadors of peace*, 2.Cor.5.20. Thirdly, the kindes of this peace, it is two-fold: first, betweene person and persons: secondly, betweene person and things. The former hath sixe heads, I. Peace betweene man and God, the Father, Sonne, and holie Ghost, properly called *reconciliation*, whereby God in Christ is at one with man, and man thorough Christ at one with God, of which when man is once perswaded in his heart, then comes this peace, Rom.5.1. from which springs another, namelie tranquillitie of minde, when the mind is quieted in all things that befall, without grudging or impatience, and that becauſe it is the reuealed will of God, Philip.4.11. II. Peace with the good Angels, Ephes.1.10: for men being at peace with God, the Angels are become seruants and ministring Spirits vnto them, Hebr.1.14. III. Peace with a mans self, consisting in two things: first, when the conscience sanctified ceaseth to accuse, and in assurance of Gods fauour beginneth to take his part, to excuse, and speake for him before God. Secondly, when the will, affections, and inclinations submit themselues to the enlightened minde: of which if either be wanting, man is at warre with himselfe, and the peace of God ruleth not in his heart, Coloss. 3.15. IV. Peace of true beleeuers among themselues, who before they beleeued were as Lions, and Cockatrises, Esai.11.6. but now in the kingdome of Christ haue put off that sauage nature, and become peaceable; as Act.4.32. *the number of beleeuers were all of one heart.* V. Peace of the faithfull with professed enemies; namely, when they endeuour to *haue peace with al men*, Rom.12.17.18. not requiting euill with euill. VI. Concord of the enemies themselues, with the true Church: for often the Lord restraineth the malice and rage of his enemies, and inclines them to peace. Thus *Iacob* and *Iosephs* familie were preserued in Egypt, and *Daniel* was brought in fauour with the chiefe Eunuch, Dan.1.9.

The second branch of this peace, is when al things, & creatures conspire and agree for the good of the godly. This is called *good successe*; promised Psal.13. *Whatsoeuer the righteous man doth, it shall prosper.*

Vse. First, in that mercie is first asked and then peace, wee are by the order taught that peace and good successe are grounded on mercie: so as men for the most part take a preposterous course, who would haue good successe in health, wealth, peace, honour, learning, &c. in that they seeke it out of assurance of mercie in the pardon of sin; whereas this ground must first bee laid as the foundation of al blessing and good successe.

Secondly, we must endeuour that this peace grounded vpon mercie may haue place in our hearts, that wee may haue boldnes in regard of God, comfort in our consciences, peace with our brethren, quietnes and contentednes in all conditions of life, &c. This peace shall *preserue our hearts in all things*, Philip.4.7. This was *Dauids* securitie in the middest of his enemies, and danger of death, he would now *lie downe in peace, because the Lord did sustaine him*, Psal.4.vers.8. This grace preserueth the heart vndanted in many afflictions, euen as a souldier that takes the enemies Ensigne, cares for no blowes or wounds so hee may carrie away the Ensigne; so hee that preserues the peace of God in his heart, makes light of afflictions, seeing hee holdeth that which counteruaileth all of them.

The third grace desired in the prayer is

is *loue*, which is a most excellent vertue,
[a] 1.Cor.13. preferred [a] before faith and hope, in
[b] 1.Tim.1.5 some respects, and made [b] *the end of the Commandement*. Loue is diuersly taken in the Scripture; sometime it signifieth *the loue of God to the creature*; and sometime, *the loue of man to God and man*; and so it is taken in this place, being set after *mercie* and *peace* as a fruite of them.

In the handling of this vertue consider three points in generall, before wee come to the speciall parts of it: First, *What this loue is*; *The loue of God and man is a certaine diuine and spirituall motion in the heart, causing it to be well pleased in the thing loued*, and mouing it to affect communion therewith: in these two consists the nature of true loue to God and man.

Secondly, *Whence hath loue his beginning?* A. Not from nature, for *the* [c] *wisedome of the flesh is enmitie with God*: yea
[c] Rom.8.7. there is in euery mans nature a disposition to hate God and man when occasion is offered; let the naturall man say neuer so often he loueth God, herein he lieth and deceiueth himselfe: for vrge him to frame and conforme himselfe vnto the word wherein he should testifie his loue, here his wicked heart hating to be reformed, resisteth plainly; saying, *I will not haue this man to rule ouer me, I desire none of his waies*. This loue then comes from grace, 1.Ioh.4.7. *Loue commeth from God*, 1.Tim.1.5. it hath his beginning from a *pure heart, true faith and good conscience*. Which must bee maintained against the Papists, who say that nature affoordeth the inclination, but grace the practise; whereas indeed grace giueth both.

Thirdly, *consider the vse of loue*; It is the instrument and companion of true faith, which *worketh by loue*, Galath.5.6. The proper worke of faith is to lay hold on Christ, this faith as a hand can of it selfe doe; but when it commeth to the practise of morall duties, it can no more worke without the grace of loue, then a hand (which can lay hold alone and of it selfe receiue and retaine) can cut any thing without an instrument. Whence it appeareth, that faith in iustification is alone, but in the life of man it worketh by loue: and whereas it hath bin taught for many hundred yeeres that *loue is the life of faith*, that is vntrue, for it only testifieth that faith hath life. It is alleaged, that *as the bodie without the spirit is dead, euen so faith without workes is dead*: therfore workes are the soule, and giue life to faith. But this consequence from this comparison is not good, because the soule is not properly the soule of the bodie but of the man, and so it proueth not that loue is the soule of faith. Again, the word *Spirit* there betokeneth the *breath*, without which the body is dead, and thus is the comparison to be returned; that as breath maketh not a man liuing, but sheweth him to be aliue, so loue maketh not faith liuing, but testifieth it so to be; yea indeed is the fruite and effect of faith, as breath is of life. Iam.2.26.

More particularly this grace of loue is two-fold: first, that whereby man loueth God: secondly, that whereby man loueth man. In the former note two points: first, what it is; namely, *a motion of the heart, whereby it is affected to God, causing it to be well pleased in God, and his workes for himselfe; as also to seeke fellowship with God so much as it can*. Secondly, note the measure of this loue, which in Scripture is double: first, that which the law requireth, and that is the full measure of loue, loue in the highest degree, when man loueth God with all his soule, with all his strength, and all the powers of the whole man, so as in man no loue can be aboue it; vnto this all men are bound, yet no man since the fall can attaine. Secondly, that which the Gospell describeth, standing in an vnfained will, and true endeuour to loue God, with all the heart, all the strength, and all the powers; which is a smaller measure than the former, yea and a qualification and moderation of it, yet to none but those that are in Christ. Whereby we come to the right vnderstanding of diuers places of scripture; as 2.King. 23.25. of *Iosiah*: 2.Chron.15.15. all Iudah *sought the Lord with their whole hart*. These and such other places must be vnderstood as they are qualified by the Gospell, in that they willed and endeuoured by all good meanes to seeke God; yea this text also must be vnderstood of this second measure, seeing the former being in the highest degree, cannot be multiplied, no not if men were glorified.

The second kinde of this loue is *that whereby man loueth his neighbour*: which is a certaine diuine and spirituall mo-

tion, causing the heart (as the former) both to be wel pleased in man for God, (that is, because he is Gods image and his owne flesh) as also to powre out it selfe and communicate goodnes to his neighbour, in wishing, speaking, and hoping the best of him. Wherein by the way obserue a plaine difference betweene faith and loue: faith is a hand, but to pull Christ to our selues: loue is a hand also, but opening it selfe and giuing foorth vnto others.

In this loue of the neighbour consi-
1 der these three things: first, the order of it: The order that hath been taught for many hundred yeeres is, that first wee must loue our selues, and then others, from this ground, *Thou shalt loue thy neighbour as thy selfe*; for the rule (say they) must goe before the thing ruled. But this is not sound, seeing worthie men haue been commended in Scriptures for louing others as well, yea and better than their owne selues; so *Dauid loued Ionathan*, 1.Sam.20.17. Christ loued his enemies better than himselfe; these began not with themselues: yea indeed the right beginning of loue is in God, and then as a man is a more principall instrument of Gods glorie, hee must be for God preferred in our loue aboue our selues. Thus euery man is bound to loue and preferre the life of his Prince aboue his owne; see the perfect rule of direction herein, Ioh.13.34.
2 Secondly, note the manner of it, set downe in that precept: *Thou shalt loue thy neighbour as thy selfe*: that is, as wee are cheerfull, and free to practise the dutie of loue to our selues, so must we doe it to others: for this precept aimeth at the manner, rather than the rule of our loue to man; for that is, *as Christ hath*
3 *loued vs*. Thirdly, the kindes of it: it is two-fold: first *single*, when men loue others, but are not repaid with loue againe; yea when a man loues his enemie, but is not loued again. The second is *mutuall loue*, that is, when loue is requited with loue, called in Scripture *brotherly loue*; see Philip.2.2. 1.Cor.1.10: when men are of *one iudgement, like minded, speake one thing*; and one soule is as it were in many bodies.

The second point is the *multiplication of loue*, which the Apostle prayeth for vpon good ground, because it ioyneth man to God, and man to man, and so becommeth as it is called *the bond of perfection*, the bond of the Church, Common-wealth, & of al societies. 1.Cor.13. *Loue edifieth*, that is, it helpeth to build the kingdome of God, yea it constraineth men to all good duties in their particular callings. Qu. But how shall this loue be multiplied? Ans. By certaine meditations, and practises. The *meditations* are many; first on Gods cõmandement: *Be seruants one to another in loue*, Gal.5.13. Secondly, of Gods image, which al men should beare in loue, 1.Ioh.3.16. Thirdly, of the fellowship of the faithfull, hauing all one father, one brother, one saluation, all linked by one spirit, Ephes.4.4. Fourthly, of the loue of God, Ioh.13.35. which hereby we shall be assured of, 1.Ioh.3.14. The *practises* also are diuers: first, wee must labour to be assured of Gods loue to vs, and encreased vpon vs, Ephes.5.2. Secondly, the law of nature must teach vs to doe as we would be done vnto. Thirdly, our care must be more to loue, than be loued: for to loue is a vertue in our selues, to be loued is the vertue of another. Fourthly, pray daily for multiplication of loue towards God and man, yea towards our enemies; seeing the more this is multiplied the happier is our estate, yea and the condition of the Church vpon earth.

Vers.3. *Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you that ye should earnestly contend, for the faith which was once giuen vnto the Saints.*]

Here begins the second part of this Epistle, which is *the Exhortation*, reaching to the end of the 23. verse. In this verse two things are contained. First, the causes which mooued the Apostle to write the Epistle. Secondly, the matter of his exhortation. The causes of his writing are three. First his *loue*, noted in the word *Beloued*. Secondly, his readie and willing minde of himselfe, noted in the word *diligence*, which signifieth a carefull endeuour and studie to doe the Church good, and it is enlarged by three arguments: first, in that he gaue *all diligence*, and not some part onely, to further the Church. Secondly, when hee could not speake to ỹ Catholike church, he gaue diligence to write. Thirdly, he writeth not of small matters, but of things most weightie, such as concerne

their

their *saluation*: against which seeing it might be obiected, that he was not able to write of such a weightie matter, hee therefore calles it *common saluation* to cut off that surmise, as also to shew that it is common to himselfe and the whole Church, of which therefore hauing a share therein he is not ignorant.

3 The third cause in the word [*needfull*] a necessitie was laid vpon him in that he was called to bee an Apostle, and so bound to further the saluation of the Catholike Church.

Out of these three motiues which caused the Apostle to write, obserue;

1 Firſt, that euery Minister that would deliuer the word faithfully, must haue three things to excite him thereto: first, *loue* towards the Church to which he is called. Secondly, a *readie minde* to further the saluation of their soules. Thirdly, *the bond of his calling*, stirring him vp to faithfulnes and diligence. All these three concurred in *Paul*: first, his *loue* appeared, 2.Cor.5.14. Secondly, his *readie minde* was not wanting, Philip.2.17. Thirdly, for his *calling* that vrged him see 1.Cor.9.16.

2 Note hence also, that whosoeuer would heare the word, or reade it to saluation, must bring three things in his heart: first, a loue to the word deliuered: This caused *Dauid* often to muse thereupon, Psal.119.97. Secondly, a readie and diligent minde to receiue and reteine it: this was in the Bereans, Act. 17.11. and in the Galathians, when they *receiued Paul as an Angell of God*, Gal.4. 14. Thirdly, a consideration of the great necessitie of hearing and reading the word; Prou.29.18. *Where vision failes, people perish.*

3 Thirdly, in this example of the Apostle, all Pastors must learne diligence in all good meanes for the furtherance of the saluation of their flock: for which cause they are called *Watchmen*, because they are to watch ouer their soules. Yea *Sauiours*, Obadiah 21. to put them in minde, that they are to be the meanes of sauing men. They had not need then be entangled with many charges, and other businesses.

4 Fourthly, as the Apostle writeth of the [*common saluation*] of which he hath good experience; so euery Minister must see that he haue experience in himselfe of that he teacheth others; and haue a taste of that in his owne heart which he would haue others seasoned withall, els his teaching shall be cold.

The second part of this verse is the exhortation: the whole matter and substance may be reduced to three heads. First, that *faith* is a *notable treasure*, which hath many enemies. Secondly, that the *Saints* are the keepers of it. Thirdly, that the office of euery member of the Catholike Church is to hold and *maintaine* this treasure. For the first, that faith is a treasure, appeareth 2.Pet.1.1. where it is called *pretious faith*: 2.Cor.4.7. a *treasure in earthly vessels*; and by this, that a fight is here inioyned against the enemies of it. For the cleering of which, consider two things: first, what it is. Secondly, who be the enemies of it, against whom we must fight; and them we shal ioyntly obserue with the seueral grouds of faith. For the first, this faith is nothing els but ỹ holesome doctrine of the Gospel, called by *Paul* to *Titus* 1.1. the *truth* according to godlines. So 1.Tim.4.1: this faith, which many shall denie, is opposed to the doctrine of Diuels. Now for our more orderly proceeding, wee must consider that this doctrine of faith admitteth a distinction, which *Paul* himselfe maketh 1.Cor.3.11.12. Some doctrines are of the *foundation*, without which religion cannot stand, such as are set downe Hebr.6.1. Others pertaine to the foundation, but are not of it, as *gold* and *siluer* built vpon the foundation. It shall not be amisse here to stand a while to set downe the holesome doctrine of saluation which is fundamentall, reduced by the Apostle to two generall heads, *Faith* and *Loue*. The wholesome doctrine of faith, containes things needfull to be beleeued. The wholesome doctrine of loue containes things necessarily to be practised. And both these are expresly set downe in Scripture, as wee shall shew in their order. 2.Tim.1.13

Grounds of doctrine to be beleeued.

1. Ground. First, *That all the doctrine of the Prophets and Apostles is giuen by diuine inspiration*: 2.Tim.3.16. *All Scripture is giuen by diuine inspiration*: that is, all the doctrine both for matter, stile, and words of Scripture is deliuered by the inspiration of the holy Ghost. Hence it followeth that all Scripture is authenticall, as

hauing the authoritie from God, yea and muſt be beleeued as if God from heauen ſhould ſpeake; without diſputation, or calling any part of it into queſtion. This ground muſt firſt be laid. If it be ſaid, the Scripture may be prooued by reaſon, and by the generall conſent of the Church. Anſ. That is vntrue, for reaſon cannot ſettle the conſcience to beleeue, in any point. But ſcripture telleth there is a God, which reaſon prooueth. Anſ. Reaſon out of nature teacheth there is a God, but by the word of God only I doe beleeue it: inducements to faith may be brought out of nature, but Gods word onely cauſeth true beliefe. Secondly, for the authoritie of the Church; I beleeue not becauſe the Church ſaith ſo, but becauſe the Scripture ſaith it; and the Church I beleeue ſo farre as ſhe conſents with the word and ſpeaketh out of it.

Obiect.

Anſwere.

Obiect.

Anſwere.

The aduerſaries of this ground againſt whom we muſt fight.

Papiſts enemies to Hebrew and Greek.

First the *Turkes*, and *Turkiſh religion*, who denie ſcripture to bee giuen by inſpiration, and denie the bookes of the Prophets and Apoſtles, and in ſtead of them ſtand to their Alcaran. Secondly the *Iewes*, who refuſe the bookes of the new Teſtament. Thirdly the *Atheiſt*, who will beleeue nothing of all this. Fourthly, the painted aduerſarie the *Papiſt*, who vndermines this ground; firſt, ſaying that the Hebrew and Greeke text is corrupted, ſo as wee may not build vpon it, that thereby they might bring their Latin Bible into credit as moſt authentical; and yet (that they might make the ſentence of their Church the rule of faith) the moſt learned of al that Church hold that the Latin Bible is alſo corrupt; ſo indeede they couertly renounce all ſcripture that the ſentence of the Church may obtaine the chiefe ſtroke. Secondly, in teaching that the authoritie of the Church in regarde of vs, is aboue the Scriptures, becauſe wee knowe not the ſenſe thereof, but by the Church: Thus putting downe the true and principall ground of Scripture, that they might more eaſily ſet vp their own dotages.

2. Ground. The ſecond ground concerneth the ſufficiencie of ſcripture, and is this: *The Scripture of the Prophets and Apoſtles is a perfect rule of faith and manners*: It is of all things to be beleeued or done to ſaluation. 2. Tim. 3. 16. *The Scripture is profitable to teach, improue, correct, inſtruct in righteouſnes, to make the man of God abſolute, yea perfect in euery good worke.* If it make him perfect in al kind of teaching, it is alſo able much more to make euery man perfect to all the duties of his calling; Gal. 1. 8. If an *Angell ſhould teach otherwiſe*, that is, diuerſe or beſides, though not contrary to that which is taught, *hee ſhall bee accurſed*; many doctrines indeed of Artes and other things are diuers and beſides it; but the meaning is, that no doctrine of ſaluation muſt be brought, no not beſides it, therfore the bookes of the Prophets and Apoſtles containe a perfect rule. Many things which cannot bee found in ſcripture may be ſupplied by tradition? Anſ. Traditions can neuer ſettle the conſcience, for though diuerſe of them are found in the writings of the fathers, yet they were ſubiect to error, and ſo might and did erre in them.

Obiect.

Anſwere.

Aduerſaries of this ground to bee contended with.

First, all men by nature; Iob. 22. 14. *Who ſay to the Almightie, Depart from vs, for wee deſire not the knowledge of thy waies*: yea our common Proteſtants, who in iudgement acknowledge this rule, yet in their life they leaue it, and take the leaden rule of naturall reaſon, ſenſe, ſight, and feeling, and few there be that liue by faith.

Secondly, the Romiſh Church, for firſt, they make the written word a thing ruled by ſetting vp another Rule; ſaying, that there are two kindes of Scripture: The firſt is inward, written in the heart of all Catholikes, which is the vniuerſall conſent of the Church: The ſecond is outward, written by the Prophets and Apoſtles, an inken ſcripture (ſay they) and a dead letter without the former. Whereas the cleane contrarie is true, the true rule being the ſcripture of the Prophets and Apoſtles; and the other in the heart in this life, but an imperfect patterne drawne according to the former. Secondly, they ouerturne the ground, in ioyning to the written word *vnwritte traditions*; ſo making it but half a rule, and indeed as good no rule: but where are theſe traditions? In the writings

The myſterie of iniquitie ſupported by a myſticall Scripture.

2

tings of Fathers they say: But how shall we know them to be scripture? Because the Fathers say so: But how shall wee know they say true? Here must they flie to man, whereof yet no man can assure
3 vs. Thirdly, in teaching that the true sense of scripture cannot be found without the Churches determination, and so indeede make it no rule, because a right rule both ruleth it selfe, and is plaine to rule other things also.

3. Ground. The third ground is: *There is one true God.* By *one*, I meane one in number, not two: 1.Cor.8.6. *To vs there is but one God*, that is, to the Church, to vs that looke to bee saued: which is plaine by this reason, for there can be but one infinite, and if there were two or moe Gods, there should be two or moe infinites, which is impossible.

Aduersaries to this ground.

First, the *common Protestant*, who in iudgment holdeth one God, yet in heart and life he setteth vp two or moe: some riches, some pleasure, some one sinne or other: for where a mans heart is, there is his God. *Paul* saith, some make their *belly their God:* and that the *Diuell is the God of the world.*

Popery a monster of many heads, setteth vp many Gods.

Secondly, the maine Enemie is the *Popish Church*, which in word holdeth one God, but diuers waies set vp diuers gods. As first the *Pope himselfe*, who (by their reformed Canon law) is to iudge all, and to be iudged of none. Who maketh himselfe a forgiuer of sinnes and that properly: yea, a maker of lawes to binde conscience aswell as Gods lawes, which is horrible blasphemie. Secondly, the *Virgin Mary*, whom they make a Goddesse as Christ a God: as Christ a King, so her a Queene; as he a Lord, so her a Ladie: yea they set Christ below her, whom they desire *to commaund her sonne by the right of a mother:* yea and in some of their reformed Seruice bookes, they trust in her for saluation.

Thirdly, the *Saints* whom they pray vnto; wherein they attribute vnto them the knowledge of the secrets of mens hearts, and omnipresence, for they must also be in all places; which are things proper vnto God alone.

4. Ground. The fourth ground is, that *God is all sufficient in himselfe:* Gen.17.1. *I am all sufficient:* that is, he hath in himselfe all perfection: for first, he taketh being from none, but giueth being to all. Secondly, for substance he is a Spirit of perfect nature. Thirdly, euery way infinite, in regard of time, place, attributes. This may well be called a ground, for whosoeuer placeth any want or imperfection in God, denieth God, and maketh him no God.

Aduersaries hereof.

First, the common people, who conceiue a God made all of mercie without his iustice.

Papists rob God of his mercy and iustice.

Secondly the Papist, who robbeth God of his perfection two waies: first, they attribute an imperfect iustice vnto him, namely, such a one as may be satisfied by mans satisfaction. Secondly, an imperfect mercie, whereof our own merits must make a supplie: teaching that indeed Christ must make vs iust: but we must make our selues more iust and merit saluation.

5. Ground. The fifth ground is: *There be three in heauen, the Father, Sonne, and holy Ghost, and these three are one God*, 1.Ioh.5.7.

Quest. How can it be that three are one God?

Answere. Anf. It is a mysterie, which the ancient Church answered thus: They be three in person and one in substance; so wee also say they be three in manner of subsisting, but one in nature and Godhead: Three they be distinguished in person, the Father not being the Sonne, nor the holy Ghost, and so in the other persons, 3. subsistences in one nature. Ioh. 17.2. *This is life euerlasting, &c.* This is a groūd because wee must worship one God in three persons, neither can wee aright thinke of God out of the Trinitie.

Aduersaries of this ground.

First, Heretikes innumerable whose memorie is accursed; as Arians of former and later times, denying the Godhead of Christ. Secondly, the Turke and Iew, who hold an absolute God out of the persons. Thirdly, our common people, who pray to such a God in their owne names out of the Sonne and holie Ghost. Fourthly, the Popish Church, which denieth by their doctrine the three persons: for hee that *denieth the Sonne, denieth the Father and holy Ghost*, 1.Ioh.2.23. Now they denie the Sonne

Papists become Antitrinitaries

both in his natures aboliſhing his Manhood in their doctrine of the Sacrament, as alſo his offices of King, Prieſt and Prophet, for which we muſt vtterly ſeparate from them.

6. Ground. The ſixth ground is: *That nothing commeth to paſſe without the ſpecial decree, will and prouidence of God:* Matth.10.23. *A ſparrow fallet h not to the ground without his will.* Obiect. Ob. Sinne is againſt Gods will, and therefore commeth to paſſe without his will. Anſwere. Anſ. That which is againſt the will of God is not without his will. Queſtion. Queſt. How can this be? Anſ. No ſinne commeth to paſſe but God decreeth the permitting and being of it: now to permit ſinne and the being of it, is neither the cauſing of ſinne, nor the doing of it, but the not hindring of it, to which he is not bound. This ground being denied chance will be brought in, and God himſelfe denied.

7. Ground. The ſeuenth ground is: That *God hath choſen ſome men before the world was, to be partakers of the riches of his mercies, and paſſed by others becauſe it was his will,* Roman.9.18. *He will haue mercie on whom he will,* Ephes.1.4. 1.Pet.2.9. Some are a *choſen* generation, and therfore ſome are not choſen. Againe, *whom he will he hardeneth:* he hideth the myſteries of the kingdome from ſome: why? becauſe his *pleaſure was ſuch,* Matth.11.25. And of this there is good reaſon, for in nature the firſt cauſe ordereth the ſecond cauſes, and not the ſecond the firſt. Now Gods will is cauſe of all cauſes; which therefore muſt rule all as the ſupreme, and not be ruled by any other. That this is a ground appeareth, 2.Tim.2.19. *The foundation of God remaineth ſure, the Lord knoweth who are his:* and indeede none other can bee the ground of grace and happines vnto vs, than the counſaile of God in electing vs, called therefore of the Apoſtle a *foundation.*

Aduerſaries hereof.

Firſt, our common people that thus abuſe this doctrine: *If I be choſen to ſalnation I ſhall be ſaued, therefore I may liue as I liſt.* They might as well reaſon thus: The tearme of my life is ſtinted, none can lengthen or ſhorten it, I will therefore neither eate nor drink, nor vſe Phyſicke, nor other meanes of prolonging my daies: which what were it elſe but to murther the bodie? So theſe from the ſame ground become murtherers of their ſoules; whereas men choſen to the end, will preaſe after the meanes and conclude otherwiſe, and ſay, *I will vſe meanes that I may come to life.* Secondly, others more learned are aduerſaries to this ground, who teach that God for his part hath choſen all men to life; and for his part would haue all ſaued, and that Chriſt for his part hath redeemed all, and the holy Ghoſt giueth or offereth grace to all. If wee aske, why then are not all ſaued? They anſwere, becauſe God foreſawe thoſe who would beleeue, whom hee appointed to ſaluation: he foreſaw alſo others who would not beleeue, and adiudged them to damnation. But by this doctrine ſhall Gods will hang on the will of man, and bee ruled by it, ſeeing hee would haue men ſaued, but man will not; and ſo this ground is in part raſed.

8. Ground. The eighth ground is: That *God made the heauens and the earth, and all things that haue being in them:* Col.1.16. *By him were created all things which are in heauen and in earth.* This is a principle: for if creatures had no beginning, then are they become Gods; which would ouerthrow the Godhead. But all things were Obiect. not made beſides God. For the higheſt heauen the Throne of God is eternall as God himſelfe is. Anſ. The Throne of Anſwere. God is a creature as well as the reſt: Heb.11.10. He looked for a citie hauing a foundation, *whoſe builder and maker is God.* In the world are many euils which Obiect. could not be from God, the foundation of all goodneſſe. Anſ. Euill is of three Anſwere. ſorts: firſt *naturall,* which commeth by nature corrupted, as ſicknes, diſeaſes, plagues, and death it ſelfe. Secondly, *materiall* euils, as hurtfull beaſts, poiſons in trees, plants, beaſts; theſe are created, and the very poiſon of them is a creature. Thirdly, *morall* euils, which be tranſgreſſions againſt the Morall law and Commandement of God. Of the two former God is the author and cauſe: Eſai.45.7. *I create euill:* that is, naturall and materiall: but of the third, that is, morall euils which be ſinne, God is no cauſe. Ob. But God is the cauſe of all Obiect. things, and ſinne is ſome thing. Anſ. Sin Anſwere. is no creature, but the deſtruction of Gods image which is a creature, effected by the creature: for though the creature

creature cannot make a creature, yet it can destroy a creature.

The aduersarie to this ground is the Atheist, who holdeth the creatures to haue been from euerlasting, and so by denying one God, hee maketh manie thousands.

9. Ground. The 9. ground is, that *God made man according to his owne image*, Gen. 1. 27. For by creation man had three things: first, the substance of bodie and soule. Secondly, in them the powers and faculties of minde, will, affections, &c. Thirdly, an excellent conformitie of all these to the will of God: This is the image of God, called in the Scripture *righteousnes and holinesse*. This is a ground: for the image of God is the substance and body of the law; hee therefore that denieth this, denieth the law, the fall from it, and restoring vnto it by Christ.

10. Ground The 10. ground is, that *by Adam, sinne and death entred into the world, and in him all meere men sinned*, Rom. 5. 12. To the conceauing of which wee must know, that the first sinne of *Adam* was eating the forbidden fruite; the next was, the putting out of Gods image, in stead of which corruption of heart tooke place so farre, as (the seede of all sinne being within him) he was prone and readie to euery sinne. Now *Adam* being a publike person, and hauing receiued whatsoeuer hee had for himselfe and his posteritie either to hold for, or lose from both; hence is it that both those sinnes are become the two first sinnes in our conception, he sinning wee sinned, and with him haue the seeds of all sin within vs by nature, no sinne excepted, no not the sinne against the holy Ghost. Yea no otherwise is it with vs than with a noble man practising treason, whose whole blood is therby stained. Ob. But Christ came of *Adam*, therefore he in *Adam* sinned. Ans. God made this law with *Adam*, that all who came of him by ordinarie generation should be guiltie of his sinne: but Christ was extraordinarily conceiued by the holy Ghost, and took of *Mary Adams* nature, but not *Adams* sinne. Againe, Christ came of *Adam*, but from him as a beginning, and not by him as by a father; whereas all other men are both from *Adam* and by him. This is a maine ground of our religion, without which there could bee no redemption.

Aduersaries hereof are:

First, our common people, who say they euer kept Gods law, and loued him with al their heart, and their neighbours as themselues, and thinke hence all is well: but were it so as they dreame, they had neuer fallen in *Adam*, and so *Adams* sin had not gone ouer all men.

Secondly, the Popish Church: first, in teaching that the Virgin *Mary* (who came of *Adam* by ordinary generation) was conceiued without sinne: notwithstanding she was saued, not by her bearing of Christ in her wombe, but by beleeuing on him with her heart. Secondly, in that they teach that men are not wholy dead in sinne, but in part, or halfe dead, yea that being a little holpen they can keepe the law; as though by sinne men had not been wholy depriued of the glorie of God.

Papists controule the Apostle where he saith, that sin entred by one ouer all.

11. Ground The 11. ground is, that *the Law and Gospell are two parts of the word of God, and are diuers kindes of doctrine*. By the *Law* I vnderstand that part of Gods word which promiseth life to the obeyer. By the *Gospell* that part which promiseth it to the beleeuer. These I say are diuers kindes of doctrine; to the cleering of which consider first, their consent and agreement. Secondly, their dissent and difference. First, the Law and Gospell consent: first in the Author; of both which is God. Secondly, in their generall matter, for both require iustice and righteousnesse to saluation. Thirdly, in their end, namely the glorie of God. Secondly, they dissent in sixe things: First, the Morall law is written in nature by creation; yea and since the fall we haue some remainder of it in vs. Rom. 2. 15. *The Gentiles shew the effect of the law written in their hearts*: but the Gospell is not in nature, but aboue the reach of nature created, much more corrupted. The ground of the law is the image of God; but the ground of the Gospell is Iesus Christ. Secondly, the Law will haue vs doe something that we may be saued by it, and that is to fulfill it. The Gospel requireth no doing of vs, but onely beleeuing in Christ. Ob. But beleeuing is a worke to be done. Ans. The Gospell requireth it not as a worke, but as it is an instrument and the hand of the soule to lay hold vpon Christ, Rom. 4. 5. and 3. 21 and

Obiect. Answere.

and 10.5. Hence is it that the Law requireth righteouſnes inherent; but the Goſpell, imputed. Thirdly, the Law is propounded to the vnrepentant ſinner to bring him to faith; but the Goſpell to the beleeuer to the begetting and increaſe of faith. Fourthly, the Law ſheweth ſinne, accuſeth and reuealeth iuſtice without mercie; but the Goſpell couereth ſinne, and is a qualification of the rigour of the Law. The Law ſaith, *Curſed is euery one &c.* The Goſpell qualifieth that and ſaith, *Except he beleeue and repent, euery man is accurſed.* Thus the Law which onely manifeſteth iuſtice is moderated by the Goſpell, which mingleth mercie and iuſtice together: iuſtice vpon Chriſt, mercie vnto vs. Fiftly, the law telleth vs what good workes muſt bee done; the Goſpell, how they muſt bee done: the former declareth the matter of our obedience, the latter directeth vs in the manner of obeying: the former is pleaſed with nothing but the deede, the latter ſignifieth that God is pleaſed to accept the will and vnfained endeuor for the deede it ſelfe. Sixtly, the Law is no worker of grace and ſaluation, no not inſtrumentally, for it is the miniſterie of death; the Goſpell preached worketh grace onely, though the Law may be a hammer to breake the heart and prepare the way to faith and repentance.

Aduerſaries hereof are;

The Papiſts, who hold that they are one doctrine only, but herein differing, that the Law is more darke, the Goſpell more plaine, the former more hard to fulfill, the latter more eaſie; that is as the roote of a tree, this as the bodie & branches: by which premiſes they would conclude Chriſt to be no Sauiour, but an inſtrumẽt rather for vs to ſaue our ſelues by, he giuing vs grace to keepe the Law: for a ſinner muſt needes bee ſaued by works, if there be no difference between the Law and the Goſpell, and if the Law which requireth workes were not moderated by the Goſpel, which requireth not workes but faith.

12. Ground The 12. ground is, *The Word was made fleſh*, Ioh. 1.14. This is a maine ground, as in 1. Ioh. 4.3. *Euery ſpirit that doth not confeſſe that Chriſt is come in the fleſh*, that is, euery doctrine in which Chriſt is denied to be come in the fleſh, *is not of God but of Antichriſt.* Now by [*Word*] I vnderſtand the eternall ſonne of God, the ſecond perſon in Trinitie, the very ſubſtantiall word of the Father. It is added [*was made*] not as though the ſonne of God was turned into fleſh and ceaſed to bee Gods ſonne, but as Heb. 2.16. in *that he tooke not the ſeede of Angels, but of Abraham.* The meaning then is, that the Sonne of God * abiding ſtill the word *tooke* (that is) receiued into his perſon our nature; Phil. 2.7. He *tooke vpon him the forme of a ſeruant.* The word [*fleſh*] ſignifieth firſt mans nature which Chriſt tooke vnto him, namely a true nature of man, not phantaſticall or apparant onely. Secondly, the whole nature of man conſiſting of true and perfect ſoule and bodie, with all things that belong to the entire nature of man; for if he had taken mans nature only in part, he had redeemed it but in part. Thirdly, the properties of man in ſoule, minde, will, affections; in body, breadth, length, circumſcription, &c. Fourthly, the infirmities and frailties of mans nature without ſin; where muſt be noted, that Chriſt tooke not all infirmities of mans nature, as ſin and corruption, neither euery perſonall infirmitie of euery perſon, as blindnes, Gowte, or this and that particular diſeaſe. Here by the way it may be asked, whether Chriſt had obliuion in his agonie, as ſome haue thought? To which may be anſwered: That euen whē he vttered thoſe words [*Father if it be thy will let this cup &c.*] it is not fit to attribute obliuion vnto him, which properly is a forgetfulnes of thoſe things which we are bound to remember, for thus wee ſhould draw ſinne vpon him: but rather to aſcribe it to ſuſpending of the memorie: which is when a man neither forgetteth nor remembreth. For as in the will be three things, 1. willing, 2. nilling, 3. ſuſpending of the will, which is neither of the former; ſo alſo is it in memorie, which remembreth, forgetteth, and ſuſpendeth memorie for a time. Now the ſumme of the whole ground is; That the Sonne of God, the ſecond perſon and ſo abiding, tooke vnto him the perfect nature of man, in all things being like vnto vs, ſinne onely excepted: for the further cleering of which, conſider theſe foure concluſions: firſt, The Sonne of God made man is not

* μένων ἐν, ὑπόστασιν ἔλαβε.

two

two persons distinct, but one alone.

Quest. Quest. How can this be? for as he is the Sonne of God he is a person; and as he is a man he is a particular person, as euery seuerall man is, and therefore hee is two persons.

Answere. Anſ. Euery particular man is a person, because he subsisteth of himselfe; but the manhood of Christ subsisteth not in it selfe, but in the second person onely, so that Christ God and man is but one person: for euen as body and soule make one man, so Godhead and Manhood make but one Christ. Secondly, this one person consisteth of two distinct natures, the Godhead, and the Manhood standing of bodie and soule. Thirdly, these two natures are vnited and ioyned into one person, for the Godhead doth take the Manhood and support it. Fourthly, these two natures after coniunction remaine distinct, the Godhead is not the Manhood, neither on the contrary: but still distinguished, first in regard of themselues. Secondly of their properties; for the properties of the one are not the properties of the other. Thirdly of their actions; for the actions of the Godhead are not communicated to the Manhood, neither is the worke of one nature the worke of another.

Aduersaries hereof are;

Popish doctrine denying Christs humanitie is of Antichrist.

Obiect. Answere.

First, Heretikes innumerable which are not knowne to all; but knowne enemies are: first, Iewes, who denie Christ to come in the flesh. Secondly, some Iewish Arrians compounded heretikes, who haue withstood Christs incarnation; some of which haue suffered amongst vs. Thirdly, the Papists, the substance of whose doctrine robbeth Christ of his humane nature, though they confesse him incarnate: for since his death (they teach) his bodie is become inuisible, and in innumerable places at once; so they abolish the Manhood of Christ, and turne it into the Godhead, seeing it is become infinite and vncircumscribed. Ob. They alleage, God can make it to be in many places at once. Anſ. We may not dispute what God can doe, but what he will doe; so farre as he hath reuealed. Secondly, it stands not with the power of God to doe some things, as those which imploy contradictions to be true at the same time. Of which nature this is to make a true bodie to be in many places at once, yea to be in heauen, and also euery where on earth. But his bodie is glorified, and therefore may be in many places at once. Anſ. The words [*this is my bodie*] were spoken before his glorification. Secondly, glorification taketh away the corruption; but not the true properties of his bodie, as length, breadth, thicknes, and circumscription. Ob. But this ioyned together must be in the same place, and cannot be seuered; and therefore his Manhood being ioyned to his Godhead, must needes be euery where. Anſ. The antecedent is false: for things ioyned together may bee the one in one place, the other in another; as the bodie of the Sunne is ioyned with his beames and light, and yet the bodie of the Sunne is in heauen, but the beames and light in the earth also.

Obiect. Answere. Obiect. Answere.

The 13. ground is, *that Iesus is Christ.* 1. Ioh. 2. 22 *Who is a lier but he that denieth that Iesus is Christ, the same is the Antichrist:* From which place wee may gather two thinges. First, That Iesus is Christ. Secondly, That it is a ground susteyning our whole saluation. For whosoeuer denieth it is Antichrist; see 1. Cor. 3. 10. The meaning of the ground by *Christ* I vnderstand the annointed Sauiour and Redeemer; who is a King, Priest, and Prophet. First, as he is a king his power manifesteth it selfe in three thinges; First, in sauing and destroying not the body onely as other kinges, but the soule also. Secondly, in pardoning sinnes or reteyning them. Thirdly, in making lawes to bind consciences. Secondly, his Priestly office standeth in two thinges: First, in a power to offer sacrifice propitiatorie for the sinnes of whole mankind. Secondly, in making intercession to God for mankind: Thirdly, his Propheticall office consisteth in three thinges: First, in reuealing to man the will of his father. Secondly, in enlightining of the mind to vnderstand that will reuealed. Thirdly, in framing of the harte to performe obedience vnto it, together with the setling of it in the truth. Thus he is the Christ, that is the annoynted of God.

13. Ground

But we must yet here goe further and vnderstand by *Christ* a perfect Christ, a perfect Redeemer, without any partner, fellow, or deputy: for if hee haue a partner,

ner, he is but halfe a redeemer, and if he haue a fellow or deputie, how is he omnipotent, or omnipresent? This is plaine by testimonie of Scripture; There is *none other name*, Actes 4. 12. therefore there is no fellow or partner. There is *one Mediatour*, that is but one, 1. Tim. 2. 3. yea *by himselfe he purged our sinnes*, Heb. 1. 3. without fellow or deputy: whose Priesthood is such as *cannot passe from* himselfe to another. Heb. 7. 24. Obiect. But Ministers haue power to *remit and retaine sinne*, hauing the keyes giuen them. Answ. The keyes are not giuen to Ministers to pardon men properly, but Ministerially to pronounce and declare that God in heauen doth pardon them. Ob. The *Saints shall iudge the world*, and therfore not Christ onely. Answ. They shall not iudge by pronouncing a soueraigne sentence of absolution or condemnation, which is proper to Christ the Iudge; but by assisting him (as Iustices vpon the bench) both by witnessing and assenting vnto that righteous iudgement. Obiect. Psal. 45. 7. *He is annoynted with oyle of gladnes aboue his fellowes*: therefore hee hath fellowes. Answ. All that beleeue in Christ are the fellowes of Christ: but in his annoynting, that is in grace, though not in office. Obiect. But Ministers are Christs deputies. Ans. Ministers are properly no deputies, but instruments to declare the will of God, and can go no further then to teach the eare: for it is Christ himselfe that enlighteneth the mind. But it will bee said that Kinges are Christs deputies on earth. Answ. They are his deputies as hee is God equall to his father, not as hee is Mediatour.

ἀπαραλλάκτως ἐχόντως ἐκφαν-σίν.

Obiect. Answere. Obiect. Answere. Obiect. Answere.

Ministris vtitur Christus non Vicarijs. Bucer de regno Christi. cap. 2.

Aduersaries of this maine ground are;

The Romish Church, who rob Christ of all these three offices. For first, his kingly office they giue part of it to the Pope, in making him to remit sinnes properly; to make lawes to bind conscience properly, as Gods lawes do, which is a power equall to Christs, & so they make him check-mate with Christ. Secondly, his Priestly office is giuen to the Masse-priest, who by their doctrine hath power to offer a propitiatorie sacrifice for the sinnes of the quicke and dead; yea euery Papist hath a peece of it, because euery one of them may satisfie the iustice of God for his sins by his owne merit. And for his intercession, the secód work of his Priesthood, that is dealt among the Saints (among whom the Virgin *Mary* hath the greatest part) who are inuocated as intercessors, not onely by their prayers, but by their merits in heauen. Thirdly, his Propheticall office is bestowed likewise vpon euery Pope, who is without scripture to determine infallibly, by an inward assistance of the Spirit locked vp in his breast, of all matters concerning faith & manners, which is the proper office of him who is the proper Doctor of his Church. Therefore this Romish doctrine established by the Councell of Trent, is an hereticall and Antichristian doctrine, making God an Idoll God, which is concluded out of the place alleaged, thus: *He that denieth Iesus to be Christ, is Antichrist.* And againe, *He that hath not the Sonne, hath not the Father.* But the Romish Church denie Iesus to be Christ, and hath not the Sonne, becaus it ouerturneth his person and oppugneth all his offices: and therfore neither haue they the Father, but an Idoll God, and so consequently their doctrine is Antichristian and hereticall. For which cause the reformed Churches haue iustly separated from them, and ought euer, so long as they denie this ground, so to doe.

Papists worse than the souldiers in parting christs garments.

The romish Church denie Iesus to be Christ.

The 14. ground is: *He that beleeueth in Christ shall not perish, but haue life euerlasting*, Ioh. 3. 16. *God so loued the world, &c.* For the better handling of it consider first for the meaning, what this faith is. Secondly, that it is a maine ground of true religion. Thirdly, the enemies of it. For the first: In this faith are two things: first, knowledge. Secondly, application of the thing knowne. The knowledge is, of Christ and his benefits; of which some measure must be had, or else there can be no faith. Esay 53. 11. *By his knowledge shall my righteous seruant iustifie many.* Ioh. 17. 3. *This is life eternall, &c.* And this stands with reason, that the thing to bee beleeued must first bee knowne: for faith without knowledge is fancie. The Romane Church hath then erred, which teach that there is a faith to saluation whereto knowledge is not required, such a one as standeth only in an assent to the faith of the Church. The second thing in faith (which is the more principall)

14. Ground

The easie of Romish faith hangeth in the ayre without foundation.

principall) is an application of things knowne: namely of Chriſt and his benefits vnto our ſelues in particular. And herein ſtandeth the very ſubſtance of true faith, which is not cauſed by any naturall affection of heart, or action of will, but by the ſupernaturall action of the minde enlightened by the ſpirit of God, reſoluing vs that Chriſt and his merits belong vnto vs in particular. That this true particular application is required in true faith is proued by theſe reaſons: Firſt, that which wee lawfully aske by prayer wee muſt beleeue by a ſpeciall faith: but in prayer we lawfully aske the pardon of our ſinnes in particular, and life euerlaſting by Chriſt; therefore we muſt beleeue the pardon of our ſinnes and life euerlaſting by Chriſt. The aduerſaries can denie nothing but the firſt part of this reaſon, which is the very word of God it ſelfe. Mark. 11.24. *Whatſoeuer ye deſire when you pray, beleeue yee ſhall haue it, and it ſhall be done vnto you.* Where in euery petition of prayer our Sauiour requireth two things: firſt, a deſire of things promiſed. Secondly, a particular faith of things deſired, ſtanding in aſſurance that they ſhall be granted. Secondly, whatſoeuer the holie Ghoſt doth infallibly teſtifie to vs particularly, that wee muſt beleeue particularly: but the holy Ghoſt doth particularly teſtifie by infallible teſtimonie to euery beleeuers conſcience, his owne adoption and pardon of ſinne, and acceptance to life euerlaſting; and therefore it muſt be particularly beleeued. Here the Papiſt excepteth and ſaith, that this teſtimonie of the ſpirit of God, is not certain but probable onely, and a man may be deceiued in it. But the Apoſtle Rom. 8.16. anſwereth this allegation: The ſpirit of God *teſtifieth with our ſpirits* that we are the children of God: and cleereth this teſtimonie of fearfulnes and weaknes in the former words: where he ſaith, it is *not the ſpirit of feare* which wee haue receiued, but ſuch a ſpirit as maketh vs *crie Abba, father*, and with a ſtrong voyce: yea and for the further aſſuring vs in this teſtimonie, it is called the * *ſeale*, and *earneſt penny* of the ſpirit in our hearts, than which things what are more ſure and certain ratifications among men, whoſe teſtimony (though it be but of two men, but much more of three) ſeale or earneſt if it be ſufficient confirmatiō vntō men, how much more ſure is the teſtimonie, ſeale, and earneſt, of the ſpirit of God vnto vs? Thirdly, that which God offereth and giueth vs particularly, we muſt particularly receiue: but God offereth and giueth vs Chriſt and all his benefits particularly in the Word & Sacraments, and therefore wee muſt haue particular faith to receiue him. It will here be ſaid, we grant all this, we muſt receiue Chriſt and his benefits in ſpeciall; but we doe it by hope; as the Papiſts teach to hope well. Anſ. It is a work of faith alone: Ioh. 1.12. *As many as receiued him, &c.* Who were they? The next words ſhew, *euen they that beleeued on his name.* Againe, in the Sacrament of the Supper, Chriſt is offered as the bread and water of life to euery one in particular: and therefore euery beleeuer muſt haue ſomething in his ſoule proportionall to a hand and mouth, for the receiuing and feeding vpon him; which is nothing elſe but faith ſpecially applying Chriſt and his benefits: ſee Ioh. 6. 35. Fourthly, the example of beleeuers in the Scriptures prooue the ſame truth. *Abraham* beleeued by a particular faith, *which was imputed to him for righteouſnes*, Rom. 4. 23. So alſo *Paul*, Galat. 2.20. *I liue by the faith of the Sonne of God, who loued me, and hath giuen himſelfe for me.* Now both theſe are patternes and preſidents for vs to follow, that as they beleeued, and particularly applied Chriſt to themſelues, ſo muſt we: ſee Rom. 4.14. 1. Timoth. 1.16. Now frō theſe two, namely knowledge and application, followeth *Confidence*, whereby wee truſt and relie our ſelues vpon Chriſt and his merits thus knowne and applied vnto ſaluation; which becauſe it inſeparably followeth faith, is often in the Scripture put for faith it ſelfe: I diſtinguiſh it from faith, becauſe it hath been ſaid (though falſely) that it is a part of faith, which indeed is a fruite and a follower of faith: and the Apoſtle Epheſ. 3.12. doth manifeſtly diſtinguiſh them; *By whom we haue boldnes and entrance with confidence by faith in him.*

Obiect.

Anſwere.

ἐν ἐπιζωσμῷ.

* 2. Cor. 1. 22.

The ſecond point in this ground is the weight of it. That it is a maine ground of Religion, appeareth thus: *If the inheritance of life* (ſaith *Paul*) *be not by faith, it is not ſure*, Rom. 4.15. For if we were intitled by workes, the promiſe ſhould not be certaine: he then that oppugneth

pugneth this ground of particular faith, ouerthroweth the Goſpel, as which cannot aſſure a man of ſaluation. Secondly, in the Catechiſme of the Primitiue church, faith in God is made one groũd, Heb.6.1. Thirdly, this ground being the moſt maine promiſe of the Goſpell, whoſoeuer ouerthroweth it, hee depriueth men of all comfort of religion.

Aduerſaries.

The aduerſaries of this ground are, firſt the *common people*, who for the moſt part profeſſe that they are not certaine of the pardon of their ſinnes; they hope well, becauſe God is merciful; but to be certaine they thinke it impoſſible: as though there can bee hope and confidence where is no aſſurance: but ſpeciall hope alwaies preſuppoſeth ſpeciall faith. Secondly the *Papiſts*, for they condemne ſpeciall faith for theſe reaſons: Firſt, where is no word, there (ſay they) can be no particular faith; but there is no word that ſaith, thou *Cornelius*, *Peter*, *Iohn*, *&c.* ſhalt be ſaued. Anſ. It is true indeede, there is no particular faith where there is no particular word, or which is proportionall: but the Miniſter truly applying the generall promiſe to this & that particular man, it is as much as if a mans name were regiſtred in the ſcripture. Secondly, wee haue in ſubſtance a particular word, in that God who hath giuen the promiſe, hath giuen alſo a commandement, to euery beleeuer to applie the ſame vnto himſelfe. 1.Ioh.2.23. *This is his commandement, that we beleeue in the name of his ſonne Ieſus Chriſt*, which is equiualent to a particular word. As a King giues a pardon to a thouſand men, but nameth neuer one of them: yet euery of them trulie applying the pardon, according to the Kings intention haue the benefit of it, as ſurely as if all their names had bin ſet therein.

Indeed no word ſaith thou Boniface the 8. or thou Pope Iohn the 22 ſhalt be ſaued.

Obiect. II. Obiect. Many that applie the generall promiſe to themſelues are deceiued and faile; yea euery wicked man ſaith he beleeueth in the ſonne of God, wherein he is deceiued.

Anſwere. Anſ. Many indeede faile in their ſpeciall application, but it is onely vnbeleeuers: but they muſt proue that none truly can applie the promiſe ſpeciallie, which all true beleeuers doe.

Obiect. III. Obiect. They ſay: In regard of God wee muſt beleeue, but in regard of our ſelues we muſt doubt.

Anſwere. Anſ. Yea in regard of our ſelues wee muſt not onely doubt but deſpaire: yet beleeuers being found not in themſelues but in Chriſt, may *proue themſelues whether they are in the faith or no*, 2.Cor. 13.5. For whoſoeuer repenteth, knoweth that he doth repent: *We know we are of God*, 1.Ioh.5.19. Ob. But all men in the world are full of doubting, and how can doubting ſtand with certaintie of ſaluation? Anſ. Conſider faith firſt as it is in it ſelfe, ſo it is certaine. Secondly, as it is in vs, & ſo it is mingled with much doubting, which is not of the nature of faith, but contrary vnto it; and yet theſe may and muſt ſtand together in the beleeuer, for doubtings may diſturbe, but not deſtroy true faith: for the Lord (notwithſtanding them) accepteth our weak faith as perfect, and our will to beleeue for beleefe it ſelfe, where he ſeeth griefe conceiued for doubtings, ſtrife againſt them, and endeuour to haue our faith increaſed. Ob. But to beleeue pardon of our ſinnes, is to enter into Gods counſell. Anſ. That is falſe, becauſe pardon of our ſinnes is reuciled. Ob. But your Church (ſay they) abhorreth reuelation. Anſw. Neither the ſcripture nor our Church condemneth Reuelations contained in the ſcripture, but thoſe that are without, beſide, or againſt ſcripture: Epheſ.1.7. The ſpirit is called the *ſpirit of Reuelation*: ſee alſo 1.Cor.2.12. As for this reuelation of pardon of ſinne to the beleeuer it is contained in the ſcripture, and is no more a prying into Gods counſell, than it is for a Traytour to beleeue that he is pardoned, when certaine newes of his pardon is brought vnto him from the King, of whom none can ſay he entreth into the Kings counſell. Hence we conclude, that ſeeing the doctrine of the Papiſts ouerthrow this maine ground, wee muſt take heede of ioyning our ſelues vnto them.

Anſwere. Obiect. Anſwere. Obiect. Anſwere.

15.Ground The 15.ground is: That *a ſinner is iuſtified by faith, without the workes of the Law*, Rom.3.28. Wherein conſider firſt the meaning; ſecondlie the weight; thirdly the aduerſaries. For the meaning three things muſt bee knowne. Firſt, what it is to be iuſtified. Secondly, what it is to bee iuſtified by faith. Thirdly, what workes are to bee excluded from iuſtification. Concerning the firſt. In iuſtification there be three diſtinct actions of God: firſt, the freeing of a ſinner from his

his sins for the merits of Christ: Act. 13. 39. *From all things from which they could not be iustified by the law of Moses, by him euery one that beleeueth is iustified*: that is, acquited from them. *Paul* opposeth it thus to condemnation, Rom. 8. 33. which is nothing else, but a binding of a man to iust punishment. The second action is, the reputing and the accepting of a sinner as iust for the merit of Christ. Esay 5. 23. *Woe vnto him that iustifieth a wicked man:* that is, not to make but accept him iust; and in the Gospell, *Wisedome is iustified of her children*, that is, approoued and acknowledged. The third is, the acceptation of a sinner to life euerlasting in Christ. For after that God hath absolued a sinner, and reputed him as iust, there must follow this acceptation to life, which is therfore called the *iustificatiō of life*, with the reason rendred in the same place: for that like as *Adams* sinne is imputed vnto all, by which death entred; so Christs obedience imputed to beleeuers, bringeth life and iustification. Out of which three actions wee may gather a true description of iustification, to wit, *It is an action of God the Father, absoluing a sinner from all his sinnes, for the merit of Christ, accounting him as iust, and accepting him to life euerlasting.*

Rom. 5. 18.

II. Point. What it is to be iustified by faith. For the cleer vnderstanding of this waighty point, we must answere 2. questions. First, what is the very thing for which a sinner is iustified? Ans. It is the obedience of Christ the Redeemer and Mediatour, passiue and actiue: the former standing in suffering the death of his bodie, and the paines of the second death in his soule; the latter, in fulfilling the law. The truth of this answer appeareth thus: Since our fall we owe to God a double debt: we breake the law, and are bound to make satisfaction. Secondly, being creatures wee must fulfill the rigour of the law, and performe what it requireth: neither parcell of which debt, seeing we (being bankerupts) are able to pay, wee flie to our suertie who must pay both for vs: the former hee doth by his death, being *made a curse for vs, and so redeemed vs from the curse*, Galath. 3. 13. the latter by perfect obedience vnto the law, that so in him wee doing these things, might *liue in them*, vers. 12. The second question is: Seeing the obedience of Christ is the matter of our iustification, and is out of our selues; how commeth it to bee made ours? Ans. To make it ours, first God must giue it vs: secondly wee must receiue it. First, God giueth it vnto vs, when he giueth vs Christ himselfe, for it is giuen with him, and it is made ours when God in mercie esteemeth, iudgeth, and accounteth it to be ours, for it is ours by imputation: which appeareth by these two reasons: First, as Christ is made our sinne, so are we made his righteousnes, 2. Cor. 5. 21: but hee is made our sinne by imputation, and therefore his iustice being inherēt in him, is made ours by imputation. Secondly, as the first *Adams* disobedience is made ours, so Christs the second *Adams* obedience is ours, Rom. 5. 17. 18. but that is ours by imputation, and therefore Christs obedience also. Secondly, to make this obedience ours, we must receiue it, and that can be onely by faith, which is the hand of the soule receiuing into it the things that are giuen vs of God: where note by the way, that a sinner is not iustified by the dignitie of his faith, but as it is an instrument whereby Christs obedience is applied vnto the soule.

Note.

III. Point. What workes are excluded from iustification. Ans. The workes of Morall and Ceremoniall law, workes of nature and grace. That euen workes of grace are excluded, appeareth by these reasons. First, a sinner must so bee iustified, that all cause of *boasting* may be cut off, Rom. 3. 27. But if a man were iustified by workes of grace, he might boast still, yea though hee acknowledge the workes to be of God: see the Pharisies example, Luk. 18. Secondly, if a man were iustified by the workes of the law, then our iustification should stand *by the law*; but that it doth not, Rom. 4. 14. for then the promise were made voide; yea the tenour of that whole Chapter prooueth, that *Abraham* hauing store of good workes, was yet iustified by faith without the works of the law; the which thing also that obiection in chap. 6. 1. witnesseth: *What then, shall we continue in sinne?* drawne out of the fiue former chapters thus: If a man may be iustified by faith without workes, we may continue in sinne; which obiection were no obiection if that had not been the intent of the Apostle, to prooue iustification

ſtification by faith onely, without the workes of the law. Thirdly, *Paul* was not iuſtified by any workes: 1.Cor.4.3. *I know nothing by my ſelfe, yet am I not therby iuſtified:* where he noteth two things of himſelfe: firſt, that hee had a good conſcience within him: ſecondly, that he was not thereby iuſtified; where hee debarreth all works of grace. Fourthly, we are ſaued by grace without workes: theſe workes excluded are workes of grace, for they are all ſuch as God hath prepared to walke in, Epheſ.2.8. Fiftly, a man muſt firſt be iuſtified before he can doe a good worke: and therfore works follow iuſtification, and cannot cauſe it. Yea and as all workes are excluded, ſo al vertues alſo (excepting faith) are here reiected. For as in a man that ſtandeth to receiue a gift, no part doth any thing to receiue it but the hand, yet hauing receiued it, all other parts teſtifie thankfulnes, the tongue, the feete, and all the bodie: euen ſo wee receiue the matter of our iuſtification by faith alone, not by hope or loue; but after the receiuing of Chriſt, theſe with the other graces work and ſhew themſelues.

The ſecond point in this ground is the weight of it, appearing herein, that he that ouerthroweth it, ouerturneth the faith: Rom.4.14. *If they of the law be heires of life, faith is made voide, and the promiſe of none effect.* And Galath.2.21. *If we be iuſtified by workes, Chriſt died in vaine.*

Aduerſaries. Aduerſaries hereof. Firſt, the home-aduerſarie is the common ſort of ignorant people and all naturall men, who with the young man ſay, *What ſhall I doe to be ſaued?* They ſay they will be ſaued by faith in Chriſt, but when it commeth to the point, they will be doing ſomewhat, and ſtand much vpon their good meaning and righteous dealing. Secondly, the forreine enemie is the Popiſh doctrine & Romiſh religion, which teacheth that there be two iuſtifications. Firſt, when a man of an euil man is made a good man; this is by grace of the holy Ghoſt put into the heart: the latter is whereby a man is made of good, better, which is by good workes. But what Church ſoeuer holdeth this, is fallen from grace. This is a peremptorie ſentence (will ſome ſay) and no generall Councell hath ſo determined. Anſ. The more is the pitie. But Gods word hath peremptorily determined it: Galat.5.4. *They are abolished from Chriſt and fallen from grace, whoſoeuer will be iuſtified by the law,* as the Romane Church at this day. They ſay our doctrine maintaineth looſenes of life, by excluding all workes from iuſtification. Anſ. Though we exclude the beſt works from iuſtification, yet we debarre them not from Chriſtian conuerſation, but therein require them as fruits of the ſpirit plentifully. Ob. But it is abſurd (ſay they) that one man may be iuſtified by the righteouſnes of another. Anſ. *Adams* ſinne is made ours, and they marueile not at it; what greater abſurditie is it, that the ſecond *Adams* obedience, anſwering to the firſt *Adams* ſinne, ſhould bee ours in like manner?

The Popiſh church fallen from grace.

Obiect. Anſwere. Obiect. Anſwere.

The 16. ground is this: *Except a man be borne anew, of water and of the holie Ghoſt, he cannot enter into the kingdome of God,* Ioh.3.5. In which obſerue firſt the meaning, ſecondly the weight, thirdly the aduerſaries. In the firſt conſider two points: firſt, what it is to be borne againe: ſecondly, of what neceſſitie it is. For the former, wee muſt know, that there muſt bee in him that is borne againe three things: firſt, a reall change from one eſtate to another. Secondly, there muſt be a roote from whence this change may ariſe. Thirdly, a new life. Firſt, the chaunge is, when a man of a meere naturall man is made a new man: not in regard of his bodie or ſoule, or powers of them, all which a man retaineth the ſame after his regeneration, but in regard of Gods image reſtored, and renewed by Chriſt, Epheſ.4.24. This is the reſtoring of that new qualitie of righteouſnes and holines loſt in *Adam*, for ſo the Apoſtle deſcribeth this new birth in the place alleaged. This change is attributed to *water* and the *holy Ghoſt*, wherein [by *water*] our Sauiour alludeth to ſome ſpeeches of the old Teſtament; as Ezech.36.25. where the Prophet ſpeaketh of the cleanſing of the Church, by *powring cleane water vpon it*: that is, infuſing new graces into the heart, which take place of the old corruption. And by the *holy Ghoſt*, he ſheweth that this cleanſing of vs is by the inward working of the holy Ghoſt. Obiect. But it will be ſaid, if a man bee a new man, hee muſt haue a new ſoule. Anſ. This new qualitie of righteouſnes and holines is as it were

16. Ground

Obiect. Anſwere.

were a new ſoule, for in a regenerate man, there is a bodie ſoule, and beſides the ſpirit, which is the grace of ſanctification, oppoſed to fleſh, and corruption of nature, Rom. 8. 10. This is as it were the ſoule of a ſoule renewed.

Secondly, that a man may come to this eſtate, there muſt be ſome root and beginning, whence this change may ariſe, and that is no other than Chriſt crucified, the Redeemer and Mediatour, of whoſe bodie beleeuers are members, of his fleſh and of his bones, Epheſ. 5. 30. for looke as *Eue* was made of the ſide of *Adam*, ſo is euery beleeuer of the blood of Chriſt; and as euery man, ſo farre as he is a ſinfull man, ſpringeth from the firſt *Adam*, ſo doth euery man, ſo farre as he is renewed, ſpring from the ſecond *Adam* Chriſt Ieſus. Now that a man may ſpring out of Chriſt, he muſt firſt (being taken out of the wilde Oliue the old *Adam*, Rom. 6. 5.) be ſet and ingrafted into the ſecond *Adam* as a new ſtocke, and that by faith wrought in the heart by the ſpirit of God: by which inciſion hee receiueth from Chriſt two things: firſt, in regard of his ſoule, holines: ſecondly, in regard of bodie, incorruption, ſeeing that the whole man is vnited vnto Chriſt, and ſo both ſoule and body receiue immortalitie and glorie.

Thirdly, in this new birth there muſt be a new life, by which if any liue not, he is not borne again: for the diſtinct knowledge of which life wee muſt diſtinguiſh of life: life is vncreated, and created: vncreated life is the life of God, yea God himſelfe; of which kind this is not. Created life, is either naturall, or ſpirituall: Naturall, is that which we liue by naturall meanes, as meate, drinke, ſleepe, phyſicke &c. of which kind this new life is not: but this is that ſpirituall life, whereby a man in this life is ruled by the ſpirit of God according to the word; and it ſtandeth in two thinges: Firſt, when the ſpirit dwelleth in the heart; Secondly, when the ſpirit ruleth the hart: or more plainely, this life hath two degrees: Firſt, when a man beginneth to ſauour, affect, and will ſpirituall things, loueth them, and chiefely affecteth them, Rom. 8. 5. when they haue ſome ſauour and reliſh vnto him. Secondly, when a man in all eſtates liueth by a iuſtifying faith, and ordereth his life thereby. The iuſt man (ſaith *Abacuke*) *liueth by faith*, and this is, as it is truly called *life eternall*; the beginning and firſt degree of which euerie beleeuer hath poſſeſſion of, euen in this life.

The ſecond point in this ground is, the *weighs* of it; for which obſerue the neceſſitie of the new birth, in the former words where it is ſaid, that without it a man *ſhall neuer ſee the kingdome of God*, much leſſe enter into it. No man is in Chriſt (and ſo conſequently out of ſtate of ſaluation) who is not a *new creature*, 2. Cor. 5. 17. No outward prerogatiue can bring a man in requeſt with God, vnleſſe hee be a *new creature*, Gal. 6. 15. It is a conſtant truth of Chriſt, Ioh. 13. 8. *If I waſh thee not, thou haſt no part in me.*

The third point is: The Aduerſaries: who are, firſt, euery man by nature, the wiſedome of whom herein is enmitie with God. For euery one naturally is willing to yeeld vnto God ſome externall ſeruice, and ceremoniall worſhip; as in the Church to draw neere to God with their lippes: but when they ſhould come to their renewing, and the mortifying of their luſts, O then they ſtorme and ſwell, and caſt off this yoke, becauſe they ſay it abridgeth them of their eaſe, libertie and pleaſure, and they cannot bee their owne men for it. Secondly, the Romane religion, which for many hundred yeres hath ſtood in ceremoniall and bodily actions, rites, geſtures, apparrell, and moſt of all in outwarde penance, borrowed partly of the Iewes, and partly of the Heathens: but all this doctrine of the new birth, of mortifying hidden luſts, and deniall of a mans ſelfe, is dead and buried among them, little hereof is ſpoken or written in the great volumes of their greateſt Clerks. But ỹ doctrine which is from God is ſpirituall, as God himſelfe is, and moſt concerneth the inner man. Secondly, they are great aduerſaries hereof, in teaching that man (though captiue to ſinne) hath a power in his nature, whereby, if the holy Ghoſt free him, he can of himſelfe will and doe that which is good: which if it were ſo, then he is but in part new, and ſo is no new man. Secondly, a regenerate man muſt be a new creature: now creation is a framing of ſomething out of nothing, not of ſomething into ſomthing. Thirdly, thus a man ſhould be but halfe dead, and ſo could not be borne againe,

Aduerſaries.

Romane religion leadeth not to the new birth, and therefore goe not to heauen.

but onely ſtengthened, euen as a man in a ſwoune, of whom wee cannot ſay properly he is reuiued, becauſe hee was not dead, but recouered.

17.Ground The 17.ground is out of Galath.5.1. *Stand faſt in the libertie wherewith Chriſt hath made you free.* For the meaning of which we muſt know, that Chriſtian libertie which wee are exhorted to maintaine, ſtandeth in a double freedome: Firſt, from the Morall law: ſecondly, from the Ceremoniall. From the Morall law two waies: firſt, from the *curſe* of the law, Rom.8.1. *There is no condemnation to them that are in Chriſt.* Secondly, from the rigour of it, which requireth perſonall and perfect obedience: this rigour is moderated by Chriſt; whence followeth a freedome alſo from iuſtification by workes, Rom.5.1. Galath.5.4. The ſecond freedome is, from the Ceremoniall law, which hauing an end put to it by Chriſt, bindeth no man: but our libertie is procured to vs in meates, drinkes, and all things indifferent with good conſcience, ſeeing *to the pure all things are pure*, Tit.1.15. Where we are commaunded to *ſtand faſt*, wee ſee the weight of it to be ſuch, as it may not be departed from, nor forſaken, for then we become debters againe to the whole law, and ſo are fallen from Chriſt.

Aduerſaries. Aduerſaries hereof, are firſt the *Libertines*; as the *Family of loue*, who being (as they ſay) deified, are ſo carried by the holie Ghoſt that they cannot ſinne, no though they ſhould commit fornication: but no man is freed from obedience to the law by Chriſt, although hee be from the curſe and rigour of it. Secondly, all that take libertie to ſinne, becauſe they ſay, *God in Chriſt is mercifull*: but Chriſt freed from ſinne, not vnto it.

Poperie maketh moe ſinnes than euer God made. Thirdly, the *Romane Church*, holding that the Pope hath power to make lawes binding conſcience properly, preſcribing ſuch things to be done, the obſeruing of which is the worſhip of God, and meritorious; as on the Popiſh faſting daies, yea and Wedneſdaies and Fridaies, not to eate fleſh, euen this law bindeth the conſcience of a Papiſt, and ſuch abſtinence (they ſay) is a worke of merit, and a worſhip of God. But it will be ſaid, that Princes and Magiſtrates make ſuch lawes, of meates, drinkes, apparell, and muſt be obeyed. Anſ. Theſe Anſwere. lawes bind not conſcience, but the outward man. Secondly, they do not abrogate our libertie, but moderate the ouer common vſe for the common good: but Popiſh doctrine accounteth the breach of any of theſe mortall ſin. Ob. Obiect. Yea, but they forbid fleſh for temperance ſake, becauſe it ſtirreth vp luſt. Anſw. But they forbid not the hoteſt Anſwere. wines, ſpices, Conſerues, & ſuch meates and drinkes, which more ſtirre vp luſt than fleſh: and therefore this is but a ſhift.

The 18. ground is in Matth. 18.18. 18.Ground *Whatſoeuer the Church bindeth in earth, is bound in heauen; and whatſoeuer it looſeth in earth, is looſed in heauen.* In which ground obſerue firſt the meaning, ſecondly the moment, thirdly the aduerſaries. Firſt, to know the meaning, two things are to be handled: firſt, what is this power of binding and looſing, which the Church hath. Secondly, what is the ratification and efficacie of this power out of thoſe words, *is bound and looſed in heauen.* Concerning the former: This power of *binding and looſing* is that authoritie giuen by God to his Church on earth, whereby it pardoneth or retaineth vnpardoned the ſinnes of men: for mens ſinnes are *cords and bands* which binde them, Prou.5.22. and *chaines of blacke darknes*, wherein men are reſerued vnto damnation, 2.Pet.2.4. and hence fitly when mens ſinnes are pardoned, are they ſaid to be looſed, and bound if they be not. This power is called Matth. 16. the *power of the keyes of the kingdome of heauen*, for mens ſinnes are as lockes, yea bars and bolts, ſhutting vpon them the doores of heauen: and hence alſo when the Church pardoneth ſinnes, the doores of heauen are ſaid to be opened, and when it retaineth them, heauen is ſhut againſt the ſinner. Indeede pardon of ſinne is properly granted and giuen by God; but yet men are truly ſaid to pardon and retaine ſinne, when miniſterially they pronounce that God pardoneth, or doth not pardon. Ob. It will be Obiect. ſaid, that men vpon earth know not whoſe ſins God will pardon, and whoſe he will not. Anſ. It is poſſible for man Anſwere. to know whoſe ſinnes God wil pardon, and whoſe hee will not; for God hath generally made knowne that he will remit the ſinnes of all beleeuers and repentant ſinners, but will retaine their ſinnes, who goe on in the ſame. Now we

may

may know particularly who these bee that doe repent and beleeue; for the tree is knowne by the fruite, according vnto which the Church may pronounce a true sentence. Further, to know more distinctly what this power is, the parts of it are to bee considered, and they bee two; for it standeth partly in the ministerie of the word, and partly in the iurisdiction of the Church vpon earth. The ministery of the word is either publike or priuate. First, the publike ministerie of the word is called the preaching of it; in which is this binding and loosing, opening and shutting, it being an ordinance of God, in which Ministers are called of God to pronounce in the name of God pardon of sinne to the penitent, and condemnation to the obstinate: and here must bee noted, that this binding and loosing in the publike Ministerie is generall vnto all, but with
Obiect. exception of faith and repentance. Ob.
But seeing it is generall it is of no great
Answere. force. Ans. It is: for euery hearer must applie this general doctrine to his owne person, and say with the Virgin *Mary*, applying to her self the Angels speech: *Be it vnto me according to thy word*; this maketh it forcible in the conscience.

2. The priuate Ministerie standeth in two things: first, priuate admonition: secondly, priuate comfort. Priuate admonition is Gods ordinance, whereby the Minister in Gods name bindeth a man to iudgement for his sinne, except hee repent: thus *Peter* dealt with *Simon Magus*, Act. 8. 21. 22. Priuate comfort is, when vpon true repentance the Minister pronounceth vpon the beleeuer pardon of sinne without condition. Thus dealt *Nathan* with *Dauid*, 2. Sam. 12. 22. *Dauid* said, *I haue sinned*; *Nathan* hereupon telleth him *his sinnes are forgiuen*. Secondly, concerning the *Iurisdiction of the Church*; It is a power giuen of God to the Church, whereby it vseth correction vpon open sinners for their saluation, and it standeth in excommunication and absolution. Excommunication is a sentence excluding open and obstinate sinners out of the kingdome of God, and consequently from the societie of the Church; for this followeth the former, *If he will not heare the Church, let him be an heathen*. *Paul* calleth this sentence a giuing vp of a man *vnto Satan*.
Ob. But no man can exclude another from the kingdome of God. Ans. The Church excludeth not properly, but by declaring that God hath excluded such.
Ob. But the true childe of God may bee Obiect.
excommunicated, and yet is not shut out of heauen. Ans. In some sort and Answere.
for a time he may be said to be shut out of heauen, but conditionally and vntill repentance. The contrarie hereof is *publike absolution*, when open sinners repenting, are by the Church openly declared to be members of the kingdome of heauen, and so admitted and receiued againe into the Church. This power of the Church differeth from the power of the Ciuill Magistrate in foure things. First, the power of the Church is ordered onely by the word; but Ciuill power by other ciuill lawes also. Secondly, the former correcteth only by voice, in admonition, suspension, and excommunication; the latter by reall and bodily punishments. Thirdly, all spirituall correction, as excommunication it selfe, standeth at the repentance of a sinner, and proceedeth no further: but the punishments of Ciuill power stay not at repentance, but proceede on euen to the death of the malefactor (notwithstanding his repentance) if he be a man of death. Fourthly, in the Ciuill power bee three degrees of proceeding: first, the knowledge of the cause. Secondly, the giuing of the sentence. Thirdly, the execution of the punishment. In Ecclesiasticall are the two former, but the last belongeth to God alone.

The second thing in the meaning is, to know what the ratification of this power is: namely, to be *bound and loosed in heauen*; that is, when the Churches iudgment, following the iudgement of God, doth acquite, or condemne a sinner, God in heauen hath done it alreadie and ratifieth it. For in absolution (as also in the other) pardon of sinne is first giuen in heauen: secondly, the Church pronounceth this according to Gods will: & thirdly, God ratifieth it thereupon in heauen, and confirmeth it as sure as if on earth he had pronounced the pardon.

The second point. The weight of this ground may appeare, Mat. 16. 18. where the maine promise of the Gospell for the stablishment of the Church is contained: *Vpon this rocke I will build my Church, and the gates of hell shall not preuaile against it*: and the ground of our

aſſurance thereof, is added verſ. 19. *I will giue thee the keyes of the kingdome.* This maketh the Church preuaile againſt the gates of hell, becauſe it openeth & ſhutteth heauen. Secondly, hereby the word and Sacraments are preſerued from pollution and prophanation, the ſoules of men pulled out of the ſnares of the Diuell, and Gods kingdome ſet open vnto them: which being taken away, there will be no difference left betweene the kingdome of God and the kingdome of the Diuell. Which power of the keyes in opening and ſhutting heauen by the miniſterie of the word, ſeeing wee haue eſtabliſhed by the lawes of the land, we haue the ſtate of a true Church, and therefore no man can in good conſcience ſeparate from vs as no Church and people of God: indeed if it had not the power to open heauen vnto men, it were time to ſeparate from it.

3. The Aduerſaries of this ground, are firſt the ignorant people, who popiſhly thinke that this power is onely giuen to *Peter*, whoſe office now is to open and ſhut heauen. But this power was giuen to all the Apoſtles as well as *Peter*, and in them to al Miniſters, Churches and Congregations: yea, and it is not exerciſed in heauen but in earth. Secondly, all Atheiſts and Epicures that contemne and skorne the Word, Sacraments, and all holy things, yea euen the power of the Church it ſelfe. Thirdly, all Papiſts and the Romiſh religion; who aboliſh all binding and looſing in the publike Miniſterie, and haue brought al to a priuate ſhrift, and abſolution, which in truth is nothing elſe but a racke and a gibbet to the conſcience: for firſt, men muſt ſeeke for it at the hands of the Prieſt: ſecondly, they muſt confeſſe all their ſinnes to the Prieſt: thirdly, they muſt make ſatisfaction to the iuſtice of God, euen ſuch as the Prieſt ſhall enioyne them. But all this is directly contrary to ỹ word: for firſt, Miniſters muſt offer pardon of ſin before it bee ſought for. Secondly, in Chriſt pardon is offered freely, wee neede no ſatisfaction of our owne. Thirdly, they impoſe a heauier yoke, than euer Chriſt or his Apoſtles did vpon men, when they enioyne them to an enumeration of all their ſinnes, before they can be pardoned: the depth of which policie hath been founded. Secondly, that Religion hath turned this power Eccleſiaſticall to a Ciuill power, whereby they take vpon them to excommunicate Kings & Emperours, not only out of the Church, but alſo out of their kingdomes and Empires, whom (they ſay) they may ſet vp and depoſe at their pleaſure, as hauing power to wreſt the Scepter out of the hands of whatſoeuer Monarch ſhall not ſtoope vnder their Popes authoritie. Theſe bee the maine enemies of this ground, againſt whom we muſt for euer contend.

In ſtead of the two keyes, Poperie hath deuiſed the picklock of Shrift.

That in nothing the Pope ſhuld be vnlike the diuell, he ſaith with him, All theſe are mine, and I giue them to whom I will.

The 19. ground of faith is: *There is, hath been, and euer ſhall be a Church, out of which is no ſaluation.* This is an Article of our faith, and a maine ground of religion: for if there be not euer a Church of God, Chriſt is ſometime no Redeemer, no King, becauſe there ſhould be no people redeemed, nor ſubiects to the rule of his word and ſpirit. Of which conſider two things: firſt, what this Church is: ſecondly, who be the aduerſaries of this ground. For the firſt: *The Church is a companie of men, choſen to ſaluation, called, vnited to Chriſt, and admitted into euerlaſting fellowſhip with him.* See Hebr. 12. 23. and 1. Pet. 2. 9. Compare theſe two places, and this diſcription wil eaſily bee gathered. The properties of this Church are theſe ſixe which follow. Firſt, being the Spouſe of Chriſt, ſhe is one onely indeed, although diſtinguiſhed in regard of time, as the Church of the old Teſtament and of the new. Secondly of place, as of *England, Scotland, &c.* Thirdly of condition, as the Militant and triumphant: all theſe make but one bodie of Chriſt. Secondly, it is inuiſible, not to bee ſeene but beleeued: for election, vocation, redemption, can onely be beleeued; yet ſome parts of it are viſible, as in the right vſe of the Word and Sacraments appeareth. Thirdly, to this aſſemblie and no other belong all the promiſes of this life, and the life to come, eſpecially forgiuenes of ſins and life euerlaſting. Fourthly, it conſiſteth onely of liuing members, quickened by the ſpirit of Chriſt, not of any hypocrites or wicked perſons. Fiftly, no member of it can be ſeuered or cut off frō Chriſt, but abide in him and with him for euer. Sixtly, it is the ground & pillar of truth; that is, the doctrine of true religion is alwaies ſafely kept and maintained in it.

19. Ground

Sixe properties of the church.

Obiect. The Churches in earth are true

Churches,

Churches, and yet in these are many hypocrites and Apostataes, who fall from their profession. And therefore all are not liuing members. Answ. In visible Churches are two sortes of men: Iust men, and hypocrites; who although they bee within the Church, yet the Church is not so called of them, but in regard of them onely who are truly ioyned vnto Christ, who are the better part, although not the greater: Euen as a heape of wheate and chaffe together is called an heape of wheate, or a Corne heape, of the better part.

Aduersaries. Aduersaries hereof are Papists, who frame not the Church by these true properties, but by other deceitfull markes, as succession, multitude, antiquitie, and consent: for when ỹ Church first began there could be none of those, at least not the three former, and yet was there a true Church. Secondly, all these agree to Heretikes, as among the Iewes what was more challenged than these? and yet Christ saith, they were blind leaders of the blinde. But the true marke is the doctrine of the Prophets and Apostles truly taught and beleeued. A note of Christs sheep is the hearing of his voice, Ioh. 10.27. And, *Ye are in the Father and the Sonne, if ye abide in the Word which yee haue heard from the beginning*, 1. Ioh. 2. 24. See Ephes. 2.20.

Papists here take their marks amisse.

20. Ground The 20. ground is: That *there shall be a resurrection of the dead in the end of the world.* This was one of the sixe grounds of Catechisme in the daies of the Apostles, Heb. 6.2. *Hymeneus and Philetus* destroyed the faith of certaine, in teaching that the *Resurrection was past alreadie.*

Aduersaries. Aduersaries hereof, are the *Familie of loue*, who hold that there is no Resurrection but only in this life.

21. Ground The last ground of doctrine is: *There shall be a generall iudgement of all flesh.* It is one of the grounds, Heb. 6.2. In which iudgement euery mans workes shall be tried, and euery man accordingly shall receiue sentence of life or death eternall.

Aduersaries. The aduersaries hereof, are first the Atheist, who denieth God himselfe, and consequently his iudgement. Secondly the drowsie Protestants, who in iudgement denie not the last iudgement, but yet plainly shew in their liues that they are not perswaded of it, for then would they make more conscience of sin, and of pleasing God in all things. These are the maine grounds of beleefe, vnto which all other may be reduced. Now follow the grounds of obedience and practise.

The first ground of practise is, Luke 13.3. *Except ye repent ye shall perish.* In which two things are to bee obserued. First the dutie required, that is, *Repentance*, the necessitie of which appeareth, in that *without it men perish.* Secondly the aduersaries. Concerning repentance two things must be taught: first, what it is: secondly, what is the vse of it. For the first; *Repentance* (as *Paul* describeth it) *is a conuersion whereby a sinner turneth himselfe vnto God, and bringeth foorth fruites worthie amendement of life.* There be two kindes of conuersion of a sinner: first, that whereby God turneth man. Secondly, that whereby a man being turned by God, turneth himselfe by grace: the former is not repentance properly, but the latter. Iere. 31.18. *Conuert thou me, and I shall bee conuerted. Surely after that I conuerted I repented.* Quest. In what part is this conuersion made? Ans. It beginneth in the minde, but it is of the whole man, the minde laying off all purpose of sinning, the conscience calling backe from sinne, the will not seeking to fulfill the lusts of it; but the whole man endeuouring to please God thorough his whole conuersation: further, repentance is attended with diuers fruites, worthie newnes of life. These are the duties of the Morall law, performed in faith and truth without hypocrisie: which because they proceede from the same beginning, are approoued of God as repentance is. The second point in this dutie is, the vse of repentance, and that is not to be *a cause* of saluation, but only *a way*, wherein men must walke to life euerlasting. We are slandered by the Popish church, while they exclaime that our doctrine requireth nothing but faith to be saued by, and so wee become enemies to all good workes. But this is not our doctrine, for we hold the workes of repentance to be the way of saluation. Indeed when we speak of the instrument wherby we lay hold vpon Christ, that we say is faith onely, not hope, loue, or any workes: but when wee speake of a way to life, then faith is not alone, but repentance is required, hope, the feare of God

1. Ground.

Act. 26, 20.

God, and euery good worke. So women are ſaid to be *ſaued thorough bearing of children*, 1.Tim.2.15. namely, as a way wherein they practiſe their faith and obedience. Thus *Abrahams* faith and workes went together, Iam.2.22.

Secondly: The Aduerſaries of this ground, are firſt profeſſors of Religion, who content themſelues with a fained repentance: for moſt men being pricked and ſtung with the ſenſe of their ſinnes, for a while will hold downe their heads like a bulruſh, breake off their companie, come to Church, pray, heare the word, and performe other duties: but when the remorſe is once paſt, they returne to their former courſe of licentiouſnes, and this is thought a ſufficient repentance; whereas it is but ceremoniall, and a fig leafe whereby men ſeeke to couer themſelues: for true repentance changeth the minde, will, affections, conſcience, yea all the actions of life.

Secondly, the *Romiſh Church*, which for many hundred yeeres hath ouerturned this doctrine: as firſt in generall aboue theſe 500. yeeres, penance and publike confeſſion of perſons excommunicated, hath bin by them taken and deemed to be repentance it ſelfe; any other hath been ſcarſe taught or knowne in theſe partes of the world. Secondlie, repentance is by them turned into a iudiciall proceeding and ſentence of the court, wherein ỹ Miniſter muſt be iudge, the ſinner muſt come vnder confeſſion; the Miniſter muſt paſſe ſentence, and the other muſt make ſatisfaction accordingly; which is an high abuſe of this doctrine. Thirdly, they hold the workes of Contrition, Confeſſion, and Satisfaction, to merit, yea and to conferre pardon of ſinne, and ſo aboliſh the merit and ſatisfaction of Chriſt. Secondly, the world hath bin by that Church deceiued in diuers particulars concerning this doctrine; as namely, firſt it hath bin taught that repentance, for the originall of it, is partly from nature, partly from grace; partly from God, partly from our ſelues: which is a falſe foundation, ioyning light with darkeneſſe, it being wholy from grace. Secondly, remorſe of conſcience (which the very diuels may haue) is made a parte of repentance; *Saul* himſelfe, nay *Iudas* wanted not this contrition, which is no grace, but a preparation vnto it. Thirdly, they make *Auricular Confeſſion*, whereby euery man is bound to confeſſe all and euery one of his ſins, with their circumſtances in the Prieſts eare, ſo neceſſarilie vnto repentance, as without which he cannot haue pardon; which is a very gibbet to the conſcience. Fourthly, they turne their Canonicall ſatisfaction into ſatisfaction of Gods iuſtice for ſinne, wherein blaſphemouſly they ouerthrow the moſt perfect ſatisfaction of the Sonne of God. We are therfore to praiſe God who hath taken from our neckes this yoke of the Roman Church, which neither wee nor our fathers were able to beare.

A patterne of Popiſh penitence.

The ſecond ground of practiſe is concerning the exerciſe of repentance, Luk. 9.23. *If any man wil come after me, let him deny himſelfe, and take vp his croſſe and follow me.* In which ground we will conſider three thinges: firſt the meaning, ſecondly the moment, thirdly the aduerſaries againſt whom wee muſt contend. For the meaning; *If any man wil follow me*] that is, will bee my Diſciple, (for Diſciples vſed to follow their Maiſters and teachers) hee muſt learne three duties: Firſt, *Let him denie himſelfe*: Secondlie, *take vp his croſſe*: Thirdlie, *follow mee*: To the deniall of our ſelues three things are required: Firſt, we muſt for the magnifying of the grace of God abaſe our ſelues euen to nothing. An example whereof wee haue in *Paul*, 1.Cor.3.7. *I I haue planted, Apollo hath watred: but neither is he that planteth any thing, neither he that watreth, but God that giueth increaſe*: If the planter bee nothing, much leſſe the planted. We are not able as of our ſelues to think a good thought. And againe, *All our ſufficiencie is of God.* Secondly, wee muſt renounce our owne reaſon and will, and bring them vnder ſubiection to the will of God, wee muſt not ſtriue to haue willes of our owne, but let Chriſts will be ſufficient for vs, his wiſedome muſt be our reaſon. Thirdly, wee muſt eſteeme all things as dung for Chriſt, and preſerue within vs a readines to leaue and forſake friends, riches, honours, yea our libertie and life it ſelfe (if need be) for his ſake and a good conſcience.

2. Ground.

The ſecond dutie is, *To take vp our croſſe daily*: vnto which two things are required: firſt, euery member of the Church muſt make reckoning of, and looke for daily croſſes, priuate and particular

ticular in his calling and in his profession. Secondly, when the crosse commeth it must be taken vp cheerfully, and borne with reioycing: Matth.5.12. *Reioyce and be glad*, namely euen *when men reuile and persecute you:* Rom.5.3. Iustified persons are able to *reioyce in tribulations*; according to the exhortation, Iam.1.2. *Count it an exceeding ioy.* An example of the Saints, Hebr.10.34. who *suffred with ioy the spoyling of their goods.*

The third dutie of a Disciple is: after the two former to *follow Christ.* For when Christ saith, *And follow me*, it is as though he had said: I goe before bearing my crosse, let my Disciples follow me step by step in bearing of this crosse. This containeth in it the maine duties of Christian religion: to the performing of which two things are to be done: first, wee must beare the crosse in obedience, as Christ did, who most willingly abased himselfe to the death, euen the death of the crosse, in obedience to his Fathers will. Qu. But wherein stood this obedience of Christ? Ans. In the practise of three speciall vertues: first, *Meekenes*, he opened not his mouth, hee reuiled not being reuiled, reuenged not when hee might. Secondly, *Patience*, he grudged not to suffer those bitter torments for his very enemies. Thirdly, *Loue*, he prayed for those that pierced him, and shed his heart blood: in all which it is our part to imitate him. Secondly, wee must be conformable vnto Christ being our head; which conformitie consisteth in crucifying our body of corruption, euen as he was crucified vpon his crosse. We must arme our selues with *Peters* exhortation, 1.Pet.4.1. *to suffer in the flesh, as Christ suffered in the flesh.* Which whosoeuer doth, he *ceaseth from sinne:* he liueth not henceforth *after the lusts of men*, but *after the will of God*, vers.2. The learning of this dutie helpeth forward our obedience vnder the crosse, which many cannot attaine vnto (who in the time of their peace are in some sort obedient) because they beare not about in their bodies the *dyings of Christ daily.* 2.Cor.4.

The second point. The moment and weight of this ground, appeareth Luk.9 24. *He that will saue his life, shall lose it*, that is, that will not take vp his crosse to follow Christ, shall neuer be saued. Againe, Baptisme is a maine ground, Heb. 6.1. namely, as it is ioyned with inward baptisme, for els outward baptisme may be wanting, so it be without contempt; but both together are a maine ground, especially in regard of that stipulation we make, and that profession which wee receiue vpon vs thereby, of forsaking euen our selues and following of Christ, without which can bee no saluation: which being the matter and substance of this ground, sheweth euidently the importance of it.

The third point. Aduersaries of this ground are, first among our selues, such as are content to make Christ a Sauiour and Redeemer, but not a patterne and example of imitation in his vertues: but Christ will not be made a packhorse only to beare sinnes, seeing hee hath propounded himselfe a president to be followed of those who looke for saluation by his sufferings; they must first bee his Disciples, before he be their Redeemer. Secondly, a more wicked enemie withstanding this doctrine is the Church of Rome. In exalting nature, and extenuating the grace of God; as first, holding that all sinnes deserue not not death, but may bee done away with a little knocking on the breast, or such light sorrow. Secondly, that by nature a man hath free will in his conuersion, and being helped by the holy Ghost, can moue himselfe vnto saluation. Thirdly, that after iustification there is nothing in a man that God can hate. Fourthly, that a man may merit life, and performe workes of satisfaction to God; which diuellish doctrines what else doe they but make the heart swell with pride, so as it can neuer be brought to the deniall of it selfe.

Popish doctrine sufferreth not a man to set one foote forward towards Christ, because it resisteth deniall of a mans selfe.

The third ground is taken from the Morall law: *Thou shalt haue no other God before my face.* The scope and meaning of which law is to direct vs in chusing the true God onely to bee our God; which is done, first, when we know and acknowledge him as hee hath reuealed himselfe in his word: secondly, when wee giue our hearts vnto him, according to that precept; *My sonne giue me thy heart.* Now the heart is giuen to God when he is loued and feared aboue all, when he is alone trusted in, relied on in danger, when we ascribe all power vnto him, beleeue in him, subiect our selues vnto him in our very conscience; for whatsoeuer hath these is become our God. Secondly, that this is a ground

3. Ground.

cannot

cannot bee doubted: for whosoeuer taketh not the true God for his God, is out of all way to saluation, seeing there is no couenant betweene God and him, and being out of the couenant, can haue no part nor inheritance in Gods kingdome.

No marueile if that religion teach to denie honour and alleageance due to our earthly Gods.

Thirdly, Aduersaries of this ground are, first the *Romish doctrine*, which committeth high treason against God, in giuing his honour to other things: as to Saints and dead men, whom they make Gods, by teaching inuocation to bee due vnto them, and so attributing an infinite power, wisedome, or presence vnto them, which are Gods proprieties. Secondly, in teaching that men can merit, they make them Gods. For if Christ himselfe had bin a meere man, he could not haue merited. Thirdly, in ascribing to dead creatures the vertue of the holie Ghost; as to water, the power of sanctification, driuing away diuels, and washing away sinnes. Fourthly, in setting vp the woodden Crosse for a God, which must be worshipped with the same worship and affection as God himselfe is. The Virgin *Mary* they make a Goddesse, and Queen of heauen, whom they pray to commaund her sonne. And lastly, the Pope, to whom they giue power to pardon sinne properly, and to make lawes to binde conscience, as properly as Gods lawes doe.

The second aduersarie is the *common Protestant*, who carrieth an outward profession of Christ, but in his heart setteth vp many Gods, as the belly, wealth, pleasure, yea the Diuell is the god of many men, as Phil.3.19. 2.Cor.4.4: others set all their hearts and studie for the accomplishment of their sinnes; now sin hauing the hold in their hearts, is become their God. Yea and it is a common practise of many Protestants in their crosses to put off their confidence in God, and betake themselues to cunning men and Southsayers; so leauing the liuing God, and trust for their helpe in the diuell himselfe.

4. Ground. The fourth ground of practise concerneth the worship of God: Exod.20.5. *Thou shalt not make to thy selfe any grauen image, &c.* The first point. The meaning: This Commandement hath two parts: the former forbidding the *making of Images:* the latter, the *worshipping of them.* The former in these words: *Thou shalt not make vnto thy selfe &c.* In which is not simply forbidden the making of Images, as if they bee for politicall or historicall vse, but the making of them in way of religion or conscience, to put vs in remembrance of God, or to worship God in, by, or at the same. The latter in these words: *Thou shalt not bow downe &c.* That is, thou shalt not so much as bow downe thy bodie before such an Image made by others, neither to worship it, nor the true God in it: which exposition because it is oppugned by a great part of the world, I will prooue by some reasons: First, that which was the sinne of the Israelites in making Images, is here forbidden: but their common sinne in the vse of Images, was to make them representations of the true God, and to worship the true God in them, as appeareth Exod.32.4.5. The Israelites hauing made a golden Calfe, said: *These be thy Gods, O Israel, which brought thee out of the land of Egypt:* that is, this is a representatiō of that God who brought thee out of Egypt: for they should haue been worse then mad men, if they had called that Calfe which was but one day old, that God which brought them many daies before out of Egypt: besides that, Images true or false are vsually called by the name of Gods, as being so in the reputation of the worshippers. Further, *Aaron* said, *To morrow shall be the holy day of the Lord:* signifying that the Calfe was made to represent the true God, whom in the Calfe they were to worship. Againe, Iudg.17.3. *Michaes* mother sheweth that her intent was to worship God in the Image, when shee saith, that shee had dedicated eleuen hundred shekels of siluer *to the Lord*, to make a grauen and molten Image; and hauing made the Image, she saith, *Now will the Lord blesse me:* though his fact was grosse Idolatrie, yet he sheweth that he worshipped the Lord in the Image, whose blessing he boasted of. Esai.40.18 *To whom will yee liken God?* whence it is plaine, they made Images of the true God to worship him in. Iudg.2.11. The Israelites were sore afflicted for seruing *Baal and Ashtaroth*, that is, Idols fetched from the Heathen: but herein their intent was to worship the true God in them, as appeareth Hose 2.16. *Thou shalt call me no more Baali, but Ishi.* Yea the very Heathen themselues worshipped the

Vers.5.

Vers.13.

true

true God in their Images, Rom.1.23. *They turned the glorie of the true God into the similitude of a corruptible creature*; much more then the Israelites who took their Idolatrie from them: and therefore in the second Commandement is forbidden the making of Images of the true God, and not of false onely, as the Papists would falsely teach vs. The second reason is in Deut.4.15.16. where *Moses* making a Commentarie vpō this cōmaneement, and forbidding to make any representation of any figure, addeth this reason: *Ye saw no image in the day that the Lord spake out of Horeb*: and therefore *Moses* vnderstood the Commandement as we doe, namely not to make any Image of the true God. The third reason is in the words, *Thou shalt not make the image of any thing that is in heauen aboue, &c.* Seeing then that God is in heauen aboue, as also the Saints and Angels, wee must make no Image to represent them: for euen Images of the true God are Idols, hated of God, and condemned in the Scriptures: so the golden Calfe is called *an Idoll*, Act.7.41.

The second point is the weight of this ground standing herein, that whosoeuer ouerthroweth this ground, ouerturneth this religion. For first, whosoeuer resembleth God in any Image, and worshippeth him therein, he denieth the true God, Rom.1.25. The wisest of the Heathē worshipping God in their Images, *turned the truth of God into a lie*: so whatsoeuer mē may beleeue of worshipping ý true God in an Image, the truth is, it will proue no better than a lie vnto them. The Apostle affirmeth, that whatsoeuer the Gentiles sacrificed to Idols, *they sacrificed it vnto Diuels, and not vnto God*. Some may aske, how can this be, seeing their intent was to sacrifice vnto God? I answere, that by offering to an Image, they denied God, and so not seruing him, they became sacrificers to the Diuels: for whosoeuer conceiueth of God otherwise than he will be conceiued of, conceiue an Idoll, and not God; and he that wil remember him in things wherein he will not be remembred, forgetteth him, as the Israelites, Psal.106.21. Secondly, professed Idolatrie maketh a separation betweene God and his people, as adulterie doth betweene man and wife. For as a wife that seeketh to strangers, denieth her proper husband; so the Church, which is the spouse of God, going a whoring after Images and strange Gods, denieth God her husband, and procureth the Bill of diuorce: see Hose 2. and Ierem.3.8.

1 Cor.10. 20

Thirdly, the aduersaries of this ground are, the professed Papists: first, in allowing making of Images for Religions sake; as the Image of Christ crucified, which they call the *Crucifixe*; and of Christ glorified, which they call *Agnus Dei*: also Images of the Virgin *Mary*, and other Saints; yea cursing and condemning all those that forbid the making of them, & so curse euen the Lord himselfe: yea and most blasphemously in former times they were wont to make Images of the Trinitie, picturing the Father like an old man, the Sonne like a childe, the holie Ghost like a Doue, and yet much more blasphemously than that, otherwise: but they are now ashamed of such wicked pictures. Secondly, they maintaine, yea and commaund the worship of Christ in an Image, and condemne them who deny the worshipping of Images, whether they be Images of God, or of Saints, Angels, and dead men. Thirdly, they teach that a man is to worship the Crucifixe religiously, yea with the same worship and deuotion with which Christ is worshipped, wherewith also they worship their breaden God.

If the Pope had been with Moses in the mount, he would haue demurred vpon the admittance of the second commandement.

In former times their consciences secretly checking them of their Idolatries, caused them to leaue out the whole second Commandement, and diuide the last into two, to fill vp the number: but of later daies, seeing they are constrained to retaine the Commaundement, they haue found out some shift, which we will examine. First, they say, there is a difference betweene an Idoll and an Image, as the one is a Greeke word, the other a Latin: the former is a representation of the true God, the latter of false Gods. Ans. The difference is but in the word, for indeed they be both one, Acts 7.41. The Calfe was an Image and an Idoll too. Ob. They make difference also of worship, which they say is of two sorts: the first is *Latreia*, this is a worship and reuerence due to God onely: the second is *Dulia*, and this is a seruice due vnto Saints, to ý Crucifixe, &c. Ans. But besides that ý Scripture make these both one, they herein bewray their folly,

Obiect.1.

Answere.

Obiect.2.

λατρεία.

δουλία.

Answere.

lie, in that if either bé greater, it is *Dulia*, which is a kind of ſeruice moſt ſubmiſſe, and that properly which vaſſals were wont to yeeld their Lords who had taken them in warre, and yet this muſt be giuen to Saints, and the wooden Croſſe,

Obiect. 3. being the greateſt ſubiection. Ob. 3. But they intend to worſhip not the image of

Anſwere. the Croſſe, but Chriſt in it. Anſ. No intention of man can inſtitute a true worſhip of God, without warrant from God himſelfe, who neuer authorized men to

Obiect. 4. worſhip him in Images. Ob. 4. Engliſhmen kneele downe to the Chaire of Eſtate, the King not being in preſence, and therefore wee may much more to

Anſwere. Saints and Angels. Anſ. Firſt, this is a ciuill and politique worſhip, teſtifying the ſubiects alleageance: but kneeling to Saints is religious. Secondly, the King appointeth his Chaire of Eſtate to be a ſigne of his preſence, and willeth it; but no Papiſt can proue that euer Chriſt appointed a Crucifixe to bee a ſigne of his preſence: or that God willeth their Images to bee ſignes of his preſence. Thirdly, the Chaire of Eſtate is a ſigne only in the Kings abſence; for himſelfe being preſent, the ciuill worſhip is performed to himſelfe: but Chriſt is neuer abſent from his Church, and yet in his preſence they ſet vp an Image to remember him by. Thus that Church being an open Idolater muſt not bee ioyned with; for ſhe is not ioyned to Chriſt any longer, but is a profeſſed harlot; neither is it ſo indifferēt (as ſome think) to finde ſaluation there as well as by our Religion.

5. Ground. The fifth ground is, Matth. 4. 10. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerue.* That this is a chiefe ground needes no proofe; and therefore wee will conſider firſt the meaning, ſecondly the aduerſaries againſt whom wee muſt contend. To know the meaning, the words going before will affoord vs ſome direction; wherein Satan hauing moued Chriſt to fall downe and worſhip him with bodily worſhip only, and requiring not the maine worſhip due to God, but a little bowing of the bodie; betokening that he was the diſpoſer of the kingdomes of the world: this Chriſt denieth him with this reaſon ratified by Scripture, that it is a worſhip and ſeruice proper to God, and to bee tendred to him onely. Secondly, the words themſelues are to bee weighed: By [*worſhip*] is properly ſignified bodily worſhip in a bodily geſture: the meaning then is, thou ſhalt with thy bodie adore the Lord, for ſo it is ſutable to Satans demaund. The word [*ſerue*] ſignifieth all worſhip due to God both inward and outward. [*Only*] This word appertaineth to both the members, and ſo to the whole ſentence; for elſe there ſhould bee no direct deniall of Satans temptation, requiring onely the former and not the latter. But ſome will ſay, we Obiect. may ſerue men lawfully, how then is ſeruice proper to God only? There be two Anſwere. kindes of worſhip; religious, and ciuill. Religious, is an action or actions of reuerence and ſubiection, whereby a man doth acknowledge the Godhead it ſelf, or the properties thereof, either in God himſelfe truly, or in the creature falſely. Theſe properties of God are, firſt, to bee an abſolute Lord. Secondly, to bee Almightie. Thirdly, to be preſent in al places at all times. Fourthly, to heare all men in all places at all times. Fiftly, to know all things paſt, preſent, and to come, yea and the hearts of men. Sixtly, to be giuer of all good things, and the preuenter of all euill. Now, any action of reuerence in ſignification of any of theſe properties is a religious worſhip; the very intent of the minde in religious worſhip being, to aſcribe either Godhead or diuine properties to the thing worſhipped. Ciuill or politique worſhip is, when men performe actions of reuerence and ſubiection to others, as acknowledging them to bee preferred aboue themſelues in gifts or authoritie. Thus bowing of the bodie is ſometime religious, when it is done to God, in acknowledging his properties; and ſometime ciuil, performed to a man in reſpect of his eminency in gifts or gouernment. But theſe words of Chriſt are meant only of the former, and not of the latter, which belongs vnto man. This ground thus truly conceiued, affoordeth vs theſe two maine points of Religion: firſt, that *God is to be worſhipped with religious worſhip.* Secondly, *that all religious worſhip is proper to God, and due to him alone.* Now religious worſhip is two-fold: firſt, *inward*, ſtanding in two things; faith and inward obedience. Secondly, *outward*, when this inward worſhip is outwardly teſtified, conſiſting of three principall parts:

προσκυνεῖν.

parts: first, in preaching, hearing, and reading the word: secondly, in receiuing the two Sacraments: thirdly, in prayer and thanksgiuing publike and priuate.

Aduersaries. Catholiks, the Catholike deprauers of Gods worship.

The Aduersaries hereof are the Papists, who pretend the Catholike Religion, but indeed ouerthrow it, in depraying the outward worshippe of God, wherein the inward is testified. The first part whereof standing in the *preaching, hearing*, and *reading* of the *word*, they deprave: first, by mingling the pure word of God with mans word and writings; and authorising bookes Apocryphall as Canonicall Scripture. Secondly, by making vnwritten Traditions Apostolicall and Ecclesiasticall (as they say) of equall authoritie with the Scripture. Thirdly, in that they teach in their Catechismes, that the worship of God doth stand in obeying the Commandements of the Church, as wel as the Commandements of God themselues, and are necessarily to be practised vnto saluation, & so they worship God *in vain*, Mat. 15.9. Fourthly, in that they allow no Bible to be authenticall, but onely the Latin translation of *Ieronie*, renouncing both the Hebrew and Greeke fountaines: and yet learned Papists confesse that their Latin text is corrupted, and that therefore the true sense is to bee fetched from the Popes determination, and from Councels, and no other sense to be admitted. Fifthly, in that they make Images Lay mens bookes and teachers; and debarre the people of the Scriptures publikely and priuately in the vulgar tongue, and suffer it only to be read by them and vnto them in the Latin tongue vnknowne vnto them.

The second part of outward worship standing *in administration of Sacraments*, they likewise corrupt and abolish: for howsoeuer Baptisme is preserued for the substance of it in the Romish Church, which (as a lanterne carrieth the light) it retaineth not for it owne, but for the hidden Churches sake within it; yet haue they abolished the Lords Supper for the substance of it: first, of a Sacrament they haue made it a reall sacrifice. Secondly, they haue turned the Communion into a priuate Masse, where the Priest alone receiueth all, and the people nothing. Thirdly, although in a Sacrament there must bee a distinction between the signe and the thing signified, yet they make none, but ouerthrow all such signification of the signes by their transubstanciation. Fourthly, they haue turned the bodie of Christ into a breaden God; which they carrie about in boxes and worship; which is as vilde an idolatrie as euer was among the Heathen, nor inferiour to the worshipping of Cats and Buls as gods among the Egyptians. Fifthly, they haue added to Christs Institution fiue Sacraments, viz. *Penance, Confirmation, Orders, Matrimonie, and annoynting*. But indeede Baptisme is a Sacrament of Penance: the Lords Supper of Confirmation: and further are they deceiued in the other.

The third part of outward worship concerneth *Prayer and thanksgiuing*: this they ouerthrow likewise: first, they mocke God in praying in an vnknowne tongue, not knowing what they aske, much lesse seriously addressing themselues vnto the dutie; which euen earthly Kings would disdaine. Secondly, in prayer must bee brought sense of want and contrition of heart, this they cannot bring who are taught that they merit by prayer. Thirdly, prayer must be made in particular faith, but this they make presumption. Fourthly, they allow praying to creatures, & the mediation of Saints, and so denie the very substance of prayer, which is to make request to God only in the alone mediation of Christ.

The second maine point of Religion out of this ground is this; *That religious worship is due to God alone*: for wee may not giue apparance of religious worship to creatures. *Cornelius* is reproued for giuing to *Peter* excesse euen of ciuill worship, Acts 10.25. for he knew *Peter* to bee a man and not God; and so seemed to mingle a kinde of religious worship with ciuill. This is a maine ground also, which whosoeuer denieth he holdeth not the head Christ, Col. 2.18.19.

Aduersaries. Popish prayers, fitter to be preferred to dead men than the liuing God.

The Aduersaries of this ground also are the professed Papists, who worship Saints and Angels, not onely by kneeling before them, but praying also vnto them; which cannot be denied to bee a religious worship, seeing it attributeth vnto them to heare the prayers of all men at all times, in all places, yea and to know the hearts of men vpon earth. Secondly, they maintaine religious worship of Images, they goe on pilgrimage vnto them, offer Incense, creepe vnto

them, and kneele before them. Yea, they worship the Crucifixe with the same worshippe whereby they would adore Christ, if hee were liuing vpon earth, as also the reliques of Saints. Out of all which wee see what to thinke of that Church which onely hath the name of a Church, she holdeth not the head Christ, seeing for so many hundred yeeres she hath displaied her fornication, in worshipping Saints, Angels, Images, and the Virgin *Mary*, so as her Bill of diuorcement is iustly giuen her, 2. Thess. 2. 10. Reuel. 13. 8. from whom we must separate, if we would not partake with her in her plagues.

6. Ground. The sixth ground of practise is Esai. 8. 13. *Sanctifie the Lord of hostes*: which words contain the substance of the third Commaundement: in which consider first the meaning, secondly the weight, thirdly the Aduersaries. For the meaning: A thing is said to bee sanctified two waies; either when it is *made holy*; or when it is *acknowledged to bee holie*. Now this latter must bee heere vnderstood, for Gods name cannot be made holie, which is holinesse it selfe, and the first cause of all holinesse; but it is sanctified of vs when wee acknowledge it holie: and this our sanctification of God either respecteth God himselfe, or the gifts of God. Our sanctification of God himselfe (the thing intended in this ground) is done two waies: first, when in our mind we acknowledge and praise him in his attributes, of wisedome, mercie, louing kindnes, power, prouidence, and such like. 1. Pet. 3. 15. *Sanctifie the Lord God in your hearts*; that is, acknowledge him in his wisedome, power, and other his attributes: Look as good subiects speaking of, and mentioning their Prince, will put off their hats in reuerent opinion of him; so we religiously should thinke and speake of these. Iob. 1. 5. *Iob* fearing only and but suspecting, that his sonnes in their feastings had dishonoured this name of God, sanctified them. When *Hezekiah* heard ỹ blasphemies of *Rabshakeh* against God, he humbled himself, rent his cloathes and put on sackcloath, 2. King. 19. 1. Yea wicked *Ahab* hauing heard (though falsely) that *Naboth* had blasphemed God, he rent his cloathes and proclaimed a fast: which sheweth (whatsoeuer his fact was) the vse and manner of holy men in his time, when Gods name was dishonoured and blasphemed. Secondly, wee sanctifie God himselfe, when wee with reuerence acknowledge his titles, as *God, Lord, Iehouah, Father, Christ, Iesus, Holy Ghost*; and not without religious and obedient affection speaking or thinking of them. Our sanctification of Gods gifts, which are many, as the *Word preached, Prayer, Sacraments, Meate, Drinke*, and all things serving for the good of bodie or soule, is not by giuing or adding any holines vnto them, which in themselues are all holie; but when we acknowledge them holie, by preparing our selues to a holie vse of them, and vse them accordingly with good conscience: for euery creature of God hath a double vse: first, a lawfull vse when God permits a general vse of his creatures, thus all may vse meate, drinke, apparell, &c. Secondly, a holy vse, when a creature in his lawfull vse is vsed in a holy manner, for this includeth the former, though that may be without this. For example, all the Iewes kept the Passeouer *lawfully*, but onely those celebrated it *holily*, who prepared themselues according to the commandement: which holy vse is obtained by the word and prayer, 1. Tim. 4. The word directeth vs to vse these gifts of God in obedience; and prayer obtaineth grace to vse them according to the word: vnto which holy vse of Gods creatures we are to be mooued by these reasons: first, we must distinguish our selues from the bruite beasts; the swine in the forrest eateth vp the masse, but looketh not vp to heauen, no not to the tree whence it falleth. Secondly, because we haue lost our title to all the creatures in *Adam*, which onely is in this vse restored. Thirdly, because they are the gifts of God, we must thus acknowledge them to be his, and in him learne to vse them. Fourthly, that wee may auoide the common abuse of them, whereby hee is prouoked to displeasure.

The second point is the weight of this ground: which may appeare in the contarie; seeing the blasphemer doth what hee can to ouerthrow the Godhead it selfe; whence euery such one is called by such a name as signifieth *a piercer of God*, or one that thrusteth God thorough: and therefore the sanctification of God is a ground of moment. Secondly, the first petition of the Lords Prayer Leuit. 24. 14. 16.

is,

is, *sanctified be thy name*: wherein wee are taught to preferre and pray for the hallowing of Gods name before our own saluation. Thirdly, the scope of the third Commandement is the same, which whosoeuer obserueth not, reuerseth both the former. And lastly, the Lord is so iealous of his glorie, that he will bee sanctified of all them that *come neere him*, else hee will sanctifie himselfe in their confusion, Leuit. 10. 3.

Aduersaries.

Thirdly: The Aduersaries of this ground are, first, though (by Gods mercie) the religion of the Church of England is no aduersary vnto it, yet the liues of the most fight against it: for although when we mention earthly Princes wee can vse all reuerence, yet Gods name is most fearfully abused, and tossed in wicked mens mouthes by oathes and cursed speakings; besides that, many abuse the same to Charmes, and Spels in their sorceries, and men thinke all is well, because herein they vse good words: but the truth is, the better the words be, the greater is the sinne; yea it is noted to be a signe of a low and base spirit not to sweare and blaspheme vpon any occasion: many souldiers thinke they cannot be couragious enough, vnlesse they pierce God & rent Christ by detestable oathes, such as would cause wicked *Ahab* himselfe to rend his cloathes at the hearing.

Secondly, the great aduersarie is the Papist, and that diuers waies: first, in that they teach that the very doing of some worke is a sanctification of God; as the outward worke of Baptisme, yea in it the very action of the Minister is a worship of God, and doth confer grace, *ex opere operato*; this was their old doctrine, which now they colour with this addition: *If the partie be well and rightly disposed*: but besides the vse, yea the lawfull and common vse, there is by this ground required an holy vse of any thing to make it acceptable to God, or rightly profitable to the doer himselfe.

Popish hallowing of the creatures, dishonoureth the Creator.

Secondly, their hallowing of Water, Bels, Palmes, Ashes, Spettle, is a meere mockerie of God, seeing they haue neither word nor promise from God, that these creatures should thus be hallowed to preserue from euill, bodie or soule. Thirdly, they erre in the foundation of religion diuers waies; euery which such error is blasphemie. Fourthly, that religion oppugneth the sanctification of Gods name in the vse of a lawfull oath, teaching first that the Pope hath power to dispense with an oath. Secondly, that men may sweare by the Masse, and so doing make it a God. Thirdly, euen the learned among them with one consent hold, that a man may sweare ambiguously, euen when he knoweth the thing to be otherwise.

7. Ground.

The seuenth ground is, Galath. 5. 14. *The whole law is fulfilled in this one word, Thou shalt loue thy neighbour as thy selfe.* The meaning is not that we should loue our neighbour equally with our selues, and with no lesse affection, or degree of loue; but that with the same cheerefulnes, willingnes, and truth of heart that we perform duties of loue to our selues, ought wee also to reach them out vnto others. The weight of this ground appeareth, in that not onely Christ saith, *It is like the great Commandement*, but also in that it is the *summe of the whole law*: for the first table must be practised in the second, and the loue of God testified in loue to men.

Aduersaries. A fit principle for that religion, which wholy seeketh it selfe

The Aduersaries of this ground bee the Popish Church, who thus expound it: First loue thy self, and then thy neighbour; making the loue of our selues the foundation of the loue of others: but sometime wee may loue our neighbour aboue our selues; as *Ionathan* loued *Dauid* more than his own soule, and Christ loued his enemies more than his owne life. Secondly, it teacheth that a man must not loue particularly his particular enemie, nor salute him in particular, but generally, as if hee salute a whole companie together, his enemie being there.

8. Ground.

The eighth ground: Exod. 20. 12. *Honour thy father and thy mother, &c.* In the words two things are to be considered: first, an ordinance of God: secondly, the meanes to preserue it. The ordinance is, that all men must not be equall in degree, but there must bee orders of men, of whom some are to be in higher degree, as superiours; some in lower condition, as inferiours: the former are aboue others in regarde of power to command and to punish: the latter are in subiection vnder others, by whose discretion and will they are to be gouerned. This ordinance is described, Rom. 13. 1. *Let euery soule be subiect to the superiour power*: that is, be content to be vn-

der others which are aboue him in power: so here, some must bee as fathers, and mothers, some must bee subiected vnto them. The meanes to preserue this ordinance is, the yeelding of honour vnto whom it belongeth, which standeth in three things: first, in *reuerence* towards the persons of superiours. Secondly, in *obedience* to their iust commandements. Thirdly, in *thankefulnes* for their paines in gouerning: thus is that golden sentence to be expounded, Matth. 22. *Giue vnto Cæsar the things that are Cæsars*; that is, giue him reuerence, obedience, thankfulnes, according to that, Rom. 13. 7. *Giue feare vnto whom feare belongeth, honour to whom honour, tribute to whom tribute.*

The weight of this ground is plaine, because without it can be no practise of true religion: for first, by it stand the three things, the *Familie*, the *Church*, and *Common-wealth*; all which are maintained by gouernment, and subiection: wherefore the Lord set this Commandement the first of the second Table, as whereupon he would found all humane societies. Secondly, gouernours in any of these societies, are the keepers of both Tables, without whose helpe and authoritie Gods kingdome could haue no abiding on the earth.

Aduersaries.

Such is the carriage of the Romish Clergie, as they had need keepe the Ciuill Magistrate off them, and bee their owne iudges.

Aduersaries of this Commandement, are the Papists, who weaken the authoritie of the Magistrate, in exempting their Clergie from all Ciuill power of Magistracie in causes both iudiciall (that is, matters controuersall) and criminall, that is, matters of trespasse, although the Apostle saith, *Let euery soule be subiect.* Secondly, that Church hath set vp a power to bring into order and subiection all the Kings vpon earth, namely the power of the Pope, who challengeth to himselfe to ouerrule, yea and to depose at his pleasure Kings and Queenes, who in their dominions are aboue al and only vnder God. Thirdly, that religion lesseneth the power of parents: for in the Councel of Trent they establish, first, *Mariages, and Contracts* made by children without consent of parents. Secondly, *Vowes* also made by children vnder age and without consent of parents, are held lawful, and not to be broken.

9. Ground.

The ninth ground is, Micha. 6. 8. *He hath shewed thee O man what is good, and what the Lord requireth of thee, surely to do iustly, to loue mercie, to humble thy selfe, and to walke with thy God.* The meaning. Three vertues are here required: first, *Iust dealing*: secondly, *Mercie*: thirdly, *Humilitie*. Touching the first, wee are commanded to *doe iustly*: and this execution of iustice between man and man hath fiue substantiall parts: First, to giue honor to whom honor is due. Secondly, by thought word and deed to preserue the body and soule of our neighbour, that is, his life spirituall and temporall. Thirdly, his chastitie, which is the honor of bodie and soule in single life and Matrimonie. Fourthly, his worldly estate. Fiftly, his good name. This is the scope of all the Commandements of the second Table.

Now because the due execution of iustice must bee tempered with mercie, therefore is mercie required of man in the second place, which is a readinesse to relieue the miserie of the distressed. And thirdly, because iustice and mercie without godlinesse are but ciuil vertues, we are in the last place commaunded to *walke in humilitie with our God*, which containeth the summe of the first table, and standeth in three things: first, wee must acknowledge our sinnes: secondly, intreate for pardon: thirdly, purpose not to offend God any more, but endeuour to preuent sinne to come.

Concerning ỳ weight of this ground, it appeareth in Micha. 6. 7. where the Lord testifieth himselfe to be more delighted with the practise of loue and mercie, than with oblations of *thousands of Rammes, and tenne thousand riuers of oyle:* and elsewhere, *I will haue mercie, and not sacrifice.* Yea Titus 2. 12. This is made the end of the appearing of the grace of God, that we should liue *soberly* in regard of our selues, *iustly* in regard of others, and *godly* in regard of God. These vertues are so respected of God, that they are said to go immediatly *before his face*, Psal. 89. 14. and so necessarie among men, that without them no societie can be preserued.

The aduersaries hereof are, first, the liues of most men, who seeke their own things, and not to maintaine the liues, goods, name, chastitie of others: yea too many preferre their priuate gaine before the common good of men in Church and Common-wealth. Secondly, the

Aduersaries.

maine

Romiſh religion an open enemie to all iuſtice.

maine aduerſarie is the Romane Religion, which defendeth the greateſt iniuſtice that can be, by eſtabliſhing a Monarchy among themſelues, not onely controlling the ſoueraigne authoritie of Princes in their owne kingdomes, but alſo exempting their ſubiects from their alleageance at their pleaſure. Of which vſurped power debarre them once, and that counterfeit Religion will fall with it, becauſe it is onely vnderpropped by it. Secondly, that Religion ouerthroweth iuſtice in chaſtitie: for firſt, it giueth power to the Pope to diſpenſe with mariages within degrees of nature; it licenſeth the brother by that diſpenſation to marrie his brothers wife, and ſo is a patrone of horrible inceſt. Secondly, it defendeth the toleration of Stewes. Thirdly, by ſolemne decree it forbiddeth mariages to ſundrie orders of men, which *Paul* calleth a doctrine of diuels, 1. Timoth. 4. Yea they binde certaine men and women from mariage, and yet call it a Sacrament. Fourthly, the laſt Councell of Trent affirmeth, that all mariages not ſolemnized by a Maſſe-prieſt, and in the faith of the Romiſh Church, are of none effect. Thirdly, that Religion teacheth, that to ſteale a ſmall thing, is a veniall ſinne; whereas the thought of ſtealing deſerueth the curſe of the law. Secondly, it defendeth begging, yea and placeth holines in it; whereas the word teacheth that *there ſhould be no begger in Iſrael*. Fourthly, it teacheth that a ſporting lie, or a beneficial lie are venial ſins, flat againſt the ninth Commandement. Laſtly, againſt the tenth Commandement it teacheth iniuſtice, namely, that hurtfull motions intended againſt our neighbour (if there bee no conſent of will) are no ſinne. Whence wee may ſee what to thinke of that Religion; yea Chriſt himſelfe ſheweth, Mat. 5. 19. *Whoſoeuer breaketh the leaſt of theſe Commandements, and teach men ſo to doe, he is the leaſt in the kingdome of heauen*, that is, he hath no part therein. But the Romane Church breaketh them, yea and teacheth men to doe ſo, and therefore it is not of God, and the peremptorie teachers thereof haue no part (without repentance) in the kingdome of heauen.

10. Ground

The tenth ground is, 1. Cor. 7. 20. *Let euery man abide in that calling in which hee was called.* Firſt the meaning. The ſcope of the words ſheweth, that among the Corinths ſome who were ſlaues and ſeruants, but couerted to the faith (their maſters ſtill remaining Infidels) thought that now they were free from their Maſters, and might relinquiſh their ſeruice, and hence tooke occaſion to liue as they liſted; againſt which conceit of licentiouſneſſe the Apoſtle *Paul* oppoſeth himſelfe, and wiſheth that this be reformed, and that thoſe who being called to the faith vnder vnbeleeuers, abide in that ſame calling wherein they were called. In which verſe two things are contained: Firſt, that euery man that would liue religiouſly muſt haue a double calling: firſt, the generall calling of a Chriſtian: ſecondly, ſome particular vocation and calling wherein to conuerſe. Secondly, that euery man muſt abide in his particular calling: which that a man may doe, firſt he muſt be contented and well pleaſed with his calling. Secondly, hee muſt walke diligently in the duties thereof; for theſe reaſons: firſt, the commandement of God, Geneſ. 3. 19. *In the ſweate of thy face ſhalt thou eate thy bread:* which words though they be a threatning, yet they include a commaundement bounded with a promiſe of bleſſing, Pſalm. 128. 2. *The man that feareth God ſhall eate the labours of his owne hands, and bleſſed ſhall he be:* Exod. 20. *Sixe daies* ſhalt thou labour, enforced by Gods owne example, for in *ſixe daies* the Lord made heauen and earth. Queſt. May we not vſe recreation in the ſixe daies? Anſ. Yea, ſo it be moderate, and help to make vs fitter for our callings; for labour it ſelfe being commaunded, euery thing alſo which vpholdeth it, is commanded. Such commandements are vſuall in the New Teſtament alſo: Epheſ. 4. 28. *Let him that ſtole ſteale no more, but rather let him labour with his hands the thing that good is.* So 2. Theſſ. 3. 12. men are commanded to eate their owne *bread.* Secondly, Examples in the Scripture: God enioyned *Adam* in the ſtate of innocencie this double calling: firſt to ſerue him: ſecondly to dreſſe the garden. The ſecond *Adam* Chriſt himſelfe while he led a priuate life till his baptiſme, which was the ſpace of thirtie yeeres, liued in his father *Ioſephs* calling. The Angels themſelues are *miniſtring ſpirits* for the good of the godly, and aſcend and deſcend vpon the ſonne of man, and liue not out of their calling. Thirdly, it is

the ordinance of God that men ſhould be his inſtruments for the commō good of the ſocieties wherein they liue; euen as euery member in the bodie endeuoureth it ſelfe not onely for it owne good, but for the benefit of the whole. So ſhould euery member of the bodie politique.

This ground is of great weight for the maintaining of the three maine ſocieties: for neither familie, Church nor Common-wealth can ſtand without diſtinction of particular callings and labour in the ſame; for which cauſe the Apoſtle *would not haue him to eate, that will not labour*, 2.Theſ.3.3.

Aduerſaries. The aduerſaries hereof are, firſt, many amongſt vs, as thoſe who ſpend their liues in gaming, and they who ſpend their wealth in bezeling and drinking: and they alſo who being ſtrong to labor ſpend their time in begging: all which are vile courſes of life, and enemies to all good ſocieties. Secondly, the Roman religion: firſt, in maintaining a Monkiſh life, whereby a man cutteth himſelfe off from all ſocietie, and liues in prayer and faſting: but wee are taught not onely to practiſe duties of the firſt table, but of the ſecond alſo, and without the ſpeciall calling the generall is nothing. Secondly, In maintaining looſenes of life and idlenes, for God hauing appointed 52. Sabbaths in the yeere, wherein men are to lay aſide their ordinarie callings, and no moe, they haue added (as may appeare in their callender) fiftie two moe, which they call holy daies, and ſo ſpend more than a quarter of a yeere in reſt and idlenes, whereby they become aduerſaries of this ground.

11. Ground The eleuenth ground is 1. Tim. 1. 19. *Keepe faith and good conſcience*. The meaning: By *faith* we muſt vnderſtand the wholeſome doctrine and religion deliuered in the writings of the Prophets and Apoſtles: further, this faith muſt not goe alone, but muſt haue his companion, which is *a good conſcience*; the propertie of which is to excuſe and iuſtifie a man in al callings before God and man: and it is knowne by a two-fold teſtimonie: firſt of the life paſt: ſecondly, of the life preſent and to come. The teſtimony of the life paſt is, that a man hath repented him of all his ſinnes paſt, and is turned vnto God. The teſtimonie of the life preſent and to come is, firſt, that a man hath a purpoſe neuer to offend God, but endeuours to pleaſe him in all things. Secondly, that when hee hath ſlipped and ſinned againſt God, it was not wittingly and willingly, but of humane infirmitie. Thirdly, that a man hath his generall teſtimony which is required to a good conſcience. Pſal. 119. 6. *I ſhall not be confounded, when I haue reſpect to all thy Commandements*: Iam. 2. 5. *He that breaketh one Commandement, is guiltie of all*: that is, hee that wittingly and willingly againſt the knowledge of his conſcience breake one of the Commandements of God, will, if occaſion be offered, willingly and of knowledge break them all: ſo as a good conſcience muſt teſtifie on a mans ſide concerning all ſinnes and all obedience. Examples whereof we haue in *Hezekiah*, Eſai. 38. 3. *Remember Lord how I haue walked before thee with a perfect heart*. And in *Paul*, 1. Cor. 4. 4. *I know nothing by my ſelfe*. The weight of the ground appeareth in the wordes following, where the Apoſtle ſaith, that *While ſome put away good conſcience, they haue made ſhipwracke concerning the faith*: where he compareth our conſcience to a ſhip, our religion and faith to our treaſures laid in it. Now as a hole in the ſhip loſeth the treaſures by ſinking the ſhip: ſo cracke the conſcience, and the treaſures of religion ſuffer ſhipwracke: whence it is that *Timothie* is willed *to keepe the myſterie of faith in pure conſcience*, 1. Tim. 3. 9.

Aduerſaries. The aduerſarie of this ground is the Romiſh Religion, who ouerthroweth true teſtimonie of conſcience, which is euer ioyned with true humiliation and repentance for ſinnes paſt; in teaching, that many ſinnes are in themſelues veniall, or no ſinnes, as thoſe luſts againſt the laſt Commaundement, which killed *Paul* himſelfe; and in extenuating mans corruption, and extolling nature, whereby (they ſay) a man may worke his ſaluation, being holpen by the holy ghoſt: whereas indeede no true peace of conſcience is to bee found till nature bee wholy debaſed, & grace take the whole place. Secondly, they teach that a man cannot bee certaine of his ſaluation in this life, but may coniecture and hope well; which is the very racke and torment of the conſcience. Thirdly, while they teach that a man muſt merit his ſaluation by his workes, they torture the conſcience,

conſcience, and leaue it deſtitute of this teſtimonie: for how can the conſcience quiet it ſelfe, when it knowes not how many workes will ſerue the turne, nor when it hath ſufficiently ſatisfied the iuſtice of God? and this is to bee marked, that the chiefeſt of that religion, whatſoeuer they hold in their life time; yet when they lie on their death-bed, they flie from their owne merits to the merit of Chriſt. Notable is that ſpeech of *Stephen Gardiner* at his death to conuince it, who hauing been a great perſecutor, and being much perplexed on his death-bed, by a friend of his viſiting him, was put in minde of that iuſtification which is by the meere mercy of God in Chriſt: to whom hee anſwered; You may tell me, and thoſe who are in my caſe of this doctrine, but open not this gap to the people: So as they are glad to entertain our doctrine for the true peace of their conſcience, which in their owne doctrine they can neuer finde.

And Sir Chriſtopher Blunt at his execution.

Thus haue wee ſhewed in part that faith is a moſt pretious treaſure, beſet with many enemies, againſt whom wee muſt alwaies contend, which wee ſhall yet more clearely ſee in beholding the vſe of this treaſure, which is two-fold: firſt, to reueile from God vnto man all things needfull vnto ſaluation concerning doctrine or manners: wherein it excelleth all mans learning: for firſt, all the lawes and learning of men reueile the Morall law only in part, and mingle it with ſuperſtitions, and ceremonies: but they reueale no part of the Goſpell: onely this doctrine of faith reuealeth in the full perfection both the Law and Goſpell. Secondly, the lawes and learning of men know nothing (much leſſe reueale) of mans miſerie, neither the cauſe nor the remedie thereof; but this doctrine of faith knoweth and reuealeth both; namely, the firſt cauſe to bee the ſinne of our firſt parents, and the proper and perfect remedie to be the death of Chriſt. Thirdly, mens lawes and learning ſpeake at large of temporall happineſſe; but know nothing of eternall: but this doctrine not onely knoweth the true happines of men, but teacheth and deſcribeth the readie way thereunto. The ſecond vſe of this doctrine of faith is, that it is a moſt perfect inſtrument of the holy Ghoſt for the working of all grace in the hearts of men; I meane not the letters and ſyllables, but the doctrine of the Prophets and Apoſtles taught, and beleeued. *Paul* calleth it the *power of God to ſaluation*: and Chriſt himſelfe ſaith, that his word *is ſpirit and life*, that is, the inſtrument of the Spirit, whereby life eternall is procured: for which two notable vſes it is a moſt pretious treaſure. Whence we learne, firſt, to be *ſwift to heare* this doctrine taught in the publike Miniſterie, as *Iames* counſelleth, chap. 1. 19. becauſe in it God openeth his treaſure to diſpence the ſame vnto vs. Secondly, it being a pretious treaſure wee muſt hide the ſame in the coffers of our hearts: Pſal. 119. 11. *I haue hid thy word in my heart*. It muſt be an *ingrafted word* in them, Iam. 1. 21. And this dutie we practiſe firſt, when wee haue care to know it: ſecondly, to remember it: thirdly, when wee ſet the affections of our hearts vpon it, as men do vpon their treaſures. Thirdly, if it be the treaſure of the Church, then it bringeth to the poſſeſſors of it, wealth, honour, and pleaſure, as other treaſures doe. For as the houſe of *Obed-edom* was bleſſed for the Arke; ſo is that heart which holdeth true wiſedome within it: ſee Prou. 3. 13. 14. &c. We in this land haue good experience of this truth, who by Gods bleſſing haue aboue fourtie yeeres enioyed wealth, peace, honour, and aboue all, Gods protection: and whence haue theſe flowed but from the true faith and religion ſet downe in the Prophets and Apoſtles, maintained and defended amongſt vs? which if we would haue continued, we muſt alſo continue to hold and affect this truth as a treaſure vnto the end.

The ſecond point or head of the Exhortation is; that the *Saints are the keepers of this treaſure of faith*, to whom it *was once giuen*. Whence we may learne, firſt, that it is an infallible note of the true Church of God, to keep, maintaine, and defend the wholeſome doctrine of Religion, deliuered by the Prophets and Apoſtles. It was noted to bee the chiefe prerogatiue of the Iewes, that to them the *Oracles of God were committed*, Roman. 3. Hence 1. Tim. 3. 15. the Church is called the *ground* and *piller* of truth, becauſe in her publike Miniſtery ſhe maintaineth and preſerueth the ſame, Cant. 3. 7. asketh Chriſt where ſhe ſhall be ſure of him, and not miſſe of finding him in her neceſſitie: he maketh anſwere, ſhe ſhall

The true treaſure of the Church committed to the ſaints, is the true doctrine of ſaluation, and not reliks or merits of dead men.

be ſure of him in the *Tents of ſhepheards*. Whence may bee truly concluded, that neither are the aſſemblies of Turkes nor Heretikes the Churches of God, becauſe they fight againſt the truth; neither is the Church of Rome a true Church of God, becauſe the truth of doctrine is for ſubſtance reuerſed amongſt them. As alſo we may be confirmed that our Churches are the true Churches of Chriſt by this infallible note: A Regiſter is known by his Records; ſo our Church is known to be Gods Regiſter, becauſe it keepeth faithfully the records of the Prophets and Apoſtles. Secondly, that it ſtands vs in hand to whom this treaſure is now committed, ſo faithfully to keepe it, that it be not taken from vs, and giuen to others who will keepe it better: which we ſhall do by making this vſe of it, that wee bring foorth the fruites of it in amendement of life, elſe our vnthankfulnes ſhall iuſtly bereaue vs of it. Concerning that circumſtance in the text [*once giuen*] and not often, it may beare a double ſenſe: firſt, it was giuen (as wee ſay) once for all, that is, perfectly, ſufficiently, as neuer after needing any alteration or addition. Whence wee note, firſt, that all reuelations in matter of ſaluation and religion giuen ſince, are friuolous and ſuperſtitious; for there is but one edition of true faith, and no after edition of Reuelation beſides or without the word; ſuch as the Papiſts haue deuiſed, to confirme their Purgatorie, prayer and almes for the dead, Maſſe, &c. ſeeing all neceſſarie doctrine to ſaluation was once giuen perfectly. Secondly, that all Church traditions in matter of religion and doctrine of ſaluation, are meere prophanations of true doctrine, and argue it to bee vnperfect; as thoſe of the Maſſe; of receiuing the Communion in one kind; of the Popes ſupremacie; of workes of ſatisfaction, and many moe. Secondly, it may bee thus vnderſtood, *Once giuen to the Saints*, that is, not in writing, but in the hearts of the Saints, when they are truly enlightened: and therefore if after enlightening it bee quite loſt, it is not giuen the ſecond time, and conſequently cannot be recouered. Heb. 6. 4. *If a man who hath bin once enlightened and taſted of the good word of God, fall away, it is impoſſible that he ſhould be renewed* againe by repentance. From which wee muſt learne, to beware of Apoſtaſie, and falling from the faith, yea and of al ſteps and degrees leading thereunto, as of declining from our grounds of religion: for better had it been for vs neuer to haue knowne the way of truth, than after the knowledge of it to forſake the holy Commaundement, 2. Pet. 2. 22. Which is the more to bee remembred, becauſe religion hath been more cheriſhed than now it is, and the declining from it a great deale leſſe. If it be asked, how may wee preuent Apoſtaſie? I anſwer, neuer call any ground into queſtion. Here *Cyprians* rule is to be learned, that diuine matters admit no deliberation.

The third point of the Exhortation is; the office of the Church of God and euery member of it; and that is to maintaine, yea to * *fight for the maintenance* of this treaſure; and this is not a bodilie fight by ſtrength of arme or bow, but a ſpirituall fight by ſpiritual duties, which euery member of the Church muſt take vp; and namely by foure duties. Firſt, by doctrine; for euery man in his place and calling muſt be a Prophet; as Ioel 2. 28. and muſt teach all vnder him: the father muſt teach the children, the Maſter his ſeruants, and thus keepe out Satan and al Satanical doctrines. Secondly, by confeſſion; euery man being called muſt ſtand againſt the gates of hell, by conſtant witneſſing of the truth. 1. Pet. 3. 15. Sanctifie God in your hearts, and be *ready alwaies to giue an account of the hope that is in you*. Thirdly, by example of a good life and vnblameable, ſutable to the doctrine. Philip. 2. 15. This maketh men *ſhine as lights* in the world. Fourthly, by prayer, that the Lord would ſend forth labourers into his harueſt to withſtand al falſe doctrines and hereſies, that ſo the faith and religion wherewith hee hath honoured vs theſe many yeeres, may bee maintained vnto vs, and continued vnto ours for euer.

* The word is not ἀγωνίζεσθαι, but ἐπαγωνίζεσθαι, ſignifying an inſtant contention.

The weapons of our warfare are not carnall. 2. Cor. 10. 4

Verſ. 4. *For there are certain men crept in, which were of old before ordained to this condemnation; vngodly men they are which turne the grace of our God into wantonnes, and denie God the onely Lord and our Lord Ieſus Chriſt.*

HEre the Apoſtle proceedeth to confirme his exhortation, by a reaſon drawne from the ſtate of the Church

in

in his time, and it is thus briefly framed. There bee certaine men which ſecretly ſeeke to vndermine and ouerthrow the faith, therefore you ought the more earneſtly to contend for it. And that theſe aduerſaries lurking amõgſt them might the better bee deſcried, hee deſcribeth them by fiue ſeuerall adiuncts: firſt, by their hypocriſie, in *creeping in.* Secondly, by their eſtate before God, *they are of old ordained to this condemnatiõ.* Thirdly, by their religion; *vngodly men they are.* Fourthly, by their doctrine; *they turne the grace of our God into wantonnes.* Fiftly, by their liues; *they denie the onely Lord.* For the firſt, *There are certaine men crept in*] That is, there be men who ſecretly haue inſinuated themſelues into your ſocieties, profeſſing themſelues to be teachers of the true faith, but are indeede the deſtroyers and diſturbers of it. In which words two ſins are laid to their charge: firſt, that they cunningly ioyned themſelues vnto the Church, pretending themſelues to be the ſeruants of Chriſt and of the Church, and yet were enemies to both. Here marke the ſubtiltie of Satan, who cauſeth prophane men to ioyne themſelues to the ſocieties of the Saints, that by this meanes mingling his inſtruments with the members of the Church, he may by degrees corrupt the faith and ouerthrow the Church. The Parable, Matth. 13. ſheweth, that whereſoeuer the good husbandman ſoweth his good ſeede, this malicious man ſcattereth his tares. In *Abrahams* houſe ſhal be an *Iſmael*; in *Iſaaks*, an *Eſau*; in the Arke, a curſed *Cham*; in Chriſts familie a *Iudas*. In the Primitiue Church the diuell raiſed vp all ſorts of Heretikes great numbers. In our owne Church the Diuell ſtirreth vp daily troopes of Atheiſts and Papiſts, to the corrupting and deprauing of true faith and Religion.

Vſe. Firſt, wee muſt not take offence when we ſee vngodly men in ỹ Church, much leſſe cut our ſelues from it by ſeparation: but rather conceiue of the policie of Satan, who for the hindrance of the faith thruſteth them in. When the Iſraelites entred into the land of Canaan they muſt not dwell alone, but be mingled with the Cananites the enemies of the Church, leaſt ỹ land being too much diſpeopled, wild beaſts ſhould preuaile and deuoure the people of God: So the Lord (ordering the malice of Satan to the good of the Church) ſuffereth ſeducers in the Church both to exerciſe the faith and patience of his, as alſo to preuent greater dangers, which they might in their ſecure condition fall into. Secondly, hence wee ſee that ſuch hypocrites as theſe be, though they be in the Church, yet are they not of it; they are no members of that bodie (as the Romiſh Church teacheth) for they onely *creepe* into it.

The ſecond fault that is laid to their charge is, that they are intruders, thruſting themſelues into the office of teaching, not being called thereto, but *creepe* into the calling. Whence wee note, that it is moſt neceſſarie that thoſe who are to teach publikely in the church ſhould bee firſt called thereunto. Reaſons. Firſt, beſides the auoiding of this ſinne of creeping into the Church, it is the order that God hath ſet in the ſame; *that he that is to teach ſhould firſt be ſent*, Rom. 10. 14. And, *No man taketh this honour* (that is lawfully) to himſelfe, *except he be called as Aaron was.* Secondly, the Miniſterie is Gods, and not mans, becauſe the Miniſter ſtandeth in Gods roome, and ſpeaketh in his name; which he can neuer doe truly, vnleſſe God ſend him and depute him in his ſtead. Thirdly, the Miniſter muſt maintaine that which he teacheth; vnto which he had neede (as in all the parts of his calling) of Gods ſpeciall protection; for the which hee muſt bee alwaies inſtant in prayer, which hee can neuer be aſſured of, if he be not perſwaded of the truth of his calling. Fourthly, the people cannot heare with comfort and profit, if they bee not perſwaded that God hath called the teacher to inſtruct them: Rom. 10. 14. *How can they heare &c.* This truth extendeth it ſelfe alſo to all other offices as well Ciuill as Eccleſiaſticall; all which are to bee welded and executed by men lawfully called vnto the ſame. All entrance then into any office in Church or Common-wealth by money, fauour of men, or any vnlawful meanes, is intruſion; and ſuch are not called of God, but are to be ranged among theſe ſeducers, who creepe into places, and come not in by Gods call or approbation.

παρεισδυσεις, Quaſi aliud agendo ingreſſi.

The ſecond adiunct whereby the ſeducers are deſcribed, is their eſtate before

προγεγραμμένοι. fore God; being *men of old* * *ordained to this condemnation.*] That is, they were before all times, locked, enrolled, or billed vnto condemnation, euen as though their names had been set downe in a booke. By *condemnation* is meant *iudgement*, as the particle *This* doth plainly shew: which maketh this the plaine meaning: They were of old ordained to this iudgement in this life, to trie, to exercise and molest the Church of God, and so consequently to procure vnto themselues at length their own iust condemnation.

In which words we are taught: first, that God keepeth his bookes of Registrie and records, in which all things are set downe, the persons, behauiours and eternall estate of all men: which bookes are of three sorts: first, the booke of his *Prouidence*, containing all particulars of things past, present and to come, in which the Lord saw the members of *Dauid* when he was yet vnformed, Psal. 139.16. In the same booke, *the number of the haires of our heads*, and *the falling of sparrowes to the ground*, are recorded. The second booke, is of the last iudgement; in which the persons and sinnes of all men al enrolled. Dan. 7.9.10. *The thrones were set vp, the ancient of daies did sit: thousand thousands ministred vnto him, and tenne thousand thousands stood before him: the iudgement was set, and the bookes opened.* Reu. 20.12. *I saw all great and small stand before God; and the bookes were opened, and another booke was opened.* The third is *the booke of life*, in which are written the names of those who are to be saued. Phil. 4.3. *Paul* saith of *Clement* and other his fellowe labourers, that *their names were written in the booke of life.* Now by these books we may not grossely conceiue materiall bookes, such as men note what they would remember in: but the counsell, election, prouidence, pleasure, and knowledge of God, wherein all these things are so certainly set downe, as if any man should write them in a booke.

Out of which wee note two things: first, that in regard of God there is no chance, neither any euent by it; in regard of men indeed who know not the causes of things, many chances may be: but Gods prouidence, and chance are contrarie; he hauing all things written before him with their causes. Secondly, that nothing comes to passe without the decree of God, no not the wicked actions of men. Which God not onely foreseeth, but decreeth: for this *Iude* insinuateth, saying, *they were ordained to this iudgement*; and euen that which is against the will of God, commeth not to passe without his will, God willing the being of that which he willeth not to effect; and though hee esteeme not euill to be good, yet hee accounteth it good that euill should be.

Further, where hee saith [*ordained of old to this condemnation*] we learne, that as God hath before all worlds decreed the electing of some to saluation: so he hath decreed the refusall and reiecting of others to condemnation. 1.Pet.2.8. *Many were disobedient; vnto the which they were euen ordained.* 1.Thess.5.9. *God hath not ordained you to wrath, but to obtaine saluation through Christ:* shewing that some are ordained to wrath, who are not to obtaine saluation through Christ. Rom.9.22. God is compared to a potter, framing vessels of *honour* and *dishonour*, vessels of mercie, and vessels of wrath. In the same place, *I haue loued Iacob, and hated Esau*; that is, I haue decreed so to doe. For the whole chapter speaketh of Gods counsel & vnchangeable decree. Ob. If this be so (will some say) then God dealeth iniustly, that absolutely ordaineth some men to condemnation and perdition. Ans. We must know, that wee are creatures, and may not presume to prescribe a law of iustice to the Creator; whose will is iustice it selfe (whatsoeuer we may conceiue) and maketh the things willed good, because it is willed, and not willed because it is good. Secondly, though God refuse and reiect men, yet hee doth it in most wise order and iust proceeding, in these two degrees: first, hee vouchsafeth to some men the riches of his grace tending to life euerlasting; which speciall abundant grace hee denieth to some other passing by them, who being left of him vnto themselues fall into sinne. Secondly, for sin God decreeth iudgement and condemnation, so as he doth not simply and absolutely ordaine his creature to hell, but in regard of sinne: not that sinne is a cause of the decree mouing him vnto it, but that hee decreeth not condemnation without respect of sinne and relation vnto it: which speech wee neede

Predestination then is not only to be referred to the elect.

Obiect.

Answere.

Homo non damnatur propter decretum, sed propter peccatum.

neede not feare to speake, because the holie Ghost so speaketh.

Vse. First, if some men be passed by of God, we must humble our selues vnder his mightie hand: and with feare and trembling worke our saluation. Roman. 11. 20. *Some are cut off, thou standest by faith, be not high minded but feare.* Secondly, wee may not be offended when we see the Gospell not receiued, yea hated of men, and the professors of it persecuted: for many are of old ordained to be vnderminers of the truth euen to this condemnation, which by disobedience they hasten vpon themselues. *If the Gospell be hid to any, it is to them that perish.* Thirdly, many Diuines ouershoot themselues, that seeke to obscure or ouerthrow this doctrine of reprobation, teaching that God for his part electeth all, and that man himselfe is the cause of reprobation; so as man is either the sauiour or damner of himselfe, by receiuing or refusing grace offered; whereas the Scripture speaketh otherwise: and here teacheth vs, that some men were enrolled to certen iudgement by God before all worlds. The darkning of this doctrine breedeth securitie of spirit, wherein grace is made so large, and saluation so easie, that if men will they may be saued: whereas our doctrine leadeth to the feare of God, and a care to walke as in his presence continually.

Lastly, in that it is added, they were *preordained of old*, note first the time of the reiection of some men: namely, before all worlds. Secondly, the proper cause of the decree of God, which must needes be in himselfe, because it was before the creature was. Rom. 9. 11. Before *they had done good or euill.* That is, before he considered of their good or euill in his decree, he decreed to *loue the one, and hate the other.* So Ephes. 1. 9. whom *hee chuseth, he chuseth* in himselfe. Not informing his iudgement, nor framing his counsels as man doth from outward respects, he goeth not out of himselfe for any motiue to chuse or refuse, but as Matth. 11. 25. *because his good pleasure was such.* This confuteth the Popish error, which affirmeth that God did decree according to his foresight of faith or infidelitie, the sauing of some, and refusing of other: but this cannot stand, seeing Gods decree is in order and time before the creature; which being the latter, cannot bee the cause of the former.

The third adiunct or property of these seducers is: their *want of religion.* [*Vngodly men they are*] Vngodlines is a sinne much spoken of, but not so wel known, and therefore it is requisite to shew the nature of it, that wee may know who an vngodly man is; the rather because it is a grieuous sinne, much greater than any of the seauen deadly sins of the Papists, being the ground of them all. Secondly, because it is rooted in the bottome of the heart, and cannot be so easily discerned as others, though as dangerous as any. Thirdly, because it is a sinne more spirituall against the first Commandement of the first table, directed against God himselfe, robbing him of his due honour. For the cleere knowledge of which, consider three maine parts or properties of vngodlinesse: first, that it denieth God the honour due vnto him, and that three waies: first, by ignorance it causeth the vngodly man to rob him of his honour, in that he acknowledgeth not the Godhead, but in his heart he inwardly denieth the prouidence, the presence, the iustice, mercie, power, and the other attributes of God. Psal. 14. 1. *The thought of the heart of the foole*, that is, *of euery vngodly man, is, that there is no God:* not that in conscience he is not conuinced of the contrarie, but by reason of his wicked heart, vpon occasion offered he is willing to acknowledge none. Secondly, by not subiecting the conscience and life to the written will and word of God, but reiecting and renouncing subiection thereunto. Thus *Iob* bringeth in the vngodly man, saying to the Almightie, *Depart from vs, wee will haue none of thy waies:* which is too outragious to bee the speech of the tongue, but of the heart casting off the Lords yoke. To whom the King shall say: *Those mine enemies that would not haue mee to raigne ouer them, bring* them hither *and slay them before me*, Luk. 19. 27. Thirdly, by not lifting vp the heart by inuocation of God for blessings needfull, and in thanksgiuing for benefits receiued; the property of the vngodly man is, that *he calleth not vpon God*, Psalm. 14. 4. This point of Atheisme maketh a man like a beast, which looketh not vp from whence his food falleth.

The second propertie of vngodlines

is, to attribute and giue this honour, which it denieth God, vnto ſome thing elſe than God: as when the vngodlie man ſetteth his loue, ioy, feare, or any other affection vpon any thing beſides God. Thus the couetous man becommeth an Idolater. And 2.Tim. 3. in the laſt times men ſhall be louers of pleaſures more than of God.

The third propertie of it is, when it giueth God his due honour, to denie him the true manner; which cauſeth the vngodly man to content himſelfe with a forme and ſhew of godlines, outwardly bearing himſelfe as godly, but in-
2.Tim.3.5. wardly wanteth the power of it; the heart is not ſingle, but full of fraud, of doubling and deceit before God, who looketh into it, and delighteth not with the approching of the lippes, when the heart is remoued. By which wee ſee the practiſe of the vngodly man, ſundrie waies robbing God of his due honour, which one ſinne entertained, breedeth and nouriſheth ſinnes of all ſorts: and ſo much wee are giuen to vnderſtand in the placing of it here, as the firſt ſinne of the ſeducers producing a great number of ſins more, noted in them through the Epiſtle; neither can any other be looked for but that the life ſhould be plentifull in all ſinnes, where the heart is poſſeſſed of this vngodlines. Rom. 1.26. The Gentiles acknowledged not God, and therfore he gaue them vp to *vile affections*, and this was the ground of all thoſe ſins reckoned there, aboue twentie in number. *Abraham* thought not amiſſe that he might eaſily bee ſlaine for *Sarah* his wife (whom therefore he durſt not confeſſe) if the *feare of God* were not in *Abimilechs* Court, Geneſ. 20. giuing vs to know, that where the feare of God is not in the heart, there is no bones made of any ſinne in the life, no not of murther it ſelfe.

Vſe 1. Wee are hence taught to ſpie out in our ſelues this hidden and ſecret ſinne, and heartily to bewaile it aboue all other ſinnes, as the mother ſinne of the reſt. But ſome may ſay: We are not tainted with this ſinne, we abhorre to be counted vngodly. Anſ. It is too common a ſinne among all ſorts: wee haue indeede an outward forme of godlines; we come to heare the word, to pray, to receiue the Sacraments, but the moſt want the power of it in their hearts: for firſt, the lawes binde our outward man to this outward forme: but the hearts of men remaine ſecure, ſeldome thinking of their ſinne and damnable eſtate by it, and ſeldome ſorrowing for the ſame, and ſaying, *What haue we done?* Secondly, many haue the forme of godlineſſe, whoſe hearts are filled with the cares of this life, which choke vp the power of godlineſſe, and will not ſuffer it to ſeate it ſelf there, ſeeing the loue of the world and the loue of God cannot ſtand together. Thirdly, many hauing this forme cannot abide to ſubiect their hearts and liues vnto the lawes of God: yea they would exempt their ſpeeches and affections from ſuch ſtrictnes, and count it too much preciſenes: theſe are al fruites of the vngodly heart, of which the fewer wee can ſee in our ſelues the more they be, and the more to be bewailed.

2. Vſe. Further, hence wee are to take out that leſſon which the Apoſtle teacheth, 1.Tim.4.7. To exerciſe our ſelues vnto godlineſſe: for if vngodlineſſe bee ſuch a mother ſinne, we muſt endeuour our ſelues to the contrarie. For which purpoſe, we muſt firſt prepare our ſelues thereunto (elſe wee ſhall faile in the whole exerciſe) by learning to acknowledge Gods prouidence, preſence, mercie and iuſtice in euery thing. Gal.4.8. When the Galathians *knew not* God, they worſhipped them which by nature were no gods: no godlineſſe can ſtand with the ignorance of God, neither can it be exerciſed in particular actions, vnleſſe we behold him thus in the particulars. Secondly, to this exerciſe of godlineſſe wee muſt firſt inwardly worſhip God in our ſpirits, ſoules, hearts, & affections, not in lips only, ſpeeches, & outward actions: *For the* [a] *right worſhippers, worſhip him in ſpirit and truth:* Paul [b] *ſerued God in his ſpirit.* Qu. How ſhall a man doe this? Anſ. True inward worſhippe ſtandeth in two things: firſt in faith, ſecondly in the actions of faith. *Faith* is that whereby a man generally beleeueth the whole word of God, containing the Law and the Goſpell, to be the truth of God it ſelfe; and particularly concerning himſelfe three things: firſt, Gods mercie in the forgiuing of his owne ſinnes. Secondly, his preſence in all his actions. Thirdly, his prouidence ouer all euents good or bad that befall him. The actions of faith are two: firſt,

[a] Ioh.4.23
[b] Rom.1.9.

ſubiection

subiection of the heart vnto God, in three respects: first, to Gods iudgement, that seeing hee passeth sentence against our sinnes, we also should call our selues to account for them, confesse them, condemne our selues for them, and intreate for mercie. Secondly, to *his word* and lawes of both Tables, by heartie and conscionable obedience; willingly taking vp his yoke, & suffering our selues to be directed by all his lawes. Thirdly, to the good pleasure of God knowne by the euent, whether sicknes or health, want or abundance, in departing from our owne wils, and patiently yea thankfully submitting them vnto his blessed will. The second action of faith is, the eleuation or lifting vp of the heart vnto God incessantly, both in suing for his grace and aide in the seasonable supplie of our necessities: as also in blessing him for blessings receiued. In these stand the practise of the true worship of God in the spirit, which is true godlinesse: vnto which wee may be incited by these reasons: first, because this godlinesse hath the promise of this life and the life to come, 1. Tim. 4. that is, the godly man hath title to all blessings of all kindes. Secondly, Godlines is great gaine, 1. Timoth. 6. Euery man affecteth gaine; but if any man would attaine it, let him bee godlie. Men are often crossed in the world, and things succeede not with them, they are not prospered in their callings and duties of it, and seeing no reason of it, marueile why they should not thriue as well as others: whereas indeede being vngodly men they want that which should bring in their gaine. Thirdly, let the consideration of the last iudgement ioyned with the dissolution of heauen and earth moue vs hereunto? 2. Pet. 3. 11. *Seeing all these things shall be dissolued, what maner of persons ought we to be in holy conuersation and godlines?* As though he had said, seeing nothing else shall stand vs in stead but godlines, how are we to frame our selues to the practise of it. Fourthly, the appearing of grace teacheth vs to denie all vngodlines, and to liue godlily in this present world, Tit. 2. 12. If this be the end of the Gospels appearing, and we haue been they to whom it hath appeared with peace and prosperitie aboue fourtie yeeres, how can wee bee but vnexcuseable and speechlesse before God, if wee remaine vntaught in this dutie, but continue still in the waies of vngodlinesse?

We must condemne our owne sinnes, least God condemne vs for them.

The fourth adiunct whereby the seducers are described, is *their doctrine*, in these words; *They turne the grace of God to wantonnes.* In which consider two points: first, the sinne or vice here condemned. Secondly, the dutie or contrarie vertue commanded. Before wee can know the former, we must search out the meaning of the words. And first by [*grace*] is meant the doctrine of the Gospel, called in the former verse by the name of *faith*; so it is called, Titus 2. 11. *The grace of God hath appeared, teaching vs &c.* because it teacheth vs that remission of sinnes, and life euerlasting, are obtained onely by the meere grace of God in Christ. By [*wantonnes*] is properly vnderstood that sinne whereby men addict themselues wholie to intemperance, incontinencie, and vnlawful pleasures; but here it must be taken generally for a licentious prophane kinde of liuing and libertie of sinning. [*Turne*] that is, they displace the grace of God, applying it from a right to a wrong end, and that not onely in practise of life, but in propounding of doctrine tending thereunto. As though hee had more plainly said, that whereas the doctrine of grace in the Gospell, teacheth men free iustification by faith in Christ without the workes of the law, these men peruert this gratious doctrine, and teach that therefore men may liue as they list, and so themselues doe also: by which same sinne such seducers are elsewhere noted in the Scripture. Rom. 3. 8. Some gathered from *Pauls* doctrine the same libertie, saying, *Why doe wee not then euill that good may come of it?* And 2. Pet. 2. 19. some such are mentioned, who beguiled diuers with wantonnes through the lusts of the flesh, *promising vnto them libertie.* Ecclesiasticall histories mention many such who sprung vp after the Apostles daies; as the *Libertines*, *Simon Magus* and his disciples, who taught that men might lawfully commit fornication. So also the disciples of *Basilides*, *Eunomius*: and the *Gnosticks*, Heretikes who taught that men might liue as they list, seeing now such libertie was procured them, being freed from being vnder the Law any longer: which sinne died not with those cursed heretikes, but the Diuell hath in these last daies reuiued it, especially

cially in foure ſorts of men: firſt, the Libertines of this age, who hold with the former, that being vnder grace wee are free from the obedience of the Law. Secondly, the Anabaptiſts, who (vpon the conſideratiõ of abundant grace & peace in the new Teſtament, and of the libertie obtained by Chriſt) teach, that Ciuill iuriſdiction and Magiſtracie is vnlawfull: as alſo to make warre, and to take an oth before a Magiſtrate; which ſort of men are not ſo well knowne here as in other Churches, but are daungerous enemies (whereſoeuer) both to the grace of God and good of man: for where the Ciuill ſword doth ceaſe, there can no ſocietie ſtand in ſafetie. Thirdly, another kind of Libertines are the Papiſts, and the Popiſh Church, with the whole Romane Religion, themſelues being open enemies vnto the grace of God, and their whole religion turning it into wantonnes and libertie of ſinning, and that diuers waies. Firſt, God hauing of his grace giuen vnto the Church a power of the keyes to open and ſhut heauen, that religion hath turned it into an inſtrument: firſt, of *prophaneneſſe*, in ſetting vp an new Prieſthood to abſolue and loſe men ſins properly, in offering a ſacrifice for the quicke and the dead, ſo aboliſhing the ſacrifice of Chriſt. Secondly, of *iniuſtice:* for by it they depoſe Kings and Princes, they free ſubiects from their alleageance, they ſtirre them vp and encourage them to conſpiracies, rebellions; and maintaine in other ſtates, factions, ciuill warres, and ſeditions, and al by vertue of their power. Thirdly, of horrible *couetouſnes:* for by it they ſell pardons for thouſands of yeeres, the which ſales haue brought to the Church of Rome the third part of the reuenewes of al Europe: which one practiſe, if there were no moe, prooueth plainly, that that Church turneth the grace of God to the libertie of ſinne.

The Romiſh mart maketh ſale of all ſorts of ſins for readie mony.

Secondly, their whole Religion is a corrupted Religion, and maketh the receiuers of it the children of Satan more than before: for firſt it maketh men hypocrites, requiring nothing but an externall, bodily and ceremoniall worſhip, without any inward power of it; as in faſting, it requireth onely a ſhew of it, as to abſtaine from fleſh and white meates, but they may vſe moſt delicate fiſhes, the ſtrongeſt wines, and ſweeteſt ſpices: and in other parts of their religion is no leſſe hypocriticall. Secondly, it maketh men proud and arrogant, teaching the freedome of will vnto good, if the holie Ghoſt doe but a little help it; that a man can merit by his workes; that hee can ſatisfie Gods iuſtice by ſuffering for ſin; yea that hee can performe ſome workes of ſupererrogation: who can hold theſe points and be humble? Thirdly, it maketh men ſecure, teaching that they may haue full pardon of all their ſins by the power of their keyes for mony; and that though they haue no merits of their owne, they may buy the merits of other men; yea although in their death they faile of repentance, yet for ſome mony they may be eaſed in Purgatorie. What ſhall any rich man now care how he liue or die, ſeeing all ſhall be well with him for a little mony? Fourthly, it maketh men in their diſtreſſe deſperate, teaching that no man can be aſſured of his ſaluation without ſome reuelation. Fiftly, it reuiueth the old ſinne of theſe ſeducers, teaching that diuers men and women may not marrie, that were adulterie; and yet openly tolerating ſtues and vncleannes. Which what is it elſe but to maintaine wantonnes? whereby the chiefe teachers of that Church witneſſe themſelues the right ſucceſſors; not of the Apoſtles (as they pretend) but of theſe ſeducers and other wicked heretikes old and new.

The fourth ſort of Libertines are carnall and formall Proteſtants; who firſt turne the counſell of Gods election into wantonnes, by reaſoning thus: If I be elected to ſaluation, I ſhall be ſaued let me liue as I will; or if not I cannot be ſaued, doe what I will or can; becauſe Gods counſels are vnchangeable: and thus conclude to ſpend their daies in all wantonnes. Secondly, they turne the mercie of God into wantonnes, thus reaſoning in their hearts; Becauſe God is mercifull, therefore I will deferre my repentance as yet; for at what time ſoeuer a ſinner repenteth, God will put away all his ſins out of his remembrance: what? yong Saints, old Diuels. Thus the timely acceptance of Gods mercie offered, is become a reproch: beſides many moe, who, becauſe the Lord deferreth puniſhment, ſet their hearts to doe euill. Thirdly, others vnder pretence of brotherly loue, miſpend all that they haue

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In wantonnes, riot, exceſſe, companie keeping, gaming, to the beggering of themſelues, and vndoing of their owne families, vnto which they ought to ſhew their loue in the firſt place. Fourthly, others vnder pretext that the Iewiſh Sabbath is abrogated, and that Chriſt hath brought ſuch libertie as hath aboliſhed diſtinctions of times, take libertie to keepe no Sabbath at all: whence many tradeſmen will do what they liſt on this day, and diſpatch thoſe buſineſſes, which they can finde no time for in the weeke daies. Fiftly, ſome becauſe they would humble themſelues, commit diuers ſins and continue in others; theſe ſay in themſelues, Let vs continue in ſinne that grace may abound: all theſe ſortes of men turne the grace of God into wantonnes, and practiſe the vice here condemned.

The 2. thing to be conſidered is, the contrary vertue; and ẏ is to make a godly & holy vſe of the *grace of God*, and to applie it to the right end for which God vouchſafeth it vnto vs, to wit, that wee might be thankful vnto him, and teſtifie the ſame in obedience to all his lawes. Which appeareth, firſt, by teſtimonie of Scripture, Luk. 1. 74. 75. *We are deliuered out of the hands of our ſpirituall enemies, to ſerue him in holineſſe and righteouſneſſe.* Rom. 6. 16. *We are vnder grace, therefore let vs giue vp the members of our bodies, weapons of righteouſneſſe.* Tit. 2. 11. *The grace of God hath appeared, teaching vs to denie vngodlines.* Secondly, the end of all Gods graces is, that wee ſhould be furthered in holineſſe of life; we are *elected* that wee might be holy: the end of our *calling* is, that we may be *Saints*; Iuſtification freeth from puniſhment of ſinne; *Sanctification* from corruption and ſinne it ſelfe; *Faith* purifieth the heart; *Loue* containeth vs in obedience; he that hath hope purgeth himſelfe: and ſo of all other graces. Thirdly, Chriſt is a Mediatour two waies: firſt by merit, to procure life and worke our ſaluation: ſecondly, by efficacie, that is, whereby his death is powerfull to cauſe vs to die to ſinne, and his reſurrection to raiſe vs from the graue of ſinne to a new life, and he is no Mediatour by his merit to thoſe who are deſtitute of this efficacie.

Chriſt hath not merited the life of glory for any who firſt liueth not the life of grace.

Vſe. We haue in this land been many yeeres partakers of this grace of God, our dutie then is to make a holie vſe of it, and walke thankfully before God. Rom. 12. 1. *I beſeech you by the mercies of God* (which he had in the former chapter mentioned) *that ye giue vp your ſelues a holie ſacrifice to God*: no more forcible argument can be vrged to ſtirre vp men to thankfull obedience than this, for if Gods mercie in Chriſt cannot moue, what will? Let this then perſwade vs likewiſe; If we beleeue God to bee our Father, that is a great grace. Let this grace moue vs to walke as children before him: let the grace of our redemption moue vs to walke as redeemed ones, reſcued out of ſuch captiuitie wherein wee were inthralled to ſin and Satan, ſeeing it were a madnes to returne to ſuch bondage againe. If Chriſt be dead for vs, let that grace moue vs to die to ſinne; if hee being riſen againe ſit at Gods right hand, that wee might ſit there with him, let that grace mooue vs to walk as thoſe that are riſen with him, and haue our conuerſation in heauen, ſeeking (euen while wee are below) the things that are aboue; and ſo of the reſt.

Further, the Apoſtle to make thoſe ſeducers more odious, ſaith not ſimplie they turne the grace of God: but [*of our God*] into wantonnes, which noteth the indignitie of their fact, in which conſider three things: firſt, by what meanes God becomes *our God*: and that is not by any merit of ours, but by meanes of the gratious couenant propounded in the Goſpell, promiſing pardon and remiſſion of ſin in and by Chriſt. Iere. 31. 31. This is called the *new couenant* which the Lord contracteth with his people, where *writing his law in their inward parts, he becommeth their God, and they his people.* Secondly, what muſt wee doe to ſay truly and in aſſurance *that God is our God?* Anſ. Wee muſt for our parts make a couenant with him, vnto which is required a conſent on either partie: firſt, on Gods part, *that he will be our God*; which we ſhall finde, not in any reuelation beſides the Scriptures; but generally in the word, and more ſpecially in the miniſterie of the Goſpell and adminiſtration of the Sacraments, annexed as ſeales vnto the Couenant: in which God doth as ſurely couenant with vs, as if hee ſhould from heauen ſpeake vnto vs. Secondly, on our part is required

conſent, of which there be two degrees: firſt, when we make an outward profeſſion of faith, heare the word, receiue the Sacraments, Baptiſme and the Lords Supper, which ſerue to diſtinguiſh vs from Iewes, Turkes, &c. this is ſomewhat, but not ſufficient to make God our God, ſeeing it is common to the very hypocrites themſelues. Secondly, ſeeing hee is not a Iew which is one outwardly, but which is a Iew within, there is required in our conſent a further degree, which ſtandeth in an inward conſent of the heart, whereby a man taketh God for his God; which is then begun when firſt a man acknowledgeth and bewaileth his ſinnes. Secondly, when he endeuoureth to bee reconciled to God. Thirdly, when he purpoſeth neuer to ſin againe: when this couenant is thus concluded by conſent of both parties, a man may ſafely and truly ſay that God is his God.

Now ſeeing wee know theſe things, our dutie is to labour to be ſetled and aſſured in our conſcience that God is our God: for firſt, in this aſſurance is the foundation of all true comfort; all the promiſes of God are hereupon grounded, and herein accompliſhed, that God is our God: ſee Iſai.41.10. *Be not afraid, I am thy God:* yea Chriſt being vpon the Croſſe, hauing the pangs of hel vpon him, herein ſtaied himſelfe, *My God, my God:* ſo *Dauid*, Pſalm.22.1. and being readie to be ſtoned to death, *comforted himſelfe in the Lord his God*, 1.Sam. 30.6. And not onely is it the foundation of all our comfort in this life, but of our happines after death it ſelfe, being the ground of thoſe two maine Articles of our faith, *the reſurrection of the bodie*, and *the immortalitie of the ſoule:* for by vertue of this Couenant alone ſhall wee riſe againe after death to life, glorie, and immortalitie; as Chriſt himſelfe diſputing againſt the Sadduces, from hence prooueth the reſurrection, in that *God is the God of Abraham, Iſaac, and Iacob.* Secondly, it is the ground of al obedience; Pſal.95.7. the Prophet exhorting men thereunto, vſeth this as a reaſon: *For he is the Lord our God, and wee are the people of his hands:* the preface of the Morall law enforcing obedience laieth the ſame ground; *For I am the Lord thy God which brought thee out of the land of Egypt:* ſee alſo Pſal.50.7. and whoſoeuer is truly perſwaded that God is his God, cannot but obey him.

The fift propertie of theſe ſeducers is, *That they deny God the onely Lord, and our Lord Ieſus Chriſt.*] Thus are they deſcribed by their manners. The Tranſlators of this Epiſtle were (as it ſeemeth) of opinion, that theſe words are properly ſpoken of God the Father, and of God the Sonne alſo: but by the tenour of the words in the originall, it ſeemeth that they are all to bee vnderſtood of Chriſt, and not of the Father; and are thus to be read: *Which denie that onely Ruler who is God and our Lord Ieſus Chriſt.* Again, the tenour of the words being borrowed from the Epiſtle of *Peter*, may thence be rightly expounded: now *Peter* ſpeaking of the ſame ſinne of theſe ſeducers, applieth it only to be a denial of Chriſt, 2.Pet.2.1. *They denie the Lord that bought them.* In the words then conſider two things: firſt, the ſinne here condemned, namely, *to denie Ieſus Chriſt.* Secondly, a deſcription of Chriſt. For the firſt, *To denie Ieſus Chriſt* is, to renounce and forſake Chriſt, and ſo much as in a man lieth to make his death voyd, and of none effect. Now becauſe this deniall preſuppoſeth a redemption (as *Peter* mentioneth) *they denying the Lord that bought them*; this queſtion is to be cleered, how theſe men being reprobates, can be ſaid to bee redeemed by Chriſt? Anſw. Wee muſt not thinke that they were in Gods decree euer redeemed, for then had they been ſaued: (*he doing whatſoeuer he willeth*, Pſal.115.3.) but it is to be meant in regard of themſelues and other men: for both in their owne conceit & iudgement they were redeemed, as alſo in the iudgement of others, who are to bee led by the rule of charitie in paſſing their iudgement vpon men, and to account of them as redeemed, leauing all ſecret iudgements to God. Secondly, *the deſcription of Chriſt*, by three things: firſt, that he is *a Ruler*, yea an *only ruler*, a *Lord* and *ruler* ouer all things in generall, in heauen, earth, and hell: and more ſpecially a *Lord* ouer his elect onely: and in that he is ſaid to be an *onely ruler*, it muſt not bee meant as excluding the Father and holie Ghoſt, but all falſe gods, and falſe Chriſts; as Ioh.17.3. *the Father is called the onely God:* for all outward actions of the Trinitie are common to all the perſons. Secondly, that hee is *God*: which

which is a notable place againſt all Arrians to prooue the Godhead of Chriſt. Thirdly, he is ſaid to be *our Lord: Ours* in two reſpects eſpecially: firſt, of the free donation of his Father, who gaue to him a people to be Lord and King ouer before all worlds. Secondly, in regard of his worke of redemption which hee wrought for them, who were of the Father giuen vnto him.

Out of that which hath bin here ſaid, we may note theſe two points: firſt, how theſe ſeducers denie Chriſt: namely, not openly and plainly, for then the Church ſhould haue eſpied them; neither in word nor ſpeech, for in word they profeſſed him: but in their deedes denied him, liuing after their owne luſts, and encouraging others in the ſame courſe, Titus 1.16. And this ſinne is reuiued and renewed in this our age, wherein too many outwardly and in word profeſſe Chriſt, come to the Word and Sacraments; but couertly and in their deedes denie him, whoſe liues are very full of epicuriſme, and earthlines, and mouthes filled with blaſphemies and reproches againſt true obedience, which of them is counted *too much nicenes, and preciſenes*. Theſe are the diſciples of the old Heretiques, whom (without repentance) the like feareſull iudgements awaite, which befell them. Secondly, we may obſerue in what regards they deny Chriſt; namely, firſt in regard of his Godhead, by withſtanding the meanes of that power of Chriſt, whereby (hauing redeemed them) he would ſanctifie their hearts to obedience. The merit of his redemption is welcome to them, but they will none of the efficacie of it, which ſanctifieth and reneweth the inner man, ſubdueth ſinne, and quickneth the life of God in them. Secondly, in regard of his Lordſhip, by denying him obedience, which as to a Lord is due vnto him: A *Redeemer* they would haue him, but not a *Lord*; ſo euery man would haue portion in Chriſts redemption, but their luſts muſt be their Lords, and they ſeruants to ſinne and Satan: but theſe bee *thoſe enemies that will not that he ſhould raigne ouer them, who ſhall be brought and ſlaine before him*. Our part then is (if euer wee would finde comfort in Chriſt) to make him our Lord: his counſell is, that thoſe that are laden ſhould come vnto him for eaſe; but the next words are *take my yoke vpon thee*; and if wee would haue him our *iuſtification*, let him become alſo our *ſanctification*.

We eaſily acknowledge Chriſt a Ieſus, but hardly a Lord.

Luk.19.27.

Mat.11.29.

Verſ.5. *I will therefore put you in remembrance, for as much as ye once knew this, how that the Lord after that he had deliuered the people out of Egypt, deſtroyed them afterward which beleeued not.*]

THe Apoſtle hauing propounded his principall exhortation to contend and fight for the faith, verſ.3. with the reaſon thereof, verſ.4. doth here begin to anſwere a ſecret obiection which might bee made againſt that reaſon, thus: Theſe ſeducers profeſſe Chriſt, and looke for ſaluation by him; what danger then can redound if we ſhould ioyne our ſelues vnto them? This obiection is anſwered from this fifth verſe vnto the twentith; in all which verſes hee diſputeth at large that there is great daunger herein, ſeeing their end ſhall be deſtruction: the ſumme of which diſputation is contained in this reaſon: *All ſuch perſons as giue themſelues libertie to ſinne ſhal be deſtroyed: But theſe ſeducers giue themſelues libertie to ſinne; and therefore ſhall be deſtroyed.* The former part of which reaſon is contained in the 5.6.7. verſes; and the latter from the 8. vnto the 20. The former propoſition is not plainly ſet downe in ſo many words, but the proofe of it onely by an induction and enumeration of examples of ſinners, which haue bin deſtroyed; and they be three in number: firſt of the *Iſraelites*, in the 5. verſe: ſecondly of the *Angels*, in the 6. verſe: thirdly, of *Sodom* and *Gomorrha*, in the 7. verſe.

In this 5. verſe are two things to bee conſidered: firſt the preface, in theſe words: *I will therefore put you in remembrance, for as much as you once knew this.* Secondly, the firſt example whereby the point in hand is prooued in the words following. The preface ſerueth to preuent an obiection which might be made by the Church reading theſe examples; that *Iude* teacheth them nothing but things which they knew well enough before: to which he anſwereth, that his intent is not to teach them any new thing, or any vnknowne thing, but to bring knowne things to their remembrance: and in it three things are to bee obſerued: Firſt, the Apoſtles practiſe: *I*

will therefore put you in remembrance.] Where note the office of all Paſtors and Teachers, which is not onely to teach things vnknowne, but to repeate and to bring into remembrance things known before. This was *Peters* care, 2. Pet. 1. 12. *though they had knowledge to put them in remembrance:* and chap. 3. 1. to *ſtirre vp and warue their pure mindes*; giuing vs to vnderſtand, that knowledge in the minde lieth as embers vnder aſhes, and needes daily ſtirring vp. Which admoniſheth all hearers not to be offended if they heare the ſame thing often, ſeeing it is the dutie of Miniſters to teach the ſame thing often. Yea hearers which haue vnderſtanding in the Scriptures, muſt be content if they heare nothing but that which they haue bin out of the Scriptures acquainted with before, ſeeing the Apoſtle thinketh it meet to teach nothing elſe.

Secondly, in this preface obſerue the propertie of the Church, which is to know the hiſtories and examples of Scripture. Chriſt commanded his hearers to *ſearch the Scriptures:* the Apoſtle wiſheth that the Scriptures *dwell plentiouſly in men:* which exhortations (no doubt) ſtirred them vp to haue the ſcriptures familiar vnto them, euen as *Timothie knew the Scriptures of a childe.* The ſtate of our times is farre otherwiſe; for Miniſters cannot ſay as *Iude* ſpeaketh, for as much as you know theſe things, I will put you in remembrance: but our people pleade and profeſſe ignorance, yea that the knowledge of the ſcriptures belongeth not vnto them (they being not booke learned) but to ſchollers and Miniſters that liue by it. But wee ought to account it a propertie of euery Saint of God, who is iuſtified and ſanctified, to know the Scriptures, which onely are able to make them wiſe vnto ſaluation.

The third point in the preface is a ſecond propertie of the Saints, namely that they *once know*] that is, they know certainly, vnchangeably, and once for all, neuer to reuoke or alter this knowledge: which firſt informeth vs what to thinke and iudge of thoſe men, who becauſe of diuerſitie of opinions, will be of no religion, nor beleeue any thing vntill it be determined by ſome generall Councell; theſe want this propertie of the Saints, and are plaine Atheiſts. Secondly, it teacheth vs to hold our religion certainly, receiuing it once for all vnchangeably. In humane things wee may often without danger chaunge our mindes and deliberate; but grounds of Religion muſt be out of al queſtion, and admit no deliberation.

Now followeth the firſt example, whereby the firſt part of the former reaſon is prooued, and that is of the Iſraelites, who wittingly and willingly ſinning againſt God were deſtroyed, as appeareth Numb. 14. In which example conſider foure things: firſt, who were deſtroyed, [*the people*]. Secondly, the time when [*after that hee had deliuered them out of Egypt*]. Thirdly, for what cauſe, [*which beleeued not*]. Fourthly, the manner of the ſpeech. For the firſt, the perſons who were deſtroyed were *the people*; by which word is meant a ſpeciall people, a peculiar and choſen people, the ſeede of *Abraham*, *Iſaac*, and *Iacob*, a people priuiledged aboue all people of the earth; to whom belonged the couenant, ſacrifices, worſhippe, of whom Chriſt came according to the fleſh, Rom. 3. 2. and 9. 4. notwithſtanding all which prerogatiues the Lord deſtroyed them. If it had been a Heathen people againſt whom this deſtruction had preuailed, it had been worthie obſeruation, but much more when it is againſt Gods owne people.

Here then we learne, that no outward priuiledge can auaile vs; nor any outward meanes of ſaluation bee effectuall or fruitful to our good, out of their right vſe in faith and repentance. Rom. 2. 25. *Circumciſion is nothing, vnleſſe thou keepe the law.* Gal. 6. *Neither Circumciſion auaileth, nor vncircumciſion, but a new creature.* *Iudas* had many great priuiledges, and yet periſhed. This made *Paul*, though he had many priuiledges, to account them all *as dung*, in regard of the knowledge of Chriſt, Phil. 3. 8. We muſt not then content our ſelues with the meanes of ſaluation in the Word and Sacraments, but vſe them aright in faith and repentance; otherwiſe they (being out of their holy vſe enioyed) ſhall turne to our deſtruction and greater condemnation, as they did to this people who (notwithſtanding them) were deſtroied.

He is a Iew that is one within.

The ſecond thing in the example is, the *time* when the Iſraelites were deſtroyed, that is, *after their deliuerance out of*

of Egypt. God had diuerſly teſtified his loue to this people, hauing choſen them out of all the people of the earth, he called himſelfe their God, and hee gaue them many pledges of his loue, but eſpecially in that their great deliuerance out of the bondage of Egypt by ſuch an outſtretched arme: yet for all this not long after they ſinning againſt him, hee deſtroyed them. Whence learne, that after many great bleſſings, men not walking worthie of them, but prouoking the Lord by their ſins, commeth a great vengeance. The whole booke of the Iudges is a worthie proofe of this truth, where wee ſhall ſee the people ſtill forgetting their deliuerance, and are forthwith left to Tyrants to bee afflicted for tenne, twentie, fourtie yeeres together. The ſame appeareth in the Commonwealth of Iſrael vnder the Kings: In the daies of *Salomon* the ſtate was moſt floriſhing and glorious, enioying a moſt happie peace: but *Salomon* once forgetting the Lord and his Commandements, and falling to the Idolatrie of his outlandiſh wiues, there followed moſt fearefull accidents; as the diuiſion and rent of the tenne Tribes from Iudah, a long diſſention and hot warre between *Reboboam* and *Ieroboam*, whoſe Idolatries brought much euill vpon their ſeuerall lands, and at laſt vtter deſolation; the tenne Tribes being carried into *Syria* captiues, and there ended their daies, the other two Tribes into *Babylon*, and there remained 70. yeeres, which iudgements ouertook them about 400. yeeres after. *Iacob* when hee went ouer Iordan made a vow to the Lord, that if God would bleſſe him, and giue him but food and raiment, he would in way of thankfulnes returne to the Lord the tenth part of his goods, Gen. 28. 22. God bleſſeth him ſo farre as hee became a mightie man, hauing the ſubſtance of a Prince; in this abundance he forgat his vow, or neglected it: but what followed of it? was there not horrible confuſion in his familie? *Dinah* was deflowred; *Ruben* aſcended to his fathers bed, *Hamor* was ſlaine, and the Lord is glad to call to minde his vow, Gen. 35. 1.

Great vengeance followeth the vnthankful receit of great bleſſings.

Vſe. This doctrine concerneth vs neerely in this land, who by Gods mercie haue enioyed many of his beſt bleſſings in this our long peace, hauing bin deliuered from the Egypt of Rome, and haue ſat vnder the Lords protection all the day long: but as our bleſſings haue been and are many and great, ſo haue been and are our rebellions raging amongſt vs, eſpecially that ſinne of falling from our firſt loue, ſo as leſſe loue of God and religion is to bee found amongſt vs than heretofore; beſides that our peace cauſeth men to make their heauen here vpon earth, and to embrace and affect things below: theſe ſins vnrepented of, will bring vpon vs daies of affliction, wee hauing no more priuiledge than this people had, who after their deliuerance were deſtroyed. Englands ſinne.

The third point in this deſtruction is the cauſe of it: namely, becauſe they beleeued not: here firſt obſerue what kind of vnbeleefe this was. To the anſwere of which, we muſt know, that firſt God had promiſed to *Abraham*, that after 430. yeeres hee would giue to his poſteritie the land of Canaan for their inheritance: this promiſe they all knew well inough. Secondly, it was often repeated, & renued, and namely to *Moſes*; vnto whom the Lord promiſed that he ſhould be their guide, yea and that himſelfe would protect them in their iournie, and ſafely conduct them thither. Thirdly, God ſealed this promiſe by many and ſundrie ſignes and miracles, both in Egypt, at the red ſea, and in the wilderneſſe: yet for all this they beleeued not, that God would accompliſh theſe promiſes vnto them, to bring them to that good land: and further, ſeeing the land of Canaan was a type of that heauenlie Canaan, they beleeued not that God would bring them to heauen, and giue them inheritance in that eternall reſt by meanes of the *Meſſias*. This vnbeleefe then of the promiſes of God was the cauſe of their deſtruction.

Secondly, why are they deſtroyed for vnbeleefe, rather then for their murmuring, fornication, and diuerſe other ſinnes which wee reade of to haue been rife among them? Anſ. Although they murmured, blaſphemed, tempted God, reuiled their guides, &c. yet this ſinne of vnbeleefe was the foundation and ground of them all; the which doth the more diſpleaſe God, in that it was the firſt ſinne that euer was in the world, and the mother of all tranſgreſſion. Secondly, this ſinne in a more ſpeciall

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manner dishonoreth God in making him a lyer; and so toucheth his honour more neerely.

Thirdly, what was this destruction? An. It was the destruction of their soules and bodies, for their carcasses were left in the wildernesse where they fell; and their soules haue their portion in the lake prepared for vnbeleeuers, Reuel. 21. For the further hatred of this sinne, see 2. Kings 7. 19. the Prince who would not beleeue the word of the Lord was troden to death: and *Moses* not waiting, but failing in his faith, was barred the land of Canaan, and onely saw it a farre off.

Vse. Seeing destruction followeth vnbeleefe, we must labour to see our vnbeleefe, and take out that exhortation, Heb. 3. 12. *Take heede least there be in any of vs an euill heart of vnbeleefe, to depart away from the liuing God:* which place well considered, sheweth what are the degrees of falling away which are studiously to bee declined: as first, when a man is *deceiued* by sin, and giueth himselfe libertie thereunto. Secondly, when the heart is hardened and made an *euill* heart. Thirdly, when *infidelitie* taketh possession of the hart to rule it, and cause it to call in question Gods promises, and prouidence. Fourthly, then followeth apostasie and *departure from God:* now wee must beware of the least and lowest of these degrees of this defection and departure from God. Secondly, if they were destroyed for vnbeleefe, wee must on the contrarie exercise our faith daily, and inure it in the daily apprehension of Gods prouidence, power, protection, iustice, and mercie: and thus walking vndismaid, we which haue thus beleeued shall enter into the rest prepared for the people of God, when as many shall not enter for vnbeleefes sake, Heb. 4. 3. and 6. Euen as *Caleb* and *Iosua* only entred into that good land, because they beleeued that God could and would bring his people thither. Thirdly, this must teach vs obedience: for vpon this ground that they were destroyed for vnbeleefe, *Dauid* inferreth this cõsequent, Psal. 95. To day therefore if ye heare his voyce, harden not your hearts: which *Moses* also maketh the ground of his exhortation to the people to feare the Lord, because these men were destroyed for vnbeleefe, Deut. 11. 2. &c. Fourthly, in that destruction of bodie and soule followes of vnbeleefe, let such persons as (when iudgements are vpon themselues, wiues, or children) runne to Witches, and Wizards for ease, as though they were bewitched, and make that the ground of their harmes, bee enformed that their owne wretched hearts haue bewitched them; which being full of vnbeleefe, bring plagues of al kinds not onely vpon their bodies, but their soules also. Art thou strangely diseased? the witch that hath brought it vpon thee, is thy owne wicked heart, which knoweth not to relie it selfe on Gods promises and protection. Fiftly, were they destroyed because of their vnbeleefe? let not vs iudge of our sinnes by the crooked rule of our owne reason, but by the law of God: wee can iudge murther, theft, and adulterie, great sins; but wee neuer espie the mother sin of all, which is our infidelitie, the maine sinne of the first Table, and the nurcerie of other sins, we neuer bewaile it, we account lightly of it, and therefore the Lord taketh the reuenge of this sin into his owne hands, and punisheth it with destruction both of soule and bodie; so odious it is in his eyes, and ought therefore to bee as hainous in ours also.

The wretched heart of vnbeleeuers is the witch which afflicteth thē.

The fourth thing in the example is the manner of the speech, which at the first seemeth to bee generall, as though all they had been destroyed which beleeued not; whereas indeed it is special, for all that beleeued not were not destroyed, seeing that all vnder twentie yeeres were exempted and saued, Num. 14. 29. who were reserued that God might still haue his Church among the, and that there might be of them a people left to possesse the good land, according to the promise: where note that to bee true which *Habacucke* ascribeth to God, *that in his iustice he remembreth mercie*; by which mercie the younger sort are here spared; which warranteth vs to pray in common iudgements, that the Lord powre not out his whole wrath vpon vs; neither in our temptations vtterly forsake vs, and giue vs ouer to Satans malice, seeing hee hath manifested such goodnes towards his Church, that in iudgements he hath remembred his mercie. But here it may bee asked, how this can stand with equitie that euen these men should bee destroyed, for it Habac. 3. 2.

seemeth

ſeemeth that they repented of this ſin? Numb. 14. 40. yea they confeſſed it and mourned for it, and offered to paſſe into Canaan, yea and were very readie to haſten into the land? Anſ. They repented indeed, but fainedly, it was farre from true and ſincere repentance and ſorrow; for euen in the very ſame place it appeareth that they diſobeyed God; for when he had paſſed ſentence againſt their ſin, commanding that they ſhould returne into the wildernes of Arabia, verſ. 25. and there abide fourtie yeeres and die there; they would not ſubmit themſelues to that ſentence, but in all haſte they would goe forward to Canaan, according to the promiſe; although againſt a particular commandement: yea *Moſes* himſelfe could not ſtay them: but that brought on their neckes a more ſpeedie deſtruction, as appeareth in the end of the Chapter. Whence note the wicked nature of the deceitfull heart of man, which in diſtreſſe when Gods hand is ſtretched out againſt it, can faine a falſe repentance, and counterfeite humiliation: which cauſeth many a man in ſickneſs to vow amendement of life, if euer God raiſe him againe; and yet as ſoone as the ſcourge is ouerpaſſed, he forgetteth the hand of God, his owne vowes and promiſes, and falleth backe into the ſame bad courſes againe: which conſideration may mooue vs to watch ouer our hearts, and ſuſpect them of this deceit, whereby they can frame and faine a falſe repentance, when indeede there is nothing leſſe then ſoundnes in it.

The fifth point in this iudgement is the generall vſe of it; namely, that wee ſhould frame our ſelues to repentance for this particular ſin of vnbeliefe, vpon which we behold ſuch a fearefull deſtruction in Gods owne people. To the practiſe and performance of which we muſt doe foure things: firſt, laying aſide the common perſwaſion of the fulnes of perfection of our faith, we muſt come to the diſcerning of this ſin in our ſelues, which is the firſt ſtep to repent of it, and the rather becauſe it is our mother ſin. Now becauſe this ſinne is ſo inward and ſecret, and ſo hardly to be diſcerned, for our helpe herein ſome directions may be giuen for the eſpeciall of it in ſome ſignes and fruites thereof; which euery man ſhall find in himſelfe leſſe or more. For firſt, we beleeue not as we ought the particular preſence of God in all places and times towards vs: for we are aſhamed to doe and ſpeake many things in the preſence of men, which in the preſence of God (men not being by) wee make no bones of, either to ſpeake or doe; ſo as mans preſence keepeth vs in ſome awe, which Gods preſence cannot doe.

Vnbeleefe vnmasked in many particulars.

Secondly, wee beleeue not the particular prouidence of God, watching ouer vs; but either not regard it at all, or not as wee ought; which appeareth by theſe three things: firſt, if wee haue health, wealth, friends, fauour & means, we are well contented, we can think our ſelues very well, and can then relie our ſelues on God: but if God take theſe away; oh then wee are troubled, much diſquieted and diſcontented; the reaſon whereof is, becauſe the heart is not ſetled in the perſwaſion of Gods ſpecial prouidence: which if it haue a pledge of God, can truſt him; otherwiſe not at all: but as the Vſurer truſteth not the man, but his pawne; ſo men relying themſelues on theſe pledges, truſt neither God himſelfe, nor for himſelfe. Secondly, in any diſtreſſe let our friend promiſe vs helpe, wee are well cheered; but let God in his word promiſe ſupply of all good, and eaſe in our troubles, we reape little or no comfort from thence; this is a manifeſt fruite of inbred vnbeleefe. Thirdly, in ſickneſs or any iudgement, any meanes is vſed for eaſe and freedome; yea there is too common running and riding to Witches, Charmers, Cunning men, and women; for men waite not on God, nor expect the ſame hand in healing them which hath ſmitten them. He that beleeueth maketh not haſte (ſaith the Prophet) which if it be true, then this haſtines to be diſburdened of the hand of God, is a token of diſtruſtfulnes of God, and want of faith. Nay, this practiſe argueth not only want of a true faith, but a preſence of a falſe and Satanicall faith: for if there bee no faith in the Charme, it will not worke.

Thirdly, wee beleeue not the Lord to be the Lord of bodie and ſoule, as one hauing ſoueraigne Lordſhip and power, to ſaue and deſtroy: for let any ciuill man be preſſed by temptation vnto ſin, he will bee eaſily brought to make no bones of very dangerous ſinnes: what other is the reaſon hereof, but that hee eſteemeth

eſteemeth not the Lord to be his Lord? and accounteth of his commandements but as dreames, not ſerious or giuen in earneſt? whereas if Gods Lordſhip were rightly acknowledged, ſinne would not be ſo ripe and rife as it is.

Fourthly, wee beleeue not the mercie of God in the pardon of our ſinne as we ought: for howſoeuer in our peace wee thinke our faith ſtrong enough for any encounter, yet let a temptatiō aſſaile vs, then we begin to doubt whether we be the children of God or no, and are full of impatiencie. Example hereof we haue euen in *Iob* himſelf, who before his triall thought himſelfe ſafe in his neſt; but when Gods hand was heauy vpon him, then he brake foorth in ſpeeches full of impatiencie; as that God was his enemie; and did write bitter things againſt him: wherein he bewraied his want of faith, and his crooked and cankered incredulitie: and the ſame weakenes may the deareſt & ſtrongeſt of Gods childrē one time or other eſpie in themſelues.

Fiftly, wee know not as we ſhould the agonie and paſſion of Chriſt; he ſuffered the firſt death and the paines of the ſecond death for our ſinnes, they were the ſpeares that pearced his heart; but we carrie vp our heads, and can take delight in them, as though there were no danger in them: whereas the remembrance of them ſhould make our hearts to bleede, and faith in the heart ſhould cauſe vs die to ſinne, ſeeing *thoſe who are Chriſts are crucified with him:* but becauſe men wil not depart from their ſins which are not killed, but liue and are ſtrong in them, and no man ſaith what haue I done? it is a plaine euidence that the life of faith is not to be found in the liues of moſt men.

Sixthly, wee beleeue not that wee did riſe with Chriſt, and aſcended with him into heauen: becauſe in this our long peace, our thoughts are ſet vpon the world, and we mind earthly things ſtill; whereas if we were riſen with Chriſt, we would *ſeeke the things that be aboue*, Coloſſ. 3. 1.

Seuenthly, we doe not beleeue as we ought the laſt iudgement: becauſe wee are not ſmitten with feare and reuerence in ſpeaking and meditating of it. *Paul* ſpeaking of it, calleth it, *the terrors of the Lord*, 2. Cor. 5. 11. and this made him ſo forward in al good duties; yea this ſame conſideration of the laſt iudgemēt made him endeuour to keepe a good conſcience before God and all men: but men make no conſcience of their waies.

Eightly, wee beleeue not aright our owne death and reſurrection in the laſt day: for men commonly deferre their repentance and amendement of life, till the laſt day of their daies, and then they crie and call on the bed of their ſorrowes; which argues a counterfeit faith: for if a man did beleeue his death, it would driue him to the daily amendement of his life. By theſe notes we may eaſily diſcerne this ſecret ſinne of vnbeleeſe within our ſelues.

Secondly, when wee haue thus found out this ſinne wee muſt bewaile it, and mourne for our vnbeleefe, as being the mother of all our ſinnes, confeſſe it before God, and craue *increaſe of faith*, as the man in the Goſpell, *Lord I beleeue, helpe my vnbeleefe:* and with the Diſciples, *Lord increaſe our faith.*

Thirdly, we muſt ſet before our eyes and acquaint our ſelues with the promiſes of the pardon of ſinne and life euerlaſting by Chriſt: as alſo all other dependant promiſes, whereof ſome concerne our proſperous ſucceſſe in our waies, and Gods protection in our labours and callings: and others concerne afflictions, promiſing happie iſſue and deliuerance therefrom, with ſtrength in temptation, to the which all promiſes may be referred: which we muſt alwaies haue in our eye, that our faith may ground it ſelfe vpon them.

Fourthly, we muſt truly relie and reſt our ſelues in theſe promiſes, ſettle and content our hearts in them: that looke as the earth hangeth without proppe or pillar in the middeſt of the world, onely by the word of God; ſo muſt our hearts be ſtaied in the ſame word and promiſe of God: yea if wee ſhould ſee nothing but deſtruction before our eies, our faith muſt then be our ſubſiſtence: and when our vnbeleeſe would vnlooſen our hold, and make vs giue backe, let our faith in theſe promiſes make reſiſtance: as *Dauid*, Pſal. 42. 5. *My ſoule why art thou ſo diſquieted within me? truſt ſtill in God:* eſpecially ſeeing wee haue promiſes which aſſure vs in our troubles, either of their mitigation or remouall: after all theſe followeth the *ſubiection of faith*, when the heart and life are conformed

to the obedience of all the Commandements of God. And thus we purging our harts of vnbeleefe, shall escape such fearefull iudgements, as this first example hath put vs in minde of.

Vers. 6. *The Angels also which kept not their first estate, but left their owne habitation, hee hath reserued in euerlasting chaines vnder darknes, vnto the iudgement of the great day.*

THese words comprehend the second example, whereby the first part of the former reason is confirmed: namely, that whosoeuer giue themselues libertie to sinne, shall be destroyed; here proued by this example of the Angels themselues. In which consider three points: first, the persons that sinned; *The Angels.*] Secondly, the sinne or fall of the Angels; *which kept not their first estate, but left their owne habitation.*] Thirdly, their punishment; *he hath reserued in euerlasting chaines.*] In the persons sinning wee haue sundrie considerations; as first, that it pleaseth the spirit of God to chuse this example of the Angels to proue his purpose, and that most fitly: because they are the excellencie of all creatures, for so the Scriptures euery where speake of them: as when the highest praise that belongeth to inferiour creatures is attributed vnto them in Scripture; the speech is drawne from the glorie of Angels. Gen. 33. *Iacob* commending the fauourable countenance of *Esau*, being reconciled vnto him, saith he saw his face Psal. 78. 25. as *the face of an Angell.* So Manna is called *Angels foode:* that is, a most excellent foode, that if those excellent creatures should neede foode, they could wish no better. 1. Cor. 13. 1. *Though I should speake with the tongue of men and Angels.* Signifying that if Angels had tongues, they must needs bee most admirable, diuine, and excellent. *Dauid* speaking of the glorie that man once had, and in admiration of it, being not able to containe himselfe, breaketh Psal. 8. 5. out into a speech full of passion: *O Lord what is man that thou art so mindfull of him! thou hast made him little inferiour to the Angels.* Shewing that the chiefe glorie of men in their best estate is inferiour to the excellent condition of Angels. Yea further, it is a part of the glorie of God to be attended of them, and a part of our glorie after the resurrection to be like them. Whence note the scope of the Apostle, which is hence to teach vs, that no glorie, beautie, or excellencie of the creature can exempt it from the punishment of sin, when it falleth thereinto: nay, the more glorious the sinfull creature is, the more grieuous punishment may it expect, if sinne be found therein; as the Angels here: which may instruct those who are in these schooles of the Prophets, in which many men excell in rare gifts, of whom in regard of their wisedome and knowledge may bee said, as the woman of Tekoah said of *Dauid*, 2. Sam. 14. 17. *My Lord is as an Angell of God* to heare good and bad. And they are the *Angels of the Lord of hostes*, Malac. 2. 7. Yet for all this let them not be puffed vp hereby, but walke in feare and trembling, not emboldening themselues to sinne: for bee it they were as the Angels in gifts; yet if they sinne, they shall be as Angels in punishment also.

Secondly, hence note that Angels are substances, though inuisible, hauing being, life, sense, and vnderstanding, and are not onely qualities; for pure qualities neither can sin, nor be capable of punishment, as the Angels are here said to be. Ob. It will be said, seeing they are capable of punishment, they must be bodily substances. Ans. No: it is sufficient they be substances to be capable of punishment, though spirituall; for the punishment of hell is spirituall. Where wee see the Sadduces and others euen of our daies are deceiued, who thinke Angels to be nothing but Motions, and melancholy passions: and the Libertines also who thinke they are nothing but good and bad successe.

Thirdly, the name Angell is not a name of nature, but of office: which signifieth that their office was to be the messengers of God, who were to stand round about him as attendants, readie to be sent foorth at his pleasure, for the execution of his will, in all the parts of the world. In which function of theirs they are propounded patternes to vs, and examples for our imitation: who ought accordingly to set our selues euer in the presence of God, as prest, and readie to performe his will: for so wee pray daily, *Let thy will be done in earth,*

λειτουργικὰ πνεύματα εἰς διακονίαν &c. Heb. 1. 10.

as it is in heauen; that is, Giue vs grace with cheerefulnes and readines to performe thy will here on earth, as the Angels in heauen do: for whoſoeuer would be like the Angels in heauen, muſt be herein like them firſt in earth. Now in that this name is here giuen to the Diuels and wicked ſpirits, it ſheweth two things: firſt, what their office was in the creation, vnto which they were fitted and deputed. Secondly, the iuſtice of their puniſhment for the neglect of the execution of the ſame.

Fourthly, obſerue the diſtinction of Angels; of which ſome kept their firſt eſtate, others (of which hee here ſpeaketh) left their firſt condition: ſome ſtoode, and ſome fell: the ground of which diſtinction *Paul* mentioneth 1.Tim.5.21. *I charge thee before God and his elect Angels.* Some therefore are elected, and (becauſe election preſuppoſeth a refuſall) others are reiected; no other cauſe of this diſtinction is known to man, but the will of God, and his good pleaſure. Ob. If any man ſay, it was becauſe God foreſaw that ſome would fall, and others would ſtand. I anſwere, that is no cauſe: for God did not onely foreſee the fall of ſome, but decreed alſo before all worlds to confirme ſome in their ſtate, and to paſſe by others in his iuſtice: ſo as the cauſe ſhall euer reſt in his good will, which willing the ſame maketh it moſt iuſt, not giuing vs any leaue otherwiſe to diſpute of this doctrine, or curiouſly to ſearch out the ſecrets of it, but rather to ſtand in admiration, and ſay with *Paul*: Rom.11.33 *O the depth of the riches both of the wiſedome and knowledge of God! how vnſearchable are his iudgements, and his waies paſt finding out!*

Now followeth the ſecond point, namely, *the fall* of the Angels: in which obſerue three points: firſt, the cauſe: ſecondly, the parts: thirdly, the meaſure of the fall. The cauſe of their fal in theſe words; *which kept not their firſt eſtate, but left their habitation*; themſelues were the cauſe of their own fall; which is thus prooued: Either God muſt be the cauſe of their ſin, or man, or themſelues; but neither God nor man: and therefore themſelues. Firſt, God cannot be the cauſe: for that were iniuſtice to condemne them for that which himſelfe cauſed; how vnrighteous were it, firſt to cauſe them to fall, and then to puniſh them for falling? Obiect. But it will be ſaid, that God did foreſee their fall, and might haue preuented it, and ſo not hindring it hee ſeemeth to bee a cauſe of it. Anſ. Whoſoeuer foreſeeth an euill, and hindreth it not when hee may, is acceſſarie vnto it, ſo be he be bound to hinder it: but God was not bound to hinder it, being a moſt abſolute Lord, not bound to any of his creatures further than he bindeth himſelfe. Ob. But God did not confirme them in that grace which he gaue them; whereupon they fell: whereas if he had confirmed them they had ſtood; whence carnall reaſon concludeth God to bee the cauſe of the fall. Anſw. God gaue them grace in creating them righteous, but confirmed them not therein; he gaue them a power to will to perſeuere, but gaue them not the will nor perſeuerance it ſelfe, and yet he is not to bee blamed, becauſe he would not doe it. Queſt. Why would hee not? Anſ. I anſwere with the Apoſtle, *What art thou O man that diſputeſt with God?* Rom.9.20. Let vs without further reaſoning ſtay our ſelues in theſe two concluſions: firſt, that God is an abſolute Lord; neither bound to any action, neither to giue reaſon of any: ſecondly, that hee doth all to the glorie of his name, in the manifeſtation of his mercie and iuſtice. Secondly, as God is no cauſe or author of this fall of Angels, no more is man; for the Angels fell firſt, and were the cauſe of mans fall, and therefore themſelues were the proper cauſe of their owne fall. Qu. How can this be? Anſ. The Angels had in themſelues the proper cauſe, and beginning of their own fall; and that was a free & flexible will, whereby for the preſent they willed that which was good, and might will to perſeuere in it: but that will being mutable, they might alſo will euill and ſo fall from God, this being the ſame will that *Adam* had in the ſtate of innocencie.

Obiect. Good trees cannot bring foorth euill fruite: therefore the Angels being good, could not ſinne of themſelues. Anſw. A good tree remaining good bringeth foorth good fruite; but being changeable may bring forth euill. So much of the cauſe of the fall of Angels.

The

The second thing in their fall is the parts of it, which here are two: first, *They kept not their first beginning.* Secondly, *They left their owne habitation.* First they *fell* from their first estate: which words are expounded Ioh.8.44. *they stood not in the truth.* By this *truth* is meant the image of God in righteousnes and true holines, Eph.4.24. and this image is truly called [*truth*] because it neuer deceiueth men, as vnrighteousnes doth; which maketh a glorious shew of pleasure, or profit, but indeede it deceiueth men, who finde nothing lesse therein. Secondly, because herein is no hypocrisie, it maketh no shew or appearance of other, than indeed it is, as the manner of falsehood is. The sense then is, that the Angels voluntarily departed from their originall condition, and stood not in that image of God wherein they were created. The second part of this one sinne is, that *they left their habitation*; which a man might esteeme but a small matter, but yet the sinne is not small: for God in the beginning appointed most excellent places for his seuerall creatures; wherein they were to performe their seruice and homage vnto God; as Heauen was the proper place assigned to Angels: to man Paradise in his innocencie; as after his fall the families of the Patriarches; before and in Christs time the Temple: since that time, the societies and congregations of the faithfull are these places appointed for man to set out the speciall praises of the Creator in. Now the Angels leauing their place incurred two grieuous sinnes: first, they left the presence of God: secondly, their office and calling, in which they ought for euer to haue been employed in the glorifying of God. Ob. But doe not the Diuels keepe in the ayre? Ans. Some of them doe by Gods permission, but not as in their proper place, or first habitation, for that was in the comfortable presence of God in heauen. The third point in this sinne is the measure of it: *They left*: that is, wholly and totally [*their condition*], they quite forsooke God, his image, heauen it selfe, and that office which therein they were assigned vnto. Obiect. Here it may bee obiected: If the Angels in their innocencie and excellencie fell wholy and vtterly from God, much more may sinfull men, although beleeuers, wholy fall from God, and vtterly cut themselues by sinne from Christ. Ans. But I answere, that there is not the same reason of the grace of creation, as is of the grace of regeneration: for that commeth farre short of this: by the former the creature hath a power either to stand or fall, to abide with God, or depart from him, and this power is in it selfe: but by this latter grace of regeneration, such feare of God is put into the hearts of the regenerate, that they shall not depart from God, Iere.32.40. and this power of not falling is in them indeed, but not from themselues: neither is it strange that there should bee such difference betweene the state of nature and that which is aboue nature. Againe, as the grace of creation and regeneration is different; so there is a difference of the will created, and regenerate. Created will hath a freedome to will that which is good: so hath the will regenerate also. Secondly, created will hath a power to will to perseuere in that which is good: so also hath the will regenerate. The created will hath not the will it selfe, neither the act of perseuerance: wherein it differeth from the will regenerate, which hath both these. Heere the Schoolemen deceiued themselues and others, in that they taught that in the conuersion of a sinner the will hath a freedome to receiue grace, or not to receiue it; so placing it in the will of man, and putting it in his own hand and power to beleeue, or not beleeue. But the truth is, that in the first conuersion of a sinner the will rebelleth and resisteth: *For none commeth to the Sonne, vnlesse the Father draw him*: it is not the will it selfe, but the conuersion of it that frameth it to willingnes, making it of vnwilling, willing to entertaine that which is truly good. It is vntrue that the will of man is now as the will of Angels was before their fall, hauing a power to fall, or not fall.

So called, not because the other is not also created, but because this is in the subiect by creation, as the other is not.

Vse. First, in that the Angels were condemned for forsaking their first beginning, we must bewaile this same sin in our selues, for we also had the same first beginning with them: the same image of God was ingrauen vpon vs, which we haue willingly departed from, and that remaineth for vs to doe, which belongeth not to them, to vse all

meanes to obtaine our first beginnings againe, that this image may be restored vnto vs, and renued vpon vs; vnto which three things are required: first, that our spirituall vnderstanding be cleered, and enlightened: secondly, that a good heart and conscience bee gotten and preserued: thirdly, a subiection in our whole conuersation vnto all the lawes and commandements of God.

Secondly, though we haue the same beginning by creation, which is lost by our fall; yet wee haue another beginning, by a new birth and regeneration, which they want; we haue been borne, baptized, and brought vp many yeeres in the true faith, and profession of Christ; now our dutie is to bee more wise than before, to be warie lest wee fall from this beginning, as wee haue done from the former; but cleaue to our faith, and stand to our vow made in our Baptisme: for otherwise our estate becommeth as remediless as the condition of the Angels themselues, who are shut vp in the chaines of condemnation for euer.

Thirdly, we see how farre the Scriptures may bee said to bee sufficient to cleere all doubtes and determine all controuersies, seeing here it onely propoundeth a generall sinne of Angels, and nameth no particular, as *Peter* also saith, *they sinned*; and *Iohn*, that *they stood not in the truth*. Thus contenting it selfe with generall teames, without particularizing the proper sinne deseruing this iudgement; and determineth not that great question controuerted among Diuines, of whome some say it was a sinne in thought: others, that it was actuall: others, that it was enuie: some, Pride, &c. which maketh the Papists saye, that the Scriptures are not sufficient to determine all hard questions. But we must not imagine the Scriptures to be such a iudge as decideth all doubts, which the curiositie of mans braine may cast within it selfe; whereof there are innumerable among the ancient Schoolemen, such as this is by scripture indeterminable: nay of purpose the holy Ghost cutteth off all cause of such curiositie by silence in such vnnecessarie matters, that wee might the rather attend to more necessarie: yet is the Scripture a iudge sufficiently able to resolue any

We ought rather to be serious in consideration of our owne fall, than curious in theirs.

spirituall minded man in any case concerning conscience: or in any matter concerning saluation; all which it is the sole and proper determiner of: now as for the particular sin of Angels it is not necessarie to saluation to know it; but seeing the Scripture concealeth it, it is a safe and learned ignorance to be rested in, without further desire to know that which the Lord hath hid in secret with himselfe.

Fourthly, wee are hence taught to seeke to enter into our habitation and true resting place, which is not the earthly *Paradise*, for that was our dwelling place before the fall; but *Heauen* it selfe, which since the fall is assigned and prepared to be a *rest for the people of God*: this was the citie which *Abraham* looked for, Heb. 11. so the Saints departed are said to *be at home* with the Lord being in heauen. Christ telles his Disciples he goeth to prepare them these *dwellings in heauen*, Ioh. 14. which elsewhere he calleth *euerlasting habitations*. *Make you friends of vnrighteous mammon, &c.* Now for our better practise hereof, this must be marked, that howsoeuer this our habitation be in heauen, yet the suburbes and the gate of it is here in earth; for all the assemblies of the people of God are the *doores and gates* of heauen it selfe, yea the very entry into it. *Iacob* when he saw the testimonies and tokens of Gods presence and fauour, built an Altar in the place for his worship, and called it *Bethel*, and said it was the very *gate* of heauen, Gen. 28. 17. and therefore we must while we liue here seeke to enter, if we would be admitted within that glorie hereafter. Qu. But what meanes may wee vse to help vs forward herein? Ans. These fiue. First, wee must alwaies endeuour to be found readie to enter into that heauenly habitation; for which purpose our harts must be at this our home, yea our whole conuersation must be in heauen, whilest our selues are vpon earth, our walking must bee in the path of life euerlasting, still containing our selues in the waies of repentance, obedience, and daily mortification, whereby wee denie our selues, take vp our crosse and follow Christ. Secondly, wee must loue the assemblie of Gods people, and ioyne our selues vnto them in the holy vse of the Word and Sacra-

2. Cor. 5. 8.

The gate of heauen is set open here vpon earth.

ments,

ments, whereby wee draw neere vnto heauen it ſelfe: yea and keepe at the gates of this Citie, and with *Dauid* thinke it a ſpeciall priuiledge to be *a doore-keeper in the houſe of God*, Pſal. 84. *Moſes* choſe rather to *ſuffer with the people of God* great affliction, than to enioy the treaſures and honors of *Pharaohs* Court: yea euen wicked *Cain* himſelfe thought of this as the greateſt part of his puniſhment, and which he moſt complained of, that hee was *caſt out from the face of God*, that is, out of *Adams* familie, where Gods face was to be ſeene in his worſhip. Thirdly, we muſt weine our affections from our earthly inheritances, which are but Tents, that they may be fixed vpon this ſure habitation in heauen; without the aſſurance of which, all earthly reuenews and treaſures can adde but little comfort to the heart. *Cain* built a Citie, hee had beſides great lands and faire poſſeſſions; but yet euen then the holy Ghoſt brands him with the name of a *Vagabond*; becauſe he was cut off from Gods people, and cared not to ioyne himſelfe vnto them againe by repentance. Fourthly, we muſt euery day addreſſe and prepare our ſelues to our death, ſeeing our death is a meanes to bring vs home to this habitation: euery new day muſt occaſion vs to renew this our preparation: and this will cauſe vs neither to feare our owne, nor exceſſiuely to ſorrow at the departure of our faithfull friendes, ſeeing they haue paſſed theſe firſt things, and are onely gone before to their longed-for habitation. Fiftly, if God call vs hereunto, wee muſt bee contented to leaue and forſake goods, friends, natiue countrie, and all for aſſurance of inheritance in this our countrie; and if we cannot finde the doores hereof in our owne countrie, wee muſt ſeeke them elſewhere, where we may enioy them, making light reckoning of all things for this one thing of higheſt account.

The laſt vſe of this doctrine is, to teach vs from this ſinne of the Angels our contrarie dutie; they by their office were to doe homage vnto God, and performe all dutie as children to their father; for ſo *Iob* calleth them *the ſonnes of God*; but this office they departed from; we now being by adoption the ſonnes and daughters of God, being called vnto holineſſe, are to take heede of this ſinne of forſaking our calling; yea on the contrarie to walke worthie thereof, as the ſonnes of God, approouing our faithfulnes vnto him. And it ſtandeth vs in hand ſo to do, ſeeing the contrarie hath ſuch iuſt vengeance attending vpon it, as now in this example we are in the next place to behold.

The third point in this example is the puniſhment of the Angels, which hath two degrees: firſt, their cuſtodie, in theſe words: *He hath reſerued them*] namely in durance. Secondly, their full puniſhment: *vnto the iudgement of the great day.*] The former is ſet foorth in two things: firſt, in that they are reſerued in *chaines*. Secondly, *vnder darkeneſs*. By theſe *chaines* are ſignified firſt that mightie power of God, which bridleth and reſtraineth the might and malice of the Diuels themſelues; as Reu. 20. the old Dragon *was bound for a thouſand yeeres*: the power of God was the chaine that curbed and ouermaſtred him; and this is one part of his preſent puniſhment. Secondly, the chaines ſignifie alſo that guiltines of the Angels, which by the tenour of Gods iuſtice bindeth them ouer to deſtruction: theſe bonds be vpon the conſciences of the wicked Angels, they know they are adiudged to damnation for their ſinne; ſo as let them be where they will, in the earth or ayre, or whereſoeuer, theſe chaines of guiltie conſciences binde them ouer to iudgement: where we are taught two things, firſt, to beware of guiltie and accuſing conſciences; for theſe are Gods chaines binding bodie and ſoule vnto euerlaſting vengeance: and therefore for time paſt, if thy conſcience accuſe thee, ſeek in due time to be looſed and freed by Chriſt, that thou maiſt be able to ſay with *Paul*; *I know nothing by my ſelfe*: and for time to come beware of ſinne, euen ſmall ſinnes as well as great: for ſo many ſinnes as thou committeſt, are ſo many chaines binding thee ouer to iuſt damnation. Secondly, hence wee alſo learne, that the ſeruice of God is a moſt happie and ſweete libertie, any libertie elſe is ſtraite bondage: men thinke that to be tied to the daily ſeruice of God is a yoke and bondage intolerable, and they muſt needs haue libertie to ſinne: but they deceiue themſelues,

Chriſts yoke is eaſie, and Gods ſeruice is perfect liberty.

ſelues, for while they ſeeke for libertie, by this meanes they plunge themſelues into captiuitie, and lay chaines vpon themſelues, yea bolts which hold them in eternall bondage. The libertie which is ſweet vnto thoſe who are freed by Chriſt is, that they can walke before God in the compaſſe of their callings, without thoſe accuſing conſciences, which continually vexe and torment the wicked men and Angels themſelues. Further, theſe chaines are called here *eternall*,] becauſe the wicked Angels ſtand guiltie for euer without hope of recouerie or redemption; ſeeing Chriſt *tooke not vpon him the ſeede and nature of Angels* to redeeme them, but *Abrahams* ſeede: where note Gods infinite mercie to mankinde, who being fallen, haue found a meane of redemption publiſhed in the miniſtrie of the word; whereby Gods people (being bound before) are looſed from their chaines; but the Angels, thoſe glorious creatures, being fallen, found no Sauiour, nor any meanes giuen by God to looſe them, for their chaines are *eternall*: which infinit mercie towards vs, ſhould ſtirre vp our dead hearts to thankfulnes, and continuall praiſe of Gods free mercie, who hath giuen vs the blood of his Sonne to looſe theſe chaines; when wee as little deſerued it, as the Angels vnto whom ſuch fauour was denied.

The ſecond part of their cuſtodie is, that they are kept *vnder darknes*: which darknes ſignifieth the wrath and anger of God, and want of the bleſſed fauour which *Dauid* prayed for: and calleth it by the contrarie name; *the light of his countenance*, Pſalm.4. and as theſe Angels are ſaid to be in darknes: ſo the Saints are ſaide to bee *in light*, Col.1.12. that is, in Gods fauour. Ob. But the wicked Angels are not wholy caſt out of Gods fauour, for they haue faith, and therefore ſome fauour and grace of God. Anſ. The Diuels indeede beleeue, but they haue not their faith by the gift of illumination as men haue, but it riſeth of the remnant of naturall light and vnderſtanding left in them ſince their fall: whereby they can perſwade themſelues of the truth of the word of God: ſo as their faith is not from any grace ſince their fall, neither common, nor ſpeciall. Beſides, this reſerued light lighteneth not nor eaſeth, but increaſeth their torment.

Vſe. Seeing the miſerie of the Angels is, to be kept vnder darknes, which is to bee caſt out of Gods fauour; wee learne to place all our happines in the fruition and enioying of this fauour of God, and inſtantly to pray that the Lord would ſtill lift vp the light of his countenance vpon vs; in that our whole felicitie muſt be placed in the apprehenſion of Gods mercie, in the pardon of ſinne, and life euerlaſting.

The ſecond degree of their puniſhment is, that they are reſerued *vnto the iudgement of the great day*, wherein the fulnes and extremitie of their torment is expreſſed; for by *iudgement* is meant that fearefull and finall condemnation and torment which they are adiudged vnto, which abideth them, and is reſerued for them. Where we ſee that howſoeuer the Diuels are alreadie entred into diuers degrees of their puniſhment; yet their full puniſhment, and the full wrath of God is not powred vpon them till the laſt iudgement; this themſelues know, as Matth.8. *Art thou come to torment vs before the time*. That time is called here the [*great day*,] becauſe the greateſt workes of God ſhall be accompliſhed in that day. For firſt, an aſſemblie of all men and Angels ſhall be made by the ſound of a Trumpet, who ſhall all be cited before Gods iudgement ſeate, though they were reſolued into duſt many thouſand yeeres before. Secondly, all the workes and intentions of men good or bad ſhall be in that day reueiled, Eccl.12.14. Thirdly, another great worke is, the giuing of a moſt vpright ſentence vpon all men: of *abſolution* vnto the godly, and of *condemnation* vpon the wicked Angels and men. Fourthly, the reward ſhal be giuen to euery man according to his worke: to the godly free reward of life and glorie: to the wicked deſerued condemnation. Fiftly, then ſhall Chriſt God and man giue vp his kingdome vnto his Father, and ſhall ceaſe to raigne, not as God, for he ſhall bee ſtill equall to his Father; but as Mediatour; for an end ſhall be put to all families, ſocieties, Ciuill, and Eccleſiaſticall diſtinctions and gouernments, ſo as in regard of outward gouernment and adminiſtration this his kingdome ſhall ceaſe.

The great workes which ſhall be performed on the great day.

Vſe.

Vſe. Let the remembrance of this great day ſtrike vs with feare and reuerence of it. Shall euery worke bee brought vnto iudgement? Then let vs *feare God, and keepe his commandements*; it is the vſe that *Salomon* maketh, Eccleſ.12. and conſidering thoſe *terrors of the Lord*, what manner of men ought wee to bee in all holy conuerſation? ſaith the Lord. Yea the Diuels themſelues beleeue and tremble in remembrance of this terrible and great day: but how many Atheiſts be there worſe than the Diuels themſelues that make a mocke of theſe great workes, not fearing nor acknowledging the Scriptures, Heauen, Hell, God, Diuell, nor this great iudgement day? but experience ſhall teach ſuch fooles, who in the meane time might learne ſo much of the Diuell himſelfe (but that God hath giuen them into his hand to bee led by his will) to tremble at the remembrance of this dreadfull day; and let all that loue the Lord ſhake off ſecuritie, and ſtand in awe, and feare with another feare: let their hearts bee ſmitten with a reuerent feare, that this day ouertake them not vnawares.

Atheiſts ſtoſſe at that vvhich maketh the very Diuels to tremble.

Verſ.7. *Euen as Sodome and Gomorrha, and the cities about them, which, in like manner as they did, committed, and followed ſtrange fleſh, are ſet foorth for an example, and ſuffer the vengeance of eternall fire.*

IN this verſe is laid downe the third and laſt example, prouing the firſt part of the former reaſon, and it is the firſt part of a ſimilitude. The words [*Euen as*] ſignifying that the holy Ghoſt here inſtituteth a compariſon, the former part or propoſition whereof is in this verſe, and the reddition or ſecond part in the two next following. In the example conſider three things: firſt, the *people* who were deſtroyed. Secondly, the *ſin* for which they were deſtroyed. Thirdly, the *deſtruction* or puniſhment it ſelfe. Firſt, the people deſtroyed were *Sodome* and *Gomorrha*, and the reſt of the cities about them; which cities are named, Deut.29.23. *Admah* and *Zeboim*: the reaſon of whoſe deſtruction is noted by the Apoſtle; becauſe they followed the ſinnes of Sodome and Gomorrha: *They ſinned in like manner*; ſo as they being found in the ſame ſinnes, they were wrapped vp in ỹ ſame iudgements. Here firſt marke that the holie Ghoſt mentioneth not the perſons who were deſtroyed, but their *Cities*, to ſignifie an vniuerſal deſtructiõ, an vtter ruine, and a total ouerthrow of thẽ; the which heaping vp of ſo many words, expreſſing the ſame thing, giueth vs likewiſe to vnderſtand that place in 2.Pet.2.6. he *turned* their cities into aſhes, *condemned* them, and *ouerthrew* them. Whence we may note that there is a difference betweene the people of God, & thoſe who will nor be obedient to his word, theſe meet with vtter deſtruction. Gods people may be deſtroyed indeed, but not vtterly: for we muſt alwaies beleeue the Catholike Church vpon earth. *Elias* in his time could not behold it; but yet there were 7000. reſerued from that generall apoſtaſie of thoſe daies. When the Lord viſiteth his owne houſe in iudgement, his manner is to leaue ſome remnants whom he ſaueth, leſt their deſtruction ſhould be like this of *Sodome* and *Gomorrha*. So *Iſaiah* acknowledgeth: Except the Lord of hoſtes had reſerued vnto vs euen a ſmall remnant, wee had been *like to Sodome* and the *people of Gomorrha*. Iſai.1.9. Vſe. This may teach vs true humility in regard of our own deſeruings, and true thankfulnes in regard of Gods gratious dealing with vs: both of which muſt be often acknowleged of euery member of the Church, and euery man muſt confeſſe and ſay with the Church, Lam.3. *It is the Lords mercies that wee are not vtterly conſumed*. Secondly, in theſe people obſerue the iuſtice of God, and his ſeuerity in ſuch an vniuerſall deſtruction, ſparing none, but deſtroying euen the children with the parents, who ſinned not in following ſtrange fleſh as their fathers did, which maketh this a ſtrange and vnſearchable iudgement: whence the Atheiſts condemne theſe bookes of *Moſes* (whence this iudgement is fetched) as attributing to God crueltie, and iuſtifying in him iniuſtice. But herein to cleere the iuſt proceeding of the moſt righteous God, we are to know, firſt, that the childe is Gods creature, and the life of it is Gods (hee being the Lorde of life) ſo as hee may take it away when he pleaſeth, hauing power to *doe with his owne as hee will*. Secondly, children are parts of the

parents, and therefore the Lorde may iuſtly infold them in the puniſhment of their fathers ſinne, to manifeſt his greater deteſtation of it. Thirdly, children are borne in originall ſinne, and therefore God may iuſtly inroll them with their parents, not onely in temporall puniſhments, but in euerlaſting condemnation alſo.

Thirdly, in this people who are made examples, note that as wicked a people as theſe haue had mercie offered them. Iſai.1.10. The Prophet calles the Iewes Princes, the Princes of Sodome, and their people the people of Gomorrha, that is; ſuch Princes and people as matched Sodome and Gomorrha themſelues in wickednes; and yet hee inuiteth them vnto repentance, with proffer of mercie and promiſe of pardon: yea though their ſins were as *red as ſcarlet*, he would then make them *white as ſnow*, verſ.18. Whence we may learne, that the mercie of God euery way matcheth his iuſtice; in iuſtice he ouerthroweth Sodome and Gomorrha, and in mercie ſaueth thoſe who were euery whit as wicked as they, his free grace bringeth thoſe to heauen, who by their ſinne equalled themſelues to thoſe whom his iuſtice had detruded into hell. Yea it offereth and giueth repentance to them which are *holden in the ſnare of the diuell, and ruled at his will*, 2.Tim.2.25. *Manaſſeh* himſelfe who broke off his couenant with God, by making league with the Diuell, found
2.Chro.33. mercie with God vpon his repentance. Vſe. Let not the greatnes of our ſinnes diſmay vs from ſeeking the Lord, thy ſinnes are not aboue the ſinnes of Sodome and Gomorrha, for which mercie hath been obtained; vſe thou alſo meanes to turne vnto God and there is mercie in ſtore: but ſee thou abuſe not this mercie vnto ſinne.

Fourthly, note that in the ſame time this people of Sodome and Gomorrha was deſtroyed, *Lot* eſcaped, though he was in Sodom: for at the time of the execution the Angell led him out from among them, and not before. Which teacheth, that although the Lord ſeeme ſometime to neglect his deare ſeruants, and leaue them in tribulation: yet the inſtant time of their neceſſitie ſheweth his gratious and ſeaſonable regard and remembrance of them. The Iſraelites had a promiſe, that after foure hundred and thirtie yeeres they ſhould be deliuered from their bondage in Egypt: which promiſe the Lord was not vnmindfull of, neither for the ſubſtance nor circumſtance of time; for *in the very ſame night* that the time was expired, their deliuerance was wrought according to the promiſe. Our dutie hence is to learne in the middeſt of our afflictions, with quiet hearts to reſt and relie our ſelues vpon God, waiting his time wherein hee will come in mercie vnto vs.

Fifthly, note that with this people of Sodom and Gomorrha, the *other Cities* Admah and Zeboim, becauſe they followed their ſinnes were likewiſe deſtroyed. Where we learne to auoide the wicked manners and faſhions of the world, not imitating theſe leſſer Cities, which imitated the greater in their wicked manners; but on the contrarie, follow the example of *Dauid*, in ſhedding riuers of teares when hee beheld men not keeping the lawes of God. Wee ſhould not with drie eyes behold mens impieties: yea for this end our hearts ſhould be like vnto *Lots*; when wee ſee the ſinnes of our people breake out as the ſinnes of Sodom and Gomorrha, our righteous hearts ſhould be vexed within vs in the daily *ſeeing* and *hearing* of ſuch vncleannes. So much of the people puniſhed.

Follow not the multitude to euill: neither let a common error preiudice the truth.

Now followeth the ſecond point in the example: namely, the ſinnes for which Sodom and Gomorrha were deſtroyed, in theſe words: *They committed fornication, and followed ſtrange fleſh.* Firſt, they committed fornication. Secondly, they committed ſinnes againſt nature it ſelfe, following *ſtrange fleſh*. To vnderſtand the vilenes of theſe ſinnes conſider two things: firſt, the cauſe and occaſion of them: and that was abundance of proſperitie, and plentifulnes of Gods bleſſings. For Sodom was as a *Garden of God*, enriched with varietie of profits and pleaſures: this cauſed *Lot* to chuſe Sodom to dwell in. This ground nouriſhed foure bitter rootes, from which theſe ſinnes of fornication and following ſtrange fleſh did ſpring, reckoned vp by *Ezechiel*, chap.16.49. The ſins of thy ſiſter Sodom were firſt *Pride*, by reaſon of proſperitie. Secondly, *fulnes of bread:* that is, they gaue them-

themselues to eating and drinking excessiuely: for so saith Luk.17.28. Thirdly, *Idlenes*, which was the daughter of their securitie. Fourthly, *Vnmercifulnes, and contempt of the poore*: and these must needs nourish all sinnes of vncleannes: vnto which adde a fifth sinne, mentioned Gen.19.9. and 14. that is, contempt of heauenlie admonition and instruction; for they *scorned Lot* while hee warned them of their danger.

The second thing in their sinne is the measure of it. *They sinned in like manner, &c.* The originall signifieth and implieth not onely a bare committing of sin, but a giuing of themselues ouer to commit their filthie lusts, and that impudently and shamelesly: which the Prophet *Esay* noted also chap.3.9. *They declare their sins as Sodom, they hide them not*: shewing that they were past all shame in these most shamefull sinnes. Yea they boasted and gloried in them: both which may be gathered in Genesis 19.5. and 9.

ἐκπορνεύσασαι ὀπίσω σαρκὸς ἑτέρας.

Doctr. 1. By these sins we are taught to take a view of the sinnes of these last times, vnto which that of *Ezechiel* vnto Ierusalem may bee properly applied: *Thou hast iustified thy Sisters* (namely Samaria and Sodom) *in all their abominations*. So these last times iustifie Sodome in her abominations, which I prooue thus: First, the Church of Rome is that Sodome wherein the two Prophets were slaine, Reuel.11.8. It is there so called because it matcheth Sodom in her sinnes, in that it teacheth the sins of Sodom, in making lawes to inhibite lawfull mariage in sundry sorts of men, to tolerate fornication, and such filthinesse: yea not onely by the Scriptures, but in many other sundrie ancient, and some of their owne recordes, it is manifest that Rome is a Sodome. Whence wee see not onely the dutie of euery *Lot*, and righteous person, namely to hasten out of her, but also the end and destruction that abideth her, to be euerlasting fire. Secondly, againe in these times it must bee verified, and is also, which was applied by Christ vnto them of this age, Luk.17.28. It is in these latter times as it was in the daies of *Lot*, men eate and drinke, buy and sell, marrie, and giue in marriage, and thinke of nothing: and such is the wonderfull securitie of many professors, that many Cities in the midst of the Church herein may match, if not exceede euen Sodom & Gomorrha themselues. Thirdly, whosoeuer (saith Christ) shall not beleeue and obey the doctrine of the Gospell, it shall be *easier for Sodome and Gomorrha* in the day of iudgement, than for them. Which sentence might moue most men to tremble, who whilest they take themselues freed from Sodomes sins, fornication, and following strange flesh, they nourish a sinne within them, which maketh them as farre off their saluation as Sodom it selfe is, and that is the not receiuing of the Gospell as they ought: most men content themselues to liue ciuilly, and out of danger of humane lawes; but as for the doctrine of religion, and yet much more the power and life of it, it lieth horribly neglected. But Sodom it selfe shall bee saued before such men. Mat.10.15.

Doct. 2. In that fornication and following strange flesh are the sinnes of Sodom; wee are taught to auoide this sinne of fornication and al sinnes of vncleannes. For first, the heauie curse of God is passed not only against Sodom and Gomorrha for these sinnes; but whersoeuer they be found they be sins that *burne to destruction*, Iob.31.12. they set families on fire, and deuoure them vtterly, waste and consume them. Againe, no *fornicators, adulterers, wantons, buggerers*, shall euer be admitted into the kingdome of heauen: and in verse 15. the same Apostle propoundeth sixe reasons why we should flie fornication: first, our bodies are the Lords, and must be seruiceable vnto him. Secondly, wee looke they should be raised to glorie in the last day, and therefore wee must in the meane time keepe them honorable. Thirdly, they are the members of Christ, we may not then make them the members of an harlot. Fourthly, whereas all other sinnes are without the body, this directly is against the body. Fifthly, the body is the temple of the holy Ghost, and these sinnes make it the Diuels stie and stewes. Sixthly, our bodies are bought with a price, and it is sacrilledge not to glorifie God in the body as well as in the soule, seeing both are alike his. Now if any man be solicited by temptation vnto these sins, and would know how hee might ouermaster them, hee must begin with his heart, and obteine 1.Cor.6.9.

and

and reteine within it the feare of God, which onely is able to ouerrule him. This grace alone preserued *Ioseph*, being daily inticed by *Potiphars* wife: *How should I doe this wickednes and sin against God?* Gen.39.9.

The third point in this example is the *punishment* it selfe; in which three things may bee noted: first, the matter of it; *they suffered the punishment of eternall fire*: by *fire*, we must not vnderstand our fire, nor such materiall and bodily fire as ours is, but an *eternall fire*: that is, the endlesse and comfortlesse apprehension of Gods wrath for sinne eternally burning, that is, alwaies terribly tormenting the sinner, called fire, because as burning of fire is the most horrible and sensible torment vnto nature, so much more terrible is this torment; which elsewhere is called by other names, as the worme that neuer dieth, &c. Where in the soarefulnes of the punishment marke the grieuousnes of this sinne: it were therefore to bee wished that whoredome might bee punished with death. The theefe doth not more, if so much harme against families and Common-wealths, as sinners of this kinde and qualitie. The second thing is *the time* of their punishment, namely when they gaue themselues wholie to fornication, & were come to the height in their sins: Where note, that though the Lord be slow to wrath, yet hee recompenseth that slownes with the heauines of it when hee commeth; seeing he commeth not till he must needs, and that is not till sin bee at the height and most of necessitie bee taken downe: as appeareth in those foure hundred yeres allotted for the filling vp of the Amorites sinnes. Let vs then beware of abusing Gods patience, by adding to our sinnes; for then he is adding vnto, and heaping his iudgements, and wee shall finde that though he come slowly, yet he will strike surely, if we giue not such a stroke to our sinnes by repentance, as in due time his iudgements may bee preuented. The third thing noted here is the vse of this punishment; namely, herein they were made an example to the whole world. Which teacheth vs that Gods iudgements are so many verie sermons against the sinnes of the sonnes of men: for God teacheth not onely ordinarily by his word in the ministrie of it, but really also by his workes in the execution of his iudgements. *Iob* saith that God speaketh to men *once* or *twice*, therein teaching that corrections are the speeches of God in mens eares: so as no person or people can go cleere away with that plea, that they wanted all meanes of instruction, seeing the whole earth is filled with the iudgements of God.

Gen.39.9

The Lord is slow to anger, but much in wrath.

Gen.15.16

To auoide Gods stroke strike down thine owne sinnes.

Gods iudgments are his real sermons.

Vers.8. *Likewise notwithstanding these dreamers also defile the flesh, and despise gouernment, and speake euill of them that are in authoritie.*

NOw the Apostle commeth to the proofe of the second part of the former reason: namely, *that these seducers are they which take libertie to sinne*: and therefore they shall be destroyed. This is prooued in this, and some verses following, by a particular rehearsall of certaine sinnes apparant in these men.

In this verse three things are offered to be considered of vs: first, the setting downe of two vices vnto which these men were addicted: first, *they defile the flesh*: secondly, *they despise gouernment*. Secondly, the fountaine of these and other their sins in this word *dreamers*. Thirdly, the manner of their sinnes in these two words; *Likewise notwithstanding*; namely in two things: first, as Sodome and Gomorrha sinned, so sinned these likewise, no otherwise than they. Secondly, they did not only sinne as they of Sodome did: but notwithstanding they knew what had befallen Sodom and Gomorrha, they not being afraide of those iudgements rush into these sinnes: and hereby they are conuinced to bee dreamers, seeing they sleepe securely in the middest of such iudgements.

In handling the words wee will first speak of the fountain, because it is first in nature, and then secondly of their sinnes flowing from thence. The originall of these sinnes is that they are *dreamers*; which worde leadeth vs to a double cause of them: first, that they are sleepers made heauie with sleepe: and secondly, in this sleepe of theirs they are deluded with dreames. We are then to vnderstand first what this sleepe is: and in the next place, what bee the dreames which in their sleepe delude them.

them. This sleepe is not that naturall sleepe which oppresseth the bodie; but a spirituall sleepe, like vnto that in diuers things going ouer the soule, binding vp the faculties of the same, and bringing a heauines or deadnes rather into all the powers of man; so far forth as they ought to be moving in spiritual actions and affaires. It causeth the mind neuer to thinke seriously of God or a mans owne estate: the conscience neuer or seldom to accuse for sinne committed: the will neuer or seldome to will that which is truly good: the affections neuer or seldome to be mooued at Gods word or workes. Thus it goeth ouer the whole soule, and casteth it in a dead sleepe, so as it is altogether vnfit to goe about the actions of an heauenly life. Example hereof we haue in the old world, they eat and dranke, &c. and knew nothing till the flood came: they dreamed continually of many other things, but neuer of their owne destruction. *Dines* also was cast on such a sleepe; he *fared deliciously every day*, hee neuer thought of heauen, for he was neuer to come there; nor of hell fire till he felt the flame. This spirituall sleep is three-fold: first, the naturall sleepe of heart by which euery one is ouertaken; so as by nature no man can so much as moue himselfe to the least good, till God awake him, and say to him, *Awake thou that sleepest, and stand vp from the dead.* The second sleepe is a slumber, and indeed the *remainders* of this naturall sleepe in the children of God, being awakened out of their dead sleepe; for euen they are ouertaken often with a spirituall slumber, by reason of remainders of sin in them. So the spouse acknowledgeth Cant. 5.2. *I sleep, but my heart waketh.* The third sleepe is the *increase of that naturall sleepe* and deadnes of heart by the custome of sinne, when as the heart is made past feeling, and altogether senseleese through continuance in sinne, Ephes. 4.19. This last kind is that which is attributed here to these deceiuers, for so the word [*notwithstanding*] importeth: for although they knew the iudgements of God against sinne, yet they are senseleese and careleese in the middest of them.

Eph. 5.14.

Now in the next place let vs see what these *dreames* are here spoken of, and they bee nothing else, but wicked, carnall, and vaine imaginations, arising from an impure heart, and conceiued in a corrupted mind, which in the end deceiue and delude men no otherwise than a dreame, which while a man sleepeth seemeth to haue some truth in it, but as soone as one awaketh it vanisheth away, and indeed hath in it nothing lesse. An example whereof wee haue in the rich man, Luk. 12.19. who in his fulnes and encrease of riches dreamed of an happinesse and a continuance in it *many yeeres*: when that night his soule was taken away. The Angell of the Church of Laodicea dreamed, that hee was rich, encreased with wealth, and stood in need of nothing; whereas hee knew not that hee was blinde, poore, miserable, and naked, Reue. 3.17. So the Pharisee dreamed that he was another manner of man than the poore sinfull Publicane; but it was but a meere dreame, for the other departed away iustified.

Doct. Hence we may note the cause why so few entertaine the doctrine of the Gospell, so few forsake their sinnes and turne vnto God, and that is because men are dreamers, being cast and lulled asleepe in their sinnes, and therein deluded with many false imaginations which draw them from God. As first, some pleade that they were neuer booke learned, they could neuer write nor reade, therefore they must be excused in their ignorance, as not being bound to know the word of God; they need not frequent so many sermons, or if they doe, they are not greatly to care to carrie them away. Secondly, others dreame that because they haue liued thus long, and yet had neuer any such crosse, as they see befall others, therfore they are most happie men, and God loueth them; they finde the blessing of God vpon them in euery thing, and therefore they serue God well enough, or so much as serueth their turne. Thirdly, others haue learning and knowledge, and begin to dreame that therefore they want nothing, they blesse themselues in their naked knowledge, and neuer haue care in their hearts to receiue Christ. Fourthly, others are prophane, and dreame that the Master will not come yet; God will not yet call them, they shall haue time enough to repent in; for they craue but one houre

Dreames of men waking.

houre on their death-beds, and that shal they haue; in the meane time they giue themselues ouer to riot and excesse, neuer regarding though all the world crie shame vpon them, vntill their Master take them vnawares. Lastly, it is a common dreame amongst men that the promise of life eternal is but a dreame, and so many make but a dreame of the whole word of God, and all religion: that looke as *Sarah* did not so much regard the promise as she ought to haue done, because she tooke it for a dreame, and made a matter of laughter of it, Gen. 18.12. and as those who were reduced from ỹ captiuity of Babylon, entertained the promise of their returne but as a dreame, by their own confession, Psal. 126. and *Peter* whē he was deliuered by the Angel out of prison, could not bee perswaded that it was so, but that he had seene a vision, or dreamed a dreame, Act. 12.9. Euen so, men hold the doctrine of the Gospell but as a dreame, seeing they can hold it in opinion, but neuer endeuour to reforme their liues by it: but such dreames disappoint men commonly of saluation; which while men bring to the hearing of the word, it is no marueile if we haue such iust cause of complaint for want of profiting vnder it, as appeareth euery where at this day. The most powerfull Ministrie shall little preuaile, so long as men come with their hearts ful fraught with their carnall imaginations, and with such heauines of spirit. Secondly, in that these dreames are made the causes of all sinnes, we are taught to learne the lesson of the Apostle, Ephes. 5.14. *Awake thou that sleepest, and stand vp from the dead.* And 1. Thess. 5.6. *Let vs not sleepe as others doe:* which that wee may doe, consider first the reasons, and meanes which may bee effectuall to awaken vs: and secondly, the notes to know when wee are wakened. For the former, consider first the infinite iustice and wrath of God against the least sin, which made the Apostle say, *It is a fearfull thing to fall into the hands of God.* Secondly, the greatnes of our sinnes, and the number which is like the sand vpon the sea shore. Thirdly, ỹ vncertaintie of the day & houre of our death, which as it leaueth vs, so shall the last iudgement finde vs. Fourthly, our vow in Baptisme; wherein we promise to forsake the Diuell, and all our owne lusts. Fifthly, Christs passion and his bloodie sweate, not for his owne, but our sinnes, which made him crie: *My God, my God, why hast thou forsaken mee?* Sixthly, that the *night is past*, and it is *now day*, the sunne is vp, euen the sunne of Righteousnes is risen vpon vs; and therefore we are to be raised out of our sleepe, and walke *as children of the light*, Rom. 13.12.13.

Most men dreame, that the doctrine of the Gospell is but a dreame.

Heb. 10.13

Secondly, if a man would know whether he begin to be awakened, let him obserue whether his heart haue begun to moue in spirituall actions or no. For that bodie is wakened out of bodily sleepe, which can moue it selfe in bodily actions. Quest. When doth the heart begin thus to mooue it selfe, and how shall I know it? Answ. When thou beginnest to turne thy eyes inwardly into thy selfe, and canst finde, and espie the priuie corruptions which lurke within thee. Secondly, when thou art inwardly and heartily displeased with thy selfe, and grieued for thy sins. Thirdly, when thou canst humbly and heartily sue to God for pardon, and canst hunger and thirst after Christ and his merits aboue all earthly things. Fourthly, when thou beginnest to endeuour to doe the will of God, and please him in all things; then assure thy selfe thou art wakened out of thy sleepe of sinne, and not before.

Thirdly, if dreaming be the fountain of all sinne, we must learne the contrary vertue, namely, that being once awakened, wee striue to watch and be sober, 1. Thess. 5.6. For the practise of which dutie these rules are to be marked: first, wee must daily and diligently obserue our selues, our hearts, and sinnes; and seeing what sinnes wee are most prone vnto, there must wee double our care and watchfulnes: for otherwise where we are weakest Satan sooneth maketh a breach, for there he makes his greatest assaults. Secondly, we must daily looke for an euill day, so as wee forecast euery day to endure the worst that it can bring foorth against vs and our profession: out of which forecast in vaine shal any man purpose to keepe faith and a good conscience. Wee may not crie peace, peace; for then commonly sudden desolation commeth vpon vs. Thirdly, wee must esteeme of euerie day as our last day, that so wee may be

daily

Dye euery day, that thou maist dye once well on thy dying day.

daily prepared to our death: daily liuing as though we were daily dying, carrying our selues in the midst of our affaires, as though we were cast vpon our death-bed: the good seruant expecteth still the comming of his Master; whereas the euill seruant his properties is to defer it.

Lastly, seeing wee are all by nature such sleepers as these were, and our hearts as ready to be deluded by such dreames, our care must bee that the word of God may dwell plentifully in them, which alone can take vp the roome of them, and keepe out these dreames and false imaginations; without which care our owne hearts (being full of guile) can doe nothing but deceiue vs: yea our naturall reason is nothing but a dreame, vpon which wee may not relie our selues, for then wee deceiue our soules; but onely vpon the sure word of the Prophets & Apostles, and the directions thereof.

The second point is, the induction of the two sinnes, which are laide to the charge of these deceiuers: the first is, *filthines of the flesh*: the second, *contempt of Magistracie*. The former is in these words: [*These also defile the flesh*:] that is, they abuse their bodies by fornication, and sinnes of that kinde, euen as Sodome did, of which wee haue spoken in the seuenth verse, and therefore passe this sinne ouer without further handling. Onely let this one thing bee here remembred, that seeing it is a sinne of Sodome to defile the bodie with the sinnes of the seuenth Commandement, our duetie is to reserue within vs that speciall care whereby our bodies may bee preserued in holines and honour: 1. Thess. 4. 3. 4. This is the will of God; The bodie must be giuen vp as an *holy sacrifice* to God, else it shall not be acceptable, Rom. 12. 1. Wouldest thou haue thy bodie rise vp vnto glorie and fellowship with God and Christ at the last day? then let thy care bee to lay it downe in the graue in honour, by preseruing it a pure member of Christ: for without holinesse, *no man shall euer see God*, that is, haue fellowship with him being a most holy and chaste spirit: yea the contrarie things ought not to be *named* in the Church of God, Eph. 5. 3.

The second sinne followeth, in these words; *and despise gouernment, and speake euill of those that are in authoritie.*] In which words their contempt of authoritie is set downe in two branches. First, in their *iudgement* and opinion, [*they despise*] that is (as the word signifieth) they refuse and put away, yea and so farre as they can put downe all Lordship, gouernment, ciuill power and dominion. Secondly, in their *practise*, *they speake euill &c.* First, in their *iudgement* they put downe gouernment, by teaching (for otherwise they could not) and maintaining that after men were conuerted to the faith, being now become Christians and beleeuers, they were no longer to be vnder Magistracie or authoritie; but their neckes were to be eased from that yoke: and this errour was dangerously sowne by the malitious man in the Primitiue Church, and called some trouble and labour vpon the Apostles themselues in their times; as appeareth 1. Cor. 7. 11. where the Apostle answereth this case, which seruants themselues were bold to call in question being conuerted. *Art thou called a seruant? care not for it.* So Tit. 3. 1. *Put them in remembrance that they be subiect to principalities and powers.* So as it was a lesson not well learned in those first ages of the Gospell. This was the iudgement and opinion of the false Teachers, which euen the word [*despise*] implieth & presupposeth. Now whereas some might say, that they must needs (will they nill they) be vnder authority: for Rulers and Princes would and did keepe them vnder: The Apostle addeth, [*and speake euill &c.*] that is, although they cannot shake off gouernment so easily as they would, yet they can easily manifest their malice against it, in reuiling them that are in authoritie.

magistratus sit aduersus.

First then we are to speake of their doctrine, and then of their practise. In the former consider three things: first, what is this rule or gouernment which they despise: secondly, vpon what ground refuse they to be vnder authoritie: thirdly, vpon what ground doth *Iude* condemne them for this refusall. First, to know what this authoritie is, we must distinguish all gouernment into diuine and humane: The Apostle *Peter* acknowledgeth this distinction, 1. Pet. 2. 13. Submit your selues to *euery humane ordinance*. Diuine gouernment is the absolute power of God,

whereby he maketh lawes to binde the conscience, and that vnder paine of life and death eternall. This is the power of all the Trinitie; but the administration of it is giuen to the Sonne. This power is not here meant; for had they denied this, they could not haue carried a face or shew of Christians. The other (which here is vnderstood) is humane or ciuill rule and dominion, whereby man is set ouer man; which may be thus described: Ciuill gouernment is a state of superioritie, consisting in the power of commanding, and in the power of the sword for the common good of mankinde. That it is a state of superioritie, appeareth Rom. 13. 1. *Let euery soule be subiect to the higher power.* Further, I say it consisteth in a double power: first of *commanding*, that is, of making edicts and lawes, of calling and conuenting. Secondly of *the Sword*, and that in foure things: first, in arresting: secondly, imprisoning: thirdly, putting to death: fourthly, making warre in way of protection or otherwise. This second power, namely of the Sword, is added: first, to put a difference betweene the authoritie of the Magistracie and Ministrie: which difference standeth in three things: first, the Magistracie hath a power in it selfe, whereby the Ciuill Magistrate may commaund in his own name. The Ministrie hath power onely to pronounce what God commandeth, and that in his name. Secondly, the authoritie of the Ciuill Magistrate is in himselfe; the authoritie of the Minister not in himselfe but in Christ; so as the Ciuill Magistrate may command obedience to himselfe, but the Minister commandeth it to God. Thirdly, the Ciuill gouernment hath an absolute power to compell, and enforce the outward man; but the Ministrie hath power only to counsell, perswade, exhort. Secondly, this power of the Sword is added to distinguish it from all priuate power, as in Schooles, families, which haue a power of commanding, but not of the Sword. Lastly, I adde for the common good of mankind, Rom. 13. 4. The Magistrate is the minister of God, *for thy wealth*, that is, procuring the welfare of soule and body: which standeth in two things: first, true Religion: secondly, ciuill iustice; both which are by Magistracie maintained. It may be here demanded; but how farre doth this Ciuill gouernment extend it selfe? Ans. It extendeth it selfe to two things: first, ouer *all causes*, things and words of men Ciuill or Ecclesiasticall; for temporall causes, there is no question: that it extendeth it selfe also to the causes of the Church appeareth, in that the King must *haue the booke of the Lawe before them*, Deut. 17. 18. he must *reade it, and execute it accordingly*: yea he must doe all the law, that is, see it to bee done. *Iosiah* kept the Passeouer himselfe, *and gaue commandement* concerning their preparation and performance of the same, 2. Chron. 35. and saw it done. But here two differences in this authoritie must be marked: First, that ciuill authoritie doth not after the same manner order causes ecclesiasticall as ciuill: for in ciuill causes it ordreth all, and executeth all likewise; but in ecclesiasticall it hath power to order all, but not to execute them. The Magistrate indeed ordereth and prescribeth in all, but the Minister is he that executeth in ecclesiasticall causes. Secondly, that ciuill authoritie hath power ouer all the things of men, but not ouer the things of God; as the Word and Sacraments, faith, conscience, the graces of God in the hearts Ciuill power hath no rule ouer these; concerning which Christ commanded to *giue vnto God the things of God, and vnto Cæsar Cæsars*. Secondly, this authoritie extendeth it selfe *to all persons*, as well Ecclesiasticall as Ciuill, but so, as it stretcheth onely vnto the outward man, to the bodie, life, conuersation, and outward things, but not to the soule and conscience, of which God is the onely Lord and gouernour. If it be asked what are the kinds of this power? I answere, it is of three sorts: first, in one person man or woman, which is a Monarchie: secondly in moe, when the gouernment is in a few states and Peares: thirdly, in the bodie of the people, which is a popular gouernment: by one of these three is euery Common-wealth gouerned. These are the Gouernments despised by these seducers.

The authoritie of the Magistrate and Minister farre different.

The second point followeth, namely vpon what grounds they despised gouernment? Ans. Their grounds may be knowne by the Heretikes of this time the Anabaptists, who are giuen vp to the same error: and they may be reduced

ced to these foure heads: First, subiection (say they) came in with sinne; and therefore Christ hauing taken away sinne, hath taken away subiection also. The former part they proue out of Gen. 1.26. Man in innocencie was to rule ouer the *fish* of the sea, the *fowles* of heauen, ouer the *beasts*, the *earth*, and all *creeping* things; but not ouer man: but after the fall *Eue* is put vnder subiection to *Adam*, Genes. 3. Ans. There bee two kindes of subiection: the first *Seruile*, the second *Ciuill*. The former is the subiection of a slaue or vassall, who is onely to seeke the proper good of his Lord and Master. The latter whereby one man is subiect to another for the common good. The former came in by sinne: the latter was before sinne in innocencie. *Eue* was subiect to *Adam* in innocencie: thus the Apostle reasoneth 1. Tim. 2.12. *Let the woman be subiect to the man:* for she was taken out of the man. Againe, in innocencie it was said, *Increase and multiplie*; and therefore in the light of nature is a plaine distinction betweene the father and sonne, and an inequalitie.

The first place is misalleaged Genes. 1.26. because it was spoken not of man alone, but of all mankinde, euen women as well as men; who haue also dominion giuen ouer the vnreasonable creatures. As for the second place, Gen. 3.15. *He shall rule, and thou shalt be subiect.* It is not spoken because the ordinance of God simply considered in it selfe was not before the fall: but because now the subiection was ioyned with feare, griefe, and sorrow, which it wanted in innocencie: for then it was a pleasure, and this makes subiection a curse in some respect; but is not so (no not since the fall) in it selfe considered.

Secondly, they reason thus: Euery beleeuer is in the kingdom of heauen, euen in this life: Now in heauen there is no King but God; and therefore no beleeuer is to bee subiect to any but God and Christ. Ans. There bee two kindes of gouernments vpon earth; one is spirituall and inward, this is the kingdome of heauen and of Christ within man, standing in peace of conscience and ioy in the holy Ghost: in regard of which regiment of Christ, there is no distinction of persons, no difference of bond or free, Master, seruant, father, sonne; but all are one in Christ. The other is a ciuill regiment, wherein orders and distinctions of men must be maintained; as some must bee Princes, some subiects, some fathers, some children, some Masters, some seruants. Whence it is that euery man sustaines vpon him two persons: and is to be considered first as a beleeuer, and as a member of the kingdome of Christ: thus is he equall to any beleeuer, and any beleeuer equall to him. Secondly, as a member of the Common-wealth wherein he liueth; thus he is either a superiour or inferiour. Their reason were somewhat, if euery beleeuer were onely in the kingdome of heauen: but euery of them liuing here in earth is also a member of some Common-wealth.

Thirdly, Ciuill gouernment is full of cruelties, which hauing the power of the sword destroyeth the bodies and soules of offenders, in not giuing them time of repentance: and therefore is intolerable among Christians. Obiect.

Ans. *Moses* and the Leuites by Gods commandement slew 3000. of the Israelites for worshipping their golden Calfe, and neuer gaue them space to repent. Secondly, the malefactor that is not moued to repentance at the sentence of present death, there is little hope that euer hee would repent after if hee had longer time. Thirdly, Gods wisedome and commaundement must take place of mans reason; he commaundeth that the Malefactor should die, and thereby that the euill be taken away; better it is that one should bee destroied than an vnitie; better that one bee remoued, than a multitude by the contagion of his example infected. Answere. Exo. 32.28 *Perat vnus potiùs quam vnitas.*

Fourthly, they plead liberty by some places and testimonies of Scripture: Gal. 5.1. *Stand fast in the libertie wherein Christ hath set you free.* Ans. The libertie which Christ hath procured vs is libertie of conscience, freedome from the power of sin, Satan, death, hell, and condemnation; and therefore spirituall: but not from temporall and ciuill subiection. Obiect. Answer.

Ob. Rom. 13.8. *Owe nothing to any man but loue:* therefore not obedience. Obiect.

Ans. There bee two kindes of debt: first, a ciuill debt, occasioned by con- Answere.

tract and bargaining between man and man: the second is a debt to which we are bound by Gods law and couenant; the place is meant of the former, so far as it lies in our power: but wee are bound still to obedience and subiection by the latter.

Obiect. Ob. Matth.17.26. *The Kings sonnes are free from tribute*; and therefore from

Answer. subiection. Ans. Christ speaketh that of himselfe, who by his birth was heire to the Crowne and kingdome of the Iews: and therefore by right was to pay none; neither did but for auoiding of offence: what is this to free other men from obedience to the Magistrate?

Obiect. Obiect. 1.Cor.7. *Ye are bought with a*

Answere. *price, be ye not the seruants of men.* Ans. The meaning is, that seruants should not subiect themselues to men as to absolute Lords; for wee must doe seruice one to another for Gods sake; and not onely for God but in God.

Obiect. Ob. Beleeuers are gouerned by the spirit of God, and so are able to gouerne themselues euery way, and need not a-

Answere. ny gouernment of man. Ans. One thing it is what wee doe, another what wee ought to doe: we ought indeede so to liue, as not to need gouernours, but we doe not; yea and if beleeuers could, yet were the reason naught, for the Church containes as well bad as good; hypocrites as well as sincere Christians; and therefore the best Churches neede Magistracie for the punishment of the euill doers, and the praise of them that doe well. Yea the Church lying open to the malice of Satan and the wicked, standeth euer in neede of Magistracie to protect it by force and warre, or otherwise.

The third generall point is; vpon what ground doth the Apostle here blame and condemne these seducers for despising ciuill gouernment? Ans. The ground is, because it is a solemne ordinance of God; called therefore by *Peter* a *creation* or *creature*, which bindeth euery soule vnto subiection to the higher power, Rom.13.1. and that for conscience sake, which respecteth not so much the rule it selfe as Gods commandement, subiecting not only ciuill but all ecclesiasticall persons thereunto. Christ himselfe taking vpon him mans nature, was subiect vnto authoritie, submitting himselfe vnto *Caiphas*, and *Pilate*, yea to apprehension, arraignment, condemnation, and execution, Matth.26. *Paul* himselfe whose Apostolicall authoritie and spiritual weapons, were able to bring downe euerie opposition; yet acknowledged that he must be iudged by Cæsar, Act.25.11.

Obiect. Ob. Ierem.1.10. I set thee ouer nations and kingdoms to plant and pluck vp: the Prophets therefore and their successors are not to be subiect vnto ciuill Magistracie. An. The Prophet is set Answere. ouer nations & kingdomes, not to gouerne by the ciuil sword, but the sword of the Spirit in his mouth; and he is to plant and plucke vp kingdomes no otherwise, than by declaring that God would plant or pluck them vp.

Obiect. Ob. Esay 60.10. Kings shall come and serue the Church in the new Testament; and therefore the Church is not to be subiect vnto Princes, but they vnto it. Ans. In the Church are two things: Answere. first, the persons of men: secondly the things of God. Now Kings are subiect *Regni mundi & regni Christi est mutua subiectio.* Bucer. to the Church; but how? not to the persons of beleeuers, but to the things of God, namely the Word, Sacraments, faith, &c.

Obiect. Kings and Magistrates are as Obiect. sheepe; Ministers are Pastors and shepheards: therefore they are vnder the Ministers, as the flocks vnder the shepheards. Ans. In the Prophets, Pastors, Answere. and Ministers, consider two things: first their persons: secondly, their ministerie. In regard of their persons all of them are subiect to their owne Princes, and that for conscience sake: but in regard of their Ministerie, Princes and Magistrates are to bee subiect thereunto, as wherein the Word is taught and Sacraments administred: euen as a meane man being a Sergeant, may arrest a Baron, Earle, or Duke, who may not resist him, because hee commeth with the Princes authoritie, vnto which he must yeeld himselfe, though not vnto the person of the Sergeant: so must Magistrates to the Ministers comming not in their owne, but in the name of God. For this also must be marked, that Magistrates are not simply subiects to the Ministerie, but so farre as the word is rightly taught, and Sacraments dulie administred; for else they haue power either to reforme, or depose such Ministers as shall faile in their administration:

tion: for euen in this regard themselues are shepheards. As Isai. 44.1. *Cyrus* is called a *shepheard*, though otherwise he be a sheepe, so far as he is truly taught and directed by the Minister. So much of the ground.

Vse. By this doctrine we may discouer the wickednes and horrible rebellion of sundrie persons in this age. First of the Bishop of Rome that most ancient Rebell, who hath for many hundred yeeres taken vpon him an vsurped supremacie ouer all ciuill gouernment in the earth; which is the highest rebellion which euer the world hath heard of, seeing there is not a soule which must not bee subiect to the higher power. Ob. Yea but that place is meant of those that are to be subiect, but the Popes themselues are exempted. Ans. But besides that the text commandeth euery soule to bee subiect, it is made a note of Antichrist, to exalt himselfe aboue God, and all that is called God; that is, all Magistrates.

The Pope the arch-rebell of the world.

Obiect.

Answere.

Obiect. Ob. But they alleage the example of *Vzziah* the King, 2. Chron. 26.20. who taking vpon him presumptuously the office of the Priest, *Azariah* the Priest resisted him, cast him out of the temple, and deposed him from his kingdome.

Answere. Ans. *Azariah* resisted the King not by force, or violence, but by word onely and admonition, whereby hee caused him to depart the Temple: neither did he depose him from his gouernment; but being by God striken suddenly with a leprosie, he was by the law shut out from the companie and societie of men, and so disabled to gouerne; although the right of it still belonged vnto him.

Obiect. Ob. They alleage likewise the example of *Iehoiadah* the high Priest, who deposed Queene *Athaliah* from her kingdome, and set vp yong *Ioash* to be King, 2. Chron. 23. therefore the Pope hath authoritie to depose Kings and

Answere. Emperours. Answ. *Iehoiadah* the high Priest was next to the King in blood, 2. Chro. 22.11. and was one of the states of the land; who deposed her not alone, but by the common consent of all the states and Peeres of the land; as chap. 23.1.2. He indeede is chiefly named, because he was the chiefe of them in blood; neither did he set vp *Ioas*, but helped to maintaine his right, which was vsurped by *Attaliah*: in a word, he protected the right heire, but could not himselfe, nor did not dispose the kingdome vnto him. And of this kinde are all their allegations: which yeeld no patronage at all to that vsurped Papall authoritie, but euen the Pope himselfe ought to bee subiect to his Emperour, if hee would auoide his most iust title of a most vniust vsurper.

Vse. 2. Hence also may be obserued that the exemptiō or immunitie of the Clergie from the authoritie of the Ciuill Magistrate is wicked, and a kinde of rebellion: and this is the condition of the whole Romane Clergie. Ob. They Obiect. pleade that Kings and Princes of their bountie haue granted these priuiledges vnto them. Ans. The law of nature ac- Answere. knowledgeth a ciuill subiection: the law of God straitly enioyneth it, and no law of any man may offer violence, or derogate from either of these.

Thirdly, the Pope vsurping a power to free subiects from their alleageance, and their oath of obedience, hath been for many hundred yeeres a most wicked instrument of rebellion, as the kingdomes of Europe haue had too wofull expetience of. If here they say, the Pope may dispense with the lawes of kingdomes. I answere, were it so that he could dispense with humane lawes of Kings and Princes in their Countries and Prouinces, (which is grosse vsurpation) yet with what face dare he challenge to dispense with the lawes of God and nature?

Fourthly, wee see hence what we are to esteeme of the Romane Religion: namely, as of a Religion to bee abhorred, as are these seducers themselues, because it is cleane contrarie to Christian Religion: which teacheth to feare God and honour the King: but the Romane Religion pretendeth to teach men to feare God, but putteth downe the honour of the King: nay he that professeth that Religion, must sweare the flat contrarie to the Kings honour.

Popish religion vrgeth mē to forsweare the honor of the king.

Fifthly, wee are hence directed what to thinke of that oath of the supremacie vnto the Bishop of Rome, namely to be such a one as fighteth directly against the law of God and nature; seeing it giueth all ecclesiasticall gouernment vnto the Pope, which belongeth

properly to Kings and Princes in their ſeuerall dominions.

Sixthly, if euery man muſt be ſubiect to the power of the Magiſtrate for conſcience ſake, then all wandring beggars and rogues, that paſſe from place to place, being vnder no certaine Magiſtracie or Miniſtrie, nor ioyning thẽſelues to any ſet ſocietie in Church, or Common-wealth, are the plagues and banes of both, and are to bee taken as maine enemies of this ordinance of God: and ſeeing a moſt excellent law is prouided to reſtraine them, it is the part of euery good ſubiect or Chriſtian to ſet themſelues for the executing, ſtrengthening and vpholding of the ſame.

And ſpeake euill of them which are in authoritie.] In theſe words the Apoſtle ſheweth how theſe falſe teachers pull down authoritie by their practiſe, as in the former they did by their iudgmẽt: for when they cannot quite put downe all authoritie and Magiſtrates, they ſpeake euill of them, and *blaſpheme* thoſe that exerciſe the ſame: that is (as the word ſignifieth) thoſe that are in dignities and glories: for that is his meaning, when hee calleth Princes by the name of *Glories*. Here two things are to bee conſidered: firſt their ſinne, [*ſpeake euill;*] ſecondly, the amplification of their ſinne, partly in this verſe, and partly in the next. The ſin is mentioned and condemned in Exod. 22.28. *Thou ſhalt not ſpeake euill of the Rulers of thy people.* Eccleſ. 10. *Curſe not the King, no not in thy heart, for the birds of the ayre ſhall bewray it.* Which ſinne wee ſhould be ſo farre from, as that wee ſhould not receiue any accuſation againſt *any Elder*, vnder two or three witneſſes, 1. Timoth. 5 If we may not receiue ſlanders againſt Rulers, much leſſe may we raiſe them.

Vſe. 1. See here as in a glaſſe the common ſinne of theſe daies, wherein the common practiſe, yea and table talke of men is the cenſure of the doings of the Magiſtrate, and the doctrine of the Miniſter. *Paul* when he called *Ananias* a painted wall; being reproued, anſwered, that he knew him not to be the high Prieſt, for then he would not haue reproched him: that is, he acknowledged him not, but knew him rather to be an vſurper, which made him vſe that boldnes. Secondly, if a man may not ſpeake euill of a Ruler, then much leſſe may any priuate man take a ſword in hand to take away the life of a Prince or Magiſtrate. *Dauid* knew that he was to ſucceed *Saul* in the kingdome, and that *Saul* ſought his life daily, and yet his heart ſmote him when finding *Saul* at aduantage that he cut off but the lap of his garment, whereas he might haue as eaſily taken away his life; the ground of his griefe was, becauſe hee was the *Lords annointed*. Where take notice of the ſpirit that leadeth and ruleth thoſe Romiſh vaſſals, who are ſent out into Chriſtian lands with Commiſſion to take away the liues of the Lords annointed ones, who will not ſtoope vnto that Antichriſtian tyranny. Inſtruments of Satan they are, inflamed by Diabolicall furie; fighting for their Babylon with the weapon of moſt monſtrous and vnnaturall crueltie. Thirdly, we are on the contrarie taught hence to bleſſe our Magiſtrates, eſpecially the Lords annointed ouer vs: as alſo other inferiour Magiſtrates; who although their perſons may bee meane, yet are vnder the ſupreame, as hee vnder God is a Steward and Deputie for our wealth. The Apoſtle *Paul* willeth that prayers be made for all men, but eſpecially *for Kings and Princes*; and thoſe that are *vnder them in authority, that we may lead a quiet and peaceable life in all godlineſſe and honeſtie. Ieremy* wiſheth the people in captiuitie to pray for *Nebuchadnezzar* an Heathen King, *that vnder him they might haue peace.* Hence is that good order commended vnto vs, wherby in our publike prayers we make ſolemne mention of our lawfull Magiſtrates, teſtifying both our deſire of their good, and our thankfulnes for their gouernment.

Secondly, the amplification of their ſinne ſtandeth partly herein, that they ſpeake euill of *Dignities, Glories, Maieſties*, that is, of thoſe whom God hath adorned with theſe: in detracting and detaining from them their due honour.

It may bee here asked, why doth the Holie Ghoſt call Magiſtrates by the names of glorie and dignitie? Anſ. For two cauſes: firſt, becauſe the Lord hath ſet them in his owne roome and place, and accordingly honoureth them with titles

βλασφημοῦσι. — Act. 23.5.

1. Sam. 24.

Romiſh vaſſals authorized to take away the liues of the Lords annoynted ones, the lappes of whoſe garments they ought not to touch.

1. Tim. 2.1.

titles befitting the ſame. Pſal. 82. 1. God *ſtandeth in the aſſemblie of Gods*, that is, of Magiſtrates; called Gods, not onely becauſe he hath ſet thē in his place; but alſo becauſe they haue receiued a particular charge and commandement, and therwith a power of executing his own iudgements amongſt men vpon earth as his deputies. 2. Chro. 19. 6. *They execute not the iudgements of man, but of the Lord.* Secondly, theſe titles are giuen them, becauſe the Lord doth vſually furniſh them with worthie and peculiar gifts (though not alwaies of ſanctification) yet of regiment and gouernment to bee anſwerable to their former deſignement, as of wiſedome, courage, zeale, &c. 1. Sam. 10. 9. when *Saul* was made King, the Lord gaue him ſuch princely gifts, as it is ſaid, *God gaue him another heart*, his heart was changed in regard of other gifts than formerly he had: ſo when *Dauid* was annoynted King, and when *Samuel* had powred the horne of oyle vpon his head, it is ſaid, 1. Sam. 16. 13. that *the ſpirit of the Lord came vpon him*, which furniſhed him with gifts and graces both of regeneration and regiment alſo. In like manner the Lord tooke of the ſpirit of *Moſes*, and put it on the ſeuenty Elders, Numb. 11. 17. whereby they were furniſhed with gifts of gouernment, and enabled to beare rule, and iudge iuſtly as *Moſes* was: ſuch titles therefore as theſe, are not aſcribed vnto them without iuſt cauſe. Yea, how can they be fitlier called than *Glories?* ſeeing there is no greater glorie in earth than to ſupplie Gods roome, and to bee enabled with gifts for the ſufficient diſcharge of it.

Hence learne, that it is lawfull for Princes to beare an outward pompe, in diet, buildings, coſtly apparell, and troopes of men, for they are dignities, and their dignitie being outward in regard of men, they may maintaine it by outward pompe, to procure more reuerence and awe of men thereunto. So Act. 25. 23. *Agrippa* and *Bernice* came with *great pompe and entred into the common hall:* which pompe is not there diſcommended, but rather approued, as by the circumſtances of the text appeareth.

Secondly, Magiſtrates ought eſpecially to honour God, becauſe he eſpecially honoureth them; this muſt they doe by diſcountenancing and puniſhing vice, and by ſetting vp and maintaining true religion and vertue.

Thirdly, being in Gods place they are to execute iuſtice, without corruption or partialitie, in the face and feare of God. 2. Chro. 9. 7. Seeing *the iudgement is the Lords*, let the feare of God bee vpon you, take heede and doe it. Deut. 1. 17. *Ye ſhall haue no reſpect of perſons in iudgement, but ſhall heare the ſmall as well as the great: ye ſhall not feare the face of man, for the iudgement is Gods:* and herein ſtands a great part of their glorie.

Fourthly, we are in all lawfull things to yeeld free ſubiection and obedience vnto our Magiſtrates and gouernours, euen as vnto God himſelfe, whoſe roome they are in; which duty the child oweth alſo to his father, the ſeruant to his Maſter, becauſe they alſo are ſet ouer them in Gods ſtead.

Fifthly, hence alſo is it lawfull for vs to giue to Princes the titles of Maieſtie and Grace, becauſe it hath pleaſed the holy Ghoſt to aſcribe them vnto them, and by their titles to commend their perſons and places vnto vs; yea and to furniſh them with ſuch gifts of Magiſtracie, as that they become not onely naked titles, but iuſt ſignifications of the true honour which God hath graced them withall.

Verſ. 9. *Yet Michael the Archangell when he ſtroue againſt the Diuell, and diſputed about the bodie of Moſes, durſt not blame him with curſed ſpeaking, but ſaid: The Lord rebuke thee.*

IN this verſe is laid downe another reaſon, amplifying their ſin of theſe ſeducers, by a compariſon from the greater to the leſſe: and thus it ſtandeth: *Michael* the Archangell durſt not ſo much as raile on the Diuell himſelfe, much leſſe may theſe vpon Magiſtrates who are Gods: and conſequently their ſinne is hainous, who dare open their mouthes to reuile Princes and Magiſtrates. Here one queſtion is mooued, namely: whence the Apoſtle had this hiſtorie of the diſputation betweene *Michael* and the Diuell, concerning the bodie of *Moſes*, ſeeing it is not to bee found in the Scriptures? I anſwere, the ſubſtance of it is in the Scripture, al-

though not the circumſtances. For in Deut.34.6. is ſaid, that *the Lord buried Moſes, but no man knoweth of his ſepulchre till this day.* There is the ground of the hiſtorie: the other particular concerning the contention of the Archangell and the Diuell, with this manner of rebuking, is not found in the old Teſtament. Queſt. Where then had he this? Anſ. Either from ſome booke then extant among the Iewes, which is not now to bee found: or elſe from ſome tradition which paſſed amõg the Iewes from hand to hand, as many things did: as that 2. Timot. 3. 8. where the Apoſtle ſaith, that *Iannes and Iambres withſtood Moſes*; the hiſtorie of which is not found in the old Teſtament.

Hence the Papiſts conclude, that the word written is not ſufficient and perfect in and of it ſelfe, vnleſſe the vnwritten word be added vnto it, that is, that word which is giuen by tradition, both which (ſay they) make a perfect word, but neither is perfect or ſufficient alone; grounding their opinion hence, that *Iude* alleageth an example out of a tradition which is not found in Scripture. But that is an hereticall doctrine and vntrue, ſeeing the perfection of a thing is not to bee meaſured by euery thing that is wanting vnto it, but by the perfect end of it: for perfection is taken from the end. Whence I reaſon thus: If the written word be perfect and ſufficient to the end to which it is ordained, it is euery way perfect. But it is perfect and ſufficient to that end, namely, to the glorie of God in working out perfectly the faith & ſaluation of man: and is in nothing wanting for the atchieuing of this end, but ſufficiently teacheth all things to be beleeued and done, and giueth perfect direction concerning faith and manners. Ioh. 20. 31. *Theſe things are written that they might beleeue, and beleeuing might haue life through his name.* Rom. 15. 4. *Whatſoeuer things are written, are written for our learning, that wee through patience and comfort of the Scriptures might haue hope:* and therefore the word written is euery way moſt ſufficient and abſolutely perfect, and neede no addition or tradition to helpe forward this end.

Ob. This place is a tradition and not written, and many other true traditions were neuer written: beſides that the Church may make traditions. Anſ. We grant many true traditions are not in Scripture, but ſuch they are as a man may be ignorant of, and not preiudice his ſaluation. Againe, the Church hath a power, and hath had priuiledge to make conſtitutions and lawes, which were to be knowne and receiued: but theſe are ſuch as only concerne the orderly gouernment of the Church, and are not neceſſarie to ſaluation.

Ob. But ſome traditions are neceſſarie to ſaluation, which are not contained in the written word, and they alleage two: firſt, in Rom. 12. 6. that Gods word muſt be tried *by the rule of faith*, and ſo alſo by the ſame rule expounded. This rule of faith is nothing elſe (by their expoſition) but a general conſent in the hearts of all true Catholikes; together with the Pope aſſenting with them, which of neceſſitie wee muſt beleeue; and yet (ſay they) it is not in the Scripture: and therefore ſome things muſt of neceſſitie bee beleeued which are not in the Scripture. Anſ. The rule of faith is not ſuch a crooked rule as they would thruſt vpon the world by their wicked expoſition; but the right rule of faith is the plaine word of God, euery way abſolutely directing in all points of faith and loue, 2. Tim. 1. 5. *Paul* wiſheth *Timothy* to keepe *the true patterne of wholeſome words in faith and loue:* which is nothing elſe but the teſtimonie of Scripture, in points of faith and loue, compriſed in the Decalogue and Apoſtles Creede. The rule of faith therefore in expounding Scripture is Scripture it ſelfe. The ſecond thing neceſſarie by their doctrine to be beleeued, not contained in Scripture, is, that the Canonical Scripture is Gods word: which truth is abſolutely neceſſarie to ſalution to be beleeued, but cannot otherwiſe bee knowne or beleeued but onely by the tradition of the Church. Anſ. As euery other Arte and Science hath certaine principles of truth to proue all other precepts by: but themſelues are to bee proued by none; ſo alſo hath Diuinity the chiefe of al other Sciences: of which kinde this is one principle; that Canonicall Scripture is Gods word, which not granted, infereth a deſtruction of all other diuine rules: this is a truth therefore confirmed, not a thing teſtified from ſome other,

other, but as a ground of it selfe. Secondly, in diuine matters faith goeth before knowledge, which in humane things is cleane contrarie: for if a man would know whether fire bee hot, let him put his hand vnto it, he shall haue experience of it, and then he shall beleeue it: but in diuine things first a man giueth credit, and yeeldeth consent to the word, and then hath experimentall knowledge: for although faith hath his
Rom. 4. 18. knowledge, yet experimentall knowledge followeth faith. *Abraham* beleeued aboue hope, here faith went before knowledge. Ioh. 7. 17. If ye do the will of my Father, yee shall know whether the doctrine bee of God, nor no. Thus then we may conceiue it, the tenour of the word of God is this: *Thus saith the Lord.* If the question now be whether the Lord said thus or no: I answere, to beleeue the Church herein before God is sacrilege: but herein we are first to yeeld assent vnto God, and then after this experimentall knowledge will follow, that Canonicall Scripture is the word of God. Thirdly, wee know that Scripture is Gods word, by Scripture, and not by the Church: out of which being in humilitie taught and acquainted with the excellent matter of it and manner of writing, the end the glorie of God, and our owne saluation; wee cannot but haue sufficient perswasion of the author of it, and that it can proceede from none other but God himselfe. Thus notwithstanding the allegations of the aduersaries, the written word retaineth that perfection, which needeth no tradition to strengthen or further it in that end to which it is appointed. Now to the reason it selfe, amplifying this sinne in this verse which containeth three points to be considered. First, the *person* that durst not raile. Secondly, the *goodnes of his cause*, which was very iust, and yet he durst not raile vpon the Diuell himselfe. Thirdly, the manner of his speech: *The Lord rebuke thee.*

The person that durst not raile was *Michael* the Archangell, whom some affirme to bee Christ himselfe: others, that he is some chiefe, arch and principall Angel; which opinion is more probable. For first, the Apostle speaketh of him as one in subiection, and standing in awe, not daring to breake the law of God, for he durst not reuile the Diuell. Secondly, in 1. Thess. 4. 16. The Lord Christ shall come to iudgement with the sound of a Trumpet, and the voyce of an Archangell; where is a plaine distinction betweene Christ who should come in the clowdes, and the Archangell. Thirdly, *Peter* explaineth it speaking the same thing, and saith: *The Angels* giue not railing iudgement against them, 2. Pet. 2. 11. It is more probable then that by *Michael* was meant a principall Angell, rather than Christ.

Doctr. First, from the person wee learne that there be distinctions and degrees of Angels; there bee Angels and an Archangell. Quest. Is there but one Archangell? Ans. The Scripture speaking of Archangels, vseth alwaies the singular number, neuer mentioning more than one: and where the Scripture resolueth not, we are not to determine: yet I condemne not those who haue probably held that there are more than one. Secondly, wee haue here an example of Angelicall meeknes and modestie, Tit. 3. 1. Put them in remembrance that they bee subiect to principalitie, and speake euill of no man; but *shew all meeknes vnto all men*: the contrarie practise of railing, slandering, and obtrecting is a propertie of the Diuell, whence he hath his name, Reu. 12. 10. the *Accuser* of the brethren: and *the Aduersarie*, 2. Pet. 5 8. who is euer readie with one accusation or other to stand vp against euery man; the malitious man, whose malice caused him to stand vp against *Iob*, and falsely accuse him of hypocrisie vnto Gods own face. Let slanderers and backbiters of their brethren see hence whom they imitate, and most liuely resemble.

Secondly, consider the goodnesse of *Michaels* cause, which was this: It was the wil of God that *Moses* body should be buried in a secret place vnknown to any man, to preuent and auoid al occasion of superstition and Idolatrie amõg the Iewes. The Diuell on the contrarie would discouer it, that so the Israelites might fall to Idolatrie before it; herein the Archangell resisted him, and stroue with him for the performance of the will of God and the maintenance of his true worship: and yet in this good cause *Michael* durst not reuile the Diuel himselfe. In this cause consider two things.

First,

In these conflicting daies of ours not men only but the Angels haue their combats.

First, the *fight* and contention betweene *Michael* and the Diuell. Secondly, the *cause* and occasion of it about *Moses* bodie. In the former wee may obserue that there is a sharp and serious contention betweene good and bad Angels; in which the good Angels labour to defend all that are in Christ, against the rage and furie of the Diuell and his angels. As Psal. 34.8. *The Angels of the Lord pitch their tents round about those that feare him.* And on the contrarie, the Diuell and wicked spirits cast about how to destroy the bodies and soules of men. 1.Pet.5. *Our aduersarie the Diuell goeth about continually seeking whom he can deuoure.* This combat concerneth and is conuersant about either first the persons, or secondly the societies of men. The fight about the persons concerneth either infants, or men of yeres. First, for infants the Diuell seeketh how to spoyle and destroy them (especially those of elect and faithfull parents) in regard of their weaknes and tendernes both of minde and bodie: but the Angels of the Lord haue charge giuen thē to defend them against this malice of Satan. As Psal. 91.12. *They shall beare thee vp in their armes*, that is, they shall bee as nurces to beare them in their armes, preserving them from danger. Mat. 18. 10. Despise not one of these little ones: *for their Angels alwaies behold the face* of my father which is in heauen. Secondly, concerning men of yeeres, the diuell and his angels striue to driue them out of their waies and callings, and to leade them into crooked paths; as he would haue had Christ to *haue leapt frō off the top of the pinacle*, although he had an ordinarie way to go downe: and *haue made stones bread*: but the good Angels on the other side are giuen *vs to keep vs in all our waies*, Psal. 91. and so vnder the protection of the Almightie. The second strife, namely about societies, concerneth either first families, secondly Churches, or thirdly Common wealths; all which the Diuell striueth to ouerturne: as the good Angels to preserue and maintaine them. First, the Diuels endeuour is vtterly to ouerthrow all families, of Christian men especially: he robbed *Iob* of all his substance, slew his seruants, and children: but the good Angels guard and defend them. *Iacob* had the *Angels of God defending* him and his familie from the furie of *Esau*, Gen. 31.1. Psal. 91.10. when the plague and pestilence preuaileth against the vngodly, the good Angels keepe it off from *comming neere the tabernacles* of the righteous. Secondly, in Churches and congregations, the wicked Angels striue to corrupt the word, Sacraments, and all the Ministerie; or to make it fruitlesse, euery way to their power hindring the good successe thereof. The Diuell offereth himselfe to bee *a lying spirit* in the mouth of all *Ahabs* Prophets. Zach. 3.1. *He standeth at Iehoshuah his right hand*, to withstand him in his office. *He soweth tares* in the field where the good seede of the word is sowne, Mat. 13. Hence are those false doctrines of *forbidding meates, and marriages, called the doctrine of diuels*, 1.Tim. 4.1. He hindred *Paul* once or twice from his iourney to the Thessal. to confirme them, 1.Thess. 2.18. He raiseth persecution against the Church: for hee is said *to cast some of the Church at Smirna into prison*, Reu. 2.10. The good Angels on the contrarie fight against them, for the good of the Church, the furtherance of the Gospell, and preseruation of the true worship of God. The Law was giuen by their ministrie, Galat. 3. The tidings of saluation and the doctrine of the Gospell was first preached by Angels, Luk. 2.9. The Angell brought Philip to instruct the Eunuch, Act. 8.26. as also to baptise him, vers. 38. deliuered *Peter* out of prison, Act. 12.11. Thirdly, the wicked Angels seeke to supplant Common-wealths and kingdomes. Satan moued *Dauid* to number the people, by which sinne he wasted 70000. of his people. The good Angels fight in their defence. The Angell told *Daniel* that hee fought against the Prince of the kingdom of Persia for the Iewes, Dan. 10.13. The Angell smote of *Zenacheribs* armie in one night, *an hundred fourescore and fiue thousand*, who were enemies to the Church, 2.King. 19. Ob. How can the Diuell thus furiously fight against persons and societies, seeing he was neuer seene, neither can this fight be perceiued of vs? Ans. As he is a spirit, so his fight is spirituall, not easily discerned by the eye of flesh: for we fight not against flesh and blood, but against principalities, and spirituall wickednesses. Againe, he fighteth not onely in his owne

1.King.22.

Eph.6.12.

owne person, but by his instruments and complices, whom hee daily raiseth vp against the persons of men, and all humane societies: and this fight we may in part perceiue.

Vse. First, note hence the dignitie of euery beleeuer, who haue the Angels, yea and as here the Archangels, to put themselues in garrison for their defence: for from Christ it is. Secondly, we are with all thankfulnes to acknowledge Gods prouidence and protectiō especially in this land, whose peace and prosperitie hath bin so long established vnto our persons and societies, our families, Church and Common-wealth: whereas if Satā had might to his malice, not one of these should stand a moment. Thirdly, in all dangers our comfort must hence bee raised, that though Satans cruelties bee neuer so great, yet we haue the guard and defence of the good Angels to keep vs in al our waies; and these are too many, and too strong for him, and all the power hee can raise against vs. Thus was *Elishaes* seruant comforted: *There be more with vs then against vs*: the good Angels are more powerfull for our good, than the wicked are to harme and hurt vs. Fourthly, hence learne to make conscience of euery sinne in thought, word, and deed: for admitting and committing any sin, wee trecherously turne against those that fight for our defence, and do what we can to grieue and driue them away from vs, and so put our selues in the power of Satan to bee led at his pleasure into sinne, as also into the dangers of it.

The second point in this cause of contention is, the occasion of it, namely, it was about *Moses* his bodie. *Michael* would not suffer the Diuell to reueile where *Moses* bodie was laid, so to sow the seedes of Idolatrie, whereby Gods true worship might be ouerturned: for hee cared not for the bodie of *Moses*, but to bring in Idolatrie by meanes of it. Hence note that the wicked Angels fight not so much against the bodies of mē, as against their soules; nor contend so much to ouerthrow them in their outward estate, or to deprive them of their goods, meat, drink, &c. as in their inward, to wrest from them their spirituall things, namely Gods true worship, and the things and meanes which tend to the maintaining and preserving of the same. We haue to fight *against principalities and powers, and spirituall wickednes* in high places, Ephes. 6. 12. But it may as well be read in spirituall things: for therein bend they their principall forces. The drift of the diuell is to blinde *the minds* of Infidels, that the light of the glorious Gospell of Christ should not shine vnto them. 2. Cor. 4. 4. This same Serpent that beguiled *Eue* thorough his subtiltie, seeketh how to corrupt *your minds* from that simplicitie which is in Christ, 2. Cor. 11. 3.

Vse. First, we must keepe that which is committed vnto vs. 1. Tim. 6. 20. The treasure which God hath put into our hands is his true worship, sound doctrine, right vse of Sacraments: al which seeing Satan most desireth to breake off or corrupt, wee ought accordingly to striue how wee may preserue them to our selues, and haue them continued in their puritie to our posteritie. Secondly, in that Satan seeketh to deprive the soule of spiritual things, we must watch our graces, and become more vigilant in maintaining, and adding also vnto our knowledge, faith, loue, hope, and other our graces; seeing Satan will *sift vs* to make vs as chaffe, we must watch and pray that *our faith faile not*.

Thirdly, marke who is the author of Idolatrie, namely the diuell himselfe, and of that especiall part of it, which then he could not effect; but hath now obtained in that Idolatrous Church of Rome, namely, in worshipping of Images, stocks and stones, relikes of Saints, and of the woodden Crosse; yea armes, legges, hands, feet, and fingers of Martyrs: whence is al this but from the diuell himselfe, who for the same purpose would haue reueiled where *Moses* bodie was buried by God? Yea so farre haue they gone on in this delusion, that they are become spectacles of follie to the whole world: for if *Iohn Baptist* had had so many heads as the Papists brag of, he had been a monster of men: besides, though the Crosse wheron Christ was crucified was no greater than an ordinarie man might beare; yet so many seuerall peeces thereof they pretend themselues to haue in seuerall places as would load a shippe. Ob. They say they had all these relikes by reuelation from

The diuell hath preuailed with the Papists and drawn them to that idolatrie which he could not bring among the Iewes.

from heauen. Anſ. Theſe reuelations are but diabolicall illuſions to maintaine Idolatrie: beſides that how (the word being a moſt perfect rule in all matters to bee beleeued or done) vnwritten reuelations are no proofes of doctrine, but are iuſtly to be ſuſpected.

The third thing in the verſe is the manner of his ſpeech, in which obſerue three things: firſt, what ſpeech the Archangell would not vſe: *He would not ſpeake euill.* Secondly, what ſpeech he vſed; *The Lord rebuke thee:* Thirdly, the reaſon or cauſe of both; becauſe *he durſt not ſpeake euill.*

Firſt of this cauſe, as being firſt in nature, which is ſaid to bee *feare.* Now to know what kinde of feare it was, conſider that there is a three-fold feare: firſt, from entire nature: ſecondly, from the corruption of nature: thirdly, from grace. The firſt is a naturall propertie, whereby the creature ſeeks to preſerue it ſelfe, and to ſhunne danger: which feare is not ſinne in it ſelfe; for it was in Chriſt when he ſaid his ſoule *was heauie euen vnto the death*: and, *if it be poſſible let this cup paſſe from me*: but this is not here meant. The ſecond feare proceeding from corruption of nature in men and Angels, is that ſeruile feare when the creature feareth nothing but due and deſerued puniſhment, the conſcience being guiltie vnto it ſelfe and accuſing for ſinne, and the heart deſtitute of faith and loue of God; which if it were preſent would caſt out this ſlauiſh feare; which is no other than the feare euen of the Diuels themſelues: *who beleeue and tremble*, Iam. 2. 19. but neither was this the feare of the Angell. The third feare is from grace, and it is a gift of the ſpirit of God (who therefore is called the ſpirit of feare) working in men and Angels a care to pleaſe, and a feare of diſpleaſing God in all things: this is the feare here meant which was in the Angell. In which conſider three things further: firſt, the beginning of it, which is faith euen in the Angels themſelues; whereby they beleeue the power, iuſtice, ſouereignetie, and Lordſhip of God ouer them; and that they muſt be ſubiect and obedient thereunto: but in man it is a faith, apprehending the mercie and fauour of God reconciled by Chriſt: this feare in Angels and men therefore is the fruite of their faith. Secondly, the propertie of it; which is to make the ſubiect of it to feare the offence of God as the greateſt euill in the world, to feare ſinne properly, and firſt of all; becauſe by it God is diſpleaſed: and in the next place it breedeth a feare of iudgement conſequently, but not in the firſt place. Pſal. 119. 12. *My fleſh trembleth for feare of thee, and I am afraid of thy iudgements.* This was the religious feare of *Dauid*: firſt, a feariug of Gods offence, and then a ſtanding in awe of his iudgements: thirdly, the vſe of it: which is to make man and Angel make conſcience of ſin. Exod. 1. It made the Midwiues *ſpare the Hebrew children*; it will not ſuffer the Angell here to reuile the Diuell. The feare of God (ſaith *Salomon*) cauſeth *to ſhunne euery euill way*: yea it frameth to obedience, *and is pure*, becauſe it keepeth the heart from defiling it ſelfe. Our dutie hence is to pray that the Lord would put into our hearts this religious feare, which may containe vs in awe of his Maieſtie, and ſo keepe vs from offences, wherein wee may reſemble this Angell: as alſo to be *a wellſpring of life vnto vs*, not onely to eſcape the ſnares of death, but to quicken and prouoke vs in the waies of life euerlaſting. Secondly, wee muſt auoide the ſinne which the Angell was afraid of, namely the boldnes of ſinning, eſpecially in theſe daies wherein men aduenture and ruſh vpon ſinne without feare or ſhame.

Pſal. 19. 9.

Prou. 14. 27

The ſecond point herein is, what ſpeech the Archangell would not vſe, that is, *curſed ſpeaking, or railing iudgement.* Which to know what it is, obſerue the differences of iudgement; which is two-fold, either publique or priuate. Publique iudgement is when a man is called by God to iudge the creature; and this is two-fold: firſt of the Magiſtrate; ſecondly of the Miniſter. The Magiſtrate is called by God to ſeeke out the miſdemeanours of men, and according to the offence is to pronounce a righteous ſentence, euen to the taking away (if the cauſe require) of the temporall life it ſelfe. The Miniſter is alſo in the name of God to pronounce the curſe of the law vpon vnrepentant ſinners; and the promiſe of the Goſpell vnto the penitent. Secondly, priuate iudgement is, when one creature paſſeth iudgement againſt another,

ther, without calling from God, but vpon priuate grudge, anger, ſtomacke, and reuenge; this is here called *railing iudgement*; and it is practiſed three waies: firſt, in ſpeaking falſehoods and vntruths againſt others. Secondly, in ſpeaking truths, but with intent of ſlandering and detracting from the good name of others. Thirdly, in miſconſtruing mens ſayings and doings to the worſt part, when they may be taken in the better: this railing ſpeech the Angell durſt not vſe.

Hence we learne to make conſcience of this ſinne of ſlandering, reproching, and reuiling others, from which the Archangell abſtained dealing euen with the Diuell himſelfe: but many of vs who can vtter the prouerbe, *That it is a ſhame to belie the Diuell*; are contented, yea and readie to belie, and detract from the children of God our brethren by this railing iudgement. Some will ſay, what may we neuer vſe this kind of iudgement? Anſ. Neuer, no not againſt the Diuell: but if wee would take vp iudgement againſt any creature, let it bee againſt our owne ſelues for our ſinnes; here we may paſſe ſentence freely, and ſo eſcape the iudgement of God: as for others wee are to iudge by the iudgement of loue, which hopeth, ſpeaketh, thinketh, and ſuſpecteth the beſt, and couereth the worſt, euen a multitude of ſinnes.

The third point is the ſpeech which the Archangell vſed in theſe words: *The Lord rebuke thee.* Which words are a forme of prayer, in which he commendeth and remitteth reuenge vnto God, deſiring that the Lord, to whom iudgement belongeth, would reſtraine, correct and repay the Diuell for his malice. Here it may bee asked: what ſhall we doe when wee are wronged? Anſ. Learne of the Angell not to requite and repay euill for euill, neither in action, ſpeech, or affection; but leaue all reuenge vnto the Lord. *Zacharias* being ſtoned to death vniuſtly, deſired no reuenge, but ſaid: *The Lord ſee and require it.* Chriſt himſelfe being accuſed before *Pilate, anſwered nothing*; and when he died he prayed for thoſe who crucified him, Matth. 17. Againe, when a man will needs reuenge himſelfe of a wrong done againſt him, hee takes vpon him the perſon of the accuſer, witneſſe, Iudge, and executioner; which is againſt all iuſtice and equitie: beſides that the Lord challengeth this as his own prerogatiue; *Vengeance is mine, and I will repay.*

1. Chro. 24. 22.

Ob. But did not *Elias* pray for fire from heauen in way of reuenge, whereby he deſtroyed his enemies? Anſ. He did: but by inſtinct from God, which is as much as a commandement.

Ob. But Chriſt when he was ſmitten, ſaid: *If I haue well ſaid, why ſmiteſt thou me.* Anſ. We muſt put a difference betweene lawfull defence of our ſelues in our good cauſe, and the offence of our aduerſaries. Farre was Chriſt herein from reuenge, and ſo muſt we.

Ob. But this is hard and impoſſible vnto fleſh and blood. Anſ. Yea but we profeſſe our ſelues to bee children of our Father in heauen, and therefore we are to haue more than fleſh and blood in vs; euen that grace of God which carrieth beleeuers further in Chriſts ſchoole, than fleſh and blood can leade them. Vſe. Schollers and learned men that are to defend Gods cauſe and the truth of religion, yea euen againſt very heretikes, muſt abſtaine from reuiling ſpeeches; if wee be reuiled by the pen of the aduerſarie, we muſt commit the iniurie to God. Secondly, people that goe to law with others, for moſt part herein offend, that they doe it in way of reuenge, and to wrecke their malice vpon their aduerſarie; whereas the right vſe of ſuite in law is only to defend a mans right, all reuenge laid aſide. Thirdly, hence men of valour are taught not to take a challenge into the field, it is an honour not to accept of it, ſeeing reuenge is to bee left vnto God, let the wrong bee neuer ſo great. Fourthly, when men be at oddes and difference, it is not lawfull to chide, braule, contend, crie, and liſt vp the voyce in threatnings, ſeeing all theſe are degrees and kindes of reuenge, which wee muſt leaue vnto God. Qu. What muſt a man doe that is to incounter with the Diuel, either by temptation, poſſeſſion, or otherwiſe? Anſ. Hee muſt follow the practiſe of the Archangel, euen flie to God by prayer, and intreate him to rebuke him. The like practiſe muſt be taken vp by thoſe who are to deale with heretikes, who ſeeke the ouerthrow of religion: The

Lord must be intreated to restraine the malice of the Diuell, that he may not in himselfe or instruments preuaile to corrupt or represse; much lesse suppresse or supplant the truth.

Vers. 10. *But these speake euill of those things which they know not, and whatsoeuer things they know naturally, as beasts which are without reason; in those things they corrupt themselues.*

IN the former part of this verse is laid downe a third argument, which amplifieth the sinne of these deceiuers; thus framed: For a man to giue sentence, and condemne that which hee knoweth not, is a point of great iniustice and rashnes: But these men condemning Magistracie, condemne a thing they know not: and therefore are iustly accused of rashnes and iniustice. The like sinne of these seducers hath been too vsuall in all ages. In the daies of the Apostles themselues, the Gentiles accounted the doctrine of the Gospell but foolishnes: the Iewes, an offence; and yet neither of them knew what it was. The same rashnes is at this day to bee descried in the Church of Rome, who haue denounced the sentence of excommunication against our Churches, and condemne the Protestants for heretikes, when the most of them neuer knew our doctrine, nor neuer heard what wee could say for our selues; yea most iniuriously they mistake vs in sundry maine points of doctrine; as when wee teach that workes doe not iustifie a man before God, they crie out and say we condemne all good workes. The same fault is exceeding rife amongst vs in these daies: for let a man make conscience of his waies and endeuour to please God, he is presently branded with names of reproch, by those whose tongues are nimble to speake euill of things they neuer knew; who are to know that a man cannot be too precise in keeping the commaundements of God, and that themselues haue made a promise in Baptisme to walke in no other waies, and ought to renew the same so often as they come to the Lords table.

And whatsoeuer things they know naturally.] In the rest of this verse is set downe the third sinne of these deceiuers, which is the sinne of intemperance, standing in the immoderate vse of meate and drinke, apparell, &c. Touching this sinne two things are propounded: first, the proper cause of it, that is naturall knowledge, in these words: *Whatsoeuer they know naturally.*] Secondly, the sinne it selfe, or the propertie of it: *In those things they corrupt themselues.* The cause is, because they are guided with a naturall knowledge, like the bruite beasts which are without reason. There be three kindes of knowledge incident vnto the creature; first, *naturall knowledge*, arising from the instinct of nature common to man and beast, and consisting in the senses of sight, taste, touching, &c. by the benefit whereof the beast it selfe can discerne what is food fit for it selfe, and what is not; what is profitable, and what is hurtfull and vnprofitable for it: vnto which is ioyned a naturall appetite, by the benefit of which the creature can chuse or refuse his food and meate in season. The second is *reasonable knowledge* propet to man, and is nothing else, but the light of vnderstanding, whereby he reacheth farre higher, and discerneth meate, drinke, apparell, and rest, to be Gods good gifts, and knoweth the ciuill vse of them; with the which is ioyned election of will, whereby hee can chuse or refuse the ciuill or vnciuil, honest, or dishonest vse of them. This knowledge is in all men, for euen the Gentiles themselues *doe by nature the things contained in the law*, Rom. 2. 14. that is, ciuilly and outwardly: thus many of the Heathen haue excelled in ciuill carriage, and practise of iustice, temperance, and other ciuill vertues. The third is *spirituall knowledge*, not proceeding either from naturall instinct, or reason it selfe; but from the enlightening of the spirit of God: and it hath sundrie fruits. First, it enableth men to know these things in their *right causes*, as that these gifts of meates, drinks, & such like proceed from God, not as he is the God of nature only; but as by grace in Christ he is our God, yea our Father, & so they become pledges of his speciall mercie; seeing they are now restored againe to the beleeuer, hauing been formerly lost in *Adams* fall. Secondly, this knowledge causeth men to know them in the *due measure*

of

of their goodnes and excellencie, rightly diſcerning them from ſpirituall bleſſings: ſo as the heart ſhall not be ſet vpon them in the firſt place, but vpon the other as of farre higher eſteeme; yea they ſhall bee counted as dung in regard of theſe. Thirdly, it inſtructeth men in *the right vſe* of them, namely when it worketh this perſwaſion in their hearts, that til their perſons pleaſe God they can neuer vſe them well; and then onely hee is pleaſed in their vſe of theſe, when as their perſons firſt pleaſe him. Qu. What is the thing then condemned in theſe ſeducers? Anſ. The very ſin condemned is, that in the vſe of the creatures of God they are not guided by reaſonable, much leſſe this ſpirituall knowledge; but onely by nature, ſenſe, and appetite, as the beaſt is, and no otherwiſe, which is the cauſe of all intemperance.

Hence note the proper cauſe of the abuſe of all Gods bleſſings vnto couetouſnes, pride, ſurfetting, drunkennes, and other ſinnes of that kinde: namely, becauſe though men haue by nature the vſe of reaſon; yet in the vſe of theſe things they lay it aſide, and follow their own ſenſe and appetite: ſo farre are they from being guided by that higher knowledge which is wrought by the ſpirit of God.

Secondly, from the reprehenſion we are taught to labor for ſpirituall knowledge, whereby we may be led into the right vſe of theſe temporall things; for then and not before ſhall we vſe them as pledges of Gods mercie in Chriſt vnto vs (as the beaſts cannot) and ſhall hardly be drawne to their abuſe in riot and intemperance, as theſe ſeducers were.

Thirdly, in that they are ſaid to bee guided only, as the beaſt which is without reaſon, that is by nature, ſenſe, and appetite: note the practiſe of the Diuel which is to keep men (if he can) in their naturall knowledge, and will not ſuffer them to attaine to that which is ſpirituall: yea and which is more, hee corrupteth alſo that naturall knowledge which men haue. A notable experience hereof we haue in the Church of Rome; which of a famous Church is become hereticall, and ſchiſmaticall; the reaſon of it is, becauſe the Diuell hath turned all their religion and doctrine, into a natural doctrine & religion: the maine points whereof are grounded vpon naturall reaſon, and the learning and Philoſophie of the Heathen and Gentiles. As iuſtification by workes, merits, Purgatorie, with the reſt. Others not a few amongſt our ſelues alſo are deluded by this ſubtilty of Satan; who ſuffereth many men to liue ciuilly and honeſtly among their neighbours, but will not brooke that they riſe any higher: they muſt content themſelues to liue by naturall knowledge: Hence many men plead they know enough, namely to loue God aboue all, and their neighbour as themſelues: and that God is mercifull, &c. which is nothing but a ſleight of the Diuell ſtill to hold them in their naturall knowledge, and ſo within his owne power.

The ſecond point is the ſinne it ſelfe, and propertie of it: *In thoſe things they corrupt themſelues.*] This ſin of intemperance cauſeth men in the abuſe of meate, drinke, and apparell, to corrupt themſelues: here then are two things to be ſpoken of, wherein the whole nature of intemperancie is ſufficientlie compriſed. Firſt of the abuſe of the creatures: ſecondly of his corruption that thus abuſeth them. Concerning the former; the abuſe of the creatures is foure waies: firſt, in *exceſſe*, whē men vſe them beyond their calling, habilitie, or that which nature requireth; *this maketh the heart heauie*: forbidden by Chriſt, Luk. 21.34. Secondly, in *curioſitie*, when men are not content with ordinarie meate, drink, apparell; but deuiſe new faſhions of apparell, and new kindes of waies of ſtirring vp and whetting of appetite. Thirdly, in *affection*, when men ſo addict themſelues to meates and drinks, as they cannot bee without them. The Miniſter muſt not be one that loueth to ſit at the wine, nor *giuen to wine*. The affection is here condemned, when he cannot ſit without the pot at his elbow; for elſe it is indifferent, & for his health ſake he may drinke a little wine. *Paul* willeth that the ioy in the creature bee as no ioy. Thoſe alſo are reproued that drinke not for ſtrength, but *for drinke ſake*: for although they neither are drunke nor ſurfet, yet this very affection is a ſinne. Fourthly, *in time*, when theſe good creatures are vſed vnſeaſonably. Eccleſ. 10.16. *Woe be to the land whoſe*

1. Tim. 3.3
1. Cor. 7.30

Eccleſ. 10. 17.

Princes riſe early to eate. A woe is alſo denounced againſt thoſe, *that riſe early to drinke wine*, Iſai.5.11. that is, out of ſeaſon. The rich man for that he was clad in purple, and fared deliciouſly euery day, is branded with a note of intemperance, in not obſeruing this diſtinction of times. Theſe bee the waies whereby the creatures are abuſed.

The ſecond point is, how intemperate perſons in theſe things *corrupt thēſelues:* namely foure waies: firſt, in regard of their *bodies*, vpon which by their ſin of intemperance they call ſundrie ſickneſſes, diſeaſes, yea and haſten their death. Secondly, they deface Gods *image*, making themſelues worſe than the beaſts themſelues. Thirdly, they deſtroy their *ſoules*; for no drunkard, or riotous perſon ſhal inherit heauen, 1.Cor.3. Fourthly, they ouerthrow their families in waſting their *ſubſtance*, to the maintaining of their intemperance, and ſo bring ruine to the places where they liue.

Vſe. In theſe ſeducers we haue a glaſſe, wherein to behold the ſtate of our daies and times; in which intemperance hath taken place not only in prophane houſes, but euē in religious places, & where reformation is profeſſed. A common practiſe it is to drink with glaſſes, without feete, which muſt neuer reſt; alſo by the bell, the die, the douzen, the yard, and other meaſures, & then vſe Tabacco or other meanes to ſharpen appetite ſtill: an horrible ſin exceeding this ſin of theſe ſeducers themſelues. Secondly, ſeeing intemperance bringeth iuſt corruption, and in the end deſtructiō vpon the offenders, we muſt make conſcience of ſobrietie and temperance: this is the end of Gods grace which hath appeared, to teach vs to liue *ſoberly*, Tit.2.12. And whoſoeuer cannot obtaine thus much of himſelfe to deny the abuſe of creatures, will neuer attaine to the deniall of himſelfe for Chriſt his ſake, and is as yet a man of no religion.

But for the defending of this murthering ſinne, ſome things are alleaged.

No face is ſo foule but ſhall finde ſome painter.

1.Ob. Gen.43.vlt. *Ioſeph* and his brethren did eate & drink, *and were drunke together.* Hagge 1.6. The people are threatned to drinke, *but not to drunkenneſs:* wherfore drunkennes is not vnlawfull; yea it is a curſe to drinke and not to be drunke. Anſ. Theſe places may indeed be thus tranſlated; but then drunkennes is taken two waies: firſt, for exceſſe in drinking: of which the places alleaged ſpeake not. Secondly, for liberall or plentifull drinking, and this may bee done in a holie manner. So *Ioſeph* with his brethren eat and dranke liberally and plentifully; but not exceſſiuely: ſo the people were threatned in Hagge to drinke, but not to ſatietie and plentifulnes.

2.Ob. Ioh.2. It is ſaid the gueſts had well drunke; yet Chriſt turned water into wine ſtill, and commaunded the Miniſters to draw forth. Anſ. This only ſheweth what we may doe; namely, vſe the creatures of God in plentifull and liberall manner, vpon ſuch occaſions as this; but iuſtifieth not intemperance, or exceſſe in the vſe of them.

3. Ob. It is an ancient rule, that in ſome olde and lingering diſeaſes it is good to be drunke; therefore it is lawfull vpon ſome occaſion to be drunke. Anſ. This cannot be done in good conſcience, being an vnlawfull meanes to cure any diſeaſe, though old and vſed.

4.Ob. But ſome ſay they can drinke and neuer be drunke, they can beare more away than two or three. Anſ. *Woe vnto them that are ſtrong to drinke wine and ſtrong drinke*; there is a curſe of God againſt them who vſe needleſſe drinking, though they neuer ſurfet nor be drunke. Iſai.5.22.

Q. For what ends may we vſe the creatures, and in what manner? Anſ. The lawful end of their vſe is two-fold: firſt, for neceſſitie to preſerue life and health: ſecondly, for our lawful and honeſt delight. Pſal.104.14. God giueth *bread to ſtrengthen the heart, and oyle alſo to make his countenance glad.* Chriſt ſuffered a woman to powre a boxe of pretious oyntment vpon his head: himſelf was at a feaſt in Galeley and forbad not the liberal vſe of wine. Secondly, for the manner and meaſure we muſt knowe that one man cannot herein be a rule to another, one mans ſtomack and health craueth more, another leſſe. But euery man muſt obſerue this rule of ſobrietie: that he haue alwaies an eye to ſpirituall exerciſes; as praier, hearing of the word, meditation, as alſo to the workes and duties of his ſpeciall calling; and ſo much as fitteth a man vnto theſe is his meaſure: and when a man by the creatures maketh himſelfe heauie and vnfit for theſe, he hath exceeded his meaſure.

Verſ.

Verſ.11. *Woe vnto them, for they haue followed the way of Caine, and are caſt away by the deceit of Balams wages, and periſh in the gainſaying of Core.*

IN the former words of the verſe, [*Woe vnto them*] is laid downe the concluſion of the principall argument of the Epiſtle, namely, that theſe ſeducers ſhall be deſtroyed: hauing taken vnto themſelues libertie of ſinning; which he hath alreadie prooued by a particular enumeration of the ſinnes, vnto which they were addicted: and further amplifieth that ſecond part of the reaſon, by the reckoning vp of diuers other ſinnes, both in this verſe, and in the reſt vnto the twentith. Firſt of the concluſion; *Woe vnto them.*] Here firſt it may bee demaunded, why or how the Apoſtle dare pronounce ſuch a peremptorie ſentence againſt them, and that of euerlaſting condemnation; ſeeing the Archangell durſt not paſſe iudgement, no not againſt the Diuell himſelfe? Anſ. There be two grounds of this practiſe: firſt, God giueth to all Prophets, Apoſtles and Miniſters the power of the keyes; whereby they retaine and binde vp ſome mens ſinnes to deſtruction, as alſo to remit and looſe the ſins of ſome others: in both which they pronounce iudgement generally. Secondly, God gaue yet a further power vnto Prophets and Apoſtles (which is denied now to ordinarie Miniſters) whereby reuealing vnto them his ſpeciall iudgements againſt particular perſons, hee made them his inſtruments to pronounce theſe his iudgements againſt men, euen in particular. Thus *Dauid*, Pſal.109. curſed particular perſons. *Paul* curſeth *Alexander* the Copperſmith, 2. Tim. 4. and Gal.5.12. *Would to God they were euen cut off that trouble you:* and by the ſame ſpirit of reuelation the Apoſtle diſcerned this woe moſt certainly to befall theſe ſeducers. Vſe. Hence the Papiſts conclude, that Prophets, and Apoſtles, and cõſequently the Popes, may make laws to binde the conſcience, becauſe they haue power ouer it; it being lawfull for them to curſe bodie and ſoule. Anſw. A creature may bee curſed two waies: firſt, by impoſing a curſe and inflicting it vpon the bodie, ſoule, or conſcience: this is the peculiar curſe of God, reſting in his power alone, and is not committed to Prophets, Apoſtles, or Miniſters; for it argueth ſuch a power ouer the ſoule as may ſaue or deſtroy it. Secondly, by foretelling and pronouncing a curſe to come, which God will inflict; and this is that which belongeth to Prophets, Apoſtles, and Miniſters: but this argueth no power at al ouer the conſcience. Secondly, ſome hence may conceiue that they haue warrant to curſe other creatures, man or beaſt, ſeeing the Apoſtle vſeth it. Anſ. This practiſe of the Apoſtle (hauing an extraordinary ſpirit of reuelation) is no rule for any man, no not for the Miniſter ordinarily called. Our rule left vs by Chriſt is *to bleſſe, and not curſe*, Mat.5.44. Rom. 12.14. which muſt be vnderſtood of particular perſons, for otherwiſe the Miniſter hath authoritie to accurſe impenitent ſinners in generall; but not this or that particular perſon; no not in Gods cauſe: for he knowes not what ſhall be the future eſtate of this or that man in particular: much leſſe may priuate men in priuate cauſes vſe curſings or imprecations againſt others: which condemneth their wicked practiſe, who in their anger and impatience breake out into curſing of their childrẽ, ſeruants, friends, yea or enemiẽs; our contrary duty muſt be to *bleſſe*, as we are called vnto *bleſſing*. Thirdly, marke the Apoſtles diſpoſition; they were themſelues moſt meek in dealing with men, who called others vnto meeknes; their own patient minds were knowne vnto all men in all the matters of men: but when Gods glorie was called into queſtion, and the ſaluation of men likely to be hindred, they lay aſide their meekenes, and put on ſeueritie, and roughnes, their zeale in Gods matters would not admit ſuch lenitie and patience, as towards men in mens matters they were willing to exerciſe. They had an *Apoſtolicall rod*, which in ſuch caſes they vſed againſt offenders. *Moſes* the meekeſt man vpon the earth, when he ſaw the Iſraelites worſhip the golden Calfe, was ſo incenſed with wrath, that hee brake the Tables which were in his hands, and tooke his ſword, and together with the Leuites ſlew three thouſand of them the ſame day, Exod.32.27. Chriſt himſelfe though hee would not breake a

Chriſtian meeknes muſt bee tempered with Chriſtian zeale.

bruſed reede; yet dealing with the Scribes and Phariſies, who had corrupted the whole lawe, laded them with woes and curſes, Matth. 23. *Paul*, who otherwiſe was all things to all men; yet when Gods glory was impared by *Elymas* his withſtanding of him, he ſtrook him blinde: and curſed *Alexander* out of a rightly ordered and holie zeale: all which examples teach vs the like religious affection, that when Gods honor is in hazard, our zeale ſhould be inflamed; when mans ſaluation is likely to be hindred, our meeknes muſt be for the time ſet aſide, that the zeale of Gods houſe may euen conſume vs, Pſalm. 69. 9. as it did Chriſt himſelfe when he ſaw his Fathers houſe diſhonoured, and of a houſe of prayer made a denne of theeues, vnto whom we are daily to be conformed.

They haue followed the way of Caine.] In theſe words the Apoſtle returneth to the former part of the reaſon, whereby he hath alreadie by three forenamed ſinnes proued, that theſe ſeducers are they which take libertie to ſinne; and vnto them addeth this fourth: That *they haue followed the way of Caine.* In which, firſt we will ſhew the meaning of the words; and then obſerue the doctrines. In the former conſider two things: firſt, what is the way of *Caine*: ſecondly, why they are ſaid to walke in this way of *Caine*. *The way of Caine* is that courſe of life which *Caine* took vp to himſelf, in following the luſts of his owne heart againſt the will of God. It is deſcribed in Gen. 4. of which way there be ſeuen ſteps or degrees, but euery one out of the right way. The firſt ſtep was his *hypocriſie:* he worſhipped God by offring ſacrifice as *Abel* did, but his heart was not a beleeuing heart as *Abels* was; his worſhip was outward & ceremonious, but not in ſpirit and truth, for his heart was *an euill heart of vnbeleefe.* The ſecond, his *hatred* of his owne, onely, and naturall brother, proſecuting him with wrath and indignation, teſtified by the caſting downe of his countenance vpon him: the reaſon of all which was, *becauſe his own works were euill, and his brothers good*, 1. Ioh. 3. 12. ſo as (his brothers offering being accepted, and his reiected) he feared that *Abel* might get the birthright, and become the Prieſt, Prophet, and King in the familie, and euery way (as he deſerued) be preferred before him; for thus much is ſignified in theſe words, Geneſ. 4. 7. that if he did well, *Abels affection ſhould bee ſubiect* vnto him, and he ſhould hold his rule ouer him. The third, his *murther*, whereby hee ſlew his righteous brother. The fourth, his *lying* vnto God, ſaying, *he knew not* where his brother was, hauing ſlaine him, and extenuating his ſinne, denied himſelfe to be his *brothers keeper.* The fifth, his *deſperation*, after that God had conuicted him and pronounced ſentence againſt him: for being curſed for his ſinne, he cutteth himſelfe off from the mercie of God, in ſaying: *My puniſhment is greater than I am able to beare.* The ſixth, his *ſecuritie* and careleſnes, hee regardeth not his ſinne, nor the conſcience of it, but buſieth himſelfe in building a Citie, and calleth it after the name of his child: that ſeeing his name was not written in heauen, he might yet preſerue his name and memorie in the earth. The ſeuenth and laſt, which was the higheſt ſtep of his way, was his *prophanenes*; for from thencefoorth he caſt off, and contemned all the care and practiſe of Gods worſhip: which appeareth Gen. 4. 26. *Then men began to call vpon the name of the Lord.* Which wordes haue relation to the whole chapter going before concerning *Caine* and his poſteritie, who had vtterly reiected the ſeruice of God, and betaken themſelues to other affaires: *Caine* himſelfe to his building; *Lamech* to his luſt, being the firſt founder of Polygamie; for hee tooke vnto him two wiues: *Iabal* to the framing and pitching of Tents: *Iubal* to Muſicke: *Tubal Caine* to other curious works. But when *Enoch* was borne, then men began to affect better things, to call vpon the name of the Lord; then the true worſhip of God (formerly neglected) began to bee reſtored. This is the path wherein *Caine* walked.

The ſecond point is, in what regard theſe ſeducers are ſaid to follow *Cains* way, and that is in regard of all theſe ſeuen ſinnes: but eſpecially in the hatred and crueltie which he practiſed againſt his brother: for as he was bloodily, and maliciouſly minded towards his brother, though he gaue him good words, till he ſaw his time conuenient to execute his conceiued malice: ſo is

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it with theſe ſeducers, they may ſeeme for the ſeaſon otherwiſe affected, yet indeed they carrie a hatefull affection to the Church of God, and againſt thoſe alſo that endeuour in the building vp of the ſame.

Doct. Hence firſt note that the way of *Caine* is the high and broad way of the world. The Turks and Iews follow *Caines* footſteps in the profeſſion and practiſe of all prophanenes, in that they denie and deſpiſe the Meſſias the Sonne of God, yea and perſecute with a deadly hatred all Chriſtians, and are neuer ſatisfied with the ſpilling of their blood. The way of the Papiſts alſo is the way of *Caine*, carrying within them the ſame heart towards Proteſtants, which *Caine* did towards *Abel*; without any conuiction of them either of hereſie, or of wickednes; and (no otherwiſe than *Caine*) they now carrie themſelues quietly and ſilently till opportunitie may ſerue them: which if it were offered, we ſhould feele and haue fearefull experience of the fruits of a Cainiſh heart in them, as *Abel* did. Beſides, the doctrine of the Romiſh Church teacheth the way of *Caine*, for it ſtādeth wholy in outward Ceremonies, borrowed partly from the Iewes, partly from the Heathen; yea it traineth vp men to bee hypocrites, becauſe it is onely a dumbe and dead ſhew, without any power or life of godlines. Againe, it teacheth deſperation, in that by it no man ought to be aſſured of his ſaluation (for that were preſumption) as alſo that a man muſt ſatisfie the iuſtice of God for his ſinnes, and can neuer obtaine pardon without confeſſion of all his ſinnes in the eare of the Prieſt. And to come neerer home euen among our ſelues, this way of *Cain* is not vnbeaten; our hypocriſie, lying, malice, but aboue all, our prophanenes will conuince vs hereof. Doe not men goe backward in religion, as thoſe that ſhake off the waies of God? Is not the Goſpell of farre leſſe reckoning among vs, than it hath been heretofore? Is that wholſome doctrine not leſſe reſpected now, than it was twentie yeeres agoe? and much leſſe therfore obeyed? which is a manifeſt argument that *Caines* way is generally the beaten way of this age.

The way of Caine beaten in Poperie, as is ſeene in infinite cauſeleſſe maſſacres and cruell murthers of Proteſtants.

2. Doct. Secondly, wee muſt be warned to turne out of the way of *Caine*, into the waies of God. Qu. Which is the way of God that wee may walke in it? Anſ. It is altogether contrarie to the way of *Caine*: for firſt in Gods way is *ſinceritie*. God is worſhipped in the ſpirit, and not in hypocriſie. Secondly, *loue* of God and men, teſtified in word, and deede; oppoſed to *Cains* hatred. Thirdly, in Gods way is *faith*, which reſteth vpon Gods mercie and prouidence, euen againſt feeling, both in life and death; oppoſed to *Caines* deſperation. Fourthly, *wiſedome*, whereby the heart is ſtirred vp to ſeeke Gods kingdome, peace of conſcience, inward ioy, and in the ſecond place for the things of this life. Fifthly, in Gods way is *faithfulnes* and conſtancie, men that begin in the ſpirit end not in the fleſh, but are faithfull to the death: whereas the way of *Caine* is to begin with ſacrifice, but end in profanenes. This is the way of God in which we muſt walke: vſing all good meanes whereby wee may be both ſet and contained therein; eſpecially the word preached and the Sacraments; which meanes the very Phariſie himſelfe could acknowledge when he ſaid to Chriſt, *Maiſter thou teacheſt the way of God truly*. So the Prophet *Eſay* ſaith: Ye ſhall heare a voyce behind you, ſaying, *This is the way, walk in it*: this voice is nothing but the voice of the ſpirit in the miniſtrie of the word.

3. Doct. Thirdly, note what theſe ſeducers are blamed for, namely for two things: firſt, for making choiſe of *Cains* way: ſecondly, for walking and going on forward in it; which is a propertie of the wicked. It is true that the childe of God by the frailtie of the fleſh may ſlip into *Caines* way, as *Dauid* did in ſlaying *Vriah*; but hee doth not ſtand, goe on, and keepe a courſe in that way, as the wicked doe, being branded to be ſuch, as *ſtand in the way of ſinners*, Pſal. 1. We on the contrarie muſt preſerue a care to recouer our ſelues out of the way of *Caine*, if at any time we ſhall be miſled into it: that if we cannot keepe from al ſinne, yet we may be kept from a courſe and trade in ſinning. Let this Chriſtian care preſerue our paths in the waies of God, and returne vs vnto the obedience of his will, when through many weakneſſes and ſlips we often are turned aſide: and the rather becauſe *Caines* end attendeth *Caines* whole courſe; who was haunted with an euill

and accusing conscience, whose sinne lay at the doore as a wilde beast readie to teare him, and pull out the throte of his soule: besides that he was accursedly cast from the presence and face of God; that howsoeuer hee was a Prince and mightie amongst men, yet he was a vagabond and runnagate on the face of the earth: which curses let them not looke to auoide whosoeuer will follow his way, no more than *Caine* himselfe could.

And are cast away by the deceit of Balaams wages.] In these wordes is set downe the fifth sinne of these seducers: the meaning of which is first to bee knowne. *Cast away.* The word signifieth they are powred out, or powred away: which forme of speech is taken from water, the which distilleth not out of a vessell drop by drop; but is powred out in abundance, till so all is quickly spent. Whereby the Apostle would giue vs to vnderstand, that in the affection of their hearts they were violent, and euen carried headlong to commit their wickednesse. *By the deceit of Balaams wages*: that is, they are thus forcibly carried to doe euill vpon hope of wages; of which hope notwithstanding they are disappointed and defeated as *Balaam* was. So as this fifth sinne is *couetousnes*, propounded in a similitude or comparison, of which there are two branches: first, as *Balaam* was carried headlong to curse the people of God in hope of wages; so these wicked men vpon hope of reward are set to falsifie and corrupt the doctrine of the Prophets and Apostles. Secondly, as *Balaam* was deceiued and frustrated of the reward hoped for, as Numb. 31.8. hee lost his reward, yea and after his life (for returning home hee was slaine by the Midianites) so shall these lose their reward which they expect, for falsifying that doctrine which they teach: And so much for the meaning. That which was the sinne of these seducers, is the sinne of these times of ours, wherein 2.Pet.2.3. that propheſie of *Peter* is accomplished; where is foretold that false teachers should come in the latter times, *who through couetousnes*, with fained words should make merchandise of mens soules. Quest. But where shall we finde these couetous teachers? Ans. They are too easily found euery where, but especially within the precincts of the church of Rome. The Bishop of Rome and the guides of that Church are the Archseducers, who through couetousnes make merchandise of mens soules, teaching first that a man must confesse all his sinnes, or else hee cannot be forgiuen; and when he hath reckoned vp all, hee must satisfie for them in that manner as they will prescribe: who commonlie enioyne men to bestow so much land, or such a summe or pension of money vpon this or that Church, or Abbey, that so they may buy out a pardon. By which wicked doctrine through couetousnes they haue (by encroching vpon Countries and kingdomes) enriched themselues, and purchased, or rather craftily conueyed to themselues the greatest part of the reuenewes of all Europe. Secondly, they through couetousnes maintaine the distinction betweene mortall and veniall sinnes; betweene the fact and the punishment, and hold that the sinne may be remitted, but not the punishment: for which purpose the fire of hell is changed by them into a milder fire of Purgatorie, to bee suffered after this life; of which the Pope is Lord and King, indulgent to whom he please: especially to those that can pay well for the merits of others, or masses of their own. This painted fire hath a long time kept the fire of the Popes kitchin so bright burning, which if it should goe out, his state were shaken. Thirdly, through couetousnes they forbid many degrees of men from marriage, which God forbiddeth not, that so they may the oftner dispense with those degrees which themselues haue forbidden: for the more dispensations, the more wealth haue they comming in. And thus is their whole religion contriued and plotted for gaine, compacted of falsehood and couetousnes. So as *Peters* prediction is most fully accomplished in these Balaamites of Rome: but especially herein the Pope is become a second *Balaam*, in that as *Balaam* cursed Gods people for gaine; so to maintaine his owne pompe and state, by his Buls and thunderbolts hath he assaied to curse euen Kings and Princes, and some whole kingdomes, yea all such as haue shaken off his intolerable Antichristian yoke. The same accusation may be iustly intended against verie

The craftie conueyances of Poperie detected.

The Pope a second Balaam.

tie many that profeſſe godlineſſe and true religion; for theſe be the laſt daies and perilous times, wherein men ſhall be louers of themſelues, couetous, &c. 2. Tim. 3. 2. Such as *Ieremy* complained of, Iere. 6. 13. *From the leaſt to the greateſt euery one is giuen to couetouſnes; from the Prophet vnto the Prieſt they deale all falſely.* The vſuries, oppreſſions, iniuſtice, the common craft and cuſtomable deceit in all trades, crie out of this ſinne of couetouſnes in all eſtates. But ſome will perhaps here ſay; Yea but you wrong Chriſtians to charge them thus deeply with *Balaams* ſinne, for they haue better things in them. Anſ. But it is no iniuſtice, for *Balaam* had ſome as good things in him as many Chriſtians: for when he was firſt ſolicited of *Balaak* to curſe the people of God, he would not till he asked leaue of God; and when God had denied him leaue, he anſwered him that he would not go with him if hee would giue him his houſe full of gold and ſiluer. Further, he deſired earneſtly to die the death of the righteous, and that his end might be like his. *Iudas* alſo had many good things in him, he left all to follow Chriſt; he became a preacher of the truth, none of the Diſciples could accuſe him, or could eſpie any thing in him, and yet was carried away with couetouſnes: ſo let no man obiect the good things in many Chriſtians, which I grant they may haue, and yet too eagerly hunt after the world, yea and be powred out alſo after filthie lucre no otherwiſe than *Balaam* was.

Now for the auoiding of this ſinne, let vs obſerue three things, which the Apoſtle admoniſheth in the words. Firſt, in that he ſaith they *are powred out*, we are giuen to vnderſtand that the affection of couetouſnes is a moſt violent headſtrong affection, carrying a man headlong to ſinne euen againſt conſcience, as it did *Balaam*: and cauſing him to powre out his heart vnto wickednes. *Achans* couetouſnes could not be curbed, no not by Gods ſpeciall commandement, the wedge of gold and the Babyloniſh garmẽt did ſo ſway with him. *Ahab* was ſicke of couetouſnes, no phyſicke could recouer him, but *Naboths* vineyard and life. *Iudas* for thirtie peeces of ſiluer was carried againſt al ſenſe to the betraying of his Maſter, and that after diuers admonitions. *Ananias* and *Saphira* to ſaue but a little money, make no bones of lying vnto the holy Ghoſt. What is the cauſe of all treacheries, and thoſe moſt cruell murthers, of fathers, of mothers, of ſeruants, and ſtrangers, but the couetous heart ſet vpon the bootie, ſaying to it ſelfe; by this fact, this houſe, that land, ſuch a ſumme of money ſhall be mine? which obiect in the eye putteth out all the light of religion, reaſon, and ſometimes of nature it ſelfe. Thus the heart is eaſily powred out vnto euill, when as firſt it is poſſeſſed with couetouſnes, which *Paul* calleth *the roote of all euill.*

Couetouſnes a violent and headie ſin.

Ioſh. 7.

Secondly, the Apoſtle would haue vs conſider how hard a thing it is to be recouered from this ſinne, ſeeing ſuch a ſinner is *powred out and caſt away* by the deceit of it: and indeede little hope is there of the repentance of a couetous man, of whom Chriſt was bold to ſay, *that as eaſie it is for a Camell to goe thorough the eye of a needle, as a rich man to enter into heauen:* the reaſon is, becauſe his couetous cares choke and hinder the word from taking place in his hart, and ſo hee fruſtrateth all meanes of his ſaluation. Againe, he hath renounced the true God, and ſet vp another god in his heart. The Idols in our Church are defaced and deſtroyed by the Magiſtrate; but the Diuell ſetteth vp Idols ſtill in the hearts of men, which ought to bee Gods temples, euen Riches the god of greedie men.

Thirdly, obſerue that in Gods iuſt iudgement the couetous man is diſappointed of his hope, his wages are *the wages of deceitfulnes:* for either he atchieueth not, or retaineth not the things expected, as in the former examples: of *Achan*, who for the wedge loſt his life with it; ſo neither *Ahab* himſelfe, nor his poſteritie euer enioyed *Naboths* vineyard. *Iudas* brought backe the thirtie peeces of ſiluer, and hanged himſelfe. *Ananias* and *Saphira* deſirous to keepe a part of their poſſeſſion, loſt with the poſſeſſion both their liues: or elſe if hee retaine the bootie, and get and keepe alſo wealth fraudulently gotten and heaped vp by oppreſſion; yet hauing the thing, he hath not the vſe of it; his couetous heart keepeth the key of it, and locketh it from his comfortable vſe: yea, and be it that he haue ſome vſe of it, yet his gaine is ſmall for which he loſeth

Gods iuſtice againſt mãs iniuſtice.

loſeth his ſoule: *Thou foole this night ſhal they fetch away thy ſoule.*

Vſe. We are all hence admoniſhed, eſpecially aged and rich perſons, to beware of this dangerous ſinne. It becommeth Saints not to haue couetouſnes once named among them, Epheſ.6. Our practiſe is to varniſh it ouer with termes of thriftines and good husbandrie, and the worſt it heareth of vs is ſcarſe a ſmal diſlike: ſo as when wee ſpeake of a wrechod worldling, we ſay he is an honeſt man, but ſomewhat hard or worldly: ſo as this ſinne is in no diſgrace among the moſt, as it deſerueth, being both ſo odious vnto God, and hurtfull vnto the ſinner himſelfe. But let vs conſider firſt that it eaſily draweth a man vnto perdition, and enwrappeth him in the Diuels ſnare. 1.Tim.6.9. *Thoſe that will be rich fall into many temptations and ſnares.* Whereſoeuer it ruleth, that man reſpecteth not commandement, reaſon, conſcience, no nor common honeſtie it ſelfe. Secondly, wee profeſſe our ſelues to be members of Chriſt, the ſons and daughters of God; now ſuch a baſe ſinne beſeemeth not ſuch an high profeſſion: for a Noble man or a Prince apparent to ſpend and trifle away his time in buying and ſelling pinnes and points were a madnes; what a baſe follie were it for vs that hope to bee heires of the kingdome of glorie to bee ſtill poring on earth and earthly things? whoſe hearts and affections ſhould be raiſed vp higher, and taken vp with heauenly meditations, vſing weanedly this world as though we vſed it not. Thirdly, Nature is contented with a little, and is ſurfetted with abundance: and yet grace is pleaſed with leſſe: and therefore if we haue food and raiment for vs and ours, let vs bee *therewith contented*, 1.Tim.6.8. Qu. But what ſhall we doe then? doe not all men thus, and may not wee ſeeke wealth as others doe? Anſ. The rule of the word muſt bee our direction herein, and not the manner of the world: and that aduiſeth vs to make God our portion: which leſſon God himſelfe taught *Abraham*, Gen.15.1. *I am thy buckler, and thy exceeding great reward.* *Dauid* had learned this leſſon, Pſal.16. *The Lord is my portion.* This is done by ſetting our loue, our ioy, our principall care, yea our hearts and affections vpon the Lord, as men doe vpon their treaſures. By which meanes if riches increaſe, our hearts ſhall not be ſet vpon them, for they are not our portion; and if we be pinched and preſſed with aduerſitie, want, or loſſes, yet ſhall we not be oppreſſed; for we want nothing but that we may well be without, and haue not as yet loſt any part of our portion.

Further, in the phraſe which the Apoſtle vſeth; *They are powred away*, note a difference between the child of God, and a wicked man; when both of them are found in the ſame ſinne, but the one powreth out himſelfe to wickednes, giueth himſelfe leaue to ſin with full conſent, without reſtraint, yea with greedines: the other ſinneth with conſent, but not full conſent; for being regenerate hee is not all fleſh as the wicked man, but partly, fleſh, partly ſpirit: and therefore partly willeth and conſenteth to ſin, partly nilleth & conſenteth not, he is not powred out without reſtraint, as the other is, but at length recouereth himſelfe by repentance, and obtaineth reconciliation with God. Secondly, we muſt beware of powring out our ſelues to wickednes, but rather with *Annah* powre out our ſoules before the Lord in humble confeſſion of ſinne, and petition for pardon, that ſo the Lord may powre foorth his mercie vpon vs, and ſhed his loue abroad in our hearts. Thirdly, we may not content our ſelues with a few or ſome good things; for the hart may notwithſtanding be powred foorth to ſinne, as *Balaam* and *Iudas*; but ſeeke carefully to haue our hearts truly ſeaſoned with grace, with the loue and feare of God, which for the preſent will cauſe vs to decline euerie euill way; yea to deteſt and hate euery ſinne, and for time to come with a reſolute and conſtant purpoſe, and endeuour neuer to offend God againe: for otherwiſe a ſhew of ſome good things may often deceiue and delude vs, and wee may periſh for all them, as *Balaam* did. Laſtly, we are hence taught neuer to giue reines to our affections and deſires, but curbe, crucifie and mortifie them carefully: for if once they get head, and bee yeelded vnto, they will not eaſily be ſubdued, nor ſuffer a mā quiet til he haue powred forth himſelf vnto all wickednes, and ſo brought him into the high way of perdition.

And

And are perished in the gainsaying of Core. In these words the Apostle laieth downe the sixth sinne of these seducers: to vnderstand the meaning whereof, consider two things: first the historie it selfe: secondly, the application of it. The historie is recorded in Numb.16. wherin *Moses* mentioneth three things concerning *Corah*: first, the cause of his sinne, which was ambition and pride; for *Core* (being a Leuite) affected the Priesthood of *Aaron*: and *Dathan* and *Abiram* (being heads of the tribe of *Ruben*) stroue to take the gouernment of the people out of *Moses* his hand, who was appointed by God as King ouer the Israelites, Deut.33.5. Secondly, the sinne it selfe, namely in this their discontentment, they enterprised an insurrection against *Moses* and *Aaron*: they stood vp against them, contradicted and gainsaid them in their offices; and charged them first that they vsurped authoritie, and tooke too much vpon them, and lifted vp themselues aboue the congregation without the Lord, vers.3. and therefore they would not obey *Moses* commaundement, vers.12. and secondly, that *Moses* had dealt deceitfully with the people; and (onely in policie to make himselfe a King) had promised them a land flowing with milk and honey, whereas they saw no such matter: nay rather hee had brought them out of Egypt to destroy them in the wildernes, ver.13.14. Thirdly, their punishment for their sin, which was an horrible destruction vpon them, and their companie, being all of them partly swallowed vp of the earth; partly deuoured by fire from heauen, verse. 32.35.

Secondly, the historie of *Corah, Dathan*, and *Abiram*, is applied to these false teachers by way of comparison, and they are compared in two things. First, as *Core* and his companie most ambitiously and proudly gainsaid *Moses* and *Aaron*; so doe these false teachers the doctrine of the Prophets and Apostles. Secondly, as they were destroyed for their such resistance; euen so shall these perish in their gainsaying of the truth. Thus the meaning of the words is made plaine. This Epistle was written for a warning vnto the last times, euen vnto vs vpon whom the ends of the world are come; and therfore that which is affirmed of these men, is verified in sundrie sorts of men in this age. For example: first, the Bishop of Rome is the next follower of *Core*: for looke as *Core* gainsaid *Moses* and *Aaron*, in regard of their lawfull authoritie; so doth the Pope gainsay Christian Kings and Princes, in striuing to take out of their hands all their power and authoritie in causes Ecclesiastical within their owne dominions: nay herein he goeth beyond *Core*, in that hee vsurpeth that power ouer them which the Lord hath put into their owne hands, and so (being inuested in their own persons) most rightfully belongeth vnto themselues. Secondly, his shauelings, and Masse-priests, not onely gainsay and contradict Christ in his doctrine; but also attempt to vsurpe his office, in offring a real and proper sacrifice of attonement for the sinnes of the quicke and dead: yea, and (wherein they strip *Core*) they take vpon them to become mediatours betweene Christ and the Father, in praying the Father that he would accept the sacrifice of his Sonne, as hee did the sacrifice of *Abel*. Thirdly, of this sort are all Traytors and Rebels, either Priests or Iesuits, or other traiterously minded men at home or abroad, who (no otherwise than *Core*) gainsay the ordinance of God, and stand out in deniall or resistance of their lawfull and naturall Prince, whom the same punishment shall assuredly finde out, which consumed *Corah* and his companie in the end of their conspiracie. Fourthly, many amongst vs who professe the Gospel, yet walke in the gainsaying of *Core*, of whō some wil openly say they care not what the Ministers speake; whatsoeuer it is they will withstand it: yea many wretched creatures who come to the Lords Table, will not sticke to say, that they hope to see the day when they shall bee hanged; which argueth them to bee abetters in the wicked conspiracie of *Core*. Lastly, it were to bee wished that some of our students euen of Diuinitie, had not a spice of this sinne of *Core*: for within this sixe or seuen yeeres, diuers haue addicted themselues to studie Popish writers, and Monkish discourses, despising in the meane time the writings of those famous instruments and cleere lights, whom the Lord raised vp for the raising and restoring of true religion;

The Pope the foremā of *Cores* companie.

ligion; such as *Luther, Caluin, Bucer, Beza, Martyr, &c.* which argueth that their mindes are alienated from the sincerity of the truth; because the writings of these (the soundest expositors of the Scriptures raised since the Apostles) are not sauourie vnto them: yea some can reuile these worthie lights themselues, which is a spice of *Core* his sinne.

2. Doctr. Secondly, hence wee are taught to beware of ambition, and studie to bee contented with that condition of life wherein God hath placed vs, not seeking things beyond our estate. *Dauid* would not meddle with things *beyond his reach*, Psal. 131. 1. *Paul* had learned in euery estate to bee con-
Philip. 4. ted, *to be abased* as well as to be exalted. Our first parents in the ambitious conceit of further highnes, fell from a most happie condition, and brought ruine vpon themselues, and vs their posteritie. The vertue of contentation is indeed necessarie for al men, but especially let students seeke it at the hands of God; and the rather, because that within these few yeeres diuers of them (not possessing the benefit of this vertue) being frustrated here of their expected preferments, which they thought were due to their gifts, haue departed away discontented, and haue growne to resolution in heresie, Papistrie, treasons, and most desperate attempts. Now that euery man may learne to bee contented with his condition, be it better or worse, let him think well vpon these two considerations: first, that the present estate and condition of life, wherin euery man is set by God, is the best estate for him: health is best in time of health, and sicknes in time of sicknes: riches when they are enioyed, pouertie and want when the Lord changeth his hand: life whilest he liueth, yea and death it self is the best when as that change befalleth: and all this is because the Lord so ordereth and disposeth vnto euery man out of his wise prouidence, which wee for our parts must in all our thoughts be submitted vnto. Secondly, that in regard of our sinnes we are lesse than the least of Gods mercies; vnworthie to draw breath in the common ayre, or to tread vpon the earth: and therefore (being so vnworthie) if we haue but small & few blessings, wee may well content our selues: for by our deserts wee cannot challenge so much as wee haue. *Iacob* herein staied himselfe in his want that he was *vnworthie of the least mercie of God*: the baasest calling is too good for the best man, if hee looke at his desert. Ob. But euery man is preferred before me, and yet I deserue as well as they, or some of them. Ans. Herein content thy self, God hath called them to such condition; stay till he call thee: distract not thy thoughts herewith, but rest in his reuealed will.

3. Doct. Thirdly, it may seeme strange that *Core* & his companie should gainsay *Moses* and *Aaron*, and their authoritie, especially beholding all the miracles whereby their calling was confirmed, the one to be Prince, the other the high Priest; and yet we see it to be so: for his affection had blinded his conscience: hee knew very well that they were called by God: he saw their whole religious course, the great miracles in their hands: but yet the disordred affections of his hart were they which blinded the vnderstanding of his minde. In like manner, men may marueile that so many learned Papists, otherwise so wise and prudent, should maintaine so many grosse errors, and heresies, and those against the foundation of religion: but the case is with them as it was with *Core*; for let them bee neuer so learned, graue, and wise, yet their wicked hearts and ambitious affections ouercast their iudgement and knowledge, and ouercarrie them against conscience: yea and often reason it self: they reade the Bible the word of truth, but see not the truth therein contained, because the clowd of corrupt affections hath ouerspread and darkned their vnderstandings. Whence wee may learne, that if at any time wee would with fruite heare, reade, studie or learne the word of God, we must bring with vs not only quick vnderstandings, sharpe conceits, and firme memories, but honest hearts, calme and tempered affections: without which it shall bee with vs as with the Iewes, who saw indeed and yet perceiued not.

Vnrectified affections ouercast rectified iudgement and vnderstanding.

Fourthly, here Magistrates and Ministers must learne, not to be discouraged if they be gainsaid and contradicted by such as *Core, Dathan*, and *Abiram*, who were great men in their Tribes; it was *Moses* and *Aarons* lot. Christ himselfe was a rocke of offence, and many stum-

bled

bled at him; he was made a wonder of men, and few of the great beleeued his doctrine: yea few there were that did not gainsay it: it is not well with men when all men speake well of them; meeke *Moses* shall haue his patience tried by very many such in the world.

The worst kinde of discontentment is in things concerning mans saluation.

Fifthly, Students especially of Diuinitie, must take heede of this spirit of contradiction and gainesaying, whereby no wholesome doctrine can easily please them; which was *Cores* sinne: and content themselues with that truth of doctrine, and those sound grounds of Diuinitie, which are propounded in the writings of those famous and excellent instruments aforenamed, who were the restorers of pure religion; preferring them before all Popish writers and corrupt postillers (in whom a man shall meete with nothing sooner than error and vnsoundnes) and reading seriously their workes and writings, as the soundest and best grounds of Diuinitie, and expositions of the Scriptures, which haue been set out since the daies of the Apostles.

Sixthly, let inferiours hence learne obedience, and silent subiection vnto superiours; the seruant or subiect must not be a gainsaier, nay not an *answerer againe*, Tit. 3. This cutteth off all disputation betweene the Master and seruant, father and childe, prince and subiect: for the very appearance of *Cores* sinne must be auoided.

Seuenthly, *Core* gainsaieth both *Moses* and *Aaron*; the one in regard of his Magistracie, the other of his Priesthood. These two sinnes goe hand in hand: he that opposeth himself to *Moses*, despiseth *Aaron* also; he that honoreth not the King, feareth not God; he that careth not for the word, is not loyall to his Prince: a rebell to God, is a rebell to his Prince. Seeing then loyaltie towards God and the King are so linkt together in themselues, let vs not sunder them, but rather conioyne them in our practise, as the Apostle hath coupled them in one precept, commanding vs to *feare God, and honour the King*.

Whosoeuer resisteth Moses despiseth Aaron also.

Eightly, it may be here demaunded, whether haue we done well in gainsaying and contradicting the Church of Rome, seeing our Church before the time of K. *Henry* the 8. was a member of that Church? Ans. When two are at strife both are not be blamed, but the partie in whom the cause is conuinced to be: we haue indeede departed from them; but the cause of our departure was not in vs, but in themselues: we haue departed from them, as the Israelites by Gods commandement from the Tents of *Core*: they haue first a long time gainsaid Christ, and therefore we haue well done to gainsay them: we are not therefore the schismatikes, neither blame worthie; but they in whom the cause of schisme is: no more than *Moses* was here to be blamed, the cause resting in *Core*.

We haue departed from the Papists as the Israelites from the tents of Core by Gods commandement. Numb. 16. 22.

Lastly, it will be asked, what did *Moses* all this while that he was gainsaid? Ans. He *fell on his face, and prayed vnto the Lord*. Wherein he became a fit president for vs in this land, who haue been aboue fourtie yeeres assaulted by Popish *Cores*, enemies and rebels, without and within vs: from whom we haue bin defended not so much by the sword, as by Gods protection, obtained by the prayers of his seruants: which teacheth vs for time to come to turne vs to this most ready course, of subduing al gainsaiers and enemies of our peace: for the direct way to discouer conspiracies, to subdue treasons, and rebels, and to purchase tranquillitie to a Church and land, is to commend the safetie thereof vnto the Lords fauourable protection, whose eyes are euer watchfull ouer his people. And thus much of *Core* his sinne.

The last point is their punishment: in which it may be asked how they perished? Ans. It is commonly thought that *Core*, *Dathan* and *Abiram* were swallowed vp of the earth: but I take it, that all the men of *Core*, al his substance and his Tents; *Dathan* also and *Abiram* were swallowed vp of the earth: but that *Core* himselfe was burned with fire from heauen, with the 250. men that offered incense, verf. 35. for in the historie, Numb. 16. 27. 32. it is said that *Dathan* and *Abiram* and the men of *Core* were swallowed vp; but *Core* himselfe is not mentioned: so Deut. 11. 6. and Psal. 106. 17. In both which places *Dathan* and *Abiram* are said to be swallowed vp with their households; but in neither place is *Core* mentioned. Secondly, *Dathan* and *Abiram* were in their Tents, and so were the men of *Core*

also, when the earth opened and swallowed them, vers. 17. But *Corah* and the two hundred and fiftie men were at the doore of the Tabernacle with their Censors, fire and incense, and were deuoured with fire from heauen, vers. 19. Ob. Num. 26. 10. The earth opened her *mouth and swallowed them* (that is, *Dathan* and *Abiram*) *with Core*. Ans. The learned expound that place not of *Cores* person, but his substance & retinue.

Marke here the iust iudgement of God: *Corah* had abused himselfe (being a Leuite) his office, and those sacrifices which he offered by fire; and the Lord destroied him by fire. The same was the dealing of God with *Nadab* and *Abihu*, Leuit. 10. 2. Looke in what things men sin and dishonour God, by those for the most part the Lord reuengeth himselfe vpon them: so men glorie in abusing the creatures of God, as meats, wine, and strong drink, the Lord in the meane time secretly turneth the same to their owne destruction; that those which are his good gifts and ordained for the preseruation of nature, being by men abused, through Gods iust iudgement are turned to the choking and ouerturning of nature.

Note.

Secondly, hence learne the wise counsell of *Salomon*, Prou. 24. 22. *Feare God, honour the King, and meddle not with the seditions*; or with them that make alterations. For although it be lawfull for a subiect (being called) to shew his minde, what he thinketh meete for the Church or Common-wealth; yet for a priuate man to attempt vpon his owne head to alter any thing, standing by Gods and the Princes law, is no better than sedition, and is a branch of *Corah* his sinne.

Priuate men may not attempt to controle publike constitutions.

Thirdly, although *Corah*, *Dathan* and *Abiram* are destroyed for this sinne, yet *Cores* children are not destroyed, but spared, Numb. 26. 11. God in iustice remembring his mercie, his care for the Ministerie was such as could not suffer the Leuites race to bee rooted out, but preserued for the vse of the Tabernacle. Let Gods care teach vs our dutie in this behalf, namely to applie our best endeuours for the maintaining and preseruing the Schooles of learning, for the vse and seruice of the Church. Commendable hath been the care of many Kings and Princes in this behalf, whom wee should imitate in preseruing these seed-plots of the Ministerie: for herein they imitate the great King euen God himselfe.

Vers. 12. *These are spots in your feasts of loue, when they feast with you, without all feare feeding themselues.*

IN these words the Apostle setteth downe the seuenth sin of these seducers: to know the meaning whereof the better, consider foure things: first, what is meant by *feasts of loue* and charitie. Ans. In the Primitiue Church it was a custome and manner to haue a feast before the Lords Supper, made by the Communicants; vnto which some brought hony, some bread, some wine, some milke, and euery one according to their abilitie contributing somthing thereunto. These were here meant and called *Loue-feasts*, because they were herein to testifie their mutuall loue among themselues; as also to the poore, who hereby were relieued; and to the Ministerie it selfe, which was by these feasts partly sustained. Secondly, what is meant where these seducers are called *spots in these feasts*, or rocks; for the word signifieth either, and more properly the latter; they are rocks, because as rocks are perceiued a farre off by the seafaring men: euen so the infection of these wicked men spreads it selfe very farre: and againe, as rockes are dangerous and troublesome to them; so are these as rockes and stumbling blockes to the weake, hindring them from the profitable progresse in godlines: they are also rightly called *spots*, because as a spot defaceth the countenance; so their presence is an eye sore & a disgrace vnto these Loue-feasts. The third thing is the cause why they are thus called: that is, because in these Loue-feasts they feede themselues: for laying aside all care of the poore, & of the Ministrie, for whose sake this contribution was made, they pampered and fed themselues, riotously wasting the goods of the Church. The fourth is the cause of this their riot [*without feare*] that is, because they haue cast off the feare of God and man. In these words therefore the Apostle chargeth these false teachers not only with intemperance in generall, but also with a special kind of riot in mispending and

wasting

wasting the contribution pertaining to the poores maintenance, and the sustaining of the Ministerie.

Vse. That which is spoken of these mē, may be applied to these last times, wherein diuers men riotously abuse the goods specially prouided for the maintenance of the Ministerie and poore: as first the Romish Clergie, those Locusts that come foorth of the mouth of the beast; idle bellies, and slow backes, the most of which want learning, and are vnable to teach the people; yet feede themselues without feare, so as their eyes *are swollen with fatnes:* wealth they want not, hauing craftily conueied vnto themselues the third part of the reuenewes of Europe; but with it do nothing but pamper themselues. Secondly, such Patrones are here included as feede themselues with Church-liuings, appointed for ẏ releiuing of the poore, and maintenance of the Ministerie: in such sort as Gods people cannot bee faithfully and sufficiently taught: they can bee content to depart from some ten pounds a yere to some vnable man, so as they may of the rest feede themselues without feare, or else (as some doe) serue their lusts, in mispending the Churches reuenewes vpon Hawkes, Hounds, and other improfitable rauenous creatures. Thirdly, such Students whether Fellowes or Schollers of or in Colledges as mispend their time in idlenes, gaming, or other improfitable exercises, come also within the compasse of the Apostles reprehension, as feeders of themselues with that salarie or liuing which was giuē for the maintenance of the Ministerie.

The Romish Clergie hath better faculties in feeding themselues than others

Here a question may be demaunded; namely, whether those whom wee call lay men, hauing Church lands & liuings impropriate vnto them, may bee said with these seducers to feede themselues without feare; or whether can any man impropriate any Church goods or liuings, without sacriledge? Ans. The answer hereof is two-fold: first, though no good member of the Church can in good conscience seeke the harme and preiudice of the same; yet the plaine truth is, that the Church goods and lands may bee sometimes vpon some occasions alienated: the grouṅd of which answere is this rule; namely, that the gouernours of the Church are to content themselues with things necessarie. For when the people had brought sufficient for the building of the tabernacle, *Moses* biddeth them bring no more, seeing (saith he) there is enough: so as when the Church hath too much and excesse (as the Romish Church & these Churches of Europe gotten by Masses, Purgatorie, Dirges, Sacrament of Penance, &c.) there may be admitted alienation and impropriation of Church goods and lands; but so as two conditions must be necessarily obserued: first, there must be iust cause: and that which is so alienated must bee employed to some good vse in the Church or Commonwealth; and this is foure waies: first in case of present necessitie; for tenths haue bin in some cases of necessity lawfully paied in way of tribute, and otherwise neither Church nor Commonwealth could haue been preserued. Secondly, in way of exchange when the alienation of some lands shall be rather more conuenient both to the Church it selfe, and to whom such lands are alienated. Thirdly, when as some great profit shal ensue vnto the Church and common-wealth: vpon which ground King *Henry* the 8. of famous memorie most iustly alienated most of ẏ Church lands called Abbey lands; that Monks, Friers, Abbots, and such like idle Drones should neuer haue more footing in this our land. Fourthly, in way of reward: for Kings and Princes that are the Patrons & protectors of the Church may alienate Church lands (where there are excesse) vnto such as haue bin faithfull in the defence of Church or Commonwealth, and that in way of requitall and reward of their seruice. The second condition is, that there must bee reserued a sufficient relieſe for the poore, and maintenance for an able Ministerie. Some there are which teach otherwise, and they reason thus: Tenths (say they) standing by Gods law are not to bee alienated: but the goods and lands of the Church stand chiefly in tenths, and therefore admit no alienation. Ans. In England tenths stād not by Gods laws, but by the positiue lawes of the land; so as if it please the King he may appoint eights, or more or lesse as well as they: which if it were not so, no Minister were to meddle with the tenths of his Parish: for by Gods law tenths were

Exod. 30. 6. 7.

brought to the storehouse of the ouerseers, and distributed by them to the Leuites, according as euery man had neede; but the Leuites themselues neuer medled with the. Againe, if tenths stood now by the law of God, then the poore should haue euery third yeere all the tenths of the earth: for so it was among the Iewes while they stood in force by Gods law. Secondly, they obiect that in the Prouerbs, chap. 20. 25. *It is a snare to deuoure tenths.* Ans. The place is to be vnderstood of tenths the standing in force by Gods law, not of ours which stand by mans. Thirdly, they alleage that some decrees were made in the Primitiue Church, that the alienation of Church lands should become sacriledge. Ans. But those decrees concerned priuate persons who might not, nor may not on their owne heads impropriate the Church goods; as also they debarred the taking away of necessaries from the Church, for then the Church was farre from that superfluitie which sithence it hath obtained: so that for a lay man to hold lands impropriate, the former conditions obserued, is no sacriledge. Now if the question be concerning the impropriations of Colledges, whether they lawfully hold them or no: then I answere secondly, that I take it, they hold them by a more speciall right; for they being giuen at the first vnto the Church, they are not (being impropriate to Colledges) generally and wholie alienated from the Church; but remaine in this speciall vse of the Church for the maintaining of the Seminaries of it; without which the Church must needs decay: and this seemeth a sufficient cause of reserving vnto them this maintenance, so as care be had of the people and poore for their relieue & instruction. Secondly, whereas the Primitiue church first feasted, and then receiued the Lords Supper, wee note first the lawfulnes of feasts, so as the poore be regarded, superfluitie and riot auoided, and the right end intended, which is the praise and glorie of God expressed in thankfulnes for the abundance of his good blessings. So after the sacrifices & offrings *Aaron* and the Elders of Israel came to *feast with Iethro before God*, Exod. 18. 12. So Ezra. 8. Goe your waies, *eate the fat, and drinke the sweete, and send part to them for whom none is prepared; for this is the day of the Lord.* Secondly, the Papists are deceiued, who teach it necessarie to come to the Sacrament of the Supper fasting, for these feasted before it. Thirdly, in the Primitiue Church, and in the Apostles daies, there was no priuate Masse in which one Priest should eate vp all alone; but there were feastings, which cannot bee performed by one man alone, but the whole congregation. Fourthly, hence wee may note the end of the Lords Supper to be the increase of our fellowship & communion with Christian men, as well as our vnion with God; and that wee are to come together in loue and Christian vnitie: for the testifying of which charitable affection, the ancient beleeuers in the Apostles daies had these feasts of loue before they came to the Lords table.

Further, in that these seducers are called [*spots in these feasts*] I note first that open offenders should be hindred and repelled from the Sacraments, being as spots in the face; which because they are blemishes, must bee washed away: so ought these by the censure of excommunication to be (vntill their repentance) cut off from the face of the congregation. Secondly, that euery one that professeth the faith is not a true member of the Catholike Church, as the Papists erroneously hold; that let a man be what he will, if he professe the faith, it is sufficient to make him a member of the Catholique Church. Whereas open offenders are to be accounted as *spottes*, which no man will say are true parts of the bodie, but blemishes to bee pared away, that their bodie may be the more perfect and entire.

Feeding themselues without feare.] In Doctr. feasting we are to preserue feare within our hearts, which is two-fold: first of God, secondly of man. The former is seene Exod. 18. 12. The men of Israel feasted *before the Lord. Iobes* feare was, lest his sonnes should cast this feare of God out of their hearts in their feasting, and so offend God. The latter is prescribed Prou. 23. 1. 2. When thou sittest to meate before a Ruler, put the knife to thy throte, that is, bridle thine appetite; haue respect not to passe the limits of sobrietie, temperance, and moderation. And as wee are to

eate

eate and drinke, ſo alſo to ſeaſon all other our actions with the feare of God and men: which one grace would cut off many graceleſſe practiſes euery where raigning amongſt men. But a ſpeciall thing here aimed at, is, that we ſhould neuer come to eate the Lords Supper without feare and reuerence: which becauſe the Corinths wanted, *Paul* complaineth that one came hungrie, another drunke, and ſo prophaned that holy inſtitution, 1.Cor.11.21. Ob. But in that place it ſeemeth *Paul* condemneth theſe Loue-feaſts, which *Iude* here diſpraiſeth not, where hee ſaith, *euery man eateth his ſupper before*, verſ. 21.22. Anſ. Theſe Loue-feaſts were indifferent, and might bee vſed or not; *Paul* condemneth the great abuſe of them in Corinth, becauſe ſome were made by them drunke, and vnfit for the Lords Supper, and the rich deceiued the poore: but *Iude* commendeth them, becauſe they were in other Churches rightly and religiouſly vſed.

Clowdes they are without water, carried about of windes.] Theſe words containe the eighth and ninth ſinnes of theſe wicked men: which the better to know what they are, let vs a little conſider the meaning of them. [*Clowdes they are without water,*] It pleaſeth the Spirit of God in many places of the old Teſtament, to compare Prophets and Teachers vnto clowdes; and their doctrine vnto the dropping and diſtilling of the raine and ſweet ſhowers falling from theſe clowds. So the Prophet *Ezechiel* is commaunded to ſet his face towards the way of Teman, and *drop his word toward the South*, and his prophecie towards the forreſt. Deut.32.2. My doctrine ſhall *drop as the raine*, and my ſpeech ſhal *diſtill as the dew, as the ſhower vpon the herbes, and as the great raine vpon the graſſe*. Mich.2.7. and 11. The word tranſlated * *prophecie*, ſignifieth properly to drop or diſtill: The reaſon of which compariſon is rendred Iſai.55.10.11. Becauſe *as the raine falleth vpon the earth, and returneth not in vaine, but moiſtneth it, and maketh it bring forth and bud, that it may giue ſeed to the ſower, and bread to him that eateth:* ſo the word in the mouth of the Miniſters returneth not voide, but accompliſheth the Lords will, and proſpereth in the thing whereto it is ſent; in becomming the ſauour of life to the ſaluation of ſome, and of death vnto the death of them that periſh. The words then ſtanding vpon this ſimilitude beare this ſenſe; Though the propertie and vſe of clowdes is to carrie water and raine for the vſe of the earth, yet ſome clowdes are without water: euen ſo, though all Teachers ought to bee filled and fitted with ſtore of wholſome doctrine, to powre it out for the vſe of the Church; yet theſe ſeducers are vtterly deſtitute thereof. And againe, as thoſe clowdes without water are light, and fitter for nothing than to be carried about with euery winde: ſo theſe are altogether variable and vnconſtant, carried about with euery blaſt of ſtrange doctrine. The former of theſe ſimilitudes condemneth their ſinne of barrennes and vnfruitfulneſſe: the latter their ninth ſinne of inconſtancie and variableneſſe.

Ezech.20. 46.

Concerning the former, ſeeing that the Apoſtle taketh it for granted that the clowdes are naturally ordained, to containe water; it may be demanded how it can be cõceiued that the clowds aboue being heauie with water ſhould not fall to the earth; ſeeing euery heauie thing naturally deſcendeth and tendeth downward? Anſ. The clowdes are heauie indeed; for euen the windes themſelues (being by many degrees lighter than they) haue their weight, Iob.28.25. No man therefore by wit or reaſon can reſolue this doubt, but onely from the word of God: which teacheth that it is by vertue of Gods commandement giuen in the creation, that the clowdes fall not. Gen.1.6. *Let the firmament ſeparate the waters from the waters:* by force of which commanding word, the water hangeth in the clowdes, and the clowds in the ayre, and need no other ſupporters. *Iob* ſetting out the Maieſtie and greatnes of God in his works, here beginneth; That he hangeth the earth vpon nothing, he bindeth the waters in the clowdes, and the clowd is not broken vnder them. Philoſophie is too defectiue to yeeld the true reaſon of this great worke of God, which commonly attributeth too much to nature, and too little to the God of nature; whoſe prouidence and power is herein to be acknowledged, in that by his word he ordereth all his creatures, vnto which he ſpeaketh the word and they obey.

Secondly, hence wee learne to conceiue the right meaning of that place, Gen. 1. 7. *Let the firmament separate the waters that be beneath, from the waters that be aboue.* By the *firmament* is meant the ayre, or the distance betweene the earth and the starrie skie: by the *waters vnder this firmament* are meant the seas and floods; and the *waters aboue*, are the watrie clowdes, which are diuided by the firmament or ayre in which wee breathe, called the firmament of heauē: for it is the lowest of the three heauens, which the Scripture maketh mention of, reaching to the starres; the second being the starrie heauen, the third being the heauen of heauens, the seate of God, where hee reuealeth his glorie to his Saints and Angels. Those then are deceiued who out of this place dreame of a watrie heauen aboue the starres.

Now further in that these seducers are called *Clowds without water*, because they are destitute of wholesome doctrine; wee learne first that Ministers ought to bee such as are able to teach wholesome and sound doctrine, 1. Tim. 3. 2. Malach. 2. 7. *The Priests lips should preserue knowledge:* otherwise they are as clowdes without water, keeping the field of God barren & fruitlesse: which abilitie supposeth, yea and imposeth the performance of diligence herein; or else whether they haue knowledge or not, they come vnder the rank of them whom *Esay* 56. 10. calleth *dumbe dogs*; which cannot, or doe not barke. In former ages I grant indeede there were readers appointed in the Church, who could not otherwise teach: but yet none were called for Teachers into the Church, but such as had this abilitie of watring Gods church by doctrine more or lesse, vntill heresie and schisme came in. Secondly, Ministers ought so to teach as they drop and instill the graces of faith, repentance, and obedience into the hearts of the hearers: euen as the clowds drop water vpon the drie earth which sinketh into the same. This was *Pauls* desire to see the Romanes, that he might bestow some spirituall grace vpon them, Rom. 1. 11. This is the right handling and diuiding of the word, when men shew not words but power, 1. Cor. 4. 14. That Teacher sheweth learning that sheweth men Christ, and can bee a meanes to distill Gods graces into their soules: let this be the scope of those who are set apart vnto this holy Ministrie; else shall they be as vnprofitable as clowdes which containe no water in them at all. Thirdly, if the Ministers must be as clowdes hauing water in them; then must the people be as drie ground, not in regard of barrennes, but of thirst and desire after these drops & dewes of grace distilling from the Ministerie. Psal. 143. 6. *My soule desireth after thee, euen as the thirstie land:* vnto which disposition wee are to preserue two things within vs: first, look as in drie land parcht with the heate of the Sunne, there is a great want of moysture; so in our soules must bee retained a sense of the want of the graces of God, with an heartie sorrow for our want. Our hearts must bee perswaded that in vs, and of our selues there is no good thing, that God can take delight in: yea and the griefe conceiued must not bee small, but wee must feele our selues euen dried and parched with the heate of his wrath due vnto our sinnes, vntill these sweete waters flowing from vnder the threshold of the Sanctuarie haue graciously refreshed vs. *Mary* saith, that God *filleth the hungrie with good things:* by the *hungrie* are meant those who feele themselues voide of grace, yea as it were pined and starued for want of it. Christ telleth the woman of Canaan that he came to the *lost sheep of the house of Israel:* that is, hee that knoweth himselfe not a wādring sheep, but quite lost, euen in the lions paw ready to be deuoured: such doth Christ take vpon his necke, and like a good shepheard bring backe to his fold. For hee was sent to preach the acceptable yeere; not to the mightie and states of the world, but to *prisoners and captiues*, that is, such as could grieue and mourne for their captiuitie. Secondly, as drie land parched with drought gapeth and openeth it selfe wide, as if it would swallow vp the clowdes for raine: so must our hearts preserue within them an earnest appetite, and insatiable desire after Christ and his merits, aboue all the things in the world: more hungring after him, than after wealth, gold, siluer, honours, health, or whatsoeuer is delightfull and highest prized among the sonnes of men. And this will follow of the former: for if wee bee once at the point,

Ioh. 4. Clowdes without water keep Gods field fruitlesse and barren.

Men must be as drie ground, not in barrennes, but in regard of their thirst after the drops of grace.

Luk. 1. 13.

Mat. 15. 24.

point, that wee are out of all conceit of our owne goodnes, we will seeke earnestly for it at the hands of him who is the fountaine of al goodnes: if we feele our spirituall pouertie once, we cannot but couetously hunt after those true treasures which onely inrich our soules to all eternitie. The woman of Samaria did but prattle with Christ til he had told her of her sinne, and of her husbands: and that he which was now her husband was none of hers: then could she humble her selfe, and confesse him to bee a Prophet, and quickly after came to acknowledge him the Messiah, and al her cauelling was laid aside: so till we be humbled we doe but cauel at the word, and receiue it not as drie land doth the showers which fall; but let the heart once bee touched, it is turned presently vpside down, and we are become other manner of men than before.

The ninth sinne blamed in these seducers is, that they are inconstant and vnstable, carried like light clowds with the windes of strange doctrine: whence Teachers must learne to hold constantly the doctrine of saluation, Titus 1.9. *holding fast the faithfull word*: people also must not reuolt or depart from it, nay not bee vnstable, or soone *remoued to another Gospell*. Eph.4.14. Be no more children *wauering and carried about* with euery wind of doctrine: but both Teachers and hearers must beware least we (being by Gods blessing freed from the spiritual Egypt, where we were many hundred yeeres detained) now after fourtie yeeres and moe, looke backe again, and fall from that faith into which we haue been baptised.

Gal.1.6.

Beware of looking behinde thee toward Sodom, out of which thou art escaped.

Corrupt trees and without fruite, twice dead and plucked vp by the roots.] In these words is the tenth sinne of these seducers set down, and that is their *incurable hypocrisie*; illustrated and amplified by a comparison or similitude, from bad and barren trees: containing foure steps or degrees of naughtines, euery one worse than other. The first step, they are *corrupt trees*; which must be vnderstood not in regard of their substance, but in regard of their corrupt fruits: for the word translated * *corrupt*, properly is applied to trees that beare no fruite, but in the fall of the leafe, which with the leaues fall off, being neglected and wither away, neuer comming to any good or gathering. The second degree, they are *without fruite*: which words are a correction of the former; for they are not onely without good fruite, but vtterly destitute of any fruite at all. Thirdly, *they are twice dead*: that is, certainly dead, hopelesse of any fruite. Fourthly, *they are plucked vp by the roots*, that is, vtterly without hope, not of fruite, but of life it selfe; they are past liuing, and much more past fruite. This similitude then chargeth these seducers (to whom it is fitly applied) first, that al their workes are but hypocriticall. Secondly, that they are vtterly destitute of all good workes, which truly are good. Thirdly, that they haue no heauely and spirituall life or sappe in them. And fourthly, that they are out of Christ, not rooted in him, but plucked vp: and therfore they are most hopelesse of euer bearing fruite vnto life, being proceeded so farre in the high way vnto perdition. So much of the meaning.

* Vide ex Grammatica.

Doct. In that these false teachers are iustly condemned for this sinne of being *corrupt trees without fruite*: wee on the contrarie must striue to become good trees of Gods delight; Isai.5.7. Iudah is the *plant of my delight*: trees of righteousnes; Isai.60.21. *The planting of the Lord*, laden with the fruites of righteousnesse: which that we may be, foure things are required of vs: first, that we be well rooted: secondly, that wee liue in the roote: thirdly, that wee beare fruite: fourthly, that wee beare good fruite.

First we must be rooted. In this rooting two things are required: first, there must bee a roote: this roote is Christ, Ioh.15.1. He is the vine, wee the branches. Rom.5.6. If wee bee *planted* into him, Col.2.7. rooted in him. Here wee must consider Christ not as God alone, or man alone, or the Son of God alone, but as God-man; as God made man; as an Immanuel, God with vs, euen our Mediatour and Redeemer. Thus he is our roote, in whom are *hid the treasures of graces*, Col.2.3. and of whose *fulnes we all receiue grace for grace*, Ioh.1.16. The second thing in this rooting is ingrafting: for trees of righteousnesse grow not by nature. Psalm.1. A good man is as a *tree planted*: for by nature the best men are but wilde oliues, and

muſt be tranſplanted from the firſt *Adam* into the ſecond. The author of this ingrafting is God himſelfe, who doth it by two actions: firſt, he giueth Chriſt truly and really in the word and Sacraments, not out of the word, but in and by it. So 1.Cor.3. *Paul planteth, Apollo watereth*; that is, God by their miniſtrie ingrafted the Corinthians into Chriſt. Secondly, when on his part hee giueth Chriſt, hee giueth alſo a power to the beleeuer to apprehend him, and receiue him with his merits vnto ſaluation, and that by the only hand of faith. Ob. But this can bee no ingrafting, ſeeing Chriſt is in hēauen, we are on earth. Anſ. It is not indeede a naturall ingrafting, which cannot be but by the fit applying of two bodies one to the other, but ſpirituall, yet as ſure and as ſtraight as that is. We ſee in nature, the minde is preſent and ioyned with the thing it thinketh of, although it be diſtant many thouſand miles: if this can bee true in nature, then much more in faith which is a worke ſupernaturall, and far aboue the reach of nature. Againe, a man hath land giuen him in Spaine, Turkie, or America, many thouſand miles off him, he was neuer at it, he neuer ſaw it, and yet is truly the Lord of it, and may ſay of it, it is his owne, by vertue of the donation. Euen ſo God in his word giueth Chriſt and his merits to the beleeuer, who as he hath receiued him by faith, ſo he retaineth him by grace: by vertue of which donation, and acceptation, a man may as truly ſay, Chriſt is his, as though he were now in heauen alreadie with him; yea ſo firme and certaine is this ingrafting, that it once being made can neuer be diſſolued, but is euerlaſting: for the root liuing and abiding for euer, ſo alſo doe the branches, being ſet into the ſame, and that by the hand of the *good husbandman* God himſelfe.

Ioh 15.1.

The ſecond thing required in a tree of righteouſnes is *life*, which is not the naturall life of other plants, but ſpirituall and eternall; for eternall life beginneth euen in this life. Galath.2.20. Now *I liue, yet not I now, but Chriſt liueth in me*, and this life is by the *faith* in the Son of God, and then wrought in vs, when the *ſame minde* which was in Chriſt whileſt hee was vpon earth is alſo in vs, Philip.2.5. for hee conueyeth his owne diſpoſition into his members in part, who are daily made conformable vnto him: of which conformitie the Apoſtle maketh two parts, Rom.5.6. Firſt, a conformitie vnto him in *his death*; that looke as he *died for ſinne*, ſo ought his members *vnto ſin*: and as he by his death ſubdued ſinne, and obtained victorie ouer it; ſo ought they daily to be nibling in the aboliſhing, and mortifying of that ſinne which *preſſeth them downe*, and hangeth ſo faſt vpon them, vntill the day of their full conqueſt and finall deliuerance. Secondly, a conformitie vnto him in his *Reſurrection*; that as he roſe againe from the graue, ſo ſhould they from the graue of their ſinnes: and as hee roſe to liue for euer, ſo ought they by vertue of his reſurrection to liue to God in newnes of life, as thoſe that looke to liue foreuer with him. Thirdly, the tree of righteouſneſſe muſt bring foorth fruites, to teſtifie the life of it, called Galath.5.22. *fruites of the ſpirit*, and there reckoned vp; *Loue, peace, ioy, long ſuffering, gentlenes, goodnes, faith, meekenes, temperance.* Phil.1.11. *Paul* prayeth that the Philippians might be filled with the *fruites of righteouſnes*, that is, the duties of the Morall law contained in the firſt and ſecond Table. Fourthly, a tree of righteouſnes muſt bring foorth good fruites, ſuch as are pleaſing vnto God. Queſt. How ſhall a Chriſtian bring forth good fruits? Anſ. Firſt, good fruit muſt come from a good heart, an heart penitent, and truly turned to God. Mat.3. *Bring foorth fruites worthie amendement of life.* 1.Timot.1.5. Loue out of *a pure heart.* Secondly, it muſt be brought forth with intention, will, purpoſe, and endeuour to obey God in his commandements, which the heart muſt reſpect. Thirdly, the end of this fruite muſt be the glorie of God, not ſeeking our ſelues but Gods honour. In Leuit.19.23. God requireth that the trees ſhould bee circumciſed, which was thus performed: The three firſt yeeres the fruite was to be caſt, or fall away; the fourth it was to bee dedicated to the Lord, and the fifth yeere the Iſraelites might eate of the fruite: euen ſo wee muſt firſt caſt away in reſpect of our ſelues our fruites, and dedicate them vnto the Lord, ſo he ſhall taſte of them with delight, and not before. Fourthly, it muſt bee brought foorth

Trees of righteouſnes muſt circumciſe their harts, ſeeing trees were to be circumciſed by the law.

foorth to the good of others; as trees beare fruites not for themselues, but for men: so our fruites must bee intended not so much for our priuate good, as the common good of the Church and Common-wealth.

Doct. 2. Seeing the faithfull are not such corrupt trees, but of Gods owne planting, they haue here first a ground of comfort in the middest of sorrow, sicknes, yea and death it selfe; for being ingrafted into Christ, the whole man is preserued safe & sound in him: yea the dying bodie, nay the dead bodie, and that which is rotting in the graue is planted into him, and is to liue againe in him who alwaies liueth, and will raise it to life eternall at the last day. Trees in winter are dead to mans sense; yet because the rootes of them liue, and haue in them sappe and moysture, in the spring they shall bud, blossome, and beare fruite againe: euen so the rotten body at the time of refreshing shall reuiue againe and become a glorious plant, putting off mortalitie and corruption, no more to be subiected thereunto againe, than the roote into which they are set; who hath for his members chased them away. Secondly, seeing we must be planted, and cannot attaine this growth by nature: we must detest, and abhorre our selues in dust and ashes, renounce, and bewaile our naturall condition, and be at no rest till wee feele our selues set into Christ, by liuing the life of the Sonne of God: *For know we not that Christ liueth in vs, except we be reprobates?* Thirdly, our Church hath herein resembled Iudah; hauing been for many yeres a plant of Gods delight, who hath hedged and fenced it by his fauourable protection: but many, yea the most branches are barren, bearing no fruite; others beare lesse fruite than they haue done, being withered and fallen back: what will be (thinke we) the end hereof? Surely the axe being alreadie laid to the roote of the tree, shall cut downe whatsoeuer branches beare not foorth good fruite, and they shall be cast into the fire. It standeth vs then in hand to become more fruitfull before we be cut downe. Fourthly, hence let euery man learne subiection vnto God in all his crosses and afflictions; wee are trees or branches at least, of the Vine, the Father is the husbandman, and looke as the husbandman loppeth, cutteth & pruneth, yea and almost cutteth downe his trees to make them more fruitfull: so dealeth the Lord with his children, who therein are to rest well contented; for he chasteneth them for their good, that although no chastisement seemeth *ioyous for the present*, yet it bringeth afterward *the pleasant fruite of righteousnes* to those that are exercised thereby.

Twice dead and plucked vp.] Some hence gather this, that wee are once dead in *Adam* by originall sinne; and secondly after regeneration or ingrafting into Christ by some grieuous sinne wounding the conscience to death: and hence conclude that a man regenerate may die againe, and fall from grace: vrging for their purpose that in Rom. 11. 20. *Through vnbeleefe they were broken off, and thou standest by faith; be not high minded but feare.* But this cannot be so vnderstood: for by *twice dead*, is meant dead certainly; or *dead twice*, once in *Adam* by originall sinne, and the second time dead by their owne actuall sinne. As for that place in Rom. 11. I answere, there are two kindes of planting: first outward: secondly inward. The outward is when God giueth the word vnto a people with other his ordinances, and they publikely professe it. The inward is when God giueth true faith, whereby men are set into Christ. Now the Iewes whom the Apostle speaketh of, were implanted by the former onely, and therefore might be broken off: the other is euerlasting. 1. Ioh. 2. 19. *They went out from vs, but were not of vs: for if they had been of vs, they should haue continued with vs.* Further, where it is said, *Plucked vp:*] hence is gathered by some that they were once in the roote, and therefore a man rooted and set in Christ may perish finally. Ans. But we must know that this phrase in the Scripture signifieth a manifestation of the things to be done, rather than the doing of them; they are therfore said to bee plucked vp, whom God manifesteth neuer to haue been rooted: as also men are said to be blotted out of the booke of life; not that they were euer written therein, but in that God manifesteth and maketh knowne to men that they were neuer written in it.

Vers.

Vers.13. *They are raging waues of the sea, foaming out their owne shame: they are wandring starres, for whom is reserued the blacke darknes for euer.*

THe Apostle in this verse proceedeth on in the further discouerie of these wicked men by sundry other sins; set downe after the same manner as the former by way of similitude and comparison. And first he compareth them to the *raging waues of the sea*; and secondly to *wandring starres*. And in the end of the verse: *For whom &c.* the conclusion is againe repeated, of which we haue spoken in the 11. verse. The former comparison hath three expositions: for some will haue their grosse hypocrisie hereby signified; and then the comparison standeth vs: Looke as the waues of the sea rage and swell, rising vp towards the heauens, as though they would swallow and ouerflow the earth, which they seeme to threate; but drawing to the shore, they are broken to a little foame: so these seducers make a great shew of godlinesse, and pietie, as though they onely would goe to heauen; yet is the matter nothing so, all is but froth, seeing they want the power and practise of religion, and godlines in the middest of such pretenses. Secondly, others hereby expresse their vnprofitablenes and deceitfulnes in their doctrine, thus: As the waues of the sea rise very huge and high, especially being stirred by the windes, and yet their effect is nothing but a little foame and mire, which they cast vp: so these lewd men being puffed vp in themselues, promise great matters to their followers: as much libertie, many blessings and great good things; and yet the effect of all their shewes is but to make men much more the seruants of sinne than before. And thus *Peter* speaketh of them: *In speaking swelling words of vanitie they beguile with wantonnes, through the lusts of the flesh, them which were cleane escaped from them.* This was truly spoken of them, and may as truly be applied vnto diuers of our times: as first the Libertines and Familists, fondly assuring their disciples that they shall bee illuminate and deified, such great matters they promise: whereas they make them the children of the diuell seuen fold more than they were before. Secondly, the Romish Clergie haue been as large in their promises vnto their hearers: teaching them that they shall be able to satisfie the iustice of God for their sinnes, yea and merit life euerlasting, and that many of them can performe works of supererrogation, which the law of God bindeth them not vnto: but what is this but to foame out dirt and mire, and to teach men that for a little mony they may breake al Gods Commandements? The third exposition is this: As the Sea stirred by the windes and weather rageth, and from the foundation casteth vp nothing but froth: so these men stirred and mooued by the hand of God correcting them, amend not, nor profit thereby: but rather vnder the same, discouer the wickednes and vnbeliefe of their hearts: which is the most agreeable and fittest exposition; explained in Isai.57.20. *The wicked are like the raging sea that cannot rest, whose waters cast vp mire and dirt.* From this sense consider these two things: first, a worke of God: secondly, a practise of man. First the wil, work, and appointment of God is, that men shall be troubled, stirred, mooued, and set out of quiet, and haue within them such disquietnes, as if the raging waues of the sea were within their soules. The minds of men both godly and wicked, their willes and affections are often so distempered, as is the sea whē it is troubled with boisterous windes and tempests. Iere.49.23. *The Lord shall trouble Damascus, so she shall become as a fearfull sea that cannot rest.* Iosh.7. *Iosua* said to *Achan*; *Thou hast troubled Israel, and the Lord shall trouble thee. Iob* saith, *The Almightie troubled him*, chap.23.16. Yea Christ himselfe, although hee was without sinne, had his soule troubled in his agonie, in which his minde, will and affections were disturbed: and this trouble God bringeth on men diuers waies; sometimes by those of a mans owne house, as *Iacobs* sonnes troubled him, Genes.34. Sometimes they of his companie, as *Achan*, Iosh.7. Somtimes by the Lords withdrawing of himselfe, Psal.30.7. *Thou diddest hide thy face, and I was troubled.* Sometimes a mans own heart and conscience will rage against him, as *Baltazer* seeing the hand writing vpon the wall, *was troubled*, and there

Romish sea casteth out nothing but foame and mire.

2.Pet.2.18.

there was no life in him, Dan. 5. What then wil some say, is there no difference betweene the godly and the wicked herein? Ans. Yes: for euery little crosse vnto the wicked is a tempest breaking the rockes: which maketh them to storme and rage, and send foorth foame and mire: but the crosses of the godly are as calme windes; a little shaking them indeed, & for a little time: but are blowne ouer when they haue a little exercised their faith and graces, so as they are bettered, yea and furthered by them. 1. King. 19. *Elias* standing on Mount Horeb, there passed by him a mightie tempest which rent the rocks; and then an Earthquake, then fire: but God was not in any of these: afterward there came a still and soft voyce, and God was in the voyce. Afflictions are like that tempest, earthquake and fire, namely to the wicked, against whom the Lord commeth to shake and consume them: but to the godly are as a still voyce to teach and instruct them: vnder which they quietly content thēselues, because God is in that still voice, namely, by his grace and presence supporting and sustaining them euen in the middest of their troubles.

Secondly, the practise of a wicked man is, when hee is troubled and stirred by God to foame out his owne shame; euen as the sea his froth. Experience teacheth, that if a wicked man haue any wrong or disgrace offered him, presently he discouereth the corruption of his heart, and breaketh out into railing, cursing, reuiling, and all manner of reuenge: so if Gods hand bee vpon him by sicknes, or vpon his familie, he cannot couer his want of loue of God, he cannot hide the infidelitie of his heart: for hee betakes himselfe the next way to the Sorcerer, Figure-caster, or the next Wizard, so flieth from God as fast as his feete will carrie him: and euery way the same violent affections bewray themselues, which these seducers are charged withall.

As *Adam* fled from God vpon his sinne: so many a one flieth to the diuell vpon the punishment of it.

Vse. Seeing this is the propertie of a wicked man being troubled, to *foame out his owne shame*, let the childe of God in his trouble quiet himselfe, restraine and bridle his corruptions; yea let him shew foorth his faith, obedience, meeknes and subiection vnto God; let him repaire vnto God by prayer: as *Iehosaphat* being in a great streight on euery side turned his eyes vnto the Lord, saying: *I know not what to doe, but our eyes are towards thee.* And *Dauid* flying from *Absalom* his sonne reuiled him not, nor stormed against him, but turned to the Lord, saying: *If I please thee not, Lord here am I, doe with me euen as thou pleasest.* 2. Chro. 20. 12.

The second comparison followeth in these words: *They are wandring starres.* By which words wee may not vnderstand the Planets in the heauens: neither the fixed starres which keepe a direct and constant course: but such as wee call shooting, falling, or gliding starres; which haue some light, but it is soone obscured. The sinne then is, that which was before mentioned, namely their false and instable doctrine, which can neuer direct men to heauē, no more than these shooting starres can direct either sailers by sea, or trauellers by land. Hence learne two things: first, that all true Teachers must be *starres*. Secondly, they must bee *fixed* and not wandring starres: first they must bee starres. Ob. This cannot be, seeing they haue no light of their owne. Ans. Christ is the light which inlighteneth euery man that commeth into the world; called therefore the Sunne of righteousnes, and the day starre, from whom all Ministers receiue their light. Againe, they may bee fit instruments to carrie light vnto others (which is their office) although they haue none of their own, saue that onely which is conueied from Christ vnto them: as a Lanthorne hath no light in it selfe but what men put into it.

Doct. First, all true Teachers must first haue the Sunne of righteousnes to shine in their owne hearts, before they can enlighten others with his light: for as *Paul* was himselfe comforted that he might be able to comfort others, 2. Corinth. 1. so no man can teach others, till himselfe first bee taught. Secondly, if they be starres they must shine to somwhat, and that is, to the hearts of men: so as the principall care of Ministers ought to bee herein placed, that they may enlighten the minds, consciences, wils, and affections of men, so becomming the meanes of the rising of the Sunne of righteousnes in mens hearts, not that they may fill the eare with words,

Ministers as starres must shine to mens hearts, and not onely sound to the eares.

words, but the heart with light, comfort, and refreshing. This was the scope of *Pauls* preaching, 2. Cor. 4. 2. in the declaration of the truth to approoue himselfe to euery mans conscience in the sight of God: so as if his Gospell were yet hid, it was not his fault; but of those men whose eyes the God of the world had blinded, that the light of the glorious Gospel of Christ should not shine vnto their hearts.

Vse. This teacheth that all men by nature are the children of darkenesse, without the knowledge of God; as vnto whō God hath appointed Teachers to be as shining stars to enlightē them. We neede not to go farre to proue this truth, for euen our owne countrey witnesseth that in the daies of former Princes, our forefathers wanting this light and these stars, sowed and reaped their fields, brought home their corne, baked their bread: which serued them partly for foode, and partly to make a breaden god of; a more palpable darknes than that of Egypt which might haue been felt. Secondly, seeing that darknes is chased away, and wee haue the light, and many bright starres to direct vs, take the exhortation Ephes. 5. 8. *Ye are now light, walk as children of light*, namely by accepting, entertaining and embracing of the light. That wee may doe this, first wee must know the light, and behold it with the loue and affection of our hearts vnto it; that as when the Sunne shineth, euery man openeth his doores and windowes to receiue the comfort of it: so wee should open the doores of our hearts to entertaine, and retaine the light of Christ, to haue them filled therewith: for then Gods fauourable countenance is shining vpon vs. Secondly, hauing the light, *we must doe the workes* of the light, that is of obedience: when the Sunne is vp and shineth euery man walketh in his calling, and whilest our Sunne of grace is ouer our heads, wee are to walke as becommeth the calling of Christianitie, to make conscience of all sinne; a shame is it at noon day to stumble & fall, and rush into a pit: so now is it for Christian men in such a sunne shine of the Gospell, to betake them to euery worke of darknes, and be betaken with euery snare of sin, as though they had no light to direct them, but were left in darknes.

Open the doore of thy heart, that the Sunne of righteousnes may shine into the house of thy soule

Secondly, true Teachers must not onely be starres, but *fixed starres*, that is, constant & stable in the doctrine which they teach, and deliuer out of the Prophets, and Apostles: for if the starres and Sea markes should chaunge their places, and remoue to & fro, the poore passengers that looke for constant direction from them, are likely to be carried and cast vpon quicke sands and rockes, and so bee ouerthrowne and drowned: in like manner if Teachers bee variable, and changelings in their doctrines, the soules of their hearers (not knowing where to haue sure direction) are as likely to suffer shipwracke and sinke into the pit of hell.

Vse. People ought to haue their hearts stablished, and setled vpon the doctrine of religion taught, and proued vnto them out of the word; by the direction whereof they are to bee passed vnto the hauen of happines. If this bee learned of the bodie of this land, our peace and prosperitie shall be stable, within our walles and palaces: yea Gods protection shall be a wall of fire round about vs. So much of that verse.

Vers. 14. *And Enoch also the seuenth from Adam prophecied of such, saying: Behold the Lord commeth with thousands of his Saints.*

THe Apostle hauing in the latter part of the former verse repeated the conclusion of the reason, which is, that these seducers shall be destroyed, *(the blacknes of darknes being reserued for them)* hee confirmeth that conclusion by a worthie testimonie of *Enoch*; who prophecied that the Lord would giue iudgement against all vngodlie men: and therefore these vngodly men vers. 4. must needes be destroyed. In this testimonie consider two things: first the preface before it: secondly, the testimonie it selfe. In the preface he nameth the author; who was *Enoch:* and commendeth him in that he was the seuenth from *Adam*. Here two questions are to bee answered: first, whence had *Iude* this historie, seeing it is no where recorded in the Scriptures? and how knew he it to be *Enochs?* I answere two waies: first, he either had it and learned it to bee his by some tradition which went from hand to hand: (or else written

ten by some Iew) or secondly, he learned it out of some booke which went vnder *Enochs* name: then extant in the daies of the Apostles, though now lost: it is certaine that one of these waies hee had it.

Hence the Papists gather that the Iewes had vnwritten traditions, and consequently all their traditions are to be obserued. Ans. We denie not all vnwritten traditions, of which some are true and profitable: but wee renounce and denie all those traditions which are made articles of faith, & rules of Gods worship, necessarie to saluation, (for all such doctrines are written in the books of the Prophets and Apostles, which containe perfect direction and rules concerning faith & manners) of which kind the Romane Church holdeth their traditions to be: this is of another kind, it being no article of faith, nor necessary to saluation to knowe whether *Enoch* writ this prophecie or no. Againe, from the second answere, others who are no Papists, conclude, that some bookes of Canonicall Scripture are perished and lost. But this is vntrue; for then first the fidelitie of the Church, which is the keeper of these Oracles, should be called in question: and secondly, in the bookes Canonicall extant, not one sentence, or tittle, no not the sense of any sentence is lost: how then should whole bookes come to be lost?

It is alleaged that the books of *Salomon* are most of them lost. Answ. The bookes of *Salomon* which were lost, were bookes of humanitie and Philosophie: for hee writ of all beasts, birds, trees, euen from the Cedar in Libanus to the hyssop vpon the wall: the books of humane truth might faile, but no part of Canonicall Scripture.

Ob. Mention is made in the Scripture of the bookes of the Chronicles of the Iewes or Kings of Iudah; but these are perished. Ans. They were politique histories, as are the Chronicles of England, or other Countries.

Ob. The bookes of *Nathan*, *Gad*, *Iddo*, *Shemaiah*, and other Prophets are perished. Ans. All these (as is though by the learned) are contained in the bookes of the Kings, Chronicles, and Samuel.

Ob. This book of *Enoch* is lost. Ans. First, it is doubted whether it was a booke or no, or went by a tradition. Secondly, if it was a booke, it was no part of Scripture: for *Moses* was the first penman of Scripture, who liued long after *Enoch*.

The second question: why doth the Apostle make choise of this testimonie of *Enoch*, rather than some other Prophet? Answ. Himselfe giueth two reasons. First, he was *the seuenth from Adam*: it is therefore an ancient testimonie, to be receiued and reuerenced for the antiquitie: but withall it sheweth what is true antiquitie; namely, when a doctrine of religion can bee prooued from some Prophet or Apostle: (for this testimonie was a prophecie) and therefore that antiquitie which the Church of Rome challengeth to her religion and doctrine is but counterfeit; because they are not able to iustifie the maine pointes thereof from any Prophet or Apostle: yea in these wherein they dissent from vs they cannot bring their proofe and descent from within the first hundred yeeres after Christ. It is then a vaine plea and false pretence of them to boast of the antiquitie of their religion. The second reason is in the word *prophecied*: for *Enoch* spoke not this of his owne head or motion, but from God; for no creature, Angell, or man, can foretell things to come; it being a prerogatiue properly belonging vnto God. Ob. Yes, but the learned Physition can truely foretell the death of the patient to come. Ans. He doth not properly herein foretell a thing to come: for the death of the partie is present in the signes and causes of it. Ob. But the Diuell could foretell *Sauls* death, 1.Sam.28.19. *To morow shalt thou be with me and thy sonnes.* Ans. The Diuell could not properly foretell it, but might see it in the causes and signes. Againe, hee might speake so to *Saule*; because God had made him an instrument for the execution of that iudgement and destruction: so as God only properly foretelleth that which is simply to come, and no man or Angell.

He was not the fourth from *Adam Cains* son, Gen. 4.17. but the seuenth of the posteritie of *Seth*: Gen.7.18.

The second point is the testimonie it selfe. *Behold the Lord commeth &c.*] In which obserue three points: first, the *comming* of the Lord: secondly, the *iudgement* of the Lord: thirdly, the cause of it in the 15. verse: To giue *iudgement against al men*, &c. First of the party coming:

ming: *Behold the Lord commeth.*] Where the Apostle speaketh in the time present, which is put for the time to come: which forme of speech sheweth the certaintie of Christs comming to iudgement; who shall as certeinly come, as if he were now alreadie comming. Concerning which certaintie, it may be demaunded first, whence commeth this comming of Christ to be so certaine? Ans. From the vnchangeable will of God, which hath certainly decreed the same. For he hath *appointed a day in the which he will iudge the world in righteousnes.* And thus are all other the articles of our faith most certaine, in that they are grounded on the vnchangeable will and word of God.

Act. 17. 31.

Secondly, how or from whence may we know this will of God to be so certaine? Ans. From the manner of propounding the doctrine of it; wherein the euidence of the spirit plainly appeareth, saying peremptorily; *the Lord commeth:* euidently expressing the certaintie as if it were now present. And the same may be spoken of the whole scripture, which in it selfe is most sure and certain, because it is the most vnchangeable will of God: but how do we know it so to be will some say? I answere, by the euidence of the spirit, the authoritie, puritie, maiestie, effect, and ends of the doctrine: it neede not seeke euidence elsewhere than from it selfe, not from man or the Church it selfe. The Romish Church confesseth it is of it selfe, and in it selfe sufficiently certaine, but not to me or thee, except the Church say so: but this is a false position. The Scripture is certaine both in it selfe and vnto vs, and we know it so to be though neuer a man would acknowledge it: the heart seasoned with grace will make the mouth confesse it.

Secondly, the Apostle speaking in this forme, he *commeth*, for *he will come:* wee learne to set before our eyes the comming of the Lord Iesus to iudgement, and to make account of euery present day as the day of his comming: the Scriptures euery where commend watchfulnes vnto vs, which is to do nothing else but to make reckoning continually of this day. But some will say, we cannot make account daily of it, for we see it commeth not: neither may we enquire into the time of it. Answ. Although wee cannot exactly make account of that daye of generall iudgement, yet may we well reckon vpon the day of our particular iudgement, and the day of our owne death, that so wee may be fitted thereto: For as this shall leaue vs, so that shall finde vs. A necessarie doctrine and dutie to be enforced in these drowsie daies, wherein euery man almost putteth off the euill day, and maketh league and couenants with death and hell: the young man presumeth of length of daies: the olde man dreameth he may liue one yeere longer: both of them deferre hereupon their repentance, in that they both are of one minde, namely, that their Master will yet *deferre* his comming. Thirdly, we must not only carrie within vs a conceit and opinion of this day; but also must be inwardly affected with it, that we may walke in awe and reuerence before God in regard of it. 2. Cor. 5. 11. *Knowing therefore the terrors of the Lord, we perswade men &c.*

Now in the latter part of this verse, the attendants of the Lord in his comming are mentioned in these words: *With thousands of his Saints:* which must be vnderstood not only of Angels, but men also, 1. Thess. 3. 13. at the comming of the Lord Iesus Christ with *all his Saints.* Qu. How can this be, and how shall the Saints come with him? Ans. All men shall rise with their owne bodies, good & bad, at the sound of the Trumpet: then shall the Saints be taken vp into the clowdes to meete Christ, and shall be made a part of his attendance: but the wicked shal stand vpō the earth, wishing the mountaines and hils to fall vpon them, and hide them from the presence of the Iudge. Which affoordeth a most speciall comfort vnto all them who know themselues to be the members of Christ, they shall not need to be dismaied at that day, nor feare the face of the wicked, seeing they shall be receiued in the clowdes, into fellowship with Christ before the iudgement begin: which manner of proceeding the Apostle hauing described, concludeth with the same: *Wherefore comfort your selues one another with these wordes,* vers. 18. Here also may bee noted the power, maiestie, and omnipotencie of Christ in his second comming, although his first comming was base and in the

1. Thess. 4. 16, 17.

the forme of a ſeruant; now he ſhall come with many millions of Angels and Saints; whom all creatures cannot reſiſt: let no wicked man thinke then either to abſent himſelfe, or eſcape his fearefull wrath: the only way to auoide it is in thy life time to meete him by repentance.

Verſ.15. *To giue iudgement againſt all men, and to rebuke all the vngodly among them, of all their wicked deedes, which they haue vngodlily committed: and of all their cruell ſpeakings, which wicked ſinners haue ſpoken againſt him.*

THe ſecond point in the teſtimonie, is the iudgement of the Lorde, which together with the cauſe is in this verſe deſcribed. Concerning the iudgement wee muſt knowe, that it is either generall or ſpeciall: both of them here mentioned: the former in theſe wordes: *To giue iudgement againſt all men*; the latter in theſe words following: *And to rebuke all the vngodly among them.* In the generall iudgement it may be asked how Chriſt can bee ſaid to giue iudgement againſt all men; ſeeing the Saints ſhall come with him, and hee will paſſe no ſentence againſt them? Anſ. The meaning is, he will giue iudgement vpon all men: for the godly ſhall receiue and heare a ſentence, but of abſolution: and amongſt all men he will rebuke the vngodly: all perſons ſhall come vnto iudgement without exception, of what age, ſexe, or ſtate ſoeuer they be. This vniuerſall iudgement teacheth vs, firſt, to redreſſe before this day come whatſoeuer within vs would when it commeth confound vs, for enery man muſt appeare in his owne perſon: no Procter ſhall be allowed to ſpeake or ſolicite for any man; the ſecrets of all hearts muſt bee diſcloſed, and euery man ſhall receiue accordingly to that he hath done. It ſtandeth men therefore in hand to reforme things amiſſe before hand, for they ſhall appeare nakedly euen as they are. Quoſt. How ſhall this bee done? Anſ. 1.Cor.11.21. *Iudge thy ſelfe* before hand, and thou ſhalt not bee iudged of the Lord; arraigne, examine, caſt and condemne thy ſelfe, ſue for pardon as for life and death, and thou ſhalt eſcape that fearefull iudgement: For hee that confeſſeth his ſinnes and forſaketh them, ſhall finde mercie, Prou.28.13. Thus doe and mercie belongeth vnto thee. Vpon the ſame ground *Paul* raiſeth the ſame dutie, admoniſhing all men euery where to repent, becauſe he hath appointed a day in which hee *will iudge the worlde in righteouſnes*, Act.17.30.31. Secondly, ſeeing there is a day of vniuerſall iudgment, ſeeke in the meane time to ſtop the mouth of thy conſcience, that it may then ſtand with thee to excuſe and acquite thee, and neuer dare to offend againe and wound it, for it is a deputie Iudge vnder God; which if it condemne thee, much more ſhall God the great Iudge, being greater than thy conſcience. Thirdly, hence in all actions our care ſhould be to approoue our hearts vnto God, eſpecially in hearing and ſpeaking the word, prayer, vſe of the Sacraments, yea and all our endeuours ſhould be to pleaſe and obey him; who one day will giue an vpright ſentence vpon them all. Thus the conſideration of the iudgement to come, made the Apoſtle *Paul* endeuour to approoue all the actions of his life vnto God, 2.Cor.5.11. So *Peter* 2.Epiſt.3.11 ſeeing all theſe things ſhall be *diſſolued, what manner of men ought we to be* in holy conuerſation and godlines, looking for the haſting vnto the comming of the day of the Lord?

The ſpeciall iudgement is laid down in the next words, and they containe two things: firſt, the perſons who ſhall be iudged; *All the vngodly among them.* Secondly, the manner of their iudgement in the word *rebuke* or *conuince*. The perſons are ſet out by their propertie of *vngodlineſſe*, which is a ſinne directly againſt God: and the vngodly man is he who denieth God the honour due vnto him: of whom (that we might the better know him) the Scripture hath giuen fiue notes or properties: as firſt, that he knoweth not, or acknowledgeth not the true God aright according to his word. Pſal.10.4. All *their thoughts be that there is no God*, that is, they acknowledge him not, in his preſence, prouidence, iuſtice, or mercie. Secondly, he ſubiecteth not his body, ſoule, and conſcience to the laws of God in al things: but taketh libertie to liue as hee liſt. Iob.21.14. *They ſay to the Almightie,*

We muſt be cõdemned by our ſelues, or by the Lord.

Depart from vs, we will none of thy waies. Pſalm.50.16. *They hate to be reformed.* Thirdly, in heart and life he dependeth not himſelfe vpon the will, power, prouidence, and good pleaſure of God; but on ſomething out of God in himſelf, or ſome other creature; Abac.2.4. whereas the iuſt man liueth by faith, the wicked *man exalteth himſelfe*, and is puffed vp as bearing himſelf vpon ſomething beſides the Creator. Fourthly, he worſhippeth not from his heart the true God, he lifteth not vp his ſoule in prayer, or thankſgiuing: but as a beaſt receiueth bleſſings contenting himſelfe within himſelfe, neuer looking higher to the hand reaching them out vnto him. Iob. 21.15. *Who is the Almightie that wee ſhould ſerue him, and what profit is it to call vpon him?* Pſal.14. *He neuer calleth vpon God.* Fifthly, he hateth the Church and people of God, and when occaſion ſhall ſerue he will teſtifie it by perſecuting the ſame. For he that loueth not God, loueth not his adherents. Pſa.44.5. They ſmite downe thy people O Lord, *and trouble thine heritage.* Theſe be the notes of them againſt whom ſentence ſhall paſſe when they ſhall be iudged: from whence two duties are to be learned. Firſt, to denie all vngodlines, and to put farre from vs all the properties thereof. Secondly, to exerciſe our ſelues vnto godlines and all the duties therof: as firſt to learne to know God aright, both in his owne attributes, and alſo in his affection to vs ward, neuer quieting our ſelues till wee know him to be our Father, our Redeemer, our Sanctifier: and this knowledge of him is life eternall. Secondly, to ſubiect our ſelues, our liues, wils, affections, ſpeeches, and actions, to all his lawes: for to ſhake off the yoke of obedience to any part of his word is rebellion. Thirdly, to goe out of our ſelues, as being nothing in our ſelues; and in our hearts depend vpon the will and good pleaſure of God, liuing by faith, making him our rocke, our tower, our fortreſſe, and ſtrong defence in all eſtates, yea in life and in death our aduantage. Fourthly, to worſhip him not only outwardly (as hypocrites may doe) but to ſerue him in our ſpirits, giuing him our whole hearts. Fifthly, to loue all men, but eſpecially Gods Saints, and the houſeholde of faith; affecting the particular congregations; and chiefly delighting in the Saints vpon earth that excell in vertue. Thus walking with God, as *Enoch* did, we ſhall eſcape this moſt wofull ſentence which ſhall bee pronounced againſt the vngodly ones of the earth.

The ſecond thing in this ſpecial iudgment is the manner of it in the word *rebuke.*] God rebuketh two waies: firſt in mercie, when as in iuſtice he remẽbreth mercie, Hab.3. Secondly in iuſtice, yea in anger and wrath: Pſal.6.1. *O Lord rebuke me not in thy wrath:* and this latter is here meant. So as thus much is here ſignified, that the Lord will powre out his fury, and his wrathful indignation vpon al the vngodly of the earth. This wrathful rebuke hath two parts: firſt, the conuicting of the vngodly in their own cõſciences, of all their wicked thoughts, words and works; and this the word alſo ſignifieth, Reu.20. The books ſhal be opened, *and all mens ſinnes ſhall be laid open:* that is, they ſhall be ſo diſcouered, as they (being conuinced) ſhall not be able to denie them. Secondly, the puniſhment that ſhall follow that conuiction. So *Dauid* prayeth, Pſa.6. *Neither chaſtice me in thy heauie diſpleaſure.*

Doct. Hence we learne that al things are fully and perfectly knowne vnto God; and all things are open before him: Heb.4.13. yea they are *naked*, and as it were vnquartered before his eyes: for the Apoſtle alludeth to the cutting vp of a beaſt, or the anatomizing of the creature, wherein men are curious to finde out euery little veine, or muskle, though they lie neuer ſo cloſe: euen ſo the Lord ſhall finde out euery tranſgreſſion, although neuer ſo ſecretly conceiued and concealed, and that in ſuch ſort as hee ſhall conuince the vngodly man, whoſe mouth ſhall be ſhut ſo ſoone as euer his booke is open: which ſhould teach vs, firſt, in matter of religion to auoide all diſſembling and hypocriſie. Be that in deede what thou ſeemeſt to be: for though thou maieſt delude men, thou canſt not deceiue the Almightie, but hee ſhall conuince thee. Secondly, let thy dealing before men be plaine, ſimple, without fraud, couin or deceit; for though thou maiſt gloſe with men, who cannot conuince thee, yet the righteous Lord ſhall rebuke thee for want of righteouſnes in thy dealings. Thirdly, humble thy ſelfe

Be as thou ſeemeſt, or ſeeme as thou art.

ſelfe before God alwaies for all thy knowne ſinnes; yea and for thy vnknowne ſinnes alſo: for though they be vnknowne to thy ſelfe, yet they are knowne vnto him, who will one day conuince thee of them all, except thou preuent him by thy repentance.

The third thing propounded in the teſtimonie, is the cauſe of the iudgement, in theſe words: *Of all their wicked deeds which they haue vngodlily cõmitted, and of all their cruell ſpeakings, which wicked ſinners haue ſpoken againſt him.*] The cauſe is two-fold, the deedes and words of men: the deedes are diſtributed, firſt, by the propertie of them, being *workes of vngodlines*. Secondly, by the manner of performing them, they are *vngodlily cõmitted*. By vngodly works are meant all ſinnes againſt any part of the law of God, whether in the firſt or ſecond Table: for euery ſinne (though it be directly againſt man) hath in it a defect, and a withdrawing of ſome dutie due to God. Secondly, for the manner, theſe workes being vngodly and failing againſt the law, are done after an vngodly manner: and that worke is done vngodlily which proceedeth from an vnrepentant heart, and a minde addicted and deuoted to vngodlines, which is knowne and diſcerned to be ſuch a one by three notes: firſt, becauſe it purpoſeth to commit ſinne before hand. Secondly, in the committing of ſinne it is delighted and taketh pleaſure in it. Thirdly, after ſin it walketh in the ſame courſe, yea runneth on in the ſame waies without remorſe or repentance: and this clauſe ſeemeth to be added to put a difference between the godly and wicked, who both of them may commit vngodlines, and be found in vngodly actions; but not both committing them in an vngodly manner: for the childe of God before he ſinne hee purpoſeth it not, yea he hath a purpoſe not to ſinne; ſo as he may ſay it is not only beſids, but againſt his purpoſe. Secondly, in his ſinne he hath a reſiſting, and ſtrife againſt it, and is not wholy ſwallowed vp in the pleaſure of it. Thirdly, he lieth not in it, but reneweth and recouereth himſelfe againe by faith and repentance: ſo as though hee doe wickednes, yet hee doth it not wickedly, but weakely, being ouercome and foyled by corruption. And hence is it that this wicked worke being found in the hands of Gods children, though it deſerue death: yet through grace it ſhall be no cauſe of his condemnation.

Notes of an vngodly and vnrepentant heart.

Doct. The principall cauſe of condemnation is not this or that ſinne, but the lying and trading therein, which argueth an vngodly heart: to commit vngodlines indeede, maketh men ſubiect to condemnation; but to commit it vngodlily, this bringeth ſwift iudgement. Secondly, a wicked man ſinneth not of infirmitie, for he committeth vngodlines in an vngodly manner, and tradeth in wickednes, wickedly: the ſinnes of infirmitie befall not the graceleſſe ſinner, but the regenerate only, in whom frailty faileth grace for a time: the drunkard may excuſe himſelfe and ſay his ſinne is his infirmitie; yet is it not, but a wickednes, wickedly committed: ſo of the couetous perſon and other ſinners. Thirdly, marke Gods great mercy with much thankfulnes: in that the regenerate doing wicked actions aſwell as the wicked, are not condemned for them as the wicked are: *For there is no condemnation to them that are in Chriſt Ieſus*, Rom. 8. 1.

The godly commit vngodlines, but not vngodlily as the wicked.

The ſecond cauſe of the iudgement is the ſpeeches of the wicked, ſet out by two properties: firſt, *they are cruell*: ſecondly, *they are vttered againſt God*. An example of ſuch ſpeech we haue in *Lamech*, Geneſ. 4. *Whoſoeuer killeth Caine ſhall be reuenged ſeuen fold: but whoſoeuer offendeth me, I wil reuenge my ſelfe ſeuentie times ſeuen fold*; a cruell and bloodie ſpeech vanting it ſelfe euen againſt God himſelfe.

Vſe. Firſt, hence it followeth that wicked words and works are cauſes of iuſt condemnation. Ob. Then good words and workes are cauſes of ſaluation. Anſ. The reaſon is not good: for wicked mens ſins be perfectly wicked, but the actions of the regenerate are not perfectly good. Secondly, we are hence to bewaile the vngodly words and workes that haue paſſed vs, which binde vs ouer to condemnation, and aboue all things in the world to ſue to God by prayer for pardon: yea to giue our ſelues no reſt, till we haue within vs the witnes of Gods ſpirit, witneſſing to our ſpirits that we are graciouſly accepted, and that our vngodly workes are remoued out of his ſight. Thirdly,

wee are to marke thoſe perſons whoſe liues and mouthes abound with vngodlines, and communicate not with ſuch; but mourne for them as *Lot* did, whoſe righteous ſoule was vexed, not onely in ſeeing the wicked workes, but alſo in hearing the filthy ſpeeches of the vncleane Sodomites. My teares (ſaith *Dauid*) haue bin my meate day and night, *while they daily ſay vnto me, where is thy God?* Fourthly, our dutie is to auoide euery wicked way and word, and endeuour to haue our ſpeech ſeaſoned with ſalt, and miniſtring grace to the hearers. Fifthly, conſider hence what we in this land may iuſtly be afraid of, ſeeing vngodlines ſo exceedingly aboundeth, godlines decreaſeth: the godly are taken away, the wicked reproch thoſe that are left euen for religions ſake, and for ſuch religious practiſes as ſtand both by Gods law, and the lawes of the land, by ſuch ſpeeches as theſe: Thou art one that runnes to ſermons; doeſt thou learne this and that there? thou art full of the holie Ghoſt, the Diuell is within thee. And ſuch like moſt wretched and vngodly ſpeeches, iuſtly deſeruing fearefull iudgements: The wickednes of inhabitants ouerturne whole kingdomes, Prou. 28.2. It behoues vs then to betake our ſelues to ſpeedie repentance; leſt ſpeedie vengeance ouertake vs vnawares.

Pſal. 42.3.

Verſ. 16. *Theſe are murmurers, complainers, walking after their owne luſts, whoſe mouthes ſpeake proud things; hauing mens perſons in admiration, becauſe of aduantage.*

IN this verſe the Apoſtle returneth againe to his former purpoſe, and ſtill continueth the rehearſall of the ſinnes and vices of theſe falſe teachers, againſt whom he writeth; and againſt whom he hath alreadie alleaged twelue ſeuerall ſinnes; and in this verſe addeth fixe more, of which ſome notwithſtanding haue been touched in the ſins formerly condēned. Herein we will firſt ſhew the nature of the vices themſelues, and ſecondly lay downe the contrarie duties ſo farre as they ſhall concerne vs.

Theſe are murmurers,] By *murmuring* wee are to vnderſtand a certaine fruite of impatience, whereby men ſhew themſelues diſpleaſed with the worke of Gods prouidence, eſpecially when his hand is vpon them, and they are vnder the croſſe. Example whereof wee haue in the Iſraelites, who when *Moſes* had brought them out of Egypt, they murmured and repined that they were fed with Manna only, and wanted their fleſh-pots which they had in Egypt: ſee Deut. 1.26.27. where this ſinne is called *rebellion againſt God*; and therefore is no ſmall ſinne. For the auoyding and preuenting of which ſinne, wee muſt learne two duties: firſt, in ſilence and ſubiection to calme and quiet our harts in the reueiled will of God vpon vs, though therein our owne willes bee croſſed. Pſal. 4.4. Examine your ſelues, *and be ſtill.* Pſal. 37.7. *Be ſilent vnto God,* and waite on the Lord. Which is al one as if he had plainly ſaid: Let Gods will be your will alſo. Iſai. 30.15. *In quietnes and confidence ſhall be your ſtrength.* Herein our ſtrength muſt be exerciſed, not in reſiſting, but enduring the hand of God. Secondly, wee muſt ſhew our ſelues truly thankfull to God in all things befalling vs: yea euen in euill things, which otherwiſe may be occaſions of murmuring. Iob. 1. *The Lord hath giuen, and the Lord hath taken, bleſſed be his name.* Ob. But this may ſeeme harſh and contrary to reaſon to bleſſe God for croſſes. Anſ. Not a whit, if we conceiue that according to our deſerts, he might plunge vs into the pit of hell: and therefore if he mitigate of that iuſtice, and remember his mercie more eaſily correcting vs, herein all the praiſe of mercie is due vnto him.

Complainers] So called for two cauſes: firſt, becauſe they are diſcontented with their preſent outward eſtate wherein God hath placed them; the portion that God hath allotted thē liketh them not; they are diſpleaſed that they are not as others be, and that they haue not as others haue. Secondly, becauſe vpon the frowardnes of their diſpoſitiō they are eaſily diſpleaſed, and hard to pleaſe again, ſoone incenſed, and not ſo ſoone ſatisfied; and thereupon are commonly complaining of the hard meaſure they ſeeme to receiue at mens hands. But eſpecially they are ſo called in reſpect of the former reaſon. This is not the ſinne of that age onely, neither only of thoſe perſons, but is euen a common ſinne of our times, and that of the richer

richer sort: for these are the poorest amongst men, euer whining, and complaining that their state is not so good as others, nor as they would haue it: and although they know (as we say) no end of their wealth, yet know they no end of their wishings and desires. We on the contrarie are hence to learne, first, to thinke well and speake well of that estate in which God in his prouidence hath setled vs, bee it better or worse. Phil.4.11. *In what estate soeuer, I haue learned therewith to be contented.* Heb.13.5. *Be content with that you haue.* First, carrie not couetous, aspiring, and malicious mindes and affections: but if thou must needes bee desiring, satisfie thy selfe with *Iacobs* desire: *Onely the Lord be with me, and if hee giue me foode and raiment in this my iourney, it is sufficient.* Secondly, our hearts must be set to obey God euen in pouertie and affliction, and beare aduersitie with an equall and moderate minde, our obedience must not onely be actiue in doing; but passiue also in suffering his wil. Phil.4.12. *I can want and abound; I can doe all things through Christ that strengtheneth me.* Hebr.10.34. *The faithfull could with ioy suffer the spoyling of their goods.* Thirdly, wee must endeuour to shew all meekenes to all men vpon all occasions, putting off all morositie, waiwardnes and difficultie to bee satisfied and appeased. *Christs voyce was not lift vp in the streetes*; he endured all wrongs, forgaue all iniuries; and all the members of his bodie put off likewise their wooluish dispositions: they cease to be Tigers, Lions, Cockatrises: and become Kids, Lambes, little children, easie to be handled, hardly offended, and quicklie pleased: which disposition we must put vpon vs.

Gods will must be obeyed, in being both done and suffered of vs.

Isai.11.16.

The third sinne; [*walking after their owne lusts*] is fitly expounded in Eccles. 11.9. where the young man is ironically willed to walke in the waies of his owne heart, and in the sight of his own eyes, &c. euen so these men liue in their sinnes, according to the leading and lusting of their owne corrupted hearts: which sin is before in the fourth verse touched; and somewhat also is further to bee spoken of it in the rest of the Epistle. Our contrarie dutie is two-fold: first, if at any time by frailtie we fall into any sin, neuer to goe on in the same, but break it off, and returne vnto God: for to walke after his owne hearts lusts, is a note of a wicked person and an enemie of God. Psal.68.21. Surely God wil wound the head of his enemies, and the *hairie pate of him that walketh on in sinne.* Secondly, wee are to frame our liues cleane against the lusts and inclinations of our owne hearts; waging battell continually against them, euer crossing and thwarting them: Rom.13.14. *Take no thought to fulfill the lusts of the flesh.* Galath.3. They that are Christs *haue crucified the flesh, with the lusts thereof:* for whosoeuer beleeueth truly the pardon of his sinnes by Christs death, cannot but mortifie the lusts of his wicked heart; besides that the whole course of Christianitie is nothing else but a continuall conuersion and turning vnto God.

The fourth sin. *Whose mouthes speake proude or swelling things.*] That is, they boast themselues of knowledge, holines, and things not to be found in the. The same with the Diuels sinne, Luk.4. *All this will I giue thee, for they are mine, and I giue them to whom I will:* wherein he sheweth himselfe the father of lying and boasting. It is noted also to bee the property of Antichrist, as to whom was giuen a mouth which *spake great things* and blasphemies, Reu.13.5. which was meant of the Emperour indeed, but so as the second beast, which is that Antichrist, should doe all things which the first beast could doe before him, ver.12. It is also the noted vice of all heretikes and seducers, 2.Cor.10.12. to exalt and *praise themselues.* The contrarie duties are, first, In common speech neither to praise, nor dispraise our selues, for vanitie lurketh in both: besides that, modestie will not suffer the former; and the latter is to occasion others to praise vs, which is but vanitie. Secondly, when in speech wee compare our selues with others our equals, wee must euer thinke and speake better of them than our selues. Phil.2.3. *Let euery man esteeme other better than himselfe. Paul* comparing himselfe with the Apostles, said *he was the least of them all*; because he had been a persecutor, 1.Cor.15.9. Thirdly, if any speake of his owne wants, when iust occasion is offered, hee must speake euen the most against himself. As *Paul*, that he was the *head and chiefe of all sinners.*

ners. Fourthly, if a man vpon iuſt occaſion bee moued to commend himſelfe, firſt he muſt doe it in all humilitie and modeſtie: ſo *Paul* ſpeaketh of himſelf in another perſon: 1.Cor.12.1. *I knew a man in Chriſt which was taken vp into Paradiſe, &c. And in nothing was I inferiour vnto the very chiefe Apoſtles, though I be nothing*, verſ.11.

The fifth ſinne. *Hauing mens perſons in admiration.*] The word *perſon* in ſcripture ſignifieth the face, and outward apparance of a man, and conſequently the things belonging vnto the perſon, as riches, honours, dignities, for the which theſe falſe teachers haue men in admiration. Qu. Is it not lawfull to admire a Prince, or other Potentates at all? Anſ. Yes: but when men admire them only for their perſon, riches, honours, nobilitie, without reſpect of the feare of God, or true vertue, this is vnlawfull, and the ſinne of theſe men: wherein is alſo included the contempt of the religious poore, yea and alſo of the rich themſelues, if they trulie feare God. Iam.2.1. *My brethren, haue not the faith of our Lord Ieſus Chriſt in reſpect of perſons:* teaching vs that it will not ſtand with true Religion, nor with the faith of Chriſt to honour men only, becauſe they are rich or noble.

A great miſerie of great men to be moſt admired, but leaſt admoniſhed.

Pſal.15.4.

Firſt, note here that no man carrieth ſo baſe a minde, and ſuch ſlauiſh affections, as the proud ambitious perſon; he magnifieth the great man, and is ſeruilly addicted vnto him euen for outward reſpects, not eſteeming him for that which is indeede worthie to be reſpected. Secondly, the condition of great men (for the moſt part) is miſerable, who haue many to admire them, but few to amoniſh them: rich men are admired for wiſedome, whereas the ſame men, if they were poore, would carrie away no praiſe thereof. *Ahab* had foure hundred falſe prophets who thus admired his perſon, but onely one *Micha* who faithfullie admoniſhed him. Thirdly, our dutie is to honour them that feare God, rich or poore, high or low: it being a note of a childe of God *to contemne a vile perſon* that is a wretched ſinner, but to honour them *that feare the Lord*, bee they neuer ſo baſe: and yet the honourable much more, if they bee found in the waies of religion.

The ſixth ſin. *Becauſe of aduantage.*] That is, for profits ſake: where their couetouſnes, which before was touched, is here againe taxed: the effect of which affection is to blind the minde that it cannot iudge aright of perſons or things: it maketh a man account an enemie of God rightly honourable, and to deeme the things below of higheſt regard. Let vs weede out of our hearts this bitter roote of couetouſnes, which otherwiſe will ſo blind vs, as we cannot truly diſcerne the people and things of God, but take Egyptians for Iſraelites, and accept of the red pottage in ſtead of the bleſſing.

Verſ.17. *But, ye beloued, remember the words which were ſpoken before of the Apoſtles of our Lord Ieſus Chriſt.*

IN theſe words the Apoſtle goeth about to anſwere an obiection that might be made by the Church after this manner: We cannot bee reſolued that theſe men againſt whom yee write, are ſo vngodly as you would make them: The anſwere whereto is framed in the 17.18.& 19.verſes. The effect of which is, that in the laſt times there ſhall bee mockers, and theſe be no other than the men of whom he writeth: and leſt they ſhould yet doubt of the truth of that he ſpake, he bringeth in the teſtimonie of the Apoſtles in the confirmation of the ſame: ſo as his doctrine was no other than that which was before by them deliuered. Where three things are to be conſidered: firſt, a preface to the teſtimonie, verſ.17. Secondly, the teſtimonie it ſelfe, verſ.18. Thirdly, the amplifying of it, verſ.19.

For the Preface. *But, yee beloued, remember &c.*] Firſt, the Apoſtle *Iude* ſetteth out his owne dutie and practiſe, in that whatſoeuer he ſpeaketh it proceedeth of loue: and he is not carried away in ſpeaking or writing with ſiniſter affections; and therefore he calleth them *Beloued.* This ought to be ỹ practiſe of al Teachers, who out of their inward loue to Gods people committed vnto them, are to vtter whatſoeuer they teach: yea and no man in any other calling may lay aſide this affection in the diſcharge of the duties therof, ſeeing it is the end of all the Commandements.

In the ſecond word *remember*] is laid downe

downe the dutie of the Church & faithfull people of God, which is to remember the words ſpoken by the Apoſtles of the Lord Ieſus Chriſt. Which we alſo in this age are to bee exhorted vnto for very weightie reaſons: firſt, it is a notable remedie againſt al ſinne, and eſpecially the forenamed ſinnes: Pſal.116. 11. *In my haſte I ſaid all men are liars*; that is, whē I remembred not the word of God; but forgat my own dutie, and was carried away with the ſtreame of my owne affections againſt faith, then I failed and was foiled. Pſal.119. *I haue hid thy teſtimonies in my heart, that I ſhould not offend againſt thee.* Secondly, this remembrance is a notable remedie againſt hereſies, and ſchiſmes, and all falſe doctrines, and is of much vſe in theſe our daies, wherein wee are in danger to bee ſeduced, partly by Atheiſts, partly by Papiſts, and partly by carnall Goſpellers; againſt all whom wee had need to bee well fenced, and armed by the reading, knowing, beleeuing, and remembring the wordes of the Prophets and Apoſtles, which onely are as *Dauids* ſling to ouerthrow the great Goliahs. Thirdly, it is an excellent meanes to ſettle the conſcience in the truth by perſwading the ſame: and the rather to be enforced, becauſe many alleage that there are ſo many Religions and opinions, that they wil be of none, for they knowe not which to betake themſelues vnto. But if theſe were diligent in the words of the Prophets and Apoſtles in reading, ſearching and ſifting out the truth in humilitie, they ſhould finde wherein to ſettle themſelues.

Secondly, by this ſecond word all Teachers are to take notice of their dutie, which is to whet the word of the Apoſtles vpon the hearts, mindes, and memories of their hearers, ſo as they may learne and remember them: and the rather becauſe in former ages religion was deſtroyed, and ſuperſtition preuailed, becauſe that men laid away the Scriptures out of their hands, and betooke themſelues to the expoſition of other mens writings; and to gloſſe vpon the ſayings of their anceſtors: whereby they brought a black darknes ouer theſe parts of the world. The Prophets and Apoſtles giue another direction. *Malachy* the laſt of the Prophets referreth vnto *Moſes* and the former Prophets; and *Iude* the laſt of the Apoſtles vnto the former Apoſtles, ſhewing what ought to bee the ſcope of all Teachers that would follow their ſteps.

Thirdly, hence all Students of Diuinitie are taught what they muſt moſt remember, namely the words and writings of the Apoſtles: for theſe are the key of the olde Teſtament and of the whole Scripture; which dutie if it were well obſerued, Popery, ſuperſtition and Atheiſme could not ſo farre preuaile, but fall downe to the ground, as Dagon before the Arke.

Thirdly, he nameth the authors of the teſtimony, who were the *Apoſtles of our Lord Ieſus Chriſt*, implying their authoritie; and taking it for granted, that whatſoeuer they ſpake or writ muſt be receiued as an infallible truth, and may not be contradicted. Now the better to know both what the Apoſtles were, and what this authoritie is, conſider three points: firſt, their *calling*, and the greatnes thereof; They were called by Chriſts owne mouth, Ioh.20.21. *As the Father ſent me, ſo I ſend you*: by which compariſon hee deſigneth them to a particular and weightie calling, ſtanding in theſe points: firſt, as Chriſt was immediatly called by the Father, ſo were the Apoſtles immediatly called by himſelfe. Secondly, as Chriſt was ſent from the Father to preach to the whole world, being the great Prophet and Doctor of his Church; ſo Chriſt ſendeth them into the whole world, for the whole worlde was their charge. Thirdly, as Chriſt was ſent to reueile his Fathers will, which before was hid to the greateſt part of the world; ſo they were ſent by Chriſt to reueile the Fathers will, partly in making things more fully knowne, which were before but darkly ſhadowed: and partly in foretelling things to come, they all being Euangelicall Prophets. In theſe three ſtandeth that compariſon: in regard of which manner of their ſending they are aboue euen the Angels themſelues, nay the Angels were as it were but their ſchollers. Eph.3.10. *Now vnto principalities and powers in heauenly places is made knowne by the Church the manifold wiſedome of God*, that is, by the miniſtrie of the Apoſtles, the myſteries of God concerning mans redemption,

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haue bin reueiled to the Angels themselues.

Secondly, consider their *Authoritie*, which was most authenticall, seeing that neither in teaching or writing they could erre, being specially priuiledged therefrom: Matth. 10.19. *It shall be giuen you in that houre what ye shall say.* The peculiar promise of direction belonging to the Apostles is recorded in Ioh. 16.13. *The spirit of truth shall leade you into all truth*; in which regard they were bold to ioyne themselues with the holy Act.15.28. Ghost. *It seemeth good to the holy Ghost and vs*, namely in ordering the Church affaires: yet here that distinction which is falsely applied to the Pope, is true in the Apostles, by reason of this assistance; that as they were priuate men, and in other causes they might, and did erre, but not as Apostles in performing their office Apostolicall.

Thirdly, their *worke* or office, they were Master builders of the Church of the new Testament: yea founders thereof, both by teaching doctrines, and informing the manners of men: farre passing all Euangelists, Pastors, Teachers, or ordinarie Ministers since their daies. 1.Cor.3.10. *As a skilfull Master builder, I haue laid the foundation, and another buildeth thereon.* For the furthering of which great worke in their hands, they had giuen them first a power to worke miracles for the confirming of their doctrine. Secondly, of giuing the holie Ghost by imposition of hands. Thirdly, an Apostolical rod to strike, and correct obstinate offenders; by the which *Peter* smote *Ananias* and *Saphira* with present death: and *Paul Elymas* with blindnes.

Vse. Marke that now the Pope claiming authoritie Apostolicall from *Peter*: it is but a false challenge; for that authoritie ceased with that office, and serued onely to lay the foundations of the Church withall, being both extraordinarie as the calling was: and personall, ceasing with the persons of the Apostles. So as if the Pope succeeded *Peter* in any thing, it is in the denying of Christ: it cannot be in founding the Church, which was done to his hand so many hundred yeeres before him.

The Pope succeedeth *Peter* onely in deniall of Christ.

Vers.18. *How that they told you that there should be mockers in the last time, which should walke after their owne vngodly lusts.*

THis verse containeth the testimonie it selfe, the preface of which was laid downe in the former: wherein two things are to bee noted: first, the time when wicked men shall abound in the Church: *in the last time.*] Secondly, what maner of persons they are; namely, described by two properties: first, they are *mockers*: secondly, *fleshly*.

For the time: It is called *the last time:* which is the time from the Ascension of Christ vnto the end of the world. It may be asked, how could this be called the last time, seeing it is sixteene hundred yeeres agoe? Ans. It is so called for two causes: first, because it goeth next before the end of the world, and shall be closed vp of the last day: 1.Corin.10.11. To admonish vs vpon whom *the ends of the world are come.* Secondly, in regard of former times, according to the seuerall ages of it, in which God altered the condition of his Church, and renewed his couenant from time to time vnto the same: as first plighting it with *Adam*, and afterward renewing it to *Noah:* thirdly to *Abraham* often repeating it: fourthly to *Dauid:* fifthly, at the returne out of the Babylonish captiuitie: sixthly, at the comming of Christ. But now Christ being come, and that fulnes of time wherein the former prophecies are fulfilled and accomplished, the shadows & ceremonies are abolished, & the new couenant of grace established; there remaineth no renewing thereof, neither any other alteration of it: but as Christ hath alreadie appeared in his humilitie by his first comming; so nothing is to be expected now but his second comming in glorie: and this is the proper and principall cause why this is called *the last time.*

Secondly, concerning the persons of the vngodly mē they are described, first to bee *mockers.* These are described by *Peter*, 2.Epist.3.3. In the last times shall *come mockers, which will walke after their lusts*, and say, Where is the promise of his comming: that is, those that shall scorne all religion, and make a mocke of God, godlines, and godly men: than which there is not a greater height of wickednes: of whom *Salomon* speaketh

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as being so far gone, that they are past all admonition, and therefore would not haue them admonished: and *Dauid* maketh this the highest degree of a wicked mans proceeding in his sinne, to sit him downe in the *chaire of scorners*, Psal. 1.

Pro. 9.8.

Popish doctrine a mockery of Christian religion.

Vse. This part of the testimonie is most truly verified in our age. First in the Romish Church, whose religion setteth vp a plaine mockerie of God, and of Christ, of Scripture and of true religion. First, for Christ they make but a mocke of him: the true Christ is a King, and so they say, but the Pope must controule him, both in making lawes of his owne to binde the conscience, as also in adding and detracting from Christ lawes what hee will: the true Christ is a Sauiour; but they make euery man a sauiour of himselfe, by meriting saluation: for they teach that Christ merited, that we might merit our own saluation: yea the true Christ is a Mediatour, but yet Saints must bee intercessors: and his Mother, whom they intitle the Queene of Heauen, must commaund her sonne by the right of a Mother, to heare their prayers, and forgiue their sinnes; what is this but to make his Mother Mediatour in his stead? Secondly, as for the Scriptures, they renounce the originall Bible, and the Greeke and Hebrew text as corrupt, and will admit of none as authenticall, but the Latin translation: yea and of that allow no sense, but that which the Pope authorizeth, and setteth downe: what is this else but to make a mockerie of the Scriptures? no Bible, no sense will serue, nor must stand, but the Popish sense, which is indeed to reduce all scripture to the Popes will and determination.

Secondly, if wee come home to our selues, we shall finde this scripture verified among the swarmes of Atheists, which make but a scorne of the word and Religion: tell any man almost of his dutie, he will be readie to say; How know you these to be *Moses* writings? and these to bee the Apostles writings which goe vnder their names, and may not falsehood bee written as well as truth? These are most prophane and blasphemous scorners: but such as were prophecied of before by the Apostles themselues.

Againe, amongst those that professe religion are many scorners; that let a man make but a shew of goodnes, and begin to make conscience of his waies, if he will not blaspheme and sweare as he was wont: if he will not drinke with the drunkard: if he refuse such companie as he conuersed with before, or will not doe as others doe, hee is presently condemned for a precise foole, or with such reprochfull tearmes; how then is not this prediction of the Apostle accomplished, when euen the performing of morall duties, yea and such as stand by the lawes of God and the land is scoffed at, as a blemish? When scorners are so rife, and bold euen in the face of the Church? when where God hath his little flocke, the diuell hath a large kingdome? let vs not be offended too much, when we heare and see these scorners: but then acknowledge the accomplishment of this prophecie, and contrarily loue and reuerence the word of God as a most pretious treasure.

The second sinne whereby these vngodly men are described, is, that they *walke after the lusts of their owne hearts*, wherein two things are included: first, that these vngodly men shall haue their hearts filled with *vngodly lusts*. Secondly, that they shall walk after these lusts. Concerning the former sundrie things are to be knowne: First, what this lust or concupiscence is. Ans. In the Scripture it is of two sorts, either originall, or actuall: or it may be considered two waies: first, as it is the fountaine or offspring of all other sinnes; or secondly, as it is a fruite of the corruption of our hearts. The former is an impotencie of the heart, whereby it is inordinatelie disposed to the desire of this or that euill: of which *Iames* speaketh, chap. 2. 14. *Euery man when hee is tempted, is drawne away by his owne concupiscence:* hence is the whole corruption of the heart, or originall sinne called *lust*, because it principally sheweth it selfe in these lusts. The latter is actuall lust, that is, euery inordinate and euill motion of the inner man against the law of God, which proceedeth as a branch or fruite from the fromer roote. Rom. 6. 12. *Let not sinne raigne in your mortall bodies, that ye should obey it in the lusts of it:* where, by *lusts*, are meant the flames and motions of lusts springing from the former fountaine. This lust I call first an

inordinate

inordinate motion, to distinguish it first from a holy lusting in the regenerate.

Psal.119. 127. *Dauid* lusted after and desired the commandements of God, yea aboue gold and siluer; and there is a lust of the spirit against the flesh, as wel as of the flesh against the spirit.

Gal.5.17. Secondly, from a naturall lusting, which is an appetite after meate, drinke, &c. which in it selfe is no sinne. *Lazarus* desired without sinne the crummes vnder *Dives* his table. These lusts then are not to be condemned, but only lusts inordinate. Secondly, I say *euery euill motion*; because lust in the Scripture comprehendeth all thoughts and motions against Gods law, so is the Commandement to bee vnderstood: *Thou shalt not lust*, Eph.2.3. Among whom also we had our conuersation in times past *in the lusts of the flesh, in fulfilling the will of the flesh, and of the minde*. Where the Apostle inlargeth it vnto all motions, inclinations, passions, and perturbations of the heart, minde, will or affections: so farre as they are not directed by the law of God. This text must be vnderstood of actuall lust: of which there be two degrees: for sometime it is sudden, and sometimes voluntarie: the former is the first motion of the minde conceiued, but without consent. The latter is the motion conceiued, but with consent, purpose and deliberation; which may be made plaine in this similitude. The eye is sometimes cast vpon an obiect on a sudden, without any purpose or intention of the minde: but sometimes purposely and steadily vpon the same: and as in the twinkling of the eye it is often shut without thought or purpose: but sometimes againe of purpose and deliberation to preuent some hurt: so is it in the minde; the heart is a furnace of lust, the flames whereof arise sometimes vpon the sudden, and sometimes vpon leisure and deliberation; both these degrees must here bee vnderstood. Concerning which lusts there be three things further here to be considered: First, the qualitie and nature of these lusts; in that they are said to bee *vngodly lusts*; such as their root is, such are these branches: and therefore are in their nature properly sins, yea principall and master sinnes, yea and sinning sinnes, causing men to goe on in sinne. Qu. If they be sinnes, what Commandement of the ten condemneth them? Ans. Sudden lust before consent of will is condemned in the tenth: but voluntarie with consent is condemned in all the nine former. If this distinction bee not held, we cannot make tenne Commandements. For in all the Commandements lust is forbidden; necessarie then it is that lust should be thus distinguished, and also referred, as wee haue said. Quest. Some may aske: In what Commandement is original sinne condemned? Ans. Some say it is forbidden in the whole law, which is not vntrue; but yet it seemeth to be directly condemned in the first and last Commandements: for these two concerne properly the heart of man: the first respecting the hart directly so farre as it concerneth God: the last so farre as it concerneth man, whether himselfe, or others.

Vse. This teacheth vs to detest the Popish error, which teacheth vs that inordinate lusts be no sinnes, if consent of will be not added: but that is false: for if they bee conceiued in the minde, they are the sinnes of the minde, condemned in the tenth commandement. Ob. But they say, there can be no sinne properly produced without consent of will. Ans. In ciuill matters the reason is good, that none can be accessarie vnto sinne, vnlesse consent of will be added: but in diuine matters and in the Court of Conscience it is farre otherwise.

Secondly, in the lusts note the propertie of them, in these words: *Which walke after*; their propertie is to raigne in men, and to cause men to giue attendance vpon them: yea and to walke after them. Where they are not resisted and represſed, they make that man a vassall and slaue vnto them. Rom.6. *Let not sinne raigne in your mortall bodie, to obey the lusts of it.* Where the Apostle insinuateth so much that they force and compell men to the obedience of thē: the whole order and course of which regiment is liuely described, Iam.1.14. 15. by fiue degrees: first, *lust tempteth*, and that two waies: first, by withdrawing the heart from God: secondly, by intising, and intangling the minde with some delight of sinne. Secondly, *lust conceiueth*, when it causeth the will to consent, and resolue vpon the wickednes thought vpon. Thirdly, it *bringeth*

foorth

fourth when it forceth a man to put in execution the things consented vnto and resolued vpon. Fourthly, it perfecteth the birth of sinne, vrging a man to adde sinne vnto sinne, vntill he come to a custome, which is a ripenes and perfection in sinning. Fiftly, *it bringeth forth death*, that is, euerlasting vengeance and destruction: in all which hee alludeth vnto the beginnings, proceedings and end of a man; who after he is past his full strength, decaieth againe and dieth: by these degrees the lusts of the heart rise vnto this raigne and regiment in the heart of euery wicked and naturall man, where grace ouercommeth not nature.

Thirdly, obserue the number of these lusts. *After vngodly lusts.*] Where he speaketh in the plurall number as of many: for originall concupiscence is the seede of all sinne in euery man: and looke how many sinnes there be in the world, so many lusts are there in the hearts of men: so as seeing there is no number of the euils in the world, euen so are the lusts of the heart innumerable. Therefore truly may wee conclude, that vngodly men haue their hearts filled with vngodly lusts.

The second point in the words is, that these vngodly men *shall walke* after their lusts; which is then done, when men first suffer their hearts to be withdrawne from God by euill lusts and motions: secondly, giue assent thereunto: thirdly, practise them: fourthly, keepe a course and trade in sinning, which is the perfection of it. Thus a man denieth the true God, and excludeth him out of his heart, and setteth vp the diuell, yea his owne lusts for his God, vnto which hee becommeth a slaue; so as this is no small sinne.

Doct. Hence note a difference betweene the regenerate and the reprobate: for if the childe of God be enticed and drawne away from God, he grieueth for it, and giueth not readie consent vnto the temptation. Secondly, if through frailtie he bee ouercarried to giue consent, yet it is not full consent; but he doth it against his will and purpose, for his purpose is not to sinne. Thirdly, if he put lusts in execution, he lieth not in them, he will not walke after them; but recouereth himselfe, because he is incorporated into Christ: he hath the roote of grace, which shall not vtterly die in him, the seede abideth in him, which at last shall sprout vp to repentance and amendement of life: and hereby may a man know whether he be the childe of God or no.

Vse. First, whereas all men good and bad haue innumerable lusts in them, we are to take notice of the vilenes and vncleannes of our nature, which is common to the good and bad, betweene whom there is no difference but by grace: our endeuour must bee to see more and more these lusts stirring and mouing themselues against God and man. Secondly, to mourne and bewaile them. Thirdly, to pray that God would burie them all in the death and graue of his Sonne, that they stand not vp in iudgement against vs; being euery of them sufficient to procure our eternall destruction.

Secondly, we must not suffer sinne to raigne in vs, for this is the part of an vngodly person: true it is that lusts will be in the heart whilest a man is in the flesh: but they must bee resisted, that they may not raigne and rule the heart. Quest. How shall we keepe vnder the lusts of the heart from raigning ouer vs? Ans. Seeing sinne raigneth in the minde by euill thoughts, our thoughts on the contrarie must bee framed according to the word, and ordered by the counsell thereof: according to the Apostles aduice, Phil. 4. 8. *If any thing be honest, vertuous, of good report, we must thinke of these things.* Colos. 3. 16. *Let the word of God dwell plentiously in you.* Again, lust raigneth in the memorie, by remembring vanities, wrongs, and wicked speeches and actions: wee must therfore remember our sinnes, the number and greatnes of them, the curse of the law against them, the day of our owne death, and the generall iudgement; the remembrance of which shall be able to keepe out, or at least to keepe vnder these vngodly lusts. Further, seeing it raigneth in the affections of pride, reuenge, hatred, &c. wee must learne the exhortation, Phil. 2. 5. *Let the same minde be in you that was in Iesus Christ:* that looke as Christ was most milde, meeke, humble, patient, full of loue towards God and man, so ought our vnruly affections to bee conformed vnto his. And lastly, seeing it raigneth in the

Sinne will dwell in vs while we dwel in the flesh, but it may not raigne as a commander in vs.

bodie by idlenes, eaſe, ſleepe in exceſſe, which make the bodie an inſtrument of ſinne, wee muſt alwaies diligently inure our ſelues to the duties of our callings; vſing faſting, watching, and prayer: by which meanes well obſerued, the luſts in the heart may ſtill trouble and moleſt vs; but they ſhall not rule and raigne ouer vs.

Vſe. 3. If it be the propertie of a wicked man to follow after vngodly luſts, wee ought to purge our ſelues from all the luſts *of the fleſh and ſpirit*, 2. Cor. 7. 1. leſt theſe defile our bodies and ſoules in the powers and parts of them: to doe
Matth. 5. 8. which the better, remember that *bleſſed are the pure in heart*: ſecondly, to inure our ſelues vnto the feare of God, ſeeing the feare of God *is cleane*, Pſal. 19. that is, it clenſeth the heart, and breaketh the necke of all noyſome luſts.

Verſ. 19. *Theſe are makers of ſects, fleſhly, not hauing the ſpirit.*

THis verſe containeth the application of the former teſtimonie vnto the particular perſons whom it concerneth: ſetting downe who they be that are ſcorners and followers of their luſts: namely, ſcorners are they that *make ſects*, ſeparating themſelues from the people of God: and followers of their luſts be thoſe who are *fleſhly, and without the ſpirit:* which words being applied to theſe ſeducers, faſten two ſinnes more vpon them. The firſt whereof is, that they are *makers of ſects*. The ſecond, that *they haue not the ſpirit*. For the former, the word ſignifieth a ſingling and ſeparating of themſelues from the Church and people of God, and conſequently the making of ſects to themſelues: neither may this ſeeme ſtrange that there ſhould be ſuch perſons that make ſuch ſeparation; ſeeing it is the nature of euery ſinner to flie from the preſence of God, as *Adam* did: and *Peter* when he had ſeene a part of the glorie of Chriſt, bad him *depart from him* for he was a ſinner. The prodigal ſonne muſt haue his *portion* apart, and will not be perſwaded to liue with his father; and euery vngodly man *withdraweth* himſelfe vnto perdition, Heb. 10. 38.

Doct. Firſt, it is a great ſinne for a man to ſeparate himſelfe from the aſſemblies of Gods people: becauſe firſt it is a flying from God and his preſence, whoſe face euery one is commanded to ſeeke; ſeeing he preſenteth himſelfe in the Word and Sacraments, and whereſoeuer two or three are aſſembled in his name, &c. Secondly, it is a contempt of Gods ordinance, which whoſoeuer deſpiſeth, deſpiſeth God himſelfe. Thirdly, out of the Catholike Church is no ſaluation: the ſaying is true, Whoſoeuer will not haue the Church for his Mother, ſhall not haue God for his Father. Fourthly, the congregations of Gods people on earth are the ſuburbes and gates of the kingdome of heauen; whoſoeuer therefore ſhutteth the gates of this kingdome of grace againſt himſelfe here, ſhall neuer enter into the gates of the kingdome of glorie hereafter.

Vſe. Our dutie hence is to ioyne our ſelues to the aſſemblies of the faithfull, not *forſaking the fellowſhip* that we haue among our ſelues, Heb. 10. 25. but *keeping the vnitie* of the ſpirit in the bond of peace, Epheſ. 4. 3. being like minded one towards another, Rom. 15. 5. ſpeaking one thing as thoſe that are knit together in one minde and one iudgement, 1. Cor. 1. 10. And if we would ſeparate our ſelues, then let vs depart from the Atheiſts and Papiſts in their corrupt doctrines and wicked conuerſation. Secondly, ſuch are iuſtly reprehended who ſeldome come to heare the word, receiue the Sacraments, and to call vpon God in the congregation: for ſo much as they can they cut themſelues from the kingdome of God, in reiecting the meanes of their ſaluation. Ob. They alleage for themſelues that if they ſhould come, they ſhould heare but a weake man like themſelues ſpeak vnto them; and if Chriſt himſelfe or ſome Angell ſhould preach vnto them, they would heare willingly. Anſ. Lay aſide all diſputing, and yeeld vnto the wiſedome of God, whoſe ordinance it is that men ſhould be taught by men, and not otherwiſe. Ob. They ſay further that they haue the Bible, and the ſermons of the Prophets and Apoſtles at home, and none can make better ſermons than they: and againe, that they can get knowledge enough to ſaluation by themſelues: and ſome ſay they haue knowledge ſufficient and neede no more. Anſ. Firſt, Gods ordi-

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nance must be acknowledged, and reuerenced in the publike Ministerie, and in the middest of the assemblies: and priuate duties must giue place to publike. Secondly, the word is not only to be knowne but affected: now although knowledge may bee gained priuately; yet the affections must bee wrought and mooued in the publike Ministerie. Thirdly, those that know the most, know but in part; and the Ministerie is instituted, not onely to initiate and begin men, but to confirme them in grace, and leade them to perfection: for which end the Lord hath giuen Pastors and Doctors of the Church to teach men, vntill they come vnto *a ripe age in Christ*, which is not till death.

Now for the further cleering of this point, two questions are to be resolued. 1. Quest. Seeing it is a sinne for a man to seuer himselfe from the Church of God; where and what Church is that to which a man may for euer ioyne himselfe with a good conscience? Ans. That people which heare, beleeue, and obey the doctrine of the Prophets and Apostles, are the true people and Church of God, vnto which a man may safely ioyne himselfe. Diuers notes there be, but the infallible notes of the true Church are, knowledge, faith, and obedience vnto that doctrine; these were the notes of the Primitiue Church next after Christ: Act. 2. 42. First, they continued in the Apostles *doctrine*. Secondly, in *fellowship*, wherein the duties of loue are comprehended. Thirdly, *in breaking of bread*, that is, the administration of Sacraments; for the celebration of the Supper is put for both. Fourthly, *in prayer*, that is, inuocation of God with thankesgiuing. In that Commission of the Apostles giuen for the gathering together of the Church of God, they are enioyned first to *teach all Nations*: that is, to make them Disciples, namely by the doctrine Propheticall and Apostolicall. Secondly, to *baptise them*, that is, to bring and admit them into the house of God. Thirdly, to teach them to *performe all things* which they were commanded. In which Commission two of these notes are expressed. Ephes. 2. 19. The Church is *founded vpon the doctrine of the Prophets and Apostles*. Ioh. 8. 31. *If ye abide in my word, ye are truly my Disciples*. Ioh. 10. 27. *My sheepe heare my voyce and follow me*. Psal. 147. 19. *He sheweth his lawes to Iacob, and his statutes to Israel, he dealeth not so with euery nation*. Hence we note, that wee may not ioyne our selues with the Iewes or Turkes, who renounce the words of the Prophets and Apostles: neither yet with the Papists; for though in word and speech they holde this word, yet in deede and in the sense they corrupt it, euen in the foundation.

Mat. 28. 19.

The second question. But what if there be errors in the Church, or things amisse; may wee not then separate our selues? Ans. Things that may be amisse in the Church must be distinguished: for some faults concerne the matter of religion: some the manner: the former respecteth doctrine principally: the latter the manners of men. First, for things amisse in the manners of men wee may not separate; but with *Lot* haue our righteous hearts vexed, and grieued with the wicked conuersation of those among whom wee liue. The Scribes and Pharisies sitting *in Moses chaire*, teaching *Moses* his doctrine must bee heard, howsoeuer the corruptions of their manners be such as they may not bee imitated, Matth. 23. 1. Yet here obserue further, that although we may not separate our selues from such corrupt persons in the publike assemblies, yet in priuate conuersation wee may abstaine from them. 1. Cor. 5. 11. If any that is called a brother be *a fornicator*, or *couetous*, or an *idolater*, or *a railer*, or a *drunkard*, or an *extortioner*, *with such a one eate not*: that is, eate not priuately. Secondly, if the Church erre in matter of religion, then must we consider whether the error be in a more weightie and substantiall point, or in matter of lesse importance. If it be in smaller points (the foundation being kept) wee may not separate our selues. 1. Cor. 3. 15. *If any mans worke burne, he shall lose, but himselfe shall be safe, yet as if it were by fire*. Now if the error of the Church bee in substance of doctrine, or in the foundation, then we must consider whether it erre of humane frailtie, or of obstinacie: if of frailtie we may not separate. The Church of Galatia was through frailtie quickly turned to another Gospell, and erred in the foundation, holding iustification by workes: yet

Whom we may not separate from in publike assemblies, wee neede not priuatly conuerse with.

Paul writeth vnto it as vnto a Church of God. So likewiſe the Church of Corinth erred grieuouſly, and ouerthrew the Article of the Reſurrection: and yet *Paul* behaued himſelfe accordingly vnto it. But if the Church erre in the ſubſtance of religion obſtinately, then with good conſcience ſeparation may be made. 1. Tim. 4. 5. *If any man teach otherwiſe, and conſent not to the wholeſome doctrine, from ſuch ſeparate thy ſelfe.* An example hereof we haue in Act. 19. 9. when *Paul* had preached in the Synagogue of the Iewes, and could not preuaile with them, but they began *to blaſpheme and ſpeake euill of the Waies of God, then he withdrew himſelfe* and ſeparated from them. 1. Chro. 11. 14. 16. when *Ieroboam* had ſet vp the two Calues to be worſhipped, many of the beſt diſpoſed Iewes *departed from him and came to Rehoboam, and ioyned themſelues with Iudah and Ieruſalem* in the true worſhip of the God of their Fathers. Whence wee ſee that no man may with good conſcience ſeparate himſelfe from the Church of England; ſeeing it teacheth, beleeueth, and obeyeth the doctrine of the Prophets and Apoſtles.

Further, conſider the manner of the ſeparation of theſe wicked men: there be three ſorts of ſeparation: Firſt, by *apoſtaſie*, when a man falleth wholy from his religion, from the Church, and from common grace. Heb. 6. 4. It is impoſſible that they which were once enlightened, *if they fall away, &c.* Secondly, by hereſie, when men erre in the ſubſtance of doctrine and religion, and that of obſtinacie. Thirdly, by *Schiſme*; and that is when men hold the ſame faith and foundation, and yet diſagree and ſeparate in regard of order and ceremonie. Theſe ſeducers ſeparated themſelues by *hereſies*: their hereſies were theſe; firſt, that men being in Chriſt might liue as they liſt, and ſo they were Libertines. Secondly, that among the people of God there ought to be no ciuil Magiſtracie, and ſo they became alſo Anabaptiſts. Here obſerue that euen in the Apoſtles time and daies were many heretikes; among whom was *Hymeneus* and *Philetus*, 2. Tim. 2. 17. and many wolues *entred euen in their daies* which ſpared not the flocke. Which may ſerue to ſtabliſh our mindes againſt the Papiſts, who obiect that our religion is the foundation of al hereſies: as at the riſing of which many hereſies were reuiued: in ſo much as they call all our religion hereſie, and the profeſſors of it heretikes: by which reaſon they might as ſtrongly prooue, that the doctrine of the Apoſtles themſelues was hereſie, and that the Primitiue Church in the Apoſtles time was hereticall and no Church: for in the firſt hundred yeeres after Chriſt the Church ſwarmed with hereſies, ſowen by Sathans inſtruments, to the choaking of that holy doctrine which was ſowne by the Apoſtles and their ſucceſſors in the fielde of the Church: nay rather we conclude our religion to be Apoſtolicall, becauſe the ſame hereſies which aroſe vp in the Apoſtles times againſt their doctrine, now reuiued againe vpon the reuiuing of our religion.

The ſecond ſinne of theſe ſeducers in this verſe is, that they are *fleſhly*, or naturall men. For ſo it is explained in the laſt words [*not hauing the ſpirit*] wherin conſider two things: firſt, who is a naturall man: ſecondly, that it is a ſinne to be a naturall man, for it is noted as a maine ſinne in theſe ſeducers. Touching the former, a *naturall man* is he who liuing a naturall life is endued with a reaſonable ſoule, and is gouerned by nature, reaſon, and ſenſe onely; without grace or the ſpirit of God: which may appeare firſt by the word *naturall*; which ſignifieth ſuch a man, as in whom the beſt thing is nature, and in whom there is nothing more excellent than his reaſonable ſoule, though corrupted. Secondly, by the expoſition, or rather oppoſition in the words: wherein it is oppoſed *vnto the ſpirit*, who is wanting vnto ſuch a one to leade him in the way of a heauenly life. Further, that yet wee may know this matter the better, there be three things to be found in a naturall man: 1. He hath a bodie and ſoule vnited together in one perſon. 2. In his ſoule he hath excellent powers and faculties, as will, vnderſtanding, affections. 3. Hee hath all the ornaments of man, yet ſo as without grace: ſuch as are, ſtrength of bodie and minde, memorie, knowledge of Arts and Sciences, ciuill policie and vertues, as Iuſtice, Prudence, Temperance, diſcretion to diſcerne what is meete to bee done, what not: theſe

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are ornaments incident to corrupt nature, ſeruing not to aboliſh, but to reſtraine and bridle corruption, and containe men in order, for the preſeruation of humane ſocietie. Now he that hath theſe three and nothing elſe, is but a meere naturall man.

The ſecond point is: that it is a ſin to be a naturall man. Here it may bee aſked, how it commeth to paſſe that a naturall man, becauſe he is a naturall man offendeth God? Anſ. There bee two things in euery naturall man to bee diſtinguiſhed: firſt, there is nature: ſecondly, the corruption of nature: the former is from God: the latter from mans fall: which two may be indeede diſtinguiſhed, but cannot now be ſeparated: the one is not the other; but the one is not without the other; this corruption is that ſinne which preſſeth vs down, and hangeth ſo faſt on, Heb. 12. 1. which hath corrupted the whole mā, ſo as the whole *frame of man*, that is, his whole diſpoſition and inclination is corrupted and euill from his youth, Geneſ. 8. 21. his *wiſedome* is enmitie to God, that is, euen the beſt thing that is, or can be in the fleſh, is hateful to God, Rom. 8. 5. *himſelfe is dead* in ſinnes and treſpaſſes, Epheſ. 2. 1. hauing no more abilitie to mooue to any thing truly good, than hath a dead man to beſtirre himſelf in and about the actions of life.

For the cleerer beholding of this corruption of mans nature, marke that there bee two degrees of it: the former whereof is a want of that goodnes and righteouſnes which at firſt was, and now ought to be found in our nature. The latter is a proneneſſe and diſpoſition vnto all euill, which carrieth the heart on euery occaſion thereunto: this corruption muſt bee conceiued as an ocean ſea, ſending out into euery channell and veine of the ſoule, and whole man, ſtreames and floods of wickednes: for looke into the principall powers of the ſoule, ye ſhall neede to goe no further for the finding of this truth. For firſt, in the *minde* is ſuch an impotencie, as whereby it is vnable to thinke or approoue of any thing that is truly good 2. Corin. 3. 5. *Wee are not ſufficient of our ſelues to thinke of any good, but all our ſufficiencie is of God.* 1. Cor. 2. 15. The naturall mā *perceiueth not* the things of God; which is moſt manifeſt thus: firſt, hee knoweth not God himſelfe aright; for although hee may know God as an infinite and eternall being, or in ſome other attribute, yet he cannot know him as a father to himſelfe. Secondly, hee knoweth not, neither conceiueth the corruption of his owne nature, nor his ſinnes originall and actuall in the ſtaine and danger of them. Thirdly, he conceiueth not of the remedie of ſinne, the death of Chriſt: but accounteth it fooliſhnes that life ſhould be brought out of death. Secondly, as his *mind* is blind, ſo a naturall mans *will* is rebellious, and is not ſubiect vnto the will of God, neither indeed can be. Ioh. 6. 44. *No man can come to Chriſt, vnleſſe the Father draw him:* inſinuating our withdrawing of our ſelues, and reſiſtance of his call, vntill he turne vs & make our wils, of vnwilling, willing wils to will that which is truly good: whēce the Apoſtle ſaith, that *to will*, namely that which is truly good, is not of our ſelues, it is the gift of God. Now hence wee may reſolue that queſtion: why it is a ſinne to bee a naturall man? not becauſe a man hath nature in him: but becauſe his whole nature is tainted with originall ſinne.

Ob. The naturall man may pleade that he cannot helpe it; hee was borne ſinfull: why then ſhould he be blamed? Anſ. Rom. 5. 12. *In Adam we all ſinned*; for when he eat the forbidden fruit, we euen eat it in him, & are no leſſe blameworthie than he was. Ob. But it will be ſaid; it is no reaſon that we ſhould bee ſaid to ſin in him, ſeeing then we were not? Anſ. *Adam* was a publike perſon repreſenting all mankinde, and euery particular perſon deſcēding from him; and therefore what he did, all and euery man did in him: Euen as a Burgeſſe in the Parliament giuing his voyce and aſſent, all the countrie or ſhire is ſaid to giue their voices, though they be abſent, and not preſent otherwiſe than in his perſon. God then giuing a prohibition vnto *Adam*, hee gaue it vnto all vs in him; and threatning him he threatned vs and all mankinde: this onely is the difference that hee being the roote or ſtocke, and wee the branches ariſing from him, hee ſinned actually, and we by relation and imputation. If then the naturall man ſtill pleade hee was no cauſe but was borne ſo,

The naturall man procured that ſo he ſhould be borne in Adam, and is therefore excuſeleſſe.

the anſwere is cleere, that himſelfe is a cauſe, although not in himſelfe, yet in *Adam* before he was borne he procured that he ſhould be borne a naturall man.

Secondly, it may be pleaded againe: If I be a naturall man, I am Gods creature as I am; why then ſhould I be blamed? Anſ. The former diſtinction betweene nature and corruption of nature muſt be here retained: for by the former the naturall man is Gods creature, and not in reſpect of the corruption of nature: for this he created not, as the other, but ſuffred it to paſſe by generation from man to man, for the execution of the puniſhment of the firſt ſinne.

Queſt. Why did not God ſtay this corruption in *Adams* perſon? Anſ. God could haue done it; why he did it not, the reaſon is neither knowne, nor to be enquired; a ſecret it is, but yet a iuſt iudgement of God ſilently to bee with reuerence reſted in, and not with curioſitie to be ſearched out.

Vſe. Firſt, ſome may hence gather, if a man be iuſtly blamed for being only a naturall man, and not hauing the ſpirit of God; then euery one hath power to receiue the ſpirit of God? Anſ. This is no good reaſon, but is all one, as if becauſe a bankrout is blamed for not diſcharging his debts to his creditors; another man ſhould conclude that ſurely he is therefore able to pay them. But theſe wicked men were blamed here, firſt, becauſe they profeſſed Chriſt, but yet had not his ſpirit: ſecondly, becauſe that in *Adam* they were the cauſes that they were borne without the ſpirit of God, and ſo made themſelues vnfit to receiue him.

Secondly, if naturall men bee iuſtly condemned, much more thoſe that are worſe than they, as Atheiſts, prophane perſons, thoſe which contemne the aſſemblies, and neglect the meanes of their ſaluation, and yet looke for ſaluation as wel as others. The Gentiles who were without the law, *doe the things of the law by nature*, Rom. 2. 24. and yet many that profeſſe the name of Chriſt, and liue vnder the Goſpell, goe not ſo farre as thoſe naturall men in doing the things of the law: ſo as euen thoſe Heathens and naturall men ſhall riſe vp in iudgement, and condemne many a profeſſor of Chriſt; of whom euen many come ſhort of the Diuell himſelfe, who beleeueth and trembleth; and yet not a few profeſſors neither know what the Diuell beleeues; neither through hardnes of heart can tremble at the iudgements of God as he can doe.

Thirdly, thoſe come farre ſhort that think themſelues in ſtate good enough, becauſe they liue ciuilly and deale iuſtly and neighbourly, as they ſay: for the naturall man can doe this, and yet ſhall be condemned: no plea ſhall ſtand at the great day of the Lord, but that which aſſureth of the pardon of ſinne ſealed vp with the blood of Chriſt. Let a mans outward and ciuill righteouſnes be neuer ſo great, yea if it could be equall to the righteouſnes of the Scribes and Phariſies, which for outward appearance was without all exception; yet if hee bring not a righteouſnes exceeding that, he can neuer be ſaued.

Fourthly, in that the naturall man is blamed for being a naturall man, this ouerthroweth all merits of congruitie, which the Papiſts boaſt of; becauſe a mans perſon not being accepted before God, all his works are ſinnes: the worke neuer pleaſeth God till the worker firſt pleaſe him.

Fifthly, euery profeſſor of Chriſt muſt ſtrip the naturall man, and become a ſpirituall perſon, that is, ſuch as the ſpirit of God dwelleth in: for firſt, as the Father worketh our ſaluation, by giuing Chriſt and his merits; ſo muſt the holie Ghoſt by applying the ſame vnto vs, elſe can we looke for no ſaluation. Secondly, as the ſoule giueth life to the bodie, which elſe were dead; ſo the ſpirit of God is the ſoule of our ſoules, and quickneth them with new life being dead in ſinne. Thirdly, wee can neuer know that wee are in Chriſt, or belong vnto him, but by the preſence of the ſpirit in our hearts: 1. Ioh. 3. 24. *Hereby we know that he abideth in vs, euen by the ſpirit that he hath giuen vs.*

Queſt. But how ſhall a man know whether hee hath the ſpirit or no? Anſ. Let him examine himſelfe, firſt, whether he inwardly loue and feare God in his word of promiſe and threatning: ſecondly, whether he ſubiect his heart and life vnto him: thirdly, whether his heart be continually lift vp in inuocation and thankſgiuing. All theſe are the workes of the ſpirit of God: and they

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which be of the spirit *thus fauour* and affect the things of the spirit, Rom. 8. Quest. But I feare I haue not the spirit, how shall I obtaine it? Ans. By vsing the meanes of reading the Word, meditation, and prayer especially. Luk. 11. 13. *Your heauenly father giueth the holy Ghost to them that desire him.* Psal. 143. 5. 6. *I meditate in all thy workes; and stretch foorth my hands vnto thee.*

Vers. 20. *But ye beloued, edifie your selues in your most holie faith: praying in the holy Ghost.*

IN this verse vnto the end of the 23. are set downe some meanes whereby all beleeuers may be fitted to the maintenance of the faith and true religion, vnto the which the Apostle hath in the former part of the Epistle perswaded. These meanes are contained in fiue rules here prescribed: first, concerning *Faith:* secondly, *Loue:* thirdly, *Hope:* fourthly, *Meekenes:* fifthly, *Christian seueritie:* the first of which is contained in this twentith verse, which is, that *they should build themselues* vpon their faith; which is not barely propounded but inforced and vrged: first, by a motiue in this word, *most holy faith:*] secondly, by the meanes of it, which is *prayer; praying in the holy Ghost.*] In the rule note two things: first, that faith is a foundation: secondly, that the dutie of beleeuers is to build vp themselues vpon this foundation. Concerning the former: first it may be demanded what is here meant by faith? Ans. Here by faith is not so much meant the gift of faith, as the matter of it, namely the doctrine of faith and religion compriſed in the writings of the Prophets and Apostles; in which sense it is said, that the Ephesians were *built vpon the foundation of the Prophets and Apostles*, that is, vpon their doctrine, Ephes. 2. The same was the rocke confessed by *Peter*, vpon which Christ promised *to build his Church*; and yet in the second place we must not exclude the gift it selfe: for although the doctrine be a foundation in it selfe, yet it is not so to vs, vnlesse we beleeue it, and applie it to our selues by this gift. If any man aske what doctrine is this? I answer, the summe of it may be reduced to three heads: the first whereof concerneth mans *miserie* by his sinne, originall and actuall: as also the dangerous fruits thereof. The second, the redemption of man from this miserie, and his freedome by Christ. The third, *the thankefulnes* which man oweth for this deliuerance, and ought to testifie and expresse in newnes of life.

Hence learne first what is the infallible marke of the true Church, whereby it may be discerned from the false and Apostaticall Church, and that is the doctrine of the Prophets and Apostles; for this being the very foundation of the Church, where it is, there the Church must needes bee: and this note of it selfe is sufficient to point out the true Church whersoeuer. Secondly, seeing faith is the foundation of the Church, and not the Church the foundation of faith, beware hence of a damnable doctrine of the Popish Church, which teacheth that there can be no certainty of the points of religion, no nor of the Scriptures themselues, but onely by the iudgement of the present Church of Rome, and that Church must giue what sense soeuer she pleaseth to the Scriptures, else hath it none: wherein they play the part of prepostorous builders, laying the foundation in the top of the building. Thirdly, it may be demaunded how any doctrine becommeth a foundation vnto the saluation of men? Answ. Properly to speake, God and Christ is our foundation and rock, Psal. 18. 1. but because God reueileth himselfe and the meanes of our saluation in the word, it becommeth hence a foundation: as also secondly, because Christ, who is the proper foundation, is the summe of the doctrine therein contained.

Papists foolish builders, laying the foundation on the top of the house.

Vse. First, let no creature draw vs from Christ, for then wee are drawne from our foundation. Secondly, the affections of our heart towards Christ must exceed all affections of any thing besides: our loue, feare, hope, confidence and trust, must settle themselues vpon him as vpon a foundation.

The second thing in this first rule is the dutie of euery beleeuer, which is to *build himselfe vpon his faith*; which that a man may doe fixe things are required: first, hee must haue in his heart a deepe sense and feeling of his miserie in such sort, as not finding in himselfe whereon to be founded, hee may seele him-

himſelfe to be founded vpon God and Chriſt: euen as in laying ſtrong and ſure foundations, men digge deepe; and if they finde ſure ground proceede on in their purpoſe: So this wiſe builder laieth his foundation *on a rocke*, Luk. 6.48. Secondly, hee muſt haue *knowledge* of this doctrine of the Prophets and Apoſtles; for vnleſſe it bee knowne it can bee no foundation. Thirdly, a holie *memorie* to lay vp the word of God in their heart as in a ſtorehouſe: for he that remembreth not the doctrine of ſaluation, can neuer build vpon it. Fourthly, *faith*, whereby not only we beleeue the truth of it, but applie it vnto our ſelues; this knitteth vs vnto the foundation, without which the word ſhall bee no more profitable vnto vs than the Iewes, who mingled it not with faith, Heb. 4.2. for this only applieth it vnto our hearts, Iam. 1.21. Fifthly, the doctrine beleeued and applied muſt take *a deepe rooting* in the heart, it muſt deſcend into the affections, and there be imbraced vntill it hath wrought out an experience of the ſweet comfort of it. Sixthly, there muſt be *an vnfained obedience* vnto the whole word of God: *Not euery one that ſaith, Lord, Lord: but he that doth the will of my Father*, Matth. 7. 21. This man buildeth wiſely vpon the rocke. Queſt. But what is that which muſt be done of vs? Anſ. Whatſoeuer is to bee done of vs may be reduced to three heads: firſt, *faith*, whereby the beleeuer truly reſteth himſelfe vpon God; cleaueth vnto Chriſt for the pardon of ſinne, and renounceth all other meanes in heauen and earth. Secondly, *repentance*, whereby he truly turneth from all ſinne vnto God. Thirdly, *new obedience*, whereby hee endeuoureth to obey God in all his Commandements.

Vſe. Firſt, here is reproued the carnall Proteſtant, who holdeth his religion but for forme and faſhion, or for feare of lawes, he is altogether without foundation, and in a pitifull condition: ſeeing when the great day of the Lord ſhall approach, whoſoeuer ſhall want Chriſt, their foundation ſhall fall before him. Secondly, we muſt neuer ſuffer our ſelues to be drawne from our faith and religion; nor loſe our hold of the doctrine of godlines, though wee ſhould ſuffer loſſe of lands, liuings, liberties, yea or life it ſelfe: if this bee once wreſted from vs, wee are fallen from the foundation, and haue loſt our hold of happines and life it ſelfe. Thirdly, wee may not take any reſt till we be builded vpon this foundation, it being the foundation and ground-worke of all our ſafetie and ſecuritie: for Chriſtian men are as houſes built vpon the ſea ſhore, who muſt looke for the waues and billowes of afflictions, one in the necke of another: euen as one ſurge in the ſea ouertaketh another; how ſhould they hold out when this raine falleth, theſe floods come, theſe winds blow and beate vpon their houſe, vnleſſe they be founded vpon this rocke? how elſe ſhould not their fall be great? but this ſure foundation eſtabliſheth the heart againſt all calamities of this preſent life, yea in the houre of death alſo, which otherwiſe is the downfall to hell, yea and in the day of iudgement the ſentence ſhall paſſe on their ſides, who are laid on this foundation: they ſhall be found worthie to ſtand before the Lambe, when the diuell and his angels, with all ſinners and ſinne it ſelfe ſhall be caſt into the bottomleſſe lake. Now as euery particular Chriſtian man is to be a practiſer of this dutie in his owne perſon, ſo alſo may it bee fitly applied to the ſtate of the whole land, which by Gods bleſſing hath had for many yeeres this foundation laid within it: through the which it hath been able to withſtand, yea and ſubdue many rebellions, treaſons, forces, and powers, intended againſt it; and beſides hath had ſecuritie and ſafetie, vnder Gods protection, with much peace and proſperitie. Would we now know the way to haue this peace and ſecuritie continued to vs and ours? the way is to continue and abide vpon this foundation, not looking backe to Poperie or ſuperſtition; but taking out the wholſome counſell of good King *Iehoſhaphat: Put your truſt in the Lord and yee ſhall be aſſured; beleeue his Prophets and ye ſhall proſper.* 2. Chro. 20. 20.

In this dutie of beleeuers marke further, firſt how the Apoſtle aſcribeth power to the beleeuer to build himſelfe: for although by nature men want this power (for the naturall man cannot of himſelfe ſo much as thinke one good thought) yet the regenerate whom the Lord by his ſpirit hath mooued, haue a power giuen them to mooue themſelues,

ſelues, and build themſelues, that which was before to nature impoſſible, is made poſſible by grace.

ἐποικοδομεῖτε. Secondly, note further the force of the word, *build vp* | which requireth not onely a building, but a going on, and encreaſing in building: as if he had ſaid, *Build vp your ſelues more and more.* A dutie which neerely concernes men in theſe daies, wherein men decline to Atheiſme, and Poperie, (which alſo is but a painted Atheiſme) when men can cõtent themſelues to goe backe, and fall from their former loue, and are afraid to bee found either hot or cold. This diſeaſe of our daies hath this Apoſtle forwarned vs of in this Epiſtle, being one of the laſt farewels of the Apoſtles to the Church. Let vs then take notice of our declinings, and doe our firſt works, and goe on forward to perfection, building vp our ſelues daily, leſt it come to paſſe that the Lord come againſt vs, ſpue vs out of his mouth, remoue our Candleſticke with his other bleſſings, and leaue vs vnto our too late and vntimely repentance.

The motiue whereby this rule is inforced vpon the church, is drawne from a propertie of faith, which is that it is *moſt holy*. Wherein (to vnderſtand it) we will ſhew firſt what holines is properly: ſecondly, that faith is moſt holy. For the former, in this holineſſe there bee two things: firſt, a freedome from all fault and blame: ſecondly, an excellencie or perfection conſiſting of many diuine vertues. Holineſſe thus vnderſtood is two-fold: *vncreated*, or *created*. *Vncreated* is the holines of God, which is nothing elſe but the perfection of his properties and attributes: this holines is incomprehenſible, and infinite, yea the fountaine of all other holines. *Created* holines is a certaine gift of God, which by ſome proportion reſembleth this vncreated holines of God; the ſubiect whereof are Angels, man, and Gods ordinances, eſpecially the written word: ſo as this holines of faith is this deriued holines, and not the former.

Secondly, how is the doctrine of religion moſt holy? Anſ. Firſt, *in it ſelfe*, being without all fault and error, and hauing ſundrie excellencies, being full of diuine wiſedome and truth, and the onely inſtrument whereby Gods infinite wiſedome and goodnes is made knowne vnto vs. Secondly, in regard of the effect and operation, which is to make the creature, but eſpecially man holy: Ioh. 17. 17. *Sanctifie them in thy truth, thy word is truth.* It ſanctifieth men inſtrumentally, in that it maketh them reſemble God in many graces: by this *Dauid* became wiſer than his Teachers, Pſal. 129. and ſo reſembled God in wiſedome, Iam. 3. 17. This wiſedome which is frõ aboue (of which the word is the inſtrument) is *pure, peaceable, eaſie to be intreated, full of mercie and good fruites, without iudging*, and without hypocriſie. Thus wee ſee how it maketh men reſemble God in all theſe, yea and in all other vertues. Thirdly, it is *moſt holy*, becauſe it ſanctifieth all inferiour creatures to the vſe of man, ſo as hee may vſe them with good conſcience: 1. Tim. 4. 4. Euery creature of God is *good, ſanctified by the word and prayer.* Where (by the way) may be noted the ſuperſtition of the Romiſh Church, which halloweth Bread, Salt, Water, Palmes, &c. for the curing of diſeaſes, caſting out of diuels, & working wonders: which practiſe of theirs is nothing but the defiling and prophaning of the creatures, by ſuperſtitious prayer ſeeming to hallow them, yet without any word or warrant, either of promiſe or commandement: which is the principall inſtrument of ſanctifying the creatures vnto their lawfull ends and vſes.

Papiſts account the word ſuperfluous in ſanctifying the creatures.

Hence learne firſt, that the doctrine of the Prophets and Apoſtles is from God; becauſe it is full of wiſedome, without any follie, full of truth, voide of all falſehood; as alſo moſt holy both in it ſelfe, and in operation and effect, and in the author, as proceeding from him who is the fountaine of all holines: it is not of men, neither needeth the euidence of men; by this propertie only (if it had no more) it carrieth with it, and containeth within it ſufficient euidence againſt the gates of hell, that it is from God, and holy as himſelfe is. Secondly, the word being moſt holy, it muſt dwel in our hearts plentifully, and our care muſt be that it may be written in the tables thereof, that it may bee an ingrafted word, bearing rule ouer our wils and affections, yea ouer our whole liues: for where it ruleth it ſanctifieth the whole man. Thirdly, the doctrine of true faith ſanctifieth vs; but as it is receiued,

receiued, beleeued, and applied by faith and no otherwise, when it taketh place in vs then it sanctifieth vs: it is not the rehearsing of the articles of it, nor the knowledge of it, nor carrying about with vs the words of it that can worke grace, but the hiding of it and mingling it with faith in the heart: from which we gather that it is a foule error of the Papists, to teach that the Sacraments conferre grace, by the worke wrought, and that as the penne writeth by the hand of the writer, and that of it selfe, the hand mouing it; so the Sacraments of themselues sanctifie, being administred by the Minister: but this is erroneous, for the Word and the Sacraments are both of one nature, the Sacraments being none other but the word made visible: but the word read or vttered sanctifieth not by the worke done, but by being beleeued and applied by faith: therefore no more doe the Sacraments by being administred, but by apprehending Christ in them: grace must be conferred by the spirit of grace, and not by the vertue of any action in the Sacraments.

The last point in this first rule, is the meanes whereby beleeuers are to build vp themselues in their most holy faith, and that is prayer [*praying in the holie Ghost.*] Wherein euery member of the Church is put in minde of a principall dutie, namely, that whensoeuer wee feare, or foresee a falling, and defection frō the faith, by reason either of weakenes within, or persecution without, thē time it is to repaire vnto God by the prayer of faith, craving at his hands strength, and power not onely to bee preserued from reuolt, but also to bee confirmed in the faith and doctrine wherein we stand. The Apostle hauing
Eph.6.10. exhorted the Ephesians to stand fast and be strong in the Lord, and hauing prescribed some meanes tending to that purpose; in the 18. verse hee concludeth the principall of the rest to bee prayer; *praying alwaies with all prayer and supplication in the spirit:* and that it is so, appeareth by two reasons: first, by prayer faith is exercised, yea and increased, according to the increase whereof, the other graces of zeale, hope, patiēce, and constancie are likewise confirmed and animated. Secondly, faithfull prayer hath a faithfull promise made vnto it, *Aske and ye shall haue, seeke and yee shall finde, knocke and it shall be opened vnto you:* these promises we must lay hold vpon and applie vnto our selues, for the stirring vp of continuall prayer, and strengthening of grace, especiallie in time of temptatiō, and in sense of frailtie, and then God will be good in hearing and helping, as his promise is.

Now in this meanes obserue the manner of making prayer in these words, *In the holy Ghost*, which are added for foure causes: first, to giue vs to vnderstand that although a man be regenerate, yet he cannot pray as he ought, vnlesse hee be still mooued, helped, and stirred by the holy Ghost. God giueth sundrie graces in the conuersion of a sinner: first, a preuenting grace, which yet is not at all effectuall, vnlesse it be seconded and helped with a supplie of a second grace: for that is true euen of the regenerate, *Without me yee can doe nothing*, Ioh. 15. God giueth *first the will, and then the deede*, Phil. 2. 13. yea and the continuance of the doing of that which is truly good: *Hee that hath begun the good worke, will performe or finish it*, chap. 1. 6. Here let grace be euery way grace, lest it be no grace at all; let God who is all in all haue all the glorie of all; as for the doctrine of mans merit and humane satisfaction, which robbeth God, to enrich man, it here falleth to the ground. The second is, because prayer is a singular and especiall worke of the holy Ghost in vs; who stirreth vp in vs these grones and sighes which we cannot expresse, Rom. 8. and maketh vs crie Abba Father, Zach. 12. 10. this *spirit of grace* and compassion is promised to bee *powred out vpon the house of Dauid and inhabitants of Ierusalem:* and from hence a man may examine and finde whether he be the childe of God or no; for if he haue the spirit of God he is his, and if he haue these holy motions and desires to pray, and can send out these cries vnto God vnfainedly, he hath the presence of the Spirit; and he that hath not this spirit in these blessed fruites of it, is none of his. Thirdly, these words are added, to teach vs that when wee pray, wee must doe it our hearts; for where the spirit of God dwelleth, thēce must prayer proceed, but his abode is in the heart, and therefore prayer (that God many acknowledge it to proceed from

from the spirit) must bee hartie: and so of all other spirituall duties: Colloss. 3. *singing with grace in your hearts:* Rom. 1. *whom I serue in my spirit:* where the Apostle expresseth a reason why prayer should proceed from the heart, because prayer is of the same nature with faith and the spirituall worship of God, yea indeede is a part of it answerable vnto God himselfe who is a spirit; but all these are seated in the heart, and spirit, and consequently prayer it selfe ought so to be: neither is it the outward action or words which is simply the worship of God, but so farre as they consent and proceed from the heart. Which teacheth vs that whatsoeuer religious dutie wee are to turne our selues vnto, wee are first of all therein to approoue our hearts vnto God. Fourthly, that there may bee a distinction made betweene the true beleeuer and the hypocrite and carnall man. The hypocrite he prayeth outwardly for forme and fashion; the naturall man in affliction prayeth of compulsion, as a man that is racked and tormented, without any loue of God at all; both of them without any inward sense, or rectified disposition of the heart: but the beleeuer hee prayeth in the heart and in faith, the spirit of God disposing his heart aright vnto prayer.

Quest. How doth the holy Ghost direct the heart? Answ. By fiue waies or meanes: first, by *illumination*, whereby hee reueileth God to man, as also his owne estate; both of them in part. Secondly, by *conuersion*, whereby hee turneth the heart vnto God once made knowne. Thirdly, by direction, whereby hee directeth the heart to deale as with God himselfe, taking it from outward meanes. Fourthly, by feruent and *constant desires* for things spirituall or temporall. Fifthly, by *faith*, whereby we can rest on God for the accomplishment of the things wee haue heartily desired.

Quest. Whether may we not pray to the holy Ghost, seeing here it is said, praying in or by the holy Ghost? Ans. We may not onely pray in or by him, but vnto him: for although wee haue no particular example hereof in the Scripture, yet wee haue sufficient warrant: for the three persons being vndiuided in nature, must be also vndiuided in worship, and one being worshipped, all must be worshipped. Secondly, wee are baptized into the name of the holie Ghost, as well as of the Father and Son, and therefore hee is to be prayed vnto, euen as they are. Ob. But wee are not commanded to pray any where by the Father or Sonne, as here by the holie Ghost, which argueth that the holie Ghost is not the author of our prayers, as they are. Answ. The Apostle here would haue vs obserue an order in the working of the Trinitie, for all the three persons are authors of our prayers; the Father and Sonne make vs to pray, but by the holy Ghost; the holy Ghost maketh vs pray, but more immediatly, for he is the immediate author of our prayers: which teacheth that when we pray, it is not of our selues, but from the spirit which stirreth and sendeth vp heauenly requests for vs: herein then wee must renounce our selues, magnifie the grace of God within vs, and shew our selues thankfull by entertaining carefully such holie motions of this most holie Spirit of God.

Vers. 21. *And keepe your selues in the loue of God, looking for the mercie of our Lord Iesus Christ vnto eternall life.*

THese words containe the second rule of the Apostle tending to the preseruation of faith, and true religion concerning loue, and it is indeede of speciall vse, and direction for the framing of our liues: Christ calleth the loue of God and men the summe of the whole law: *Paul* calleth it the end of the Commandements. This caused *Paul* to keep faith & good conscience: 2. Cor. 5. 14. *The loue of Christ constraineth vs.* Now for the better informing of our vnderstandings, and our furtherance in obseruing this rule, fiue things are to be considered: first, what is meant by the loue of God? Ans. Wee are to vnderstand by the loue of God a diuine vertue in the hearts of the beleeuers, whereby they loue God and Christ, properly and simply for himselfe, rest in him, and cleaue vnto him as the most absolute good: for by Gods loue in this place is not meant that loue whereby God loueth man, but whereby man loueth God. Quest. Why doth the Apostle here omit the loue of man? Ans. Because the loue of man to man is included

cluded and to bee vnderstood in the other as a fruit necessarily flowing from it: for first, whē a man loueth his neighbour, herein after a sort he loueth God: for then is God loued not onely when our affection of loue is directed vnto himselfe, but also when his ordinances, his creatures, image, and other things pertaining vnto him are loued. Secondly, the Apostle *Paul* calleth the loue of the neighbour *the fulfilling of the law*; Gal. 5. 14. which cannot be vnlesse we include also therein the loue of God, or rather it within Gods loue, and ioyne them both together. Now if the loue of man be the fulfilling of the law, how much more is the loue of God, which by the same reason must include the other? Thirdly, it is a true rule in Diuinitie, that the first Commandement must bee included and practised in all the nine following, as being the foundatiō of them all. Now the maine dutie of the first Commandement is the loue of God, which must goe with the practise of all the other, so as al the duties of the other Cōmandements are included in ỹ same.

The loue of God groweth not naturally in our owne grounds.

The second point is, whether this loue of God bee in man by nature, or giuen by grace? Ans. It is not from nature, but a gift of grace following faith and iustification. Ioh. 14. 14. *If yee loue me, yee will keepe my commandements*; both which proceed from one beginning: as no man then can by nature keepe the Commandements, so no man can by nature loue God aright. Rom. 8. 5. *The wisedome of the flesh* (that is mans best things, his best thoughts and affections) *is enmitie to God*, therefore can there be no true loue of God in nature. 1. Tim. 1. 5. *The end of the commandement is loue out of a pure heart, and of a good conscience and faith vnfained.* Againe, wee must first beleeue that wee are loued of God, before wee can loue him. 1. Epist. Ioh. 4. *We loue him, because he loued vs first.* It will bee obiected here, Luk. 7. 47. Many sinnes are forgiuen her, *for she loued much*: where it seemeth that loue is the cause of forgiuenes of sinnes. Ans. I answere, this word *(for)* doth not signifie here a *cause*, but a *reason* drawne from the signe, as it is also elsewhere vsed; this then is the sense, many sinnes are forgiuen her, and hereby ye shall know it, because or in that she loued much.

Note hence first that doctrine of the Church of Rome to bee false, whereby they teach that before iustificatiō there must be a disposition and aptitude in a man thereunto, standing in a feare of hell, loue of God, &c. for by this doctrine ỹ loue of God in man should go before iustification, which is a fruit and follower thereof. Secondly, that is as false, that loue is the soule and life of faith, for though in time they be both together, yet in the order of nature loue followeth after faith, & therfore cannot be the forme and soule thereof. Thirdly, it hath bin the opinion of some, that faith apprehendeth Christ by loue, and not by it self; but this is also erroneous: for loue in order followeth apprehension of Christ, and therefore Christ is not apprehended by loue. First we beleeue, and being knit vnto Christ by faith, then our hearts are knit vnto God by loue.

The third point is, what is the measure of loue whereby we must loue God and man. Ans. According to the two distinct parts of the word of God, are prescribed two distinct measures of loue. The measure of the law is to loue God without measure, for it requireth that wee loue God with all the powers of our bodies and soules, and *with all the strength* of all these powers, Luk. 10. 27. This measure is not now in our power to performe, no not although wee bee borne anew: for being still flesh in part, some of the powers of our strength are withdrawne from the loue of God. The Gospell is a qualification of the law, and moderateth the rigour thereof; it freeth a man not frō louing God, but exacteth not this loue in the highest measure and degree, but accepteth such a measure as standeth in 3. things: first, in beginning truly to loue God: secondly, in the daily increase in this loue: thirdly, in being constant in the same vnto the end: this measure the Lord accepteth for perfect loue, in those that bee in Christ, in whom the imperfection is couered. Deut. 30. 6. *The Lord thy God will circumcise thine heart, that thou maist loue the Lord thy God, with all thine heart, and all thy soule*, that is as if the Lord had said, I will ingraft the true loue of my selfe in your hearts which you shall increase in, and constantly proceede in the same, and then

then I will account and accept of it, for the full measure of loue that my law requireth: which distinction is the rather to bee considered, because the Papists teach, that the loue which the Lord requireth of Christians, is the same for *substance* and *measure* which the law prescribeth: and for the *perfection* of our loue, they say a man may doe more than the law bindeth him vnto; as if he gaue all his goods to the poore, it is more than euer God in his law hath commanded: and if wee loue God aboue all creatures (which they say a man may doe though imperfectly) it is the loue which the law prescribeth. But all this is most false, and so the Apostle Galath.3.10. concludeth it, as many *as are vnder the workes of the law are accursed.* If all men bee condemned by the law, then is no man able to performe the loue and duties which it requireth: but he taketh the former for granted, for else his argument could not hold; and therefore that none can performe the loue which the law enioyneth is true. Secondly, the common opinion of men is, that they euer loued God with all their heart, and it is pitie hee should liue that doth not so: but it is a meere delusion, for if it were so, what needed any qualification or moderation of the law by the Gospell?

Papists are none of them that can confesse that they are vnprofitable when they haue done all they can.

The fourth point is, wherein standeth the loue of God? Ans. 1.Epist.Ioh.5.3. *This is the loue of God, that ye keepe his Commandements.* Ioh.14.13. He that keepeth my Commandements is he that loueth me: the reason whereof is this, he that loueth God, loueth his word, and he that loueth his word will bewray his loue in yeelding answerable obedience thereunto; and in one word this keeping of the Commandements standeth in these three things: first, in *faith*, for it must bee the worke of a true beleeuer: secondly, in *conuersion* vnto God: thirdly, in *new obedience*: which sheweth many a man how miserably he hath been heretofore deluded by Satan: for euery man professeth and pretendeth the keeping of the Commandements, and yet the most are so farre from doing them that they know them not, neither care to know them.

The fifth point is, how a man should preserue in him the loue of God and of man? Ans. First, the meanes whereby man may preserue himselfe in the loue of God is two-fold: first, euery one must labour daily to haue his heart setled in the sense of Gods loue towards himselfe: for the more he shall feele Gods loue confirmed vnto him, the more shall his loue bee inflamed and increased towards God againe; euen as the more wee feele the heate of the Sunne, the warmer wee are. Secondly, wee must keepe a daily obseruation of Gods blessings spirituall and temporall, which is a speciall meanes not onely to confirme and augment our loue, but preserue it constant to the end. Psalm.18.1. *I will loue thee dearely, O Lord.* Why what made *Dauid* thus resolue himselfe? the reason is rendred in the next words; The Lorde is *my rocke, my fortresse, my strength,* and hee that deliuereth mee. Secondly, men must vse the meanes whereby they may preserue their loue to men; and these are of two sorts, for some stand in meditation, others in practise. The meditations are foure. The first is the consideration of the spirituall and neere coniunction of all those that are true beleeuers, of which number wee professe our selues all to be, who haue all one Father, God: one Mother, the heauenly Ierusalem the Catholike Church; all begotten of the immortall seede, the word of God: all liue by one faith in Christ, and all are heires of eternall life and glorie. This was *Pauls* motiue perswading him hereto: Ephes.4.3.4. *There is one Lord, one faith, one baptisme, one God and Father of all*: see Phil.2.1.2. The second meditation is, that the duties of loue which man sheweth to man, especially the faithfull, God accepteth as done to himselfe; so saith the Wiseman: *He that giueth to the poore, lendeth vnto the Lord.* And Matth.25. *When I was hungrie, ye fed me, &c.* namely in my members vpon earth. The third meditation is the consideration of that curse, which is due to them that neglect duties of loue to man when occasion is offered: Matth.25. *Depart ye cursed, I was hungrie, ye fed me not*: to auoide this curse, we must embrace the Apostles counsell, to *walke in loue.* The fourth is, to consider that the loue of man to man is a grace of God, which leadeth a man by the hand to the first degree of happi-

pines: 1.Ioh.4.16. *He that dwelleth in loue, dwelleth in God, and God in him*; that is, hee hath entred the firſt degree of happines, for hee hath fellowſhip with God: and verſe 12. If wee loue one another, Gods loue is perfect in vs. Now as nature it ſelfe can tell vs a happines is to be ſought for; ſo let this grace leade vs to the degrees and beginnings of it.

The ſecond ſort of means ſtād in practiſe; and the rules of practiſe be ſixe. The firſt is the practiſe of the law of nature, being the ſumme of the Law and the Prophets, by Chriſts own teſtimonie: *Whatſoeuer ye would that men ſhould doe vnto you, doe you the ſame vnto them.* The meaning of which golden rule is this: Looke what we would haue other men to think, ſpeake, and do to vs, that muſt we thinke, ſpeake, and doe vnto them, and no worſe: and on the contrarie, conſider what we would not that men ſhould thinke, ſpeake, or doe vnto vs, that wee muſt abſtaine to ſpeake, or thinke, or doe vnto them. The practiſe whereof would cut off many wrongs, contentions, fraudes, and iniuries both in word and deed.

The ſecond rule of practiſe is in Gal. 5.13. *Doe ſeruice one to another by loue:* that is, let euery man in his place and calling become ſeruant to another, and ſo preſerue loue by the duties of loue. The reaſon hereof is, becauſe God (although he might if he had pleaſed preſerued man without man) would haue man preſerued by man, and that euery man ſhould be his inſtrument for euery mans good in regard both of bodie and ſoule. For which end he hath furniſhed men with ſeuerall artes, ſciences, trades, and callings, that one man might ſtand in need of the help of another. Secondly, we are placed in the world that here we might ſerue God indeed, not in ſpeculation onely, but alſo in our whole practiſe in our ſtandings and callings, he will be ſerued of vs in our ſeruing of man, for theſe two muſt goe together, and as it were hand in hand, the ſeruice of God and the ſeruice of man. Whoſoeuer therefore imploy their callings principally for the purchaſing of their profits, pleaſures, honours, and not for the good of men, they abuſe their callings, prophane their liues, and miſtake the proper end of them, as though they were borne onely to liue vnto themſelues and ſerue themſelues, and neither God nor man beſides: from which too common a practiſe hath that diuelliſh ſpeech ſprung, and by Satan put into the mouthes of many men: *Euery man for himſelfe, and God for vs all.* A ſpeech well beſeeming thoſe who are at open enmitie with the duties of true loue.

God will be ſerued of vs in our ſeruing of man.

The third rule is in Phil.4.5. *Let your moderate minde bee knowne vnto all men.* Wherein is commended that meeknes of minde, whereby wee can with moderation and equitie beare with men for the preſeruation of loue: ſee Phil. 2.3. This moderation ſtandeth in foure actions: firſt, in bearing with defects and infirmities of nature, as haſtines, frowardnes, deſire of praiſe, ſlownes, and ſuch weakeneſſes, it is the part and propertie of an equall minde, not to be ſeuere, or haſtie againſt theſe, but rather to paſſe by them, as *Salomon* ſaith: *It is the glorie of a man to paſſe by an infirmitie.* Secondly, in couering many, yea a multitude of ſinnes: yea and if a man be called to reueale and diſcouer them by way of teſtimonie, it cauſeth a man not to aggrauate the crime, but equally to ſpeake euen as the thing is. Thirdly, in conſtruing mens meanings, words, and actions (if it be poſſible) in the better part, euen ſo farre as the word of God giueth vs libertie: for it is a fruite of malice to miſconſter men, to make an offence where it is not giuen, or not to bee taken, and that is ſo long as the wickedneſſe is not apparant. Fourthly, in reſtoring him that is fallen into a fault, by the ſpirit of meeknes, curteſie, and humanitie: euen as a Surgeon dealeth with a broken arme or legge, not with roughnes, or anger, but with mildnes, yea and pitie towards the offender, ſo ſetting him as it were in ioynt againe.

The fourth rule is in Rom.12.10. *Be affectioned one towards another with brotherly loue.* How may that bee done? Anſw. In the next words, *in giuing honour goe one before another*, not in taking honour as our nature is; but in preferring others before our ſelues: and here wee muſt not conceiue of this honor as a meere ceremonie, ſtanding in ſome outward geſture; but it is a reuerent opinion conceiued inwardly in the

the heart, whereby euery man thinketh better of another than of himselfe, and accordingly yeelds him more honour. But some will say here, this is hard to doe, to esteeme of euery man better than our selues, and how may we attaine vnto it? Ans. Whosoeuer iudgeth this so hard a lesson, let him enter into the serious examination of his owne heart, without partialitie, let him looke narrowly into himselfe, and hee shall espie such a bodie of sinne for measure and manner, as he cannot finde in any man besides; so as in the true sense of his estate he can neuer abase any man so farre as he can himselfe, whereby he shall come to iudge euery man worthie to bee preferred and honoured before himselfe.

The fifth rule is in Ephes. 4.26. *Let not the Sunne set vpon your wrath.* A very necessarie rule; for seeing we be but men, we cannot be without many sinfull motions, and especially of reuenge vpon occasion: but here we are counselled forthwith to stay and represse them, yea and to break them vtterly off: that although anger, wrath, and reuengefull thoughts will arise vp in our hearts, yet we must extinguish them, and not suffer them to continue with vs, no not for the space of a day. The same Christ himselfe hath taught, Mar. 11.25. *When ye stand to pray, forgiue, if ye haue any thing against any man.* So often then as we are to pray (which is at the least daily) so often are we to forgiue iniuries offered to vs, for we pray to be forgiuen as our selues doe forgiue others: men content themselues to carry their wrath a whole yeere together, and if they forgiue once a yeere at Easter, or at the receiuing of the Sacrament once a quarter, it is as much (they thinke) as they neede to doe: but they forget that the Sunne must not goe downe vpon their wrath.

The sixth rule, Rom. 15.2. *Let euery man please his neighbour.* Some will say, how can this be, for some will neuer be pleased, if wee condiscend not to their corrupt and wicked desires? Ans. The next words expound the Apostles meaning; *for good:* What is that? Ans. For his edification: so as the generall commandement admitteth this limitation; that men must be pleased, but onely so farre as it tendeth to Gods glorie, their owne good and edification. So Rom. 12.18. *Haue peace with all men*; but yet with a double limitation: first, *if it be possible:* secondly, if it *be in you*; or so much as lieth in you, wee must not carrie crosse and thwart mindes, as being enemies vnto peace, but applie our selues to the preseruation of it in our selues and others: thus shall we testifie our selues to be admitted into Gods kingdome, *wherein the lion and lambe play together*, and the yong childe with the Cockattice, Isai. 11. Whereby thus much is signified, that men once conuerted shall be so changed and altered, that if they were neuer so fierce and cruell against the Church, and one against another before, yet now they shal be framed to a peaceable and meeke disposition towards all men.

Please men in God, and for good.

Now to perswade vs to the practise of these rules: consider first that these are the last times, wherein most men *are louers of themselues*, and louers of men for their owne aduantage, euen so farre as by them they may attaine and retaine their wealth, pleasures, and pompe; but few are they that loue men for God, or his graces in them: now seeing the times more call for these duties, let vs bee the more carefull in them. Secondly, loue amongst men is the bond of societies; for what else linketh man to man but loue? which therefore the Apostle calleth *the bond of perfection*, and truly, for it maketh men speake and thinke one thing, and perfecteth their societie. Seeing then Christian societies are Gods ordinances and preserued by loue, wee are to labour the more in the preseruation of it. Thirdly, the office and action of loue is most excellent, for the manifold gifts and graces which God bestoweth on men for the vse of the Church and Common-wealth, are all hereby made profitable thereunto, all ordered hereunto aright, and all hereby applied to their right ends and vses: the gifts of knowledge, tongues, artes, wisedome and such like, without loue they puffe vp, *but it is loue that edifieth*, 1. Cor. 13. and which causeth man to applie and vse these gifts to the good of man. 2. Tim. 2.3.

The third rule for the maintenance of faith concerneth *Hope*, in the next words, *looking for the mercie of our Lord*

Ieſus Chriſt vnto eternall life. Wherein is contained a deſcription of hope, which is this: Hope is a gift of God, whereby we waite for the mercie of Ieſus Chriſt to eternal life. For the better conceiuing of which grace, conſider in the words three things: firſt, the perſon on whom wee are to waite by hope, namely our Lord Ieſus Chriſt, together with the properties of this waiting, which are foure: firſt, it muſt be certaine without doubting: for the Apoſtle aſcribeth a full perſwaſion and aſſurance vnto our hope, as wel as vnto our faith, Heb. 6. 11 neither doth hope make a man aſhamed by diſappointing him of the thing hoped for, Rom. 5. 5. Secondly, it muſt be againſt hope, that is, againſt all humane hope, reaſon, ſenſe, and whatſoeuer may be grounded vpon theſe. Thus *Abraham* beleeued againſt hope, Rom. 4. 18. Thirdly, it muſt be a patient waiting on Chriſt: Rom. 8. 15. *If we hope for that we ſee not, we doe with patience abide for it:* for otherwiſe the thing hoped for deferred, maketh our waiting painfull and tedious. Fourthly, it muſt be grounded vpon the word and promiſes of life. Pſal. 130. 5. My ſoule hath waited, and I haue truſted in his word: Heb. 6. 18. the ground and anchor of our hope is made not onely the promiſe, but the oath of God who cannot lie, although he ſhould not ſweare, *that we might hold faſt the hope that is ſet before vs.*

The ſecond point is, the thing for which we muſt waite, which is not for gold, ſilner, honours, pleaſures, but only *for the mercie of God* in Chriſt vnto life eternall: by which we muſt not vnderſtand the beginnings of mercie, for theſe we alreadie here enioy, and hauing the preſent hold thereof, need not hope for the ſame, but for the full meaſure, and accompliſhment of Gods mercies hereafter to be enioyed. The like manner of ſpeech hath *Paul*, Rom. 8. 23. *We waite for our adoption and redemption*, not that wee are not alreadie adopted and redeemed; but that it is not as yet fully finiſhed and accompliſhed in vs, as hereafter it ſhall be.

The third point is, the fruite and profit of this waiting; and that is life eternall, and therefore is added, *vnto life eternall*, giuing vs to vnderſtand, that our waiting ſhall bring vs vnto, and ſet vs in the poſſeſſion of this life. So as the deſcription ſtandeth in ſetting downe two effects of hope, deſcribed firſt, that it cauſeth to waite on Chriſt for mercie: ſecondly, that it doth not faile nor make a man aſhamed, for he waiteth vnto eternall life, and in this expectation is put in poſſeſſion of the ſame. From the former effect we learne firſt to put a difference betweene hope and confidence: firſt, by hope we waite on Chriſt, but by confidence we reſt vpon him, and quiet our hearts in him. Secondly, hope is of things to come, and confidence of things preſent, at leaſt made preſent by faith. Matth. 9. 2. *Haue confidence, and thy ſinnes are forgiuen thee.* Whence we may diſcerne an error in Popiſh religion. They teach with vs that a man is to haue confidence in Chriſt, but they include it vnder hope, and will not permit that it ſhould bee referred to faith, becauſe then they ſhould be drawne to grant a ſpeciall faith. But that is erroneous, ſeeing confidence is not of things to come as hope is, but of things preſent: and therefore although confidence goeth with hope, yet it is no branch of it, but proceedeth from faith. Secondly, ſeeing this waiting is a certaine expectation of Chriſt, hence I gather that there is a ſpeciall faith; for if there bee a ſpeciall hope, there muſt needes be a ſpecial faith to ground this ſpeciall hope vpon: for wee can neuer certainly waite for that, whereof we are vncertaine whether it belong vnto vs or no: he that hath receiued the earneſt, may certainly waite for the whole ſumme; but it is faith which receiueth the earneſt of the ſpirit, from whence our hope is raiſed. Heb. 11. 1. *Now faith is the ground of things hoped for:* for which cauſe it is that hope alſo hath his full aſſurance aſcribed vnto it as well as faith. And hence wee may further take knowledge of another of their errors, whereas they teach that hope indeed is ioyned with a certaintie, but they diſtinguiſh of certaintie, which is (they ſay) either of the will or vnderſtanding: hope they graunt hath the certaintie of will, but not of iudgement and vnderſtanding: but this is falſe, ſeeing the Apoſtle Heb. 12. *commandeth to reioyce in hope*; which no man can doe, vnleſſe the iudgement be certaine and ſetled; he that is not certaine of mercie, can neuer hope certainly for

mercie.

mercie. Thirdly, wee learne hence to waite by our hope in Chriſt for life euerlaſting euen to the death, that muſt be the white which muſt euer be in our eye, at which wee muſt continually direct our aime. We haue many examples of holy men who haue gone before vs in this dutie: *Iacob* when hee was making his will, inſerteth and as it were interlaceth this ſpeech: *O Lord, I haue waited for thy ſaluation*, Gen.49.18. *Moſes had his eye euer vpon the recompence of reward*, Heb.11.26. *Iob* would truſt in the Lord, *yea although he ſhould kill him*, Iob.13.15. *Dauid* was much and often in this expectation of the Lords mercie, Pſal.40.1. *In waiting I haue waited on the Lord*, that is, I haue inſtantly waited: *and mine eyes haue failed me, whileſt I haue waited for my God*, Pſal.63.3. and Pſal.16.9. *My fleſh ſhall reſt in hope:* his hope was that his fleſh ſhould riſe againe vnto life euerlaſting. Obiect. But how cā we nouriſh this hope (will ſome man ſay) ſeeing we are ſo toſſed & perplexed with ſo many miſeries and grieuances in this life? Anſ. *Paul* meeteth with this obiection, Rom.1.3 *We reioyce in tribulation.* Qu. How can we doe ſo? Anſ. When wee ſubiect our ſelues vnto God in afflictions, *he ſheddeth abroad his loue in our hearts*, and this breedeth *patience*, which bringeth foorth experience, and experience *hope*, which maketh not aſhamed; being the helmet of ſaluation, and our anchor which ſtaieth our ſhip in the troubleſome ſea of this life. Fourthly, if wee muſt by our hope waite on Chriſt; then in all our requeſts and petitions vnto God we muſt abide the Lords leiſure, not limiting him, or preſcribing the time vnto him of hearing; for herein our hope muſt exerciſe it ſelfe.

Further, from the obiect of this waiting, which is the *mercie of God*, we may learne diuers points: firſt, that there is no ſuch merit of worke as the Papiſts dreame of, for then might we waite for iuſtice, and of due lay claime to life eternall. But here we haue another leſſon read vs, namely that the Saints of God iuſtified, ſanctified, and ſo continuing, (for to ſuch *Iude* wrote, as verſe 1.) muſt waite for the mercie of God vnto life eternall. Yea let a man keepe all Gods Commandements hee ſhall merit nothing, he doth but his dutie. In the ſecond Commandement the Lord ſaith he *ſhewes mercie on thouſands:* but who are they? *euen to them that loue me and keepe my Commandements.* If *Adam* had ſtood in innocencie, he could not haue merited any better eſtate than hee was in; how much leſſe can wee ſince the fall? nay Chriſt as hee was man alone, could not merit, nor did not, but in regard of the perſonal vnion. But the Papiſt will here ſay, that life eternal is promiſed vpon condition, and if wee can keepe the Commandements wee may merit. I anſwere, if wee keepe the condition of our ſelues wee may merit indeed; but this is impoſſible, for euen our keeping of the condition were of mercie; and mercie and merit will neuer meete and ſtand together. Secondly, if we waite for mercie in Chriſt, then muſt wee altogether deſpaire in regard of our ſelues of euer attaining life euerlaſting, for hope ſendeth a man out of himſelfe, and cauſeth him wholy to relie himſelfe vpon Chriſt. Thirdly, if we muſt waite for the accompliſhment of mercie, which tendeth to life euerlaſting, then much more muſt wee in our dangers or troubles waite for Gods mercie in our deliuerance. If wee muſt waite for the greater, wee may for the leſſe. Hab.2.3. *At laſt the viſion ſhall ſpeake, and not lie; though it tarrie, waite.* And Iſai.28.16. *He that beleeueth maketh not haſte.* This meeteth with mans corruptiō, who in preſent trouble will haue preſent help, or elſe he wil fetch it from hell it ſelfe, from Satan and Sorcerers: but ſuch neuer learned to waite on Gods mercie for ſaluation; for then could they waite his leiſure in leſſer matters for health and eaſe, and with more comfort make farre leſſe haſte.

Wicked mē in preſent troubles muſt haue preſent helpe, though from Satan himſelfe.

Secondly, from the ſecond effect or fruite of hope, namely, that it deceiueth not nor diſappointeth him that hopeth; note firſt a difference betweene humane or carnall, and religious or Chriſtian hope. The former often deceiueth men, at leaſt when death commeth all ſuch hopes periſh: but the ſecond neuer deceiueth a man in time of need, no not in death it ſelfe. Secondly, hence a man may and muſt beleeue his owne perſeuerance in grace: for where this hope is, ſuch a man cannot fall wholie from Chriſt, for then his hope ſhould diſappoint him: neither from his owne

We muſt waite for mercie, and not for iuſtice, as the Papiſts teach by their doctrine of merits.

ſaluation, becauſe this hope laies hold on the mercie of God vnto eternall life, and herein can neuer fruſtrate his expectation, or make him aſhamed. Thirdly, if our hope bring vs to the fulnes of happines, and to the accompliſhment of mercie hereafter, then it bringeth vs to the beginnings of this happines euen in this life; for the beginning of life eternall is in this life, and ſtandeth in the conuerſion of ſinners vnto God, and in amendement of life: and whoſoeuer hath true hope, hee is thereby ſtirred vp vnto daily repentance and reformation of life: 1.Ioh.3.3. *He that hath this hope, purgeth himſelfe, euen as he is pure.* Now there is none of vs but wee ſay wee hope for life eternall, and looke to bee ſaued by the mercie of God in Chriſt: it ſtandeth vs thē in hand to trie the truth of this hope within our ſelues, and manifeſt the truth of it vnto others, and both theſe by this note, namely that we finde it to purge our hearts and liues, and that it conforme vs vnto Chriſt: for if we hope to be like him after this life, we muſt labour to reſemble him euen in this life, by being in ſome meaſure pure, holy, innocent, meeke, louing, &c. euen as hee was: for otherwiſe if our liues be not in ſome reformation of our ſelues, and conformitie to our head ſutable to the profeſſion of our hope, it is but pretence of hope, and will make men in the end aſhamed.

Verſ.22.23. *And haue compaſſion of ſome, in putting difference; and others ſaue with feare, pulling them out of the fire, and hate euen that garment which is ſpotted by the fleſh.*

THeſe words containe the two laſt rules tending to the preſeruation of the faith, both of them teaching how we may and are to recouer, and reſtore thoſe who are fallen or declining from faith or good conſcience. For the better vnderſtanding whereof, conſider in the words two things: firſt, the way to begin this recouerie, which is in the end of verſ.22. *By putting difference.* Secondly, the manner how they are to be recouered; expreſſed in both the rules: the former concerneth Chriſtian meeknes: *Haue compaſſion on ſome,* the latter concerneth Chriſtian ſeueritie; *and other ſaue with feare.* Concerning the former: the way of this recouery is to *put a difference* that is, by Chriſtian wiſedome to diſtinguiſh betweene offenders. For our direction wherein, wee muſt know that men erre and offend two waies: firſt, in opinion and iudgment: ſecondly, in practiſe and life. Againe, thoſe that erre in opinion are alſo diuerſly to bee diſtinguiſhed, according to the diuerſitie of their errors: for ſome erre in the foundation of religion, and matters of greateſt importance, as the Papiſts at this day when they teach inuocation of Saints, iuſtification by workes, a reall ſacrifice for the quicke and dead in the Supper, with other falſe doctrines racing the foundation: others may hold the foundation, but erre in ſmaller pointes of leſſer importance. As for example, the Anabaptiſts holding that warre is not to be made, nor othes to be taken, erre groſſely: but yet herein (though in other points they doe) they race not the foundation. Theſe ought wiſely to be diſtinguiſhed, for hee that erres in the foundation, ouerturneth his faith and religion: but he that holdeth the foundation, and erreth in ſmaller points, doth not. 1.Cor.3.12. *If any man build on the foundation hay or ſtubble, his worke ſhall burne, but himſelf may be ſafe.* One thing it is to beate downe a wall, to pull downe a window, yea ſome one ſide of a houſe; and another to plucke vp the foundation, for this deſtroieth all. Which difference if it had been made and minded, many which haue ſeparated themſelues frō the Church of England had ſtill remained members of it. Secondly, of thoſe that erre in opinion, ſome erre of ignorance and blinde zeale, ſeeing no other truth than that they hold; as the Iewes did, Rom.10.2. who *had the zeale of God, but not according to knowledge:* others erre of malice, who know they are deceiued, and yet perſiſt obſtinately in their error & falſe opinion, leſt they ſhould loſe their credit, as Heretikes. Now betweene theſe alſo a difference is to be put: Tit.3.10. *An heretike after once or twice admonition reiect; for ſuch a one is condemned of his owne ſelfe.* But if the error be of ignorance, *Paul* ſpeaketh; *If any be otherwiſe minded, the Lord will reueile it,* Phil. 3.15. But here we muſt alwaies remember, that ſeeing wee can hardly diſcerne the ground of mens errors whether they

All errors are not of the ſame ſize.

Popiſh doctrine departeth frō the foundation.

they proceede of ignorance or malice, wee are euer to condemne their error, but haue respect to their persons, and not passe sentence rashly against them. For the error of the vbiquitie of Christs bodie hath been held and maintained by many both godly and learned Protestants; their error wee are alwaies able to condemne, but wee may not condemne their persons, no not although they haue defended it of malice, or out of the pride of their hearts, seeing the Lord might giue them repentance before or at their death. Thirdly, againe those that doe erre of ignorance must be distinguished: for some of them are misled of simple ignorance, as those who haue no meanes, or very small meanes to come to knowledge: others erre of affected ignorance, which is when men are *willingly ignorant*, hauing meanes of knowledge, but refuse the same. As aboue fourtie yeeres agoe the people of this land erred of simple ignorance, because they had not the meanes (which yet did not excuse thē) but now their ignorance is wilfull, and affected, neglecting at least, if not fearfully despising so great saluation: and therefore as the sin of the land is greater, so the more fearefull is the iudgement like to be, if it bee not seasonably preuented by repentance. Fourthly, there is also wise difference to bee put betweene the author of sects and heresies, and those who are by them seduced. The Sect-masters and leaders are to bee vsed with more seueritie, and sin more grieuously: Rom. 16.17. *Obserue them which cause diuisions among you:* as in a wisely ordered Common-wealth, the heads of conspiracies and authors of treasons are most aimed at.

The ignorance of this land more fearfull than it vvas fourty yeeres ago.

Secondly, errors in practise or action is any actuall sinne, or offence in word or deede; and men that offend in these are not all to bee ranged in one ranke, but to bee distinguished. For of these, first some sin of ignorance, not knowing what they doe; as *Paul persecuted the Church of God ignorantly*, & through a blinde zeale. Now ignorance is twofold: first, generall ignorance, when the thing is vtterly vnknowne: secondly speciall, when the equitie of a particular fact or some speciall action is vnknowne; as oppression and vsurie in generall are knowne to bee euill; but many particular actions vnder this kinde are vnknowne to many so to be: and sometime these two ignorances are ioyned both together, according vnto which we may put difference betweene the faults and offences of men. Secondly, some sinne of infirmitie, who know what they doe, but yet are ouercarried by sudden and violent passions of anger, feare, sorrow, or such like vnto euill. Thus *Peter* denied his Master vpon sudden feare of danger. Thirdly, some sinne of malice, being carried vnto euill by the malice of their own will, not of ignorance, or passion as the former, of this the Apostle speaketh, Heb. 10.26. *If we sinne willingly, after we haue receiued the knowledge of the truth, there remaineth no more sacrifice for sins.* Now of this malice of the will there be two degrees: first particular, when a man wittingly and willingly sinneth against some particular Commandement; as Acts 7.51. The Iewes were stiffenecked and *alwaies resisted the holy Ghost:* that is, the ministerie of the Prophets in some things, not in all. Secondly, generall malice, when a man is carried wittingly and willingly to oppugne all the law of God, yea Christ himselfe, true religion, and saluation by Christ, and so reuerseth all the Commandements. This is the sinne against the holy Ghost, & of this degree the Apostle saith, *there remaineth no more sacrifice for sinne:* this being an vniuersall and generall apostasie. Now offenders according to these differences must bee distinguished.

Further, of those that actually offend, some sinne secretly, when it is knowne but to some one onely; and priuately, when it is knowne but to some few, and the scandall is the smaller. Some sinne publikely, when the sinne is notorious and the offence giuen great. If the offence be secret, the Apostle ruleth the case, saying; that loue couereth a multitude of such sinnes. For the second, if the offence be priuate, then must thou admonish the party betweene thee and him: if hee heare thee, thou hast saued and wonne him: if not, but hee persist in offending, tell the Church. But hee that offendeth publikely, must be publikely reprooued, that others may feare, 1. Tim. 5. 20. By these differences obserued, a notable way is made for the

recouerie of those that are sliding or fallen from the faith, in matter either of doctrine, or practise.

Hence wee learne first, that it is our dutie to obserue one another in our speeches and actions; or else wee can neuer put any difference in them, the end of which obseruing must be (not as the manner of many is to imitate others in their euils, or traduce or floute men) but that of the Apostle, Heb.10.24. *Let vs consider one another, to prouoke vnto loue and good workes.* Secondly, for the making of this difference betweene offenders, we ought to haue in vs a christian wisedome, whereby wee may discerne aright of persons and things, and not to iudge of al alike. Our head Christ was a notable president vnto vs herein: for though many professed him, and beleeued in him, yet would hee not commit himselfe vnto them, *because he knew* what was in man, Ioh.2.24. Loue indeed must hope all things, beleeue all things, suffer all things, 1.Cor.8.7. but yet this Christian loue must be ordered by Christian wisedome.

Christian loue must goe hand in hand with Christian wisedome.

The second point concerneth the manner of restoring offenders, standing in two rules: first of compassion: secondly of seueritie. In the former consider two things: first, on whom compassion is to bee shewed: the Apostle saith, *on some*, that is, on those that erre of ignorance, or infirmitie: on those also who are caried away with ŷ violence of some sudden passion, if they repent, yea or giue any hope of amendement: all such must be restored with the spirit of meeknes, Galath.6.1. Secondly, the manner of shewing the compassion, which is not by winking at, or soothing men in their sinnes, but by admonitions and exhortations seasoned with compassion: Matth.18.15. *If thy brother trespasse against thee, goe and tell him his fault betweene thee and him: if he heare thee not, take yet with thee one or two.* This is the meanes first to conuince the offenders, and then to bring them to repentance with all mercie and meeknes, and confirme them therein. Thus God himselfe dealt with *Adam*, first conuinced him, and then in much mercie made that gratious promise, that *the seede of the woman should bruise the Serpents head.* Thus *Christ looked on Peter*, and mercifully restored him. Thus *Paul* restored the Galathians, being fallē from the faith by mercifull admonitions.

Ob. But if we admonish men before witnes, according to the rule of Christ, wee may draw our selues into danger, for they may take such admonitions for slanders, and vse them as witnesse thereof against vs.

Ans. If therefore the fault bee secret, we must onely admonish our brother alone; and if that will not serue to reclaime him, leaue him to God to turne him: and if it be priuate, that is, known to some few, it is Christian wisedome to admonish him before some two of those that can testifie of this sinne, that so the partie admonished may be conuinced, and the admoniſher cleered from all shew and apparance of slaunder.

Vse.1. By this rule is condemned the rigour and austeritie of many in too seuere censuring offenders and offences. This was a fault and blemish in the ancient Church; which sometime for no faults would enioyne penance, as if a man had married the second time: yea for small and light offences were wont to enioyne a penance of two, fiue, yea and sometimes of tenne yeeres. This is the sinne also of those that are departed from our Church, condemning vs (for some wants) vtterly as no Church nor people of God, refusing to heare the word of God, to pray, and to ioyne in other religious duties with vs. It is also the sin of many of the Lutherans, who becauſe wee dissent from them in some opinions, condemne vs and our Churches to hell; and speake and write that we are limmes of the diuel. Which were too great seueritie, if wee held not the truth against them, in the things wherein we differ. Vse.2. Wee ought on the contrarie to put on the bowels of compassion towards offenders, if there bee any hope of amendement; following herein the footsteps of Christ himselfe, who was very tender ouer Ierusalem, so as hee wept ouer it. *Moses* when the Israelites had sinned in making their golden Calfe, he mourned for them, fasted fourtie daies and fourtie nights for them, and would not depart from God till he was intreated of him in their behalfe. Men cannot but be compassionate towards sicke, and dangerously diseased, or wounded bodies; but a rare

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thing it is to be so tender ouer the sicke soules of our brethren. *But blessed is hee that iudgeth wisely of the poore*, whether afflicted in bodie or minde.

The second rule of restoring offenders, concerneth Christian seueritie: and it is the last of the fiue, laid down in the verse 23. In it the Apostle laieth downe three things: first the rule it selfe, *to saue with feare*. Secondly, the reason of the rule, or manner of it; *pulling them out of the fire*. Thirdly, a caueat for the better obseruing it: *And hate euen the garment spotted by the flesh*. In the rule it selfe consider two things: first, who are to be saued by feare? namely those who otherwise are incurable, which is manifest in the opposition of these words with the former, some are to bee cured with mercie and compassion, as those which sinne of ignorance and infirmitie: but those who are hardly curable must be terrified, affrighted, and so saued by terror and feare. Secondly, what this feare is? namely, not a bodily feare, as neither the meanes causing it are: but a spirituall feare, and that of euerlasting destruction. The meanes of feare are either ciuill or spirituall. The former is the power and authoritie of the Magistrate, who carrieth not the sword *in vaine* against offenders; but that those that *doe euill might feare*, Rom. 13.4. but neither is this feare nor the meanes of it meant. The second meanes are spirituall, directly respecting the soule, not the bodie, and they be reduced to three kindes or heads: first, *admonition*, with denunciation of Gods iudgements against the party not repenting. Secondly, *suspension*, whereby offenders are debarred from the Lords Table. Thirdly, *excommunication*, whereby men are deliuered vp to Satan, and cast out of the societie of Gods people. Of these three this last is here most properly meant.

Feare must force whō loue cannot allure.

Ob. But some will say, Excommunication is of no force, it is lightly regarded, and therefore can bee no great meanes of feare to offenders. Ans. This censure vsed according to the word of God, cannot but be full of horror, and terror, and the most forcible (as the last) meanes of this feare. Matth. 18, 17. *If he heare not the Church, let him be to thee as an heathen.* What will mooue a man if this will not, that the whole Church should account of him as a Pagan or Heathen? The incestuous person, 1. Corinth. 5.5. thus censured, is giuen vp to Sathan, and deliuered into the diuels power: then which what can bee more fearefull? Both these places the enemies of this, censure, seek to elude, that they might make it lesse forcible: for that in Matth. 18. they interpret of seeking ciuill remedie, against ciuil harme or wrong, as though the sense were thus: If thy brother iniurie thee, admonish him first priuately; and if hee refuse to heare thee, bring him before the Magistrate, thou maist goe to law with him, and vse him as an heathen man, in calling him before the heathen Magistrate. But this exposition cannot stand; for to shew that it is no direction of the manner to reuenge ciuil wrongs, but appertaineth vnto the conscience, it is added in the very next words, verse 18. Whatsoeuer they binde on earth, shall be bound in heauen: and whatsoeuer they loose in earth, shall be loosed in heauen. For the other place 1. Corin. 5. they expound it of an extraordinarie punishment, which might be executed in those daies by Satan vpon the bodies of such offenders: *Deliuer him to Satan:* that is, say they, that hee may torment his bodie. But this cannot be a bare bodily punishment, but an excluding of the sinner from the Communion and fellowship of the Church, and must be done in the face of the Church, by the consent of the whole Church, which appeare to bee so vers. 2. and 4. Againe, if it had been meant of some such extraordinarie punishment, *Paul* by his Apostolicall Rod could haue done that alone, and needed not haue troubled the whole Church with it.

The second point is the reason of this rule, taken from the danger of the delay of it: *Pulling them out of the fire.* They are in perill of present daunger, they must therefore presently bee saued: euen as things that are in the fire must be presently pulled out violently, or else they are presently consumed: so must these offenders be presently preserued and pulled out of the fire of hell. Out of these two former points wee learne diuers instructions.

First, that their censure of excommunication is an ordinance of God, and no inuention of man: for euen in this verse wee may obserue, first, that obsti-

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nate offenders are to bee saued by terrible meanes, some must bee saued by feare. Secondly, violent and sudden meanes must be vsed, they must be as it were *snatched out of the fire.* Thirdly, they must bee separated from in regard of societie, in the next words: all which three things cannot agree to any thing but only to excommunication.

The censure of excommunication not to be inflicted but in most desperate cases.

Secondly, note the end of excommunication, which is to pluck men out of the fire of hell with violence; and therefore this desperate remedie is only to be vsed in desperate cases, whē there is no other way to saue the soule, and not for trifles. The Surgeon cutteth not off armes and legges, vntill the life bee disparaged; neither the Physition prescribeth ranke poyson, but in most desperate diseases. Againe, if this bee the end of it, then it respecteth the spiritual estate of men, and not the temporall; the soule properly, and not the bodie. Wickedly then doth the Pope (for the vpholding of his estate) excommunicate Kings and Princes, to depose them from their Crownes, and depriue them of their scepters, and by it free their subiects from their allegeance: this is no end of this censure warranted in the word. And thirdly, if there be such a necessarie end and vse of it, it were to bee wished that in this end it were more vsed against open and notorious sinners, whom the word cannot preuaile with to their saluation: seeing many goe on euery where obstinately in their sinnes without amendment, to the great scandall of others.

Thirdly, hence we learne that many bee so wedded and addicted to their wicked waies, that although they be in the mouth of hell, yet they feare nothing; neither God nor Diuel: nor care neither for heauen nor hell; else what neede were there of such a censure as this is? *Ahab* was so addicted to *Nabaths* vineyard that he was sicke for it: besides, he sold himselfe to worke wickednes. *Manasses* sold himselfe to Satan, nothing could returne him but fetters and captiuitie. Fruitful of such hath been, and is our barren age.

Fourthly, when gentle meanes will not serue to reclaime men, it is the will of God that terrible meanes should be vsed, if by any meanes they may bee pulled out of the fire: and thus the Lord vsed to deale with his owne people of the Iewes, proceeding with them according to that order in Rom. 2. 4. first by patience by long suffering calling them to repentance: but when they hardened their hearts against these meanes, then he hoorded and treasured vp wrath for them against the day of wrath. The same hath been his dealing with vs in this land; for these fourtie yeeres and more he hath hedged vs in with peace and prosperitie, together with the liberties of his glorious Gospell, still expecting our further fruitfulnes, answerable to such meanes: but we become still more barren, & lesse fruitfull; hee hath often taken in hand his pruning knife, and lopped vs by famine, pestilence, and other his iudgements, and yet behold we abound with bitter fruites of blasphemies, iniustice, prophanenes, contempt of the Gospel, which was more embraced and esteemed of twentie yeeres agoe, than now it is in these daies, which make no end of declining: that surely wee cannot now but expect that the Lord should open vpō vs the treasures of his wrath, and his storehouses of iudgements, vnlesse wee vse meanes to preuent them, and that in due time. Some will aske, what bee they? Ans. Remember two rules, first the counsell of *Amos*, chap. 4. 12. *Prepare to meete thy God O Israel.* Meanes in this land are prepared to meete our Enemies, and it is well done: but wee must first prepare to meete our God by vnfained repentance, and forsaking of sinne: for that is it which maketh the breaches of our land, & strengtheneth our enemies against vs. Secondly, the practise of *Iehosaphat*, 2. Chro. 20. 12. *We know not what to doe, but our eyes are towards thee O Lord.* Depend vpon him alone, and nothing besides him; make him thy *hiding place* in life and death, shroud thy self vnder the wings of his protection, and thou shalt be safe vnder his feathers.

Against the Irish Rebels.

Now followeth the third point in this last rule, that is, the caueat tending to the obseruing of it, in these words: *And hate euen the garment spotted with the flesh:* that is, keepe no companie, haue no fellowship or societie with them: which precept is propounded in a darke comparison or similitude, taken from the ceremoniall pollutions of the law:

law: that look as men were then made vncleane, not onely by conuersing with persons legally vncleane; but also by touching (though it was vnwares) their houses, vessels, and garments, as appeareth Leu. 15. 4. and Numb. 9. and therefore did not onely auoide such persons, but hated euen their garments: so must we vnder grace deale with obstinate offenders, auoide their persons, sinnes, yea and societies, as occasions thereof. First then in the former part of the comparison two questions may bee demaunded. The former is this:

Why should any mans flesh bee vncleane, or his garments spotted, and so detestable and to be hated, seeing they are the good creatures of God? Answ. There bee three kindes of vncleannes: 1. Naturall, 2. Morall, 3. Ceremoniall. *Naturall* vncleannes is, whereby the creature becommeth by his corrupted nature vncleane for mans vse, I say *by corrupted nature*, because this vncleannes cannot rise from created nature, but from mans sinne and Gods curse; as the Serpents are now to mans vse *vncleane*, that is, noisome, and full of hurt and poison. *Morall* is, when any creature is vsed against Gods law and commandement, separating it from the vse of man: as to marrie within any of the degrees prohibited, Leu. 19. commeth within this vncleannes. Thus a man borne of vncleane seed is vncleane, Iob 14. *Ceremoniall* is, when the creature being cleane it in owne nature, yet in some other respects by vertue of Gods prohibition, becommeth vncleane. Thus were certaine beasts, and fowles, and dead bodies vncleane, not in their nature, but in some respects, which especially were three: first, in regard of touching: secondly, of tasting: thirdly, of sacrificing; in which respects they might not bee vsed. Now the creature might be hated, not in regard of it self, or as it is the good creature of God: but as farre as this ceremoniall vncleannes was fastned vnto it, it being prohibited in this or other respects by God.

2. Quest. But why should any man hate the flesh, or garments of another, seeing this ceremoniall vncleannes was no sinne; yea to burie the dead corpes was a dutie to be performed necessarily: and so necessarie was it to touch them: and for garments they were naturall, and no more sin to touch them than to eate or drinke? Ans. Although legall defilement was not alwaies a sin, yet it was alwaies an euill, and prefigured the defilement of men by originall sinne: and besides, vpon Gods prohibition was to be hated. Secondly, although the defilement it selfe was no sinne; yet hee that wittingly without cause did touch or meddle with the thing defiled, did sinne, because God commanded the contrarie.

Secondly, out of the second part of the similitude, in that we are to *hate* the company of obstinate offenders, it may be demanded whether wee may keepe any companie, or haue any fellowship with an obstinate sinner? Ans. The familiar companie with such is forbidden, but all companie is not absolutely forbidden: for in two cases it is lawfull to accompanie with such a one, first, to doe him good with conference, instruction, or admonition; an heretike must *be once or twice admonished*, and if he bee not then reclaimed he must be auoided, Titus 3. 10. Secondly, when a man is bound to such a one by the bond of ciuill societie: as for example, if a man were by the Church excommunicated, yet a wife must performe the dutie of a wife; the childe of a childe; the seruant of a seruant: for these diuine ordinances abolish not, but establish ciuill societies. Then I say familiar companie must bee denied to such obstinate sinners, but not all companie; as when by the same we can either reclaime them, or else to performe some ciuill dutie towards them.

Vse. First we see here what was the end of ceremoniall vncleannes: and that was to represent that spirituall vncleannes in the whole man, by originall and actuall sinne in thought, word, and deede. Zach. 13. 1. In that day shal there be a fountaine opened to the house of *Dauid*, and to the inhabitants of Ierusalem, *for sinne and for vncleannes*: whereby is signified such an vncleannes, whereby not only our selues are defiled wholly, but whatsoeuer we touch & meddle withall, which is infected by reason of that dwelling sinne in vs, euen as it was which in the law was touched by a polluted and vncleane person. This consideration should cause vs to looke into the filthines of our hearts; which if we could,

Ceremoniall vncleannes figured with spirituall filthines.

could, or did see, as it is both in it selfe, and in the vile fruites which without intermissiō it sendeth out, it would make vs humble our selues, and neuer bee at rest vntill this fountaine of the blood of Christ were set open vnto vs, and we euen plunged into it, and so clensed from this vncleannes; whereof the vncleannes of the flesh was but a figure and shadow. 2. Vse. We learne how to vnderstand the Cōmandements of the Moral law, namely not only according to the letter, and bare words in which they are propounded, which mention the maine sinnes only against God and man; but by a *Synecdoche* in the mentioned sinnes, all of that kind, as all occasions, also motiues, and inducements thereunto, as here the Apostle wisheth the Saints to hate the flesh, yea the garments spotted; so wee are to hate the sinne it selfe, yea and all the kindes, and all the occasions of the same. 3. Vse. Hence wee haue a direct way wherein all beleeuers are to walke: first, we must hate the companie and societie of manifest and obstinate sinners, who will not bee reclaimed. Secondly, all their sinnes, not communicating with any man in his sinne, we must haue no fellowship (as with the workers so) with the vnfruitfull workes of darknesse. Thirdly, all occasions and inducements vnto these sinnes. Fourthly, all apparances of wickednes, 1. Thess. 5. 22. that is, which men in common iudgement account euill; and all this must proceed from a good ground, euen from a good heart hating sinne perfectly, that is all sin, as *Dauid* Psal. 139. *I hate them with a perfect hatred*: and not as some who can hate some sinne, but cleaue to some other; as many can hate pride, but loue couetousnes, or some other darling sinne: but wee must attaine to the hatred of all, before wee can come to the practise of this precept; besides that all sinnes are hateful euen in themselues. A needfull dutie to be heedfully regarded in these daies, wherein are so few haters of the flesh, and so many haters of those that hate it: so many that are so farre from hating the apparances of euill, that many sins themselues are swallowed vp and made no bones of; horrible blasphemies must now credit mens speeches: the breach and violating of the Sabbath in iourneying is as good a seruice of God on horseback as neede be, or as he requireth: railings, also fightings, and such works of the flesh, are notes of valour and spirit: and so in other. Thus men who professe religion in word, denie it in deed; seeing true religion standeth not onely in the hatred of the sinnes themselues, but euen of all occasions and apparances of them: because God hath commanded them to be hated. 4. Vse. As ỹ Iewes (being not to come neer the houses nor touch the vncleane) if they did touch any such thing they were vncleane and polluted: and for that cause must wash their bodies and chaunge their garments, yea if they did but suspect that they had defiled themselues, they were presently to bee purified: so wee being defiled with any knowne sinnes, or suspecting any vnknowne; our next course must be to the blood of Christ the Lauer of the Church, suing vnto God by prayer that our sins may be therewith washed away: wee must put off our garments, that is, the olde man with his lusts, and put on the wedding garment, that is, Christ Iesus with his righteousnes, daily proceeding in the duties of sanctification; for he that hath washed himselfe, had need stil *haue his feete washed*, that is, daily renew his repentance, and bring daily fruits worthie amendement of life.

Vers. 24. *Now vnto him that is able to keepe you that you fall not, and to present you faultlesse before the presence of his glorie with ioy.* 25. *That is to God only wise, our Sauiour, be glorie, and Maiestie, and dominion, and power, both now and for euer. Amen.*

IN these wordes are contained the third part of the Epistle, namely the conclusion of it, and it is nothing else but a lawding and praising of God: wherein three things are to bee noted: first the person praised, which is *Christ* the second person in the Trinitie, the Sonne of the eternall Father; this appeareth by two reasons in the words: first, because he is here described to be a Iudge that doth *present* all men *before himselfe*, which is proper to the Sonne of God. Secondly, because he is called *our Sauiour*, which is the title of Christ, according to the name Iesus. And yet

here

here must be noted that in this praising of the Sonne, the Father and the holie Ghost are not excluded: for as the nature of the three persons is all one, so is their worship all one also. The second point bee the reasons or inducements mouing vs to praise Christ, which be three. The first drawne from his power: *To him which is able &c.* The second from his wisedome: *To God onely wise.* The third from the worke of our redemption and saluation: *Our Sauiour.* The third point is the praise it selfe, in these words: *Be glorie, and maiestie, and dominion, and power, both now and for euer, Amen.* Of these points in order. And first of the person to whom this praise is giuen.

First, note how the Apostle concludeth his epistle with the praise of Christ as the Iudge, as also the Sauiour of mankinde; in whose example we are taught with willing minds to spend our daies in the honour of Christ: for that which the Saints doe in heauen, that must we doe while wee liue vpon earth; for so we pray in the Lords Prayer: but they in heauen continually doe cast downe their Crownes at the feet of the Lambe, Reu. 5.11. *as worthie to receiue all honor, and glorie, and praise, and power*; we must therefore bee readie vnto this dutie. Againe, he hath subiected himselfe to exceeding dishonour and abasement, yea to the death, and that of the crosse: and all that we might first honour him, and then be honoured by him: how therefore ought wee in way of thankfulnes for the great worke of our redemption, glorifie him, and aduance his honour? But in stead hereof many euen of those that professe Christ dishonour him, vsing him as a packhorse to lay vpon him all their sinnes, and so lade him with their sinnes past, and crucifie him againe with daily new sinnes, and yet they looke he should be their Sauiour to bring them to honour and immortall glorie.

The inducements follow. The first of which is take from the power of Christ, *vnto him who is able &c.* That wee may know the force of this reason, wee will first consider what this power of Christ is. The power of Christ is two-fold: first, absolute: secondly, actuall. By absolute I vnderstand that power of his, whereby hee is able to doe euen that which he will neuer do; of which *Iohn Baptist* speaketh: *God is able euen of stones to raise vp seede to Abraham.* By this power God could haue made many thousand worlds, whereas he made but one; and by the same Christ could haue commanded *a legion of Angels* to haue deliuered him from the hands of the Iewes, but would not. This absolute power goeth beyond his actuall power or will, yet is not greater than his will: for as what God doth, that he willeth: so what hee can doe, hee can also will: but this power is not here meant. The second, namely the actuall power of Christ, is, whereby hee doth and effecteth whatsoeuer he willeth, and it is of two sorts: first, his *generall* power which tendeth on his prouidence, whereby he ordereth all things both in heauen and earth: Psal. 115.3. *Our God is in heauen, and doth whatsoeuer he will.* Secondly, a more *speciall* power which accompanieth his grace, and alwaies goeth with it: of which *Paul* speaketh Ephes. 1.19. *That we may know what is the exceeding greatnes of his power towards vs that beleeue, according to the working of his mightie power.* Of this power working life and grace to them which beleeue, *Iude* here speaketh. Concerning which obserue three conclusions.

The power of Christ is either absolute or actuall.

Fitst, that this power is giuen to Christ in time, Matth. 28. *All power is giuen me in heauen and in earth.* Acts 2.36. *He is of God made Lord and Christ*, importing that this power is giuen him to bee a Lord. Indeed the Son of God as God, is of equall power with the Father, and that from all eternitie: in which regard no power can be giuen him: but if we respect his office of mediation, to the performance of which he must lay aside his power, and become as a seruant subiecting himselfe to the death; thus this power may bee said to bee giuen him againe, namely when by his rising from the dead and ascending into heauen, hee was mightely declared to bee the Sonne of God: so that in Psal. 2. *Thou art my sonne, this day haue I begotten thee*, is in Acts 13. applied to the resurrection of Christ: as if hee had said, This day haue I made manifest by thy powerfull resurrection that thou art my sonne, and that I haue begotten thee before all worlds.

The second conclusion is, that this

power is manifeſted in Chriſt the head eſpecially: namely, when it cauſed him ſo victoriouſly to ouercome death in ſuffering it; to riſe from the graue, aſcend to heauen, & ſit at the right hand of God his Father. *Paul* prayeth that the Epheſians might know the greatnes of this power, *Which raiſed Chriſt from the dead, and ſet him at Gods right hand in heauenly places*, Epheſ. 1.20.

The third concluſion: That this power conueyeth it ſelfe from Chriſt the head to all his members, Epheſ. 3.20. *To him that is able to doe abundantly aboue all that we aske or thinke, according to the power that worketh in vs.* Coloſſ. 1. 29. *I alſo labour and ſtriue according to his working, which worketh in me mightely.* Now being conueied vnto the members of Chriſt, it is not idle in them, or vnprofitable, but worketh proportionably in them al, as it did in Chriſt himſelfe: for as it cauſed Chriſt to die for our ſinnes, ſo it maketh vs die to our owne ſinnes: as this power made him to liue againe to his Father, ſo it maketh vs his members to liue vnto God; that as hee by vertue hereof roſe againe, ſo it cauſeth vs to riſe to a new life in this life, and to our eternall life in the life to come.

Further, this power is commended here by foure effects: firſt, it is able *to keepe them that they fall not*, namely into manifeſt ſinnes ioyned with obſtinacie: for of ſuch ſinnes and ſinners hee had ſpoken in the former words; and cannot be meant of euery kinde of fall, ſeeing the children of God fall daily, but of ſuch as *Dauid* prayed againſt, Pſal. 19. laſt. *Keepe thy ſeruant from preſumptuous ſins, let them not raigne ouer me.* The ſecond effect is, to *preſent you faultleſſe*, that is, firſt to iuſtifie beleeuers: ſecondly, to ſanctifie them here in part while they liue, and in death to finiſh and perfect that inchoate ſanctification. The third effect, in the day of iudgment *to preſent them before the preſence of his glorie.* The fourth effect, *with ioy*, that is, to poſſeſſe them with ioy euerlaſting.

Vſe. 1. In that Chriſt is able to keepe them that beleeue, wee may note that this his power doth order the wils of beleeuers both in and after their conuerſion. In their conuerſion it frameth and turneth their wils. Ioh. 6. *No man commeth to the Sonne, except the Father draw him*, that is, except he incline, and turne mans will vnto his owne, and make it of an vnwilling will a willing will. Againe, after conuerſion it is not an idle power in them: 1. Ioh. 3.9. *He that is borne of God ſinneth not*, that is, addicteth not himſelfe, nor ſetteth himſelfe to the practiſe of ſinne; and the reaſon is giuen, becauſe *the ſeede of God remaineth in him*, which is all one with this power, which is able, and accordingly keepeth him. Whereby that Popiſh error is detected, namely that in the conuerſion of a ſinner it is in mans power and will, either to receiue or reſiſt the grace of God: and that mans will can either applie it ſelfe to grace offered if it will, or elſe refuſe it: but if this were true, the power of God ſhould not order mans will, but mans will ſhould order Gods grace, yea and ouercome this omnipotent power of God. Againe, this ouerthroweth the diſtinction of grace into ſufficient and effectuall: for ſufficient grace is effectuall, ſeeing that this power of Chriſt waiteth vpon it to make it effectuall.

Gods power ſhall not order mans will, if the diſordered doctrine of Poperie may obtaine.

Secondly, hence wee ſee that this power of Chriſt in his members, is a continued power, neuer wholy interrupted, for it keepeth them in this life *that they fall not* into preſumptuous ſinnes. Secondly, it iuſtifieth them and ſanctifieth them imperfectly in life, and perfectly in death. Thirdly, after death it preſenteth them vnto their glorie. Fourthly, after the laſt iudgement, it poſſeſſeth them *with vnſpeakable ioy*. Thus the righteous man by vertue of this power, becomes like a *tree whoſe leafe neuer faileth nor fadeth*, Pſal. 1.3. And hence is it that hope is ſaid to be a *ſure anchor*, Hebr. 6. verſ. 19. for this propertie hath it, not from it ſelfe (as alſo loue and faith in themſelues are changeable, and nothing indeede is in it ſelfe vnchangeable but God) but the power of Chriſt is it that maketh it an anchor ſure and ſtedfaſt. By which conſideration, thoſe two vncomfortable errors are confuted: firſt, that the childe of God being regenerate may fall maliciouſly, and euen wholy away. Secondly, that hee may fall finally: ſeeing God putteth his hand vnder, and this power of Chriſt is able to keep them that they fall not (though

fearefully

fearefully they may) yet neither wholy nor finally.

Thirdly, we must labour to haue experience of this power of Christ in our selues, working in our hearts the death of our sins, and quickning them againe vnto the life of grace and of God: for this power of Christ consisteth not in any fancie, but in an effectuall feeling in the heart of euery true beleeuer. *Paul* prayed that the Ephesians might feele in themselues this proportionall power to Christ his power in his death and resurrection, Ephes. 1. 19. himselfe counted all things dung in comparison of the knowledge of this power, Phil. 3. 10. and that he might haue experience hereof, hee will reioyce in his owne weakenes, 2. Cor. 12. 9. And what will this power be profitable vnto vs (be it neuer so powerfull in it selfe) vnlesse we finde our selues thus strengthened in grace and godlines by it?

Fourthly, wee may not content our selues with a forme and shew of godlines, but strive to attaine the power of it; or else let vs neuer professe Christ, and please our selues only in such a profession: for whosoeuer is truly Christs, in him this power worketh mightely in subduing sin, in striuing against temptations, in stirring vp zeale of Gods glorie, and in a word in making men fruitfull and abundant in all well doing: yea it can no more hide it selfe where it is, than can the Sunne at noone day, but it will cause men to shine as lights in the middest of a froward generation: which fruites and effects, if a man cannot finde in himself, let him suspect himselfe that he is not as yet knit vnto Christ, for then hee would bee by vertue of this power in some proportion conformable vnto him.

Fifthly, this doctrine ministreth a stay and prop to our faith and hope, seeing that Christ hath such a working power as this is, whereby hee is able to make good, and accomplish whatsoeuer hee hath promised concerning our saluation: thus he strengthened his Disciples, Ioh. 17. But be of good *comfort, I haue ouercome the world*: and thus *Abraham* beleeued aboue hope, because *he knew that God was able to performe* what hee had promised, Rom. 4. 21. teaching all the sonnes of faithfull *Abraham* vpon what prop they are to leane, and stay vp themselues while the promises are delaied. Here the Papist teacheth that in regard of God indeed and his promise, we may beleeue our owne saluation; but in respect of our selues, and in regard of our owne indisposition we must still doubt, and it *is* presumption (saith he) to beleeue it. Answ. But this is false, for wee must not doubt in regard of our own indisposition, but must certainly by faith lay hold on our own saluation, seeing that Christ by his power correcteth, yea and abolisheth in his members this indisposition, fitting them (notwithstanding it) and keeping them vnto life eternall.

Sixthly and lastly, we must strive to become like vnto Christ, seeing y same power that was in him is conueied and deriued from him into euery one of his members, that as hee liued in obedience vnto his Father, both doing and suffering whatsoeuer his Father enioyned and willed; euen so ought we: look what was his disposition and conuersation whilest hee conuersed here vpon earth, so ought wee to be disposed and conuerse, resembling him in meekenes, humilitie, patience, loue towards our Father, and brethren, yea and towards our enemies; and as hee was minded, the same minde ought also to be in vs, Phil. 2. 6. So much for the first reason mouing vs to the praise of Christ, drawne from his power.

The second motiue is in the verse 25. *To God onely wise*, drawne from his wisedome; wherein three things are to bee obserued: first, that Christ is *God*: secondly, that he is *wise*: thirdly, that he is *only wise*. For the first, this is a notable testimonie and to bee obserued against the Arrians & Atheists, to confirme the Diuinitie of Christ, who like dogs most blasphemously with blacke mouthes barke against their Creator, affirming him to bee one of the great seducers of the world: against whom (that we may bee the better armed) I will first propound one or two euident reasons, and then answere their allegations. The first argument: Consider that whosoeuer haue taken vpon themselues to be called Gods, the iust iudgement and vengeance of God hath befallen them, and they haue been destroyed by the hand of God. *Adam* and *Eue* because they would haue been but like God, or

as Gods, were grieuouſly puniſhed in themſelues and all their poſteritie. *Herod* becauſe hee was contented that the people ſhould call him God, the hand of God was inſtantly vpon him, and the Angell of God ſmot him, and hee was eaten vp of lice. But Chriſt profeſſed himſelfe to bee God, yea and diſputed Ioh.7. againſt the Phariſies that he was the Sonne of God, and yet no harme befell him: nay he proued manifeſtly by his doctrine, and miracles, by his death and glorious reſurrection, that he ſpoke true when he ſaid he was God and the Sonne of God.

The ſecond reaſon: Chriſt wrought miracles, which could not be done either by naturall or Satanicall power; as to raiſe the dead, to make them which were borne blind to ſee; and theſe by a diuine and omnipotent power, and not as an inſtrument but as an author of them; and therfore he was true God. Now, if they alleadge here, that wee haue no proofe hereof, but out of the new Teſtament, which they reiect as they doe the other Scriptures. I anſwer, that many of the ſame things in effect are extant alſo euen in Heathen writers themſelues. Ob. But they alleage againſt the Diuinitie of Chriſt, that Chriſt is inferiour vnto God: Ioh.14. 28. *The Father is greater than I:* 1.Cor. 11.3. *God is the head of Chriſt*, as the man is the womans head: and chap.15. 28. *The Sonne ſhall be ſubiect vnto him that ſubdued all things vnder him.* But as none is aboue God, ſo God is inferiour to none, and therefore Chriſt is not God. Anſ. The two former places muſt bee vnderſtood of Chriſt as hee is man and Mediatour: which hindreth not but that as he is God he is equall to the Father. The third place in 1.Cor.15.28. muſt be thus vnderſtood: that the Son is made eternally ſubiect vnto the Father, not as hee is God, but in regard of his humanitie. Secondly, of his myſticall bodie, that is, the Church: ſo as this ſubiection & inferioritie of Chriſt, is nothing elſe but a manifeſtation of the difference of Chriſt as hee is Man and as he is God, and of the inferioritie of his Manhood to the Godhead: which ſhall bee eſpecially reueiled at the day of iudgement. The ſecond obiection: Acts the 20.35. *It is a more bleſſed thing to giue, than to receiue*: but Chriſt receiueth wiſedome, life, yea and his ſubſtance from his Father, and ſo the Father is more bleſſed than he? Anſ. That place ſpeaketh of ſuch a receiuing, as preſuppoſeth want, which is more miſerable than to bee able to giue, which argueth plentie and abundance: but Chriſt receiueth not thus his ſubſtance, wiſedome, and life, for he neuer wanted them: when he receiued them he had them; and hauing them hee receiued them, and both had and receiued them before all worlds, and ſo that allegation is to no purpoſe. The third obiection: Chriſt is a Mediatour and prayeth vnto God, and ſo hee is not God, for nothing prayeth to it ſelfe. Anſw. Chriſt is directly a Mediatour to the Father the firſt perſon in Trinitie: now becauſe the perſons haue all one nature and will, therefore he is alſo Mediatour euen to himſelfe as the ſecond perſon, as alſo to the holy Ghoſt. Let vs bee ſtill armed againſt theſe wicked hell-hounds, and deteſt their Satanicall deluſions and ſuch damnable doctrines, derogatorie to the honour of the Son of God.

The ſecond point in this ſecond reaſon is, that Chriſt is *wiſe*. This wiſdome of Chriſt is a propertie common to him with the Father and holy Ghoſt, wherby he perfectly knoweth all things as they are. Concerning which, remember theſe eight things: firſt, that this wiſedome of Chriſt is of it ſelfe, and hath the beginning from it ſelfe, and not from any other: for though he receiueth it from the Father, yet it is all one with the Fathers, and therefore it is not begotten nor proceedeth from any, but is the fountaine of all wiſedom in the creatures, mē or Angels. Secondly, we by our wiſedom conceiue things by formes and apparances preſented to our mindes; but Chriſt he knoweth all things by the things themſelues, and not by any repreſentations thereof; he needeth no helpe from the thing it ſelfe to conceiue of it as we doe. Thirdly, we know and conceiue of things by ſenſe and diſcourſe, but Chriſt doth this by one ſimple act of vnderſtanding. Fourthly, this wiſedome of God is all one with God himſelfe, for his wiſedome is his ſubſtance. In men and Angels it is not ſo, but a qualitie diſtinct from their ſubſtances. Fifthly, this wiſedome

wisedome is infinite, for hereby God knoweth both himselfe and all other things past, present, or to come; things good and bad; things that are, and things which are not; yea the very motions and thoughts of the heart. Sixtly, this is alwaies a certaine and infallible knowledge; neuer coniecturall as ours is. Seuenthly, it is most perfect, both because it doth not onely know some things, but there is nothing which it knoweth not, as also because nothing can be added vnto it, nor detracted frō it: in all which it differeth from ours. Eightly, it is a distinct wisedome, seeing God knoweth not in grosse and confusedly all things; but distinguisheth euery particular thing and action, euen as they are; hee knoweth euery haire of our heads and the places thereof, euery lighting of a sparrow vpon the ground. The consideration of which points sheweth the admirable greatnes of this wisedome of Christ.

The third point is, that he is *only wise.*] Where is not excluded the wisedome of the Father and holy Ghost, but all the wisedome of al creatures, as Ioh. 17. This is life eternall to know thee *the only God*; where the Sonne and holy Ghost may not bee excluded. Ob. But some will say, the creatures haue wisedome, and so the Sonne is not only wise. Ans. The wisedome of the creatures is but a created wisedome: God is onely wise by a wisedome vncreated, theirs is but an image and shadow of this. Yea compared thereunto it is no wisedome at al, so as still God may be said to be onely wise.

Vse. 1. Seeing Christ is affirmed to be God, note that his death although it was but momentarie and short in time, yet it was of endlesse merit. Quest. But how can this be that a short death of so few houres should counteruaile the eternall torment due to sinne? Ans. The person that died being God, the dignitie of the person counteruaileth the eternitie of the punishment: so as the Sonne of God suffring, although it was not for halfe a day, it was as much as if all men had died for euer; so infinite and endlesse it was (though not in time) yet in merit and efficacie. 2. Vse. Seeing Christ hath such an absolute wisedome distinctly knowing all things, wee are taught to feare & tremble before him, doing all things as in his presence; he beholdeth vs with all our actions, there is *not a word in our tongue but hee knoweth it wholy*, yea *he vnderstandeth our thoughts, and that a farre off.* See Psal. 139. 2. 3. 3. Vse. Such as are in distresse, resting themselues vpon Gods mercie in Christ, may herein stay and vphold themselues with this comfort, that Christ is God and able to relieue them, yea hee is the only wise God, and therefore hee knoweth all their miseries distinctly, he knoweth how farre foorth it is good for them to suffer, how to turne their *suffering to the best* vnto them, as also the best and fittest time when to deliuer them seasonably out of their trouble: and therefore patiently commit thy selfe into his hand, and relie thy selfe vpon him as on a mercifull redeemer. 4. Vse. If Christ bee *only wise*, then we must take counsell of him, and learne wisedome of him: *Learne of me.* If it be asked, how shal we learne of him seeing he is in heauen? I answere, hee hath left his word with vs in the Scriptures, there we may learne his wisedom, there we may haue his directions. If it bee asked, what is the summe of that counsell there contained? I answere, it standeth in the hearing and doing of his Commandements, to which three things are required: first, to beleeue on him, and depend vpon him alone for saluation. Secondly, to turne vnfainedly withall our hearts vnto him. Thirdly, to obey him in our liues and conuersations. This is the right wisedome: for the teaching of which, Wisedome her selfe vttereth her voyce, and calleth to the children of men, Prouerbs 8. vers. 4.

Our wisedome must be fetched from Christ who is only wise.

The third reason is taken from the worke of our redemption, in the words *Our Sauiour.*] The which reason that we may rightly vnderstand, foure points are to be propounded. First, what kind of Sauiour Christ is? Ans. He must bee conceiued, first a perfect Sauiour, sauing perfectly all that are saued. Heb. 7. 25. *He is able to saue perfectly all that come vnto him*; yea hee perfectly saueth by himself (and not by any other creature) whosoeuer attaine to saluation, for this also is required vnto his perfection: Rom. 3. 25. *Whom God hath set out to be a reconciliation through faith in his blood.* Hebr. 1. 3. *By himselfe hee hath*

purged our ſinnes. Where note an error in the Church of Rome; which teacheth that Chriſt did by his death merit, that we might by our owne works merit ſaluation: but this is falſe, Chriſt ſaueth not man by man, or by any creature but by himſelfe, yea he ſhould not ſo be a Sauiour, but an inſtrument, by whom we muſt ſaue our ſelues. Secondly, hēce wee learne to acknowledge him an alone Sauiour, without any fellow, partner or deputie: Acts 2. *There is no other name vnder heauen giuen to ſaue vs, but the name of Chriſt*; and if hee haue any partner, he is but halfe a Sauiour. Hence wee ſee that the Romane Religion, although in word it honour Chriſt, yet in deede it dēieth him, in ioyning to Chriſts all-ſufficient ſatisfaction, others ſatisfactions: and ſo likewiſe they ioyne to his ſacrifice vpon the Croſſe, their ſacrifices in their Maſſe; to his meritorious interceſſion, the interceſſion of the Virgin Mary and other Saints, and that not by way of requeſt, but of the merit of their interceſſion. Thus they ſet vp many Sauiours in ſtead of this our perfect and *alone* Sauiour.

Popiſh doctrine admitteth not that Chriſt ſhould be a Sauiour, but an inſtrument whereby we muſt ſaue our ſelues.

The ſecond point is, from what danger doth he ſaue vs? Anſ. Saluation euer implieth perdition, ſo ſaluation by Chriſt implieth endleſſe deſtruction, which is the thing from which he doth ſaue vs. In which endleſſe perditiō note firſt the *foundation* of it, that is our ſins; noted in the expoſition of his name, Mat. 1. *He ſhall ſaue his people from their ſinnes.* Secondly, the *degrees*, which are three: firſt, in this life a ſubiection to all kindes of miſeries inward and outward; in ſoule, bodie, goods, name, in our ſelues and others. Secondly, in the end of this life, death, being in it ſelf a curſe, and an entrance into hell. Thirdly, after the firſt, the ſecond death, which is euerlaſting deſtruction in hell fire for euer. Now Chriſt is a Sauiour to ſaue and free vs both from this foundation, our ſins themſelues; as alſo from the degrees, from the bondage to Satan by ſinne: ſecondly, from the firſt death ſo far forth as it is a curſe: thirdly, from the ſecond death and euerlaſting deſtruction.

The third point is: How doth Chriſt ſaue men? Anſ. According to that order which God hath ſet downe in the couenant, not of workes but of grace: wherein God promiſeth to giue Chriſt with all his merits and graces to euery beleeuer. Now according to the tenour of this couenant, firſt Chriſt with his merits is giuen vnto the beleeuer, hee againe is giuen vnto Chriſt: by vertue of which donation a man may ſay Chriſt is mine, his benefits are mine alſo, as truly and as ſurely as my land is my owne. Hereupon to make this mutuall donation effectuall, followeth a ſecond thing, which is the vnion of vs with him by the bond of the ſpirit, and this is a myſticall but a true vnion, whereby he that is giuen vnto Chriſt is made one with him. After this commeth a third thing, which is a communication of Chriſt himſelfe and all his benefits vnto beleeuers. This is done two waies: firſt, by way of imputation, which is an accounting and accepting of his obedience and ſufferings as ours, for the diſcharge of our ſinnes, and acquiting vs from them. Secondly, by a kinde of propagation, whereby grace is deriued from his grace, and infuſed into thoſe that are ſet into him: For as many candles receiue light from one great Torch or light, and as many ſtreames flow from one fountain or head ſpring, and as from one roote proceed many branches; euen ſo al his members drink of his fountaines, are enriched by his treaſures of wiſedome and knowledge: yea indeed & liue by no other life, than that which by his ſpirit hee inſpireth into the faces of their ſoules: and hereby he ſheweth himſelfe to bee a roote, euen that *roote of Ieſſe* and that ſecond *Adam* conueying vnto all his branches righteouſnes and life, as the firſt *Adam* (being a roote alſo) deriued corruption from himſelf to al his poſteritie ſpringing and ariſing from him; ſo is that place 1. Cor. 1. 30. to be vnderſtood, *He is made of God to vs wiſedome, righteouſnes, ſanctification and redemption*; becauſe he is the root and fountaine of all theſe graces vnto vs, of whoſe fulnes wee receiue them.

The fourth point is: Of whom is Chriſt a Sauiour? Anſw. *Our Sauiour*, that is, a Sauiour of the Catholique Church: Eph. 5. 23. *The Sauiour of his bodie*: that is, his Church. More plainly, the perſons that are to be ſaued by him, are ſuch as truly beleeue in him, and teſtifie their faith by their conuerſion vnto God, and forſaking their ſins.

For

For the euidence whereof consider two things:

First, that it is most necessarie, that the person that is to be saued should be thus qualified, if hee bee of yeeres (for with infants it is otherwise) for matke the order prescribed to be obserued in the Word and Sacraments, in which God requireth in the first place repentance and faith, and then afterwards maketh promise of saluation by Christ, Luk.24.47. *That repentance and remission of sinnes should be preached in his name.* Repentance for sinne must goe before remission of sinne: Acts 2.38. *Repent and be baptized*, there is the first: *for remission of sinnes*, there is the second. This is the rather to be obserued, because many go preposterously to worke, beginning there where God endeth: comforting themselues in their Sauiour, and in the promises of life by his meanes, but let goe saith and repentance, at least deferre them. This is the cause of much wickednes, and a false comfort, not fetched from that order which is appointed by God.

Repentance for sin must goe before remission of sinne.

Secondly, those who bring the beginnings of faith and repentance (if so be the beginning be true) constant and still increasing, to these Christ becommeth a Sauiour: Matth.9. *Christ came not to call the righteous, but sinners to repentance:* that is, those who acknowledge themselues to bee sinners, confessing and forsaking their sinnes, and not such as presume of their owne righteousnes: Matth.25. *I am sent to the lost sheepe of the house of Israel:* euen those who in their owne iudgement are lost, who are in the mouth of the lion, and in all mans iudgement lost. Isai.45.1. The well of water of life is promised to *all those that thirst:* that is, such as want water and long after the welsprings of it, and wish after nothing so much: Isai. 42.3. *A bruised reede he will not breake, the smoking flaxe he will not quench*; euen small beginnings of grace be they neuer so weake nor feeble, so they be true, he despiseth not. Thus are the persons to bee qualified vnto whom Christ will become a Sauiour. Now because all men are not thus disposed, it followeth that redemption, and the worke of saluation is not vniuersall.

True grace though neuer so weak is accepted.

Vse. First, the multitude of our people are iustly blamed as enemies of Christ: for if they bee asked how they look to be saued; they answere, by their good seruing of God, and their iust and honest dealing among men. Now this their seruing of God is but to repeate ouer the Tenne Commandements, the Creed, and the Lords Prayer: and their good dealing is but to deceiue no man, or not to offer them open iniurie, and here they stay themselues; not all this while euer looking after Christ, as men not standing in neede of him, or of his righteousnesse, but set vp themselues for their owne Sauiours, and know not any other way to life then their owne which carrieth them from Christ. Secondly, wee are taught to conceiue of Christ as of our Sauiour; which wee shall doe if wee bee touched with the sense of our sinne, and danger by it, and with the neede wee haue of his most precious blood, which will cause vs to prise it aboue the most precious things, which the world can conteine. When our hartes are thus affected, then wee conceiue of him as we ought. Thirdly, wee must carrie our selues as persons saued alreadie by Christ; for he is a Sauiour vnto vs euen in this life, and our saluation is begun and is in part here. This we doe when wee ioyne with the profession of faith a true conuersion vnto God. Reasons hereof: First, because regeneration although it bee no cause, yet it is a part of our saluation: for by it a man is freed from the corruption of his sinne in part, which whosoeuer looketh for remission of sinnes must atteine vnto. Secondly, whomsoeuer Christ saueth from hell, he first saueth them from their sinnes: he redeemeth men not only from deserued condemnation, but also their vaine conuersation. If thē thou wouldest know whether Christ hath saued thee from hell or no; looke into thy selfe, and trie whether his death hath wrought the death of sinne in thee or no: for if thou art not turned from sin, thou art not saued from hell. Thirdly, to whomsoeuer Christ is a Sauiour by merit, to him he is a Sauiour by efficacie also, for he is a Sauiour both these waies: by the former he procureth pardon of sin; by the latter hee turneth the heart of the sinner from sin vnto God: this if it bee wanting, there can be no true assurance of the other. Lastly, the saluation of a sinner standeth

He that is not by Christs death turned from sin, is not by it saued from hell.

not in the fruition of riches, honours, wealth, or deliuerance from the miſeries of this life, but properly in righteouſnes, and life eternall, the recompẽce of the ſame; which fruite whoſoeuer would reape, he muſt ſow the ſeedes thereof in righteouſneſſe, and ceaſe from hencefoorth to be the ſeruant of ſinne.

The third generall point in this concluſion is, the praiſe of Chriſt it ſelfe in the laſt verſe: *Be glory, and Maieſtie, and dominion, and power, both now and for euer, Amen.* Which words cõtaine the forme of the praiſe of God and Chriſt; where foure things are to be conſidered: firſt, what bee the things that are here aſcribed to Chriſt? and they be foure: firſt, *Glorie:* by which wee are to vnderſtand an infinit and incomprehenſible excellẽcie, wherby Chriſt excelleth all things that euer were, are, or euer ſhall be. Now as there be in God two things diſtinct: firſt, eſſence, which is the Godhead it ſelfe ſimply conſidered. Secondly, perſon, as Father, Sonne, holy Ghoſt: ſo accordingly the glorie of God is two-fold: firſt, the glorie of eſſence: ſecondly, the glorie of perſon. The glorie of eſſence is the Godhead it ſelfe, or God himſelfe, who is glorie it ſelfe, or the excellencie of the diuine attributes is the glorie of God: Rom. 1. 19. That which may *be knowne of God is his wiſedome, glorie, power, iuſtice, and mercie.* And verſ. 23. *They turned the glorie of the incorruptible God &c.* Whatſoeuer therefore that may be knowne of God is a part of his glorie: Exodus 33. 19. *Moſes* deſireth the Lord that he would let him ſee his glorie; the Lord anſwered him, Thou canſt not *ſee my face and liue.* Where to ſee the face of God and his glorie is all one, and ſo of all diuine attributes.

The glorie of the perſons is diſtinct from the other, as the perſons themſelues are by their perſonall proprieties, as the Fathers glorie is to beget the Sonne, the Sonnes glory is to be begotten of the Father, the holy Ghoſts is to proceed from them both. Thus Heb. 1. 3. Chriſt is called the *brightnes of the glorie,* and the *ingrauen forme of his Fathers perſon.* Ioh. 1. 14. We *ſaw the glorie thereof as the glorie of the onely begotten Sonne of the Father.* Both theſe are here to bee vnderſtood; both which are incomprehenſible, and therefore our care muſt be to walke by faith, whereby wee may attaine vnto it, rather than more curiouſly to ſeeke to comprehend the knowledge of it.

The ſecond thing attributed to Chriſt is *Maieſtie.* Whereby we are to vnderſtand that highnes & greatnes of God and Chriſt, whereby he is in himſelfe, in his workes, and euery way wonderfull, Luk. 9. 43. Whẽ Chriſt had wrought a famous miracle of caſting out a Diuell, it is ſaid they *were all amazed at the mightie power of God.*

The third thing is *dominion*; which word properly ſignifieth power and authoritie, and by conſequent dominion, as the ſecond word tranſlated power ſignifieth properly dominion: but it commeth all to one. By *dominion* is meant an abſolute power and ſoueraigntie in gouerning and commaunding all creatures.

The fourth thing is *power*; which ſignifieth that abſolute might of God, whereby hee doth whatſoeuer he will. Here by the way wee muſt obſerue that of theſe foure, *Glorie* is the chiefeſt, the other three are but as parts of his glorie, and are added to make a deſcription of his glorie. For the glorie of God is herein manifeſt in that he is full of Maieſtie, dominion, and power.

The ſecond thing to be obſerued is, that theſe foure are giuen to Chriſt alone; for the word *only* muſt be referred to the whole ſentence, the Father and holie Ghoſt not being excluded thereby, but all falſe and Idoll Gods.

The third thing is the time of praiſe: *Now and for euer:* for there is no time wherein it is not to be expreſſed.

The fourth thing is the *Affection,* which is euer to be vſed in the praiſing of Chriſt in the word *Amen,* that is, verely, or ſo be it: ſignifying that the affection of the heart muſt euer be ioyned with this religious action of the praiſe of God.

Vſe. Firſt, wee learne hence, that wee are bound to giue praiſe and glorie to God and Chriſt: Pſal. 65. 1. *O God praiſe waiteth for thee in Sion,* it is one of his rights, properly due vnto him. 1. Cor. 5. *Whether wee eate or drinke, or whatſoeuer we doe, it muſt all be done to his glorie.* Secondly, looke what is Gods principall end in all his actions, that ought to bee

ours

ours in our actions. But his principall end of all his actions is his owne glory: Prou. 16.4. The Lord made all things for himselfe, that is, for his glories sake; which end wee also must aime at in all our actions. Thirdly, the end of al Gods blessings is to moove vs to set out the *vertues* of God, 1. Pet. 2.9. which is then done of vs, when with our mouth wee confesse, and in out liues we expresse his mercie, wisedome, power, and such other his properties. Fourthly, that wee may not thinke that this is an arbitrarie dutie left to our owne libertie, or put in our owne power whether we will performe it or not; wee must know that it sitteth neere, or ought to sit neere vs, and is a case of necessitie to preferre the glorie of God before our liues, yea before the saluation of our soules. In the Lords Prayer we are taught first to pray for the glorie of God simply without any respect to ourselues, and afterwards come to the petitions concerning our selues and others. Ob. But here it will be said, God is the fulnes & perfection of all glorie, how can we then adde any glorie vnto him? Ans. The glory of God is taken two waies: first, for that infinite glorie which is in himselfe, or rather which is himselfe, to the perfection of which nothing can bee added, neither can any thing bee detracted from it to make it lesse perfect. Secondly, for that glorie of his which is in, and from vs, the which is nothing else but the acknowledging, confessing and praising of this his glory, in which sense we may bee said to giue him glorie, or not to giue it. Ob. But it may be alleaged that God being the perfection of glorie in himselfe, he needeth not glory or praise from vs; and therefore the dutie is not so absolute necessarie. Ans. Our praise of God is not needfull in regard of God: Psal. 16.2. *O Lord my goodnes extendeth not vnto thee*, but it is needfull in regard of our selues being creatures, and in this respect bound to honor and glorifie our Creator. Secondly, because (although it is not his happines) yet it is our chiefe good and happines to praise him. Thus are we to take knowledge of our maine dutie, and on the contrarie of our maine sinne who herein haue so often failed, dishonouring the Lord by our wicked thoughts, speeches and actions, and that continually, and so haue robbed him of his glorie, for whose glorie alone we were created.

2. Vse. In this forme of praise obserue the foundation of all diuine and religious worship, all which may be referred vnto foure heads: first, *adoration*, the ground whereof is Gods Maiestie and glorie; for it followeth well if God be full of Maiestie and glorie, then wee must adore him, wee must submit our selues before him, wee must subiect our consciences to his lawes, wee must beleeue all his promises, and tremble at al his threatnings. Secondly, faith: The ground of which is Gods *dominion* and *power*; for if he be the soueraigne Lord of life and death, if hee haue such absolute power to saue and destroy, then must wee place all our faith in him for our saluation. Thirdly, prayer: and fourthly thanksgiuing, both which hath their grounds and foundation in his *power*, *dominion*, and *glorie*; so in the Lords Prayer after the petitions, is added as the ground of prayer the reason of all the requests, for thine *is kingdome, power and glorie*.

3. Vse. Hence wee must learne to adore and reuerēce the iudgements and workes of God, howsoeuer they seeme vnto vs, and may bee harsh in our shallow reason; for he is glorie it selfe, Maiestie it selfe, power it selfe, and he worketh that for his owne glorie which we cannot comprehend. If God therefore loue *Iacob*, and hate *Esau*, for nothing seene in themselues, but because he will so doe, which might seeme to the eye of flesh a thing vniust and partiall, let vs stop our mouthes at this most righteous iudgement of God; for he is all power and dominion, hauing soueraigntie and absolute Lordship ouer al his creatures, to make some vessels of honour, and some of dishonour; some of mercie, and some of wrath, all men being as the clay in the hand of the Potter: & therefore the Apostle Rom. 9. so soone as hee had propounded this famous and memoriall example, to shut the mouthes of men, which otherwise would haue been opened against this iust and incomprehensible proceeding of God, he brought them presently to the consideration of the power and soueraigntie of God, vers. 17.19. We our selues think it no iniustice to kill the creatures, because God hath giuen vs a Lordship

and

and dominion ouer them; and shall we denie it to bee iust in God to destroy likewise his creature, ouer which hee hath infinitely more soueraignitie than man hath ouer them?

4. Vse. We are to be afraide to sinne against God; we must resigne our will vnto his whatsoeuer it is, and simplie subiect our selues vnto the obedience of the same, fearing in the least thing to offend him; and all this because of his *Maiestie, power,* and *dominion* ouer vs; for this is the liuing holy and acceptable sacrifice which he requireth of vs, Rom. 1. 12. *euen our reasonable serning of him.*

Further, whereas all these are to bee giuen to God alone, note first, that the wicked Astrologer with his Arte is here condemned, seeing all glorie is properly belonging vnto God: but the Astrologer arrogateth to himselfe that part of Gods glorie which consisteth in the foreknowledge of things to come, in that by erecting of a figure and the aspect of the starres, he takes vpon him to foretel things meerely casuall and contingent, as of life and death, woe, or wealth, peace or warre; wherein he entreth vpon Gods possessions. Isai. 41. 23. Besides that the starres neither by creation, nor by any ordinance of God, can bee any meanes to foretell things to come. Secondly, detestible is the Romish doctrine, which giueth the glorie and power of God to Saints, as of hearing the prayers of all men in all places, and knowing the hearts. Secondly, it giueth to the Pope power to make lawes and to binde the conscience. Thirdly, it ascribeth to the Pope & his Shauelings power to forgiue sins properly; all which bee incommunicable properties of the Godhead.

Now for the time *for euer.*] Learne that it is the duty of euery child of God to dedicate himselfe vnto the praise of God, and that continually, Psal. 119. 117. For this shall be the eternall calling and condition of those who shall possesse the kingdome of glorie, and it must be begun euen in this life.

Lastly, from the affection in the word *Amen.*] Note that whatsoeuer wee are to performe in the seruice of God, it must bee not of fashion; but with the earnest affection of our hearts: Psalme 103. 1. *My soule praise the Lord, and all that is within me praise his holy name.* It is said of *Iosias* that hee turned to God with *all his soule,* and *all his heart,* according to *all the law* of *Moses*; so wee in like manner in our conuersion to God, in our prayers, praises, or whatsoeuer holy worship and seruice we tender vnto him, must beware lest in drawing neere him with our lips, wee withdraw our hearts from him: which wee shall the better performe, if we carry in mind his owne commandement, *My sonne giue me thy heart.*

FINIS.

Laus Christo nescia finis.

THE PVBLISHERS POST-SCRIPT.

MAny excellēt points might I, as gemmes and pearles in this Commētarie, commend vnto thy cōsideratiō (Christian Reader:) but that one shall suffice to giue notice of, and direct thee vnto, as worthiest of my penning and thy perusing; which, as it is most ioyned with the scope of this whole Epistle; so most seasonably is it fitted to our present cōdition, and most diligently trauased by this our Author, namely, that *The seducers of the last age, especially here aimed at by the spirit of God; deuiers of the maine grounds of Religion in doctrine, and practise, are the Papists and the present Romish Church.* The necessarie consequent whereof is directly prooued, namely, *That we may neuer ioyne with them in their religion: but for euer contend against them for the faith once giuen to the Saints:* which wee can neuer doe if wee auoide not their doctrines, as the rockes on which wee shall necessarily suffer shipwracke, or death it selfe, vnto which they cannot but carrie the professors. The antecedent or former part seemeth (by the way) to be a direct and naturall answere vnto a Popish pamphlet, alreadie by three learned men sufficientlie confuted; wherein *H.T.* by twelue triuiall articles (in comparison) goeth about the bush to prooue, that Protestants haue neither faith nor pietie, religion nor good life. To whom our Author in the exposition of the third verse reioyndeth, and (doubling the number of those articles with aduantage) in the same order prooueth the Romish faith to be aduersary in fixe and twentie seuerall, solid and maine grounds vnto Christian faith and practise. I will no longer stand on this part than I haue shewed who these Papists be, meant by the Author from whom wee must depart; and that for this end, that the sequell of our separation from them may bee acknowledged most iust and necessarie. By such a Papist wee vnderstand not euery one who in some things may bee Popishly affected, for true faith may stand with some errors, and the end of that faith be the saluation of mens soules: so bee the partie aberring be framed to these two rules: First, *he must of necessitie hold the foundation*, namely, that in Iesus Christ alone, and in no other name, either Angell or man, himselfe or others, saluation is to be sought for. If a man vpon this foundation build some wood, hay, stubble, or chaffe, though these shall be burned, yet himselfe shal be saued, notwithstanding as it were through fire. Secondly, *those errors must not be ioyned with either a willing, or wilfull ignorance*, for such errors are desperate and bring swift damnation. And thus where God reueiles no more but naked Christ, and where there is a subiection of the heart to the word, causing it to depend on the Ministrie for further and more full instruction, the acknowledgement of euery diuine truth is not of such absolute necessitie to saluation, but that true faith may stand with some (euen Popish) errors. The Ruler is said to beleeue (and that was by a iustifying faith) when as yet he was onely ouercome by the Maiestie of Christ; appearing in the miracle of raising his sonne, to assent vnto and acknowledge ỹ maine truth that Christ was the Messiah: but so, as himselfe and his household depended on his mouth for further instruction, and became his disciples. Yea euen the Disciples themselues were long after their calling and conuersion very ignorant in no small points of Christianitie. *Philip*, of the first person in Trinitie: *Lord shew vs the Father.*

Vers. 3.

1. Cor. 3.

2. Pet. 2. 1.

Ioh. 4. 53.

Ioh. 14. 8.

ther. Others of them cõceiued of Christ as a worldly King: whence two of them
Matth.20. *desire to sit the one at his right hand, and the other at his left, when he came to his kingdome.* Others of them (euen after his resurrectiõ) harping on the same string, and hearkening after temporalities
Luk.24.21. Act.1.6. *expect it.* Others aske him *when he would* restore it to Israel. *Peter* himselfe held
Mat.16.22. not as hee ought the doctrine of the passion, seeing hee disswaded Christ frõ it. Wherein marueilous ignorance descrieth it selfe in them being true beleeuers: but so much the more tolerable, in that first Christ reueiled no more vnto them, either not opening the things, or their vnderstandings to apprehend them, till afterwards that hee sent the spirit of truth. And secondly this ignorance (the mother of their errors) was accompanied with a desire of knowledge: for they were euer questioning with him, desiring him to open vnto them his parables, and resolue their doubts, instantly listning vnto the gracious words of his mouth, and in a word were blessed *euen in hungring and thirsting after righteousnesse.* The persons then here aimed at are absolute & perNote well. fect Papists, against whom alone this
Perk.Probl. pag.1.operum vlt. edit.p.367. & pag.741. graue Author dealeth in all such places of this or other his Workes, wherein he may seeme seuere against them: as himselfe here and there thorough his writings hath described them, to be such as acknowledge the Pope their head: hold and maintaine the doctrines and deuices of the Councell of Trent, and therein are become ouerturners and rasers of the foundation of Christian religion; members of Babylon, Idolaters, not onely outwardly towards
Perk.operum p.431. col.2. Saints and Images: but inwardly sacrificing to their own nets; these zealous Papists, especially the Teachers among them, are the deceiuers so liuely described throughout the Epistle.

The second point is our consequent dutie, standing in our standing out with these aduersaries of Gods grace and Gospell: neuer offering to communicate with them in their cup of fornications; nor once bethink vs of leaguing such abhorring natures as are light and darknes: and truth (which is of an vnstained nature) with most foule and deformed falsehood. *For we cannot drinke*
1.Cor.10.21. *of the cup of the Lord & of Diuels.* Which point let me with good leaue a little further declare: not that I loue to kindle or keepe in any coales of contention, (the Lord put farre from me such vnpleasant thoughts) but calmely to shew the ouersight of diuers mediatours, attempting to reconcile ours with the present religion of the Romish Synagogue: esteeming it to bee too much peremptorines so farre as wee doe to depart from them: yea censuring it, either as wilfulnes on the one hand, or scrupulositie on the other, to bee so opposite vnto them as we are: reputing it a matter of no difficultie to frame both sides to a meane, either side (as they say) yeelding a little: nay it is buzzed out, into the eares, by the tongues of common men, that there is no such discrepance and difference betweene vs in matters of moment as is made; but that the substance of both our Religions is not farre from the same: so as many are in a mammering whether way may be better: whereunto (after the Hebrew *διὰ τριῶν τρόπων*, imitated also by the Greeks and Latins, that I may begin with the last for the helping of memorie) first wee may bewaile, in beholding into what a fearfull (if not desperate) degree of declining many are alreadie come: that after so many yeeres profession of the truth, powerfully both published, and protected, they should not only admit a dangerous *deliberation*; but euen call the very maine grounds thereof into question: whereas if it bee in a motion to Idolatrie, they ought instantly to say with *Sidrach*; *We are not carefull what* Dan.3. *to answere in this matter.* But this iudgement of God is iust vpon them, that whereas they neuer receiued the truth in loue of it, they should lose of their ground, and bee left vnto further delusion. Good cause haue we all to lament the remembrance of our ruine, through this Satanical stratagem: If the woman will needes bee so vnwise as (not needing) to enter parley with Satan, whom she ought to haue resisted: and that in matter of such moment, as wherein Gods truth, his glorie, and her owne glorious estate must bee questionable: most iustly must she bee left of God, snared by Satan, foyled through her owne follie, throwne from her estate, (though of innocẽcie) and dispossessed (not alone wee all know) euen of Paradise

διὰ τριῶν τρόπων ἐν ἑλληνικοῖς: Cicero. *Cyprian.*

diſe it ſelfe. Beſides, how farre ſhort come theſe men in zeale to the truth, not onely of our aduerſaries the Papiſts themſelues, among whome no doubts or queſtions in their grounds and principles are tolerable; but euen of the Iew who will admit of no diſpute againſt his Religion: yea of the barbarous Turke himſelfe, who inflicteth death on whomſoeuer they conuince to haue called a word of their Alcaron into queſtion?

Secondly, concerning thoſe who cannot diſcerne ſuch eſſentiall differences betweene our Religions, both of vs (as they ſay) profeſſing ſaluation by the ſame Chriſt; and all the articles of the ſame faith; I wiſh them no worſe than that their eyes were cleered with the eye-ſalue, that they might ſee, that he that ſeeth not ſuch a Papiſt as is mentioned to profeſſe a falſe Chriſt, and a falſe faith, ſeeth in Religion ſcarſe any thing at all: neither doubt I but (to whom malice, or ignorant ſuperſtition ſhutteth not their eyes) to ſhew plainly in few words, that whatſoeuer in words they confeſſe with vs, yet in doctrine and deed they altogether reuerſe it and diſſent from vs, in caſes wherein wee may neuer conſent vnto the. And firſt, ſeemeth it a ſmall matter of difference, that in generall they charge our whole doctrine of nouelties, whence ordinarily they tearme the Teachers thereof *Nouators*? and in ſpeciall, firſt, that our doctrine of iuſtification by faith alone (for this ſtriketh at the head, and vnbowelleth all their ſhifting deuices) is but a new deuice of ours? as appeareth in their Champians challenge. But confounded herein was he, his cauſe and abetters: our learned men at the conference with him in the Tower not onely mightely by the Scriptures conuincing; but out of Greeke and Latin Fathers alſo, who liued aboue a thouſand yeeres ago, oppreſſing him with thoſe very formall words, *that faith onely iuſtifieth*; ſo driuing him to ridiculous ſhifts, and newly coyned diſtinctiõs (ſo neere the Mint was he) before vnheard of: euen as in this controuerſie being much ſtraitned, they were forced to caſt about for that as falſe as new diſtinctiõ of iuſtification into the firſt and ſecond, neuer heard of for ỹ ſpace of a thouſand and fiue hundred yeeres after Chriſt.

See Perkins practiſe of a reformed Catholike, *operũ p.743*

Campian.

See the firſt and fourth daies conference extant.

2. Let mee adioyne hereunto the challenge of our Englands *Iewell*, who vndertook, and performed the proofe, that in ſeuen and twentie points (none of them trifles) the Papiſts are different, not onely from ours, but from the doctrine of the Primitiue Church: and that neuer one of thoſe their new deuices was once heard of, or receiued in the Church of God for the ſpace of fiue hundred yeeres after Chriſt. If then they challenge our doctrine of Nouelties: and we haue proued (they not improouing) that theirs is of no ancient, and not neere Apoſtolicall authoritie. I hope this cannot ſeeme a circumſtance betweene vs; for there can be but one truth, and that is moſt ancient.

B. *Iewell* againſt *Harding.*

Antiquiſſimum veriſſimũ, adulterinum quodpeſſimum.

3. Againe, can it ſeeme ſo ſmall a moate in the eye of any man of ſight, that the ſacrilegious Synod of Trent teacheth, (curſing the contrarie minded) that on their Romiſh Altars, ſacrifices propitiatorie *are daily, properly, and truly* offered for the ſinnes of the quick and dead? ſeeing that this doctrine vtterly derogateth from, yea and abrogateth that moſt *perfect* and only *once* for all offered, whereby their ſinnes are expiated that ſhall ſee the Lord in the holie of holies.

Hebr. 9. 25. 26.

4. Further, let any indifferent and ſingle eye behold, and conſider whether thoſe bee but triſling differences which our reuerend *Reignolds* hath worthily diſputed, both againſt *Bellarmine* in his bookes intituled, *The Idolatrie of the Roman Church*: as alſo againſt *Hart*, both in the two principall queſtions concerning *Peters* and the *Popes* ſupremacie: (by which their doctrine they would make Kings and Princes but vaſſals and feodataries vnto the Pope; to whom they aſcribe abſolute power to excommunicate Kings; to diſcharge their ſubiects from their obedience, and allegeance; to diſpenſe with their oathes of loyaltie, and faithfull ſubiection; and diſpoſe of their Crownes at his pleaſure: which no good ſubiect (much leſſe Chriſtian) can ſay is a triuiall point, or a little to bee yeelded vnto) as *alſo to thoſe fiue concluſions* annexed, wherein hee hath ſubſtantially and learnedly determined, that the faith profeſſed by the preſent Church of Rome is not the Catholike faith. That their Church is ſo far from

De eccleſ. Rom. Idololatria.

Concil. Trident ſeſſ. 14 cap. 7. Bellarm. de pontif. Rom. lib. 5. cap. 8. Stapleton ſaith that the Popes ſupremacie muſt bee held in paine of damnation. See 5. and 6. concluſions.

being the Catholike Church, that it is no ſound member of the Catholike Church, and conſequently that the reformed Churches of Great Brittaine, France, Germany, &c. haue lawfully: that is, by warrant of Gods word ſeuered themſelues therefrom.

5. Neither may wee yeeld that to be a circumſtantiall queſtion diſcuſſed betweene our learned *Whittaker* and *Stapleton* concerning the *Authoritie of the holy Scriptures*, which they ſo farre debaſe & ſubordinate to their Church: ſeeing through that great booke of his (neuer like to bee anſwered by them) he gauely prooueth that the *foundation of Papiſticall faith is laid vpon man, and not vpon God*; and ſo it is *an humane faith*, and not diuine; vnto which their whole ſeruice is ſutable, according to *Durandus* his deſcription in his *Rationale*. And laſtly, none but inconſiderate men would auerre either that the moſt learned Proteſtãts of *Europe* haue ſpent their ſtrength, and beaten their braines only for the beating of the ayre in matters immateriall: or that thoſe who haue as yet vncontroleably publiſhed, that the Popiſh Teachers haue reuerſed the whole Decalogue, with the moſt of the Articles of the Creede, and Petitions of the Lords Prayer, haue differed and ſquared in points not eſſentiall: or that ſo many zealous Martyrs, many of them of very profound knowledge ſhould giue their liues, and moſt innocent blood, for matters of ſhadow (as is pretended) rather than of ſubſtance: for thus to impeach the labours of the former, or ſtaine the ſufferings of the latter, would ſcarſe beſeeme any but either a Papiſt, or ſome ſpeciall fauourite of theirs.

1. Booke, 2. chapt. pag. 77.

3 Thirdly, to ſuch as are of minde that a harmeleſſe mediation may be made; me thinkes it no other but the feeding of a fancie: beſides that, it is not harder to make them preſerue, and yet neither without preiudice. In which point, as I would not ſeeme too rigorous or auſtere, well knowing how ſweete is the name, and yet more pleaſant is peace it ſelfe; ſo would I chuſe an honorable warre, before a diſhonorable peace; a free and iuſt diſſention, before a baſe and ſlauiſh agreement, ſuch as theirs would be: *For Nahaſh the Ammonite will make no concord with Iabeſh Gilead, vnleſſe euery man ſuffer his right eye to be pulled out, that ſo he may bring ſome ſhame vpon Iſrael.* And firſt it ſeemeth to me a matter harder to bee brought about, than I out of my ſhallow reach can expect euer to ſee effected: both in regard of our ſelues, as alſo of them: for if the truth bee with vs (as wee are bound to confeſſe, both in reſpect of it ſelfe, and the [a] law whereby it is eſtabliſhed) [b] *then our turnings backe muſt not reproue vs*; but hauing found the old way, we are to walke in it, (without turning aſide) that wee may in it finde reſt for our ſoules. The Lords counſell to his Prophet muſt bee our direction in this caſe: *Some of them go not thou to them, but let them come to thee*: for to loſe our hold of the truth, much leſſe to leeſe any part of it, as in exchange with falſehood, were not onely a wrongfull betraying of it ſelf, but a wilful wronging of our ſelues and poſterities; whom Gods bleſſings for the preſent hath made able to hold it entire, not onely without danger, but with encouragement, power, & protection. But more hopeleſſe or impoſſible rather in reſpect of them ſhall our meeting in the midway ſeeme to be, to whomſoeuer with iudgement ſhall perpend theſe foure ſubſequent conſiderations.

[a] Articles of religion ſet out *Anno* 1562. and in Parliament approued *Eliz.* 13. *c.* 12.
[b] Ier. 2. 19. & 6. 16.

First, that their faith being not [c] Apoſtolicall, their Religion a [d] falſe Religion, their Church a [e] falſe Church, and their worſhip a falſe worſhip: it will proue not a matter of repairing (as requiring leſſe coſt and labour) but of founding their faith, before they can bee raiſed vnto vs: which how hard it is for them to bee brought vnto, who are ſo ſetled in their lees and dregges for ſo many hundred yeeres, they cannot be ignorant, who know how difficult it is for *a Blackemoore to change his skin, or a Leopard his ſpots*: for ſo hard is it for thoſe who are *accuſtomed to euill*, to be drawne to good.

[c] *Sadeel reſut. aſſert. Poſuan. c.* 9.
[d] His Maieſties late Proclamation and ſpeech at the Parliament.
[e] *D. Willet on Jude: by* 25. notes. *Perk. in Matth.* 4. *verſ.* 5. & *operis p.* 741.

Secondly, that ſo long as the Pope holdeth his headſhip ouer the Church, with that erroneous poſition, *that he cannot erre*; (which hee is likely to lay downe with his Crowne and Croſier, (for ſooner to part with them were a foule error) if by much ſweate ſome indifferent parley were cõpaſſed (himſelfe ſtill remaining both partie and iudge, as hee was in the Councell of Trent)

Non omnis concordia bona: eſt demonũ legio concors, nec non latronũ conſpiratio. Muſcul. in Matth. 8.

2.

Trent) improbable, yea impossible it were that any conclusions could on their part bee passed, (if on any at all propounded) which any way might be derogatorie to his vsurped power and pretended supremacie.

Noli quæstuosum vlcus tangere Erasm.

Thirdly, their cautelous circumspection, lest by any meanes the knowledge of our doctrine might perhaps bee scattered among them, argueth an vtter auersation in them for euer acknowledging it, which appeareth in sundry their practises: 1. In that they bind the consciences of all Catholikes, to a perpetuall separation from all our Ecclesiasticall assemblies in religious publike duties; which is the ground of all Recusancie: to which purpose they teach it to bee a sinne to heare our sermons, for that were a [f] participation with blasphemies: and for prayer with vs so straite laced are they, as they may not say Amen in publike or priuate, (suppose at their tables) if any Protestant bee present. 2. In that they censure most seuerely al their subiects that trauell or traffike into Protestant countries, blasting them with excommunication. 3. In that they haue erected in their Cities an Inquisition to examine vpon oath any forreiner or stranger, whereby they ransake not onely all his carriages, but euen his conscience also, lest he should bring any opinion within him; or instrument without him; that standeth not with their minds and liking: wherein not onely some little escape, but euen suspition it selfe prooueth often capitall. 4. In their warines, lest any of our books, especially of our translations of the Bible should be had, or read among them: whence it is that no bookes, which passe not the Inquisition, may bee sold in Italy: to which purpose also studiously they teach it to be a sinne against the first Commandement to reade any of their prohibited bookes, of which they haue a large Index very common, and consequently being such a mortall sinne, it must necessarily be confessed at time of shrift: yea as men euery way foreseeing what way our doctrines might bee induced among them, to shut vp surely euery crany and entrance, they scarsely suffer to see, or bee seene in the light their owne greatest Writers, such as *Bellarmine, Gregory de Valentia*, &c. that our positions, allegations, and answeres (though answered by themselues) in those books may not be made known; lest perhaps it should befall others of them as it did *Pighius*, who reading ouer *Caluins Institutions*, with purpose of refuting it, was (ere he was aware) won to the defence of the doctrine of iustification by free imputation according to the Apostle. So as *Spaine* maketh not a more diligent annuall search that the *Iewes* among them haue no armes in their houses, than both *Spaine* and *Italy* vigilantly secure themselues in this behalfe: and no marueile if our books be so auoided, seeing that they inhibite men from reading the Scriptures themselues, lest they should become heretikes: condemning it, and [g] bringing men in daunger of their liues for reading them, as for an hereticall practise. In a word, at this day such a night doe these Owles delight to liue in, that among themselues euen their Regulars (much lesse their Laicks) may not without licence from the Pope, or their Prelates, reade the Bible, no not in the Catholike translation.

[f] *Bristol.*

[g] *Fox, Acts and Monuments.*

Fourthly, consider their irreconciliable hatred against ours, farre aboue all other (although most hereticall and damnable) religions; for why else can they content themselues with so studious preuention of the Protestants profession onely; whereas both *Iewes* and *Grecians* euen in *Rome* it selfe the Popes Sea, are suffered with their Ceremonies, Synagogues, Seruices, yea & Circumcision it self administred to the dead as well as to the liuing? which lowdly proclaimeth, that farre they are frō iudging, & deeming so indifferently of our differences, as some among our selues seeme to doe: and that they would sooner be wone to the *Iewes* or *Turkes* in profession then the Protestants: which [h] one of them saith is in nothing better then that of the Alcaron; and in many things far worse and more detestable. And good reason (me thinkes) they haue of suffering among them the forenamed Sectes and Heretikes, as from whom together with the heathen, the whole body of Poperie is peecemeale patched together, and yet the name of a Protestant bee as much detested of them, as the Iewish names were of the heathen Kings. For which

[h] *Renaldus.*

cauſe *Daniel* & his fellowes muſt haue all their names changed before they may bee brought into the preſence of *Nebuchadnezzar*, whēce their ordinary practiſe proceedeth, that in their writings, their bitternes and diſdaine ſuffer them not to name, but in moſt reproachfull tearmes, the firſt reformers and reſtorers of our Religion: calling them vſually, *Caluiniſts, Puritans, Innouators*, and *Heretikes*; neither doth this inbredde malice of Papiſts againſt our Religion ſtay it ſelf heere, but hath broken out into moſt barbarous butcheries, and moſt cruell bloodſheddings, which yet they could neuer account ſufficiently ſauage: not of their owne ſubiects only, and within their owne Territories: but within other dominions: not of priuate only, but of publike perſons: not of meaner, but of moſt noble, yea Royall diſcent: and not of perſons only, but of Cities, States, Kingdomes, and Countries. But where ſhould I begin, or if I ſhould, where ſhould I make an end of inſtācing their moſt matchleſſe, and endleſſe tyranny? (euer a note of falſe Religion, and inſeparable to the Romiſh) whoſe curſed rage (like that of *Symeon* and *Leui*) *Gen.* 34.39. and 47.7. euen fierce and cruell, *cauſing them to ſtincke among the inhabitants of the earth*, hath made the ſtreetes of infinite Cities (which either their force, or fraud and falſe arts could caſt open) to runne with the blood of Proteſtants, as did once *Ieruſalem* with the blood of the Saints which *Manaſſeh* ſhed like water. What ſhall I neede to ſpeak of that notorious bloodie inquiſition in *Spaine* & *Italy* the chiefe ſeates of it? what of the many miſerable maſſacres, Canniball like conſpiracies, and tragicall murthers *in France and the low Countries*? In our owne country, who but ſtrangers at home are ignorāt what fierceneſſe, feares, and fires, were raiſed to conſume the innocent bodies of the Saints liuing and dead: in ſuch ſort as euery corner of the Land ſeemed as hot as *Nebuchadnezzars* furnace, euen ſeuen times hotter then it vſed to be: wherein were to bee caſt whoſoeuer would not fall downe, and worſhip the Image which the Romiſh *Nebuchadnezzar* had erected? Neither yet were thoſe fires thought furious inough for ſuch; as might haue appeared, if the Lord had not taken the rodde out of thoſe wicked hands in that ſeaſon whē he did: & ſince that time; what a number of diueliſh plots and conſpiracies were attempted againſt the noble perſon of her late Maieſtie of bleſſed memorie, by *Arden, Someruile, Babington, Parry, Lopez., Squire*, and others? and thoſe ſtratagems not performed by perſons exorbitant, but with the priuitie of the Pope, and Principals of their religion, backing the ſame not only with their [i] doctrine, to which it is moſt ſutable (as appeareth by ſundrie their ſeditious poſitions; lately collected by M^r. *Morton*) but with pardons, promiſes, paies to particular [k] perſons: and cōmandemēts generally to all ſubiects whoſoeuer, as appeareth by the Popes Bull againſt her late Maieſtie: *Volumus & iubemus vt aduerſus Elizabetham &c. ſubditi arma capeſſant.* And yet (as though all were well) they can couer al the ill hearing of ſuch traiterous practiſes, vnder the name of Catholike pretenſes: for the furthering of which intentions, what may not, and muſt not be attempted? Now to theſe purpoſes maintaine they innumerable Catholike intelligencers & inſtruments (I meane their *Prieſtes and Ieſuites*) ſent out by them, not only as eies to ſearch out the ſecrets of ſtates & countries, and watch their beſt aduantages: but as hands (full of blood) to execute whatſoeuer miſchiefe vpon any of the Lords annoynted ones, not only oppoſing thēſelues to the Papal power; but which is more, if they be but ſuſpected not ſo firme to the Pope as they wiſh; or (which is moſt of all to bee marked) though they bee their owne dead ſure; yet if they ſhew not themſelues as ready to execute the Popes bloodie deſignes, as he to command: which was the caſe of the late King of France, ſlaine treacherouſly for no other cauſe by a *Iacobin*. What argument then can bee brought to perſwade vs of their euer according with vs in whole or part in our Religion? of which they deeme no other, then as of a peccant humor neceſſarily to be purged out euery fewe yeares, either by murther, if it preuaile in the head: or by maſſacre, if in the body of any countrie; and rather then it ſhould not, they will not ſticke with *Blaſius* at the commandement of their great *Gracchus* to

Furor etiam juſſi fatia.

Stories deuice of an iron cage againſt Proteſtāts turned into an hurdle and halter againſt himſelfe.

[i] According to his Maieſties moſt wiſe obſeruation, his laſt ſpeach at Parliamēt.

[k] Parry Lopez. *Bulla Pij Quinti.*

ſet

Cicero. set on fire or to blow vp euen the Capitol it selfe: although nature and Gentilisme condemne such graceless deuotednes. The late most diabolicall and furious attẽpt against his Maiesty & the whole state that euer was inuented; (the like wherof both in the contriuing and whole carriage could neuer be shewed, no I thinke if there were Annals and Chronicles kept in hell it selfe) cryeth out against them long ere this time in all the corners of Christendome. God Almighty still deliuer his Highnes and Royall race from them: and by his Maiesties meanes, vs and our Land from them. For how much better had it bin, that his Maiesty had bẽen moued to haue banished these vipers out of his Realmes, then those who professe the Picture in fine. same Lord Iesus, and labour (though with acknowledgement of too much weakenes & wants,) to be found faithfull before the Lord and their Soueraigne? But not to depart from our purpose: These bee the waies wherein the Popish Baalamits would meete vs, and with vs; if the Lord should not meete with thẽ, comming against them in euery corner. While then they walke in Iud. 11. these waies of *Caine*, what booteth it Psal. 130. 7. vs to speake of a peace with them? *for while wee speake of peace, they are bent to warre.*

But bee it some peaceable consent and agreement were on their part promised; yet that one consideration of the treacherie in their compactes, would keepe any iudicious man from setling his conceite, and affection vpon any ingenious conclusions with them: which treacherie is not only practised by the persons of faithlesse Papists: but is prescribed as a maine precept of that most infidell doctrine of theirs; nay which euen infidels themselues would blush at in this behalfe: for doth not their doctrine make it lawful for them to vse any *Æquiuocatiõs*, or *reseruatiõs* (as they terme them) with their aduersaries, almost vpon any aduantage? yea and that (lest they should not come to the height of impiety) in giuing answere not only on their words, but vpon oath before the lawfull Magistrate, though not their liues but their least liberties only be touched? Which doctrine till it bee reuersed, how dare wee take their words or any assumpsit from them in any thing wherein we would not be ouerreached? But suppose again such peaceable conclusions were not promised only, but purchased: what yet were we better thẽ before? what billes, or bonds would or could they lay in sure inough for our security, so long as their doctrine standeth in force published in word & writing, that *fides hæreticis non est seruanda*, & that *Leagues* with them Tollet. Instruct. Sacerd. are more honorable in breaking then in making? how long can we conceiue, would the continuance of our peace last longer, then by it they could with aduantage vndermine vs?

But because I must shut vp many matters in few words, let vs see the preiudice which would ensue vpon such pretended mediation, in matter of Religion: and first seeing they are a seed of the wicked, corrupt children, hauing forsaken the Lord, in whom from the sole of the foot, to the crowne of the head, there is nothing but wounds, and swellings and sores full of corruption: and seeing themselues are become open Idolaters, their Cities cages of Idolatrie, their seruices all Idolatrous, hauing thus forsakẽ the couenant of their youth; seeing filthines appeareth on their skirts; & finally seeing by seeking their iustification by the workes of the law, *they are abolished from Christ, and fallen from grace:* (the which particulars haue been clearely proued by many our vnanswered, and vnanswerable bookes) to communicate with them by accepting; yea not abstaining from the least appearance of any of these euils; were no other but to expose and lay our selues open, and naked to all manner of danger, of infectiõ of our soules, defectiou from our God, & in the end of destruction both of body and soule. It was a dangerous disease which *Israel* brought out of *Ægypt*, hauing through their long continuance there, by reason of those marishes, and the Riuer *Nilus*, (to which *Lucretius* in a distich appropriateth this disease) contracted the same vpon them: for the prouing, and purging wherof, the Lord instituted so many ceremonies and separations: but farre more fearefull was that inward leprosie, euen that abhominable Idolatry which they brought forth with them, and which cost them so deare both in the wildernes and in the land of *Cana-*

Note, I speake not against the league of concord. Isay. 1. 6.

Elephas, or Elephantiosis, the Leprosie.

Leuit. 13.

an: yea ſo habituall and inbred was the infection, that although the Lord vſed moſt wiſe preuentions euery way: yet preſently vpon their deliuery out of the
Exod. 32. ſea, will it burſt forth, and become in the end their vtter ouerthrow. It cannot be but the ſtrangers which come with *Iſrael* out of *Ægypt*, being accuſtomed to the Ægyptian faſhion & diet, wil ſtill be harping on their cucumbers, leekes, onyons, and garlicke: and draw the Iſraelites to the ſame luſtings, though with the loathing of *Manna* it ſelfe; but ſuch an exceeding plague ſhall proceed from the Lord, that in perpetuall memorie thereof, the place
Kibroth hataauah. ſhall bee called *the graues of luſting:* and if the daughters of *Moab* may haue free acceſſe to *Iſrael* in *Sittim*, *Iſ-*
Num. 25. 9 cõferd with 1. Cor. 10. 8 *rael* will eaſilie be ioyned to *Baal Peor*, till the wrath of the Lord bee kindled, & there fall in one day, three & twentie thouſand. The certeine perill and inceuitable danger wherof, the Lord wel perceiuing, did not only charge his people to haue nothing to doe at all with the Heathen, leſt by any meanes they ſhould bee ſnared: but alſo that they ſhould be ſo oppoſite vnto them, that they ſhould in all appearances and circumſtances (and yet none will ſay the Lord herein was too ſeuere and ſtraite) be vnlike vnto them both in Religious and Ciuill exerciſes: for if they looke towards the Eaſt in their Tẽples in the honor of the Sun, his people ſhall in his Sanctuary and Temple contrarily look to the Weſt: and in the Weſt ſhall the *Sanctum Sanctorum* be ſet. If they offer ſacrifices vnto Oxen, Sheepe, Doues, Goates &c. as vnto Gods: the Lord in deteſtation hereof, will haue his people to conſume and burne theſe creatures
Gen. 46. 34 & 43. 32. before him in ſacrifice: and hence was it, that euery ſhepherd was an abhomination to the Ægyptians: with whom they might not eate and conuerſe, becauſe they did kill, eate, and ſacrifice thoſe beaſts, whom the other worſhipped as Gods. If they vſe to eate almoſt none but Swines fleſh, and yet neither that, before they haue ſacrificed of the
* Romiſh Balamits make their pates bald, and ſhaue their beards. kind to the Moone or *Bacchus*: the Lord eſpecially prohibiteth this meate of all other to his people, they ſhal not meddle with it, it ſhall be abhominatiõ vnto them. If their Prieſts, make their * pates balde, ſhaue the locks of their beards, & make cuttings in their fleſh, Leu. 21. 5. as *Baals* Prieſts did; the Prieſts of the Sonnes of *Aaron* may not do ſo. If they make glorious Altars, & plant Groues about them; the Iſraelites may not doe ſo, (eſpecially in the Wilderneſſe) but either Altars of earth, which preſently Exod. 20. vpon the remouall might bee demoliſhed and caſt downe, leſt the remainds ſhould be abuſed to ſuperſtition: or if of ſtones, they muſt be rough and rude, vnhewen, & vnpoliſhed, leſt any beautie of them ſhould ſolicite their preſeruation: as for groues ſee *Deut.* 16. 21.

If they ſhall in way of ſuperſtition, or worſhip, reſerue any portion of their ſacrifices: the Lord rather then he will haue any portiõ of the Paſchall Lambe preſerued till the morrow, will haue it burnt with fire: neither ſhall *Moſes* bodie bee knowne where it is buried, leſt they ſhould make an Idoll of it. Nay which is more, and as worthy the noting, we may obſerue how the Lord euen in ciuill things draggeth his people from their ſociety and fellowſhip: for firſt *Iſrael* is charged, that they ſhould goe no more backe to *Ægypt* that way; ſo as the danger was (if any) by their neighbours, whoſe countries were adiacent vnto them: the which the Lord vſeth all meanes to preuent: both in that he willeth his people to nouriſh a perpetuall emnity with the Moabite, and Ammonite, the *peace and proſperity* Deut. 23. 6. *of whõ they may neuer ſeeke all their daies:* as alſo to debarre them from preſſing into his people, he chargeth that *neither* Verſ. 3. *of them euer enter into the congregation of the Lord, to the tenth generation:* intending hereby that they ſhould not riſe to preferment, authoritie, or Magiſtracie among them. And as for the other ſtrangers, though *Iſrael* ſeemed in priuate reſpectes to bee, if not ſomewhat obliged & indebted to diuers of them, yet as it were bound to peace, and to Verſ. 7. hold their hands from open hoſtilitie; yet might they not bee admitted into the congregatiõ of God, *vnto the third generation.* Beſides this, foreſeeing that the next and moſt direct way, whereby the heathẽ might league & linck in thẽſelues with his people, might bee by marriages and cõtracts: the Lord is very ſtudious that all ſuch meanes be cut off; and therefore would haue the diſtinctions of Tribes obſerued; with

Romiſh Papiſts reſerue of the bread in the Maſſe, and Reliques of men ſuperſtitiouſlie. Exod. 12. 10 Deut. 34. 6

ſtraite

ſtraite prohibition, that no Iew (except the Leuite) ſhould marry out of his owne Tribe, much leſſe without his owne people: whereof although I acknowledge other more main cauſes (as the diſtinction of the Tribe of the *Meſſiah* from the reſt; the cleare acknowledgement of his race: the execution of the Lords whole regiment Eccleſiaſticall and Ciuill in that policie, fitted according to that diſtinction to their ſeuerall offices, and poſſeſſions) yet I thinke this is one included reaſon not to be neglected, eſpecially ſeeing they had ſtraite charge againſt it. Againe, in caſe a ſeruant Iew would marry a ſtranger into his Maſters houſe, he was not at his departure to carrie his wife and children, for they were to bee his Maſters: but if hee would abide ſtill with her, hee was then ſhamefully to come before the Magiſtrate, and for euer renounce his libertie, vntil the Iubily releaſed him: by which ſtraite lawes the Lord would reſtraine euen ſlaues and ſeruãts (who for the moſt part are neglected) from matching themſelues with ſtrangers. Such another law to this purpoſe is recorded, *Deut.* 21.10. that if an Iſraelite in warre, ſhould ſee a bewtifull woman taken captiue, whom he did affect for his wife, it was ordered by God, that firſt all meanes ſhould bee vſed for the alienating of his affection, as that hee muſt haue her home a moneth before, and not marrie vpon any ſudden motion. Secondly ſhee muſt ſhaue her head to make her as ill fauored in his eies as might be. Thirdly ſhe muſt nouriſh her nailes, to make her yet more ſordid. Fourthly ſhe muſt put off the garment wherin ſhe was taken, and put on baſe, and neglected garments fit for a penſiue captiue. Fifthly ſhee muſt bewaile her father and mother a whole moneth, to ſhew how hardly, and ſorrowfully ſhe was brought from her fathers houſe, into the power of ſtrangers: and then if by al theſe meanes the man could not be drawn fro̅ her loue, it was permitted to him to marrie her for his wife: which law letteth vs ſee how hardly the Lord endureth, & is drawne to admitte the leaſt liberty in this behalfe. How many ciuill things might I inſtance in, wherein the Lord ſtraitened his people, that they might bee vtterlie vnlike the Gentiles in habit, manner of liuing, behauiour, and other like circumſtances, otherwiſe in themſelues very indifferent? which I had heere inſerted, but that I muſt conſider that I write an addition, not a booke; an admonition, & not an expoſition: & if yet theſe ordinances of God himſelf, ſeeme in ſome mens opinions too ſtraite, and not to be imitated of vs in regard of the Papiſts, towards whom wee are not to be ſo ſeuere, as ſo far to ſeuer our ſelues; that is but the ſeeking of a knot in a ruſh, and to be acute in diſtinguiſhing, where God hath not diſtinguiſhed; and in effect to affirme, either that the Idolatry of the Romiſh Church is not ſo vile and groſſe, as is that of other Idolaters: or elſe (ſeeing our people conuerſe with them more then any Idolaters) that to communicate with their Idolatrie, is nothing ſo dangerous now, as it was for Gods people, to participate with the Idolatry of the heathé againſt Gods expreſſe Commandement. But if with any ſuch the teſtimony of man, be greater then the teſtimony of God (as it is commonly with the Popiſh minded, who flie from the Scriptures vnto men, becauſe their doctrine is from below) let them looke vnto thoſe moſt auncient Councels, which were the purer, for ſixe hundred yeares after Chriſt; and they ſhall finde that the Church would haue her children diametrally oppoſed euen on lawfull things, to the Iewes, and heathen of whom they were in danger to be corrupted. Thoſe were more famous, *of Nice*, [y] which decreed that the feaſt of Eaſter ſhould not bee kept of Chriſtians, at that time, and in that manner that the Iewes did: that in nothing they might agree with them. That alſo of *Bracea* [z] decreed, that Chriſtians ſhould not decke their howſes with bay-leaues and greene boughes, (than which what can be more indifferent?) neither reſt the ſame day fro̅ their callings wherin they did: nor keepe the firſt day of euery moneth as they did. It would be too tedious, and argue forgetfulnes of my ſelfe, and no remembrance of my reader to recite the teſtimonies of other Councels, Fathers, and our owne principal Writers in this behalfe: which otherwiſe eaſily had I bin carried vnto by the tenacity and ſtiffenes of many in this argument. But to end: as our Sauiour wiſhed his hearers:

Coniugia extera Deus & reipub. cauſa, & conſcientia vetuit. Iun. in Deut. 21. Exo. 34.16. Exo. 21.4.

[y] *An. Dom.* 315.

[z] *An. Dom.* 610. *Tom. 2. Can. 73.*

Beware of the leauen of the Pharisies; so let euery man beware of the leauen of the Papists: for what is Popish doctrine else, but a Phatisaicall leauen, alwaies to bee purged out of Churches, and states; as the Iewes vpon some occasions were to purge al leauen out of their howses. Let no man say it is but a little, and such a difference which may be tolerated: for euen the Pharisies doctrine was much of it more true, thē this Pharisaicall doctrine of theirs; yet was their leauen hid in it, (as in this) the nature whereof is (though it be but little) yet to sowre the whole lumpe. In a word, as Num. 14.8. *Caleb* & *Iosh̄ua* said of *Canaan*, the land is a very good land; *If the Lord loue vs, hee will bring vs vnto it:* euen so, if the Lord loue vs, hee will expell these Giants from vs, and giue vs security in our owne land from the Anakims: or if not, if any of these strangers abide with vs, our faithfull prayer and hope is, that (as *Salomon* numbring all the strangers in the land, set them to worke in his Temple, euen a hundred three & fiftie thousand and sixe hundred: so our wise and peaceable *Salomon* and Soueraigne will continue, to set euen thousands of these to worship with vs in the Temple: yea and in this one circumstance passe *Salomons* wisdome, in not chusing ouerseers of themselues, to cause them to worship. The Lord Iesus strengthen his Highnes heart, vnto this and many mo honorable workes, and make vs happie in his long and prosperous Raigne, to his renowne and glorie in this life, and fruition of the blessed Crowne of righteousnes at the peaceable end of his through-comfortable daies. *Amen.*

2. Chron. 2.17.

Vers. 18.

FINIS.

5 DE 60

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35 *Whether by the deliuery of a sinner to Satan, be ment the censure of excommunication?* 143.
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Christian Reader, seeing my self could not attend the Presse, some faults thou maiest meet withall; but seeing they are (the most of them) literall, such as cannot but escape the most oculare and diligent Printer; and none of them such (so farre as I find) as much change of trouble the sense, I reserue the correction of them to thine owne humanitie.

ERRATA.

For *Nesikins* and *Alcuinus*, reade *Nesikius* and *Alcuinus*, pag. 3. margent. and pag. 8. for *Iob.* 2. 13. reade *Iob.* 1. 13. and pag. 165. margent, for *conscientia* reade *consilia*.